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# SUNAN AN-NASA'I

(The fifth correct Tradition  
of the Prophetic Sunna)

سُنَنِ النَّسَائِي

Translated by  
Mohammad Mahdi al-Sharif

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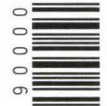
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## In The Name Of Allaah, The Gracious, The Compassionate

### INTRODUCTION

This is the fifth work to be composed in the Prophetic traditions, after both Sahihs, Abu Dawud's sunan, At-Tirmidhi's Jami'; and besides Ibn Majah's sunan, all constitute the six main fundamentals of Hadith, the second source of law after the Holy Qur'an, therewith the religion is safeguarded and the faith is persistently maintained.

The composer is Abu Abd Ar-Rahman: Ahmad Ibn Shu'aib Ibn Ali Ibn Sinan Ibn Bahr Al-Khurasani An-Nasa'i. he was born in Nasa in the year of two hundred and fifteen of Hegira, and sought after knowledge across different countries and regions within the borders of the Islamic state at very early age.

From amongst his teachers from whom he heard narrations and traditions, a mention might be made of Ishaq Ibn Rahawaih, Hisham Ibn Ammar, Suwaid Ibn Nasr, Isa Ibn Hammad, Ahmad Ibn Abdah Ad-Dabbi, Abu At-Tahir Ibn As-Sharh, Ahmad Ibn Mani', Ishaq Ibn Shahin, Ishaq Ibn Miskin, Al-Hasan Ibn Sabah Al-Bazzar and others.

An-Nasa'I had so many pupils who transmitted his composition and made it well-known all over the Islamic state, and a mention might be made of Abu Bishr Ad-Dulabi, Abu Ja'far At-Tahawi, Abu Ali An-Naisaburi, Hamzah Ibn Muhammad Al-Kinani, Abu Ja'far Ahmad Ibn Muhammad Ibn Isma'il An-Nahhas the Grammarian, Abu Bakr Muhammad Ibn Ahmad Ibn Haddad Ash-Shafi'i, Al-Hasan Ibn Al-Khadir Al-Asiuti, Abu Bakr Ahmad Ibn Muhammad As-Sunni, Abu Al-Qasim Sulaiman Ibn Ahmad At-Tabarani, and many others besides.



He resided in Egypt, where he had property of gardens and he had four wives, whom he used to visit by turns. In the year of three hundred and two, i.e. a year before his death, he set out to Damascus, and a clash broke up between him and the followers of Mu'awiyah, when they asked him to give preference to Mu'awiyah over Ali "Allah be pleased with him", and he rejected. They asked him to enumerate the good merits of Mu'awiyah, and he told that he found none. The result was that they poked him in his testicles violently, and drove him out of the mosque. According to Ad-Daraqatni, he asked to be helped set out to Mecca, where he died and was buried in the area between Safa and Marwah, in the month of Sha'ban, in the year of three hundred and three of Hegira.

His work "Sunan" ranks the fifth among the compositions of Prophetic traditions, and it consists of over five thousand and seven hundred narrations, which are divided into three categories: the first corresponds to those upon which there is agreement among the narrators in general, and of both Al-Bukhari and Muslim in particular; and the second constitutes these traditions narrated in accordance with the same terms stipulated by both sheikhs, even though they themselves have not narrated them in their Sahihs; and the third implies some narrations, whose chains of transmission are defective; and fortunately, this is the smallest part, and the narrations it contains are the fewest in number.

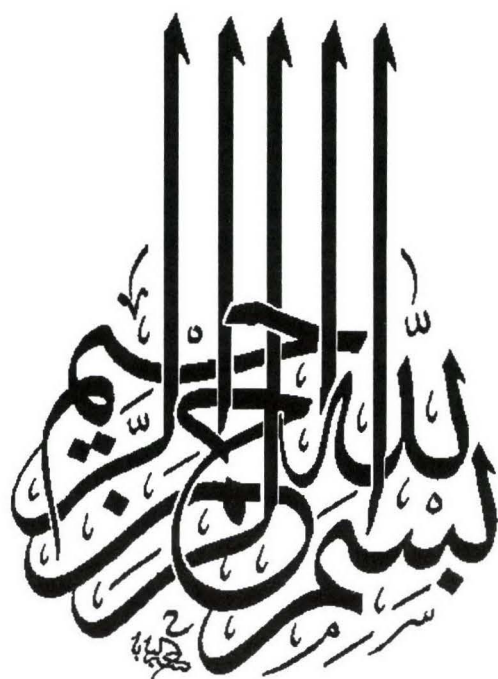
Our work in the translation of this composition whose English version appears for the first time is to abide by the Arabic text of the tradition, with simple additions just for explanation and they are distinguished by being put in between to parens, and omission of all the transmitters barring the last one i.e. the companion who heard and narrated directly from the Prophet, or that who follows him in narration in case the name of such companion is not mentioned in the chain of transmission. The following example is typical of that: "It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather." His grandfather referred to herein is Abdullah Ibn Amr, the famous companion.

It is Allah Almighty Whom I ask to make this work of good use for the foreign Muslims and Non-Muslims, who look forward to come in contact with the Prophetic traditions, and grant me the honour of being one of the servants of His religion: for He is the Best of Bestowers, the Best of Helpers.

*Mohammad Mahdi Al-Sharif*

*Cairo 2007*





## (1) THE BOOK OF PURIFICATION

**[1] The Interpretation Of Allah's Statement: " O You Who Believe! When You Prepare For Prayer, Wash Your Faces, And Your Hands (And Arms) To The Elbows..." (Al-Ma'idah 6)**

1- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gets up at night, let not him dip his hand into the utensil before he washes it thrice: indeed, he does not know where his hand has been during (his sleep at) night."

### **[2] Using Siwak For Such As Gets Up At Night**

2- It is narrated on the authority of Hudhaifah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" got up at night, he would brush his teeth with the Siwak (teeth-cleansing stick).

### **[3] How Should One Brush His Teeth With The Siwak?**

3- It is narrated on the authority of Abu Musa that he said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" and he was brushing his teeth with the Siwak (teeth-cleansing stick), and the end of the stick was on his tongue, and he was uttering: "Ah!Ah!"

### **[4] Should A Ruler Brush His Teeth With The Siwak In The Presence Of His Subjects?**

4- It is narrated on the authority of Abu Musa that he said: I went to the Prophet "Allah's blessing and peace be upon him" in the company of two men from the Ash'arites. One of them was on my right hand and the other on my left. Both of them demanded a position (of authority) while the Prophet "Allah's blessing and peace be upon him" was brushing his teeth with a teeth-stick. He said (to me): "O Abu Musa (or O Abdullah Ibn Qais)! What do you say (about their request)?" I said: "By Allah, Who sent you on your mission with the truth, they did not disclose to me what they had in their minds, and I did not know that they would ask for a position." It seemed as if I am looking at the teeth-stick of the Prophet "Allah's blessing and peace be upon him" having shrunk between his lips. He (The Prophet) said: "We shall not (or shall never) appoint to the public offices those who have been eager to have them. But you may go, O Abu Musa (or Abdullah Ibn Qais) (to receive your appointment)." He sent him to Yemen as governor. Then he sent Mu'adh Ibn Jabal after him (to help him).



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ الشَّيْخُ الْإِمَامُ الْعَالِمُ الرَّبَّانِيُّ الرَّحْلَةُ الْحَافِظُ الْحُجَّةُ الصَّمَدَانِيُّ أَبُو عَبْدِ الرَّحْمَنِ أَحْمَدُ ابْنُ شُعَيْبٍ بْنِ عَلِيٍّ بْنِ بَحْرِ النَّسَائِيِّ رَحِمَهُ اللَّهُ تَعَالَى:

### (1) - كِتَابُ الطَّهَارَةِ

#### (1) - بَابُ تَأْوِيلِ قَوْلِهِ عَزَّ وَجَلَّ:

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾ [المائدة، الآية: 6]

1 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي وُضُوئِهِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنْ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

#### (2) - بَابُ السَّوَاكِ إِذَا قَامَ مِنَ اللَّيْلِ

2 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاَهُ بِالسَّوَاكِ».

#### (3) - بَابُ كَيْفَ يَسْتَاكُ

3 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: أَخْبَرَنَا غِيلَانُ بْنُ جَرِيرٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَسْتَنْ وَطَرَفُ السَّوَاكِ عَلَى لِسَانِهِ، وَهُوَ يَقُولُ: «عَا عَا».

#### (4) - بَابُ هَلْ يَسْتَاكُ الْإِمَامُ بِحَضْرَةِ رَعِيَّتِهِ؟

4 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ، أَحَدُهُمَا عَنْ يَمِينِي وَالْآخَرُ عَنْ يَسَارِي وَرَسُولُ اللَّهِ ﷺ يَسْتَاكُ، فَكِلَاهُمَا سَأَلَ الْعَمَلَ قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا أَظْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفْتِهِ فَلَصَّتْ فَقَالَ: «إِنَّا لَا أَوْ لَنْ نَسْتَعِينَ عَلَى الْعَمَلِ مَنْ أَرَادَهُ وَلَكِنْ اذْهَبْ أَنْتَ»، فَبَعَثَهُ عَلَى الْيَمَنِ، ثُمَّ أَرْدَفَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا.

### **[5] The Exhortation To Apply Siwak**

5- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, (applying) Siwak is to purify one's mouth, and lead to the Good Pleasure of (Allah) the Lord."

### **[6] Asking People So Much Pressingly To Apply Siwak**

6- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, I've asked you so much pressingly to apply Siwak" (since it is more fitting for me to do so, as well as it is more fitting for you to respond).

### **[7] The Concession For A Fasting One To Use Siwak In The Evening**

7- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "Had it not been for fear I would make things difficult upon (these of) my nation, surely, I would have ordered them to use Siwak on (offering) every (obligatory) prayer."

### **[8] Applying Siwak At Every Time**

8- It is narrated on the authority of Al-Miqdam Ibn Shuraih from his father that he said: I asked A'ishah: "With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to start once he entered his house?" she said: "With the Siwak."

### **[9] Circumcision Is Out Of The True Nature (Of Mankind)**

9- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "The characteristics of the true nature (on which one should be in accordance with the true tradition of the Prophets) are five: circumcision, shaving the pubic region, cutting the moustaches short, clipping the nails, and depilating the armpits hair."

### **[10] What About Clipping The Nails?**

10- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "The characteristics of the true nature (on which one should be in accordance with the true tradition of the Prophets) are five: cutting the moustaches short, depilating the armpits hair, shaving the pubic region, clipping the nails, and circumcision."

### **[11] What About Depilating The Armpits Hair?**

11- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "The characteristics of the



## (5) - بَابُ التَّرْغِيبِ فِي السَّوَاكِ

5 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَتِيقٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ».

## (6) - بَابُ الْإِكْثَارِ فِي السَّوَاكِ

6 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَعِمْرَانُ بْنُ مُوسَى قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ الْحَبَّابِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَكْثَرْتُ عَلَيْكُمْ فِي السَّوَاكِ».

## (7) - بَابُ الرُّخْصَةِ فِي السَّوَاكِ بِالْعَشِيِّ لِلصَّائِمِ

7 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنِ أَشَقَّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

## (8) - بَابُ السَّوَاكِ فِي كُلِّ حِينٍ

8 - أَخْبَرَنَا عَلِيُّ بْنُ حَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ عَنْ مِسْعَرٍ، عَنِ الْمِقْدَامِ وَهُوَ ابْنُ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسَّوَاكِ.

## (9) - بَابُ ذِكْرِ الْفِطْرَةِ - الْاِخْتِنَانِ

9 - أَخْبَرَنَا الْحَارِثُ بْنُ مُسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنْ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْفِطْرَةُ خَمْسٌ: الْاِخْتِنَانُ وَالْاِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُ الْإِبْطِ».

## (10) - بَابُ تَقْلِيمِ الْأَظْفَارِ

10 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَتَنْفُ الْإِبْطِ وَتَقْلِيمُ الْأَظْفَارِ وَالْاِسْتِحْدَادُ وَالْاِخْتِنَانُ».

## (11) - بَابُ تَنْفِ الْإِبْطِ

11 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ مِنَ الْفِطْرَةِ: الْاِخْتِنَانُ

true nature (on which one should be in accordance with the true tradition of the Prophets) are five: circumcision, shaving the pubic region, clipping the nails, depilating the armpits hair, and cutting the moustaches short."

#### **[12] What About Shaving The Pubic Region?**

12- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of the true nature (on which man is created) to clip the nails, cut short the mustaches, and shave the pubic region."

#### **[13] What About Cutting The Moustaches Short?**

13- It is narrated on the authority of Zaid Ibn Arqam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not cut short his mustaches does not belong to us."

#### **[14] The Range Of Time Within Which One Should Do That**

14- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us a forty-day (or night) term, after which one should not leave cutting the mustaches short, clipping the nails, shaving the (hair of the) pubic area and depilating the hair of the armpits."

#### **[15] Trimming The Mustaches And Leaving The Beard**

15- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Trim the mustaches and leave the beards (provided that they should not be more than a fist-length)."

#### **[16] Going As Far As It Could Be On Answering The Call Of Nature**

16- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Qurad that he said: I set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and whenever he intended to answer the call of nature, he would go as far as it could be (in order to be hidden from the people's sights).

17- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out to an open space (to answer the call of nature), he would go as far (as he could in order that none would see him). On one of his journeys, he went to answer the call of nature, and said to me: "Bring me (water to perform) ablution." I brought him (water to perform) ablution and he



وَحَلَقُوا الْعَانَةَ وَتَنَفَّ الْإِبْطُ وَتَقْلِيمُ الْأَظْفَارِ وَأَخَذُ الشَّارِبِ».

### (12) - بَابُ حَلَقِ الْعَانَةِ

12 - أَخْبَرَنَا الْحَارِثُ بْنُ مَسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ وَهْبٍ، عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْفِطْرَةُ قَصُّ الْأَظْفَارِ وَأَخَذُ الشَّارِبِ وَحَلَقُ الْعَانَةِ».

### (13) - بَابُ قَصِّ الشَّارِبِ

13 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ، عَنْ يُونُسَ بْنِ صُهَيْبٍ، عَنْ حَبِيبِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَأْخُذْ شَارِبَهُ فَلَيْسَ مِنَّا».

### (14) - بَابُ التَّوْقِيتِ فِي ذَلِكَ

14 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَالَ: «وَقَّتْ لَنَا رَسُولُ اللَّهِ ﷺ فِي قَصِّ الشَّارِبِ وَتَقْلِيمِ الْأَظْفَارِ وَحَلَقِ الْعَانَةِ وَتَنَفِّ الْإِبْطِ أَنْ لَا نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ يَوْمًا» وَقَالَ مَرَّةً أُخْرَى: «أَرْبَعِينَ لَيْلَةً».

### (15) - بَابُ إِخْفَاءِ الشَّارِبِ وَإِعْفَاءِ اللَّحَى

15 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَخْفُوا الشَّوَارِبَ وَأَعْفُوا اللَّحَى».

### (16) - بَابُ الْإِبْعَادِ عِنْدَ إِرَادَةِ الْحَاجَةِ

16 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطَمِيُّ عُمَيْرُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ فَضِيلٍ وَعُمَارَةُ بْنُ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى الْخَلَاءِ وَكَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ.

17 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا ذَهَبَ الْمَذْهَبُ أَبْعَدَ؛ قَالَ: فَذَهَبَ لِحَاجَتِهِ وَهُوَ فِي بَعْضِ أَسْفَارِهِ فَقَالَ «اِئْتِنِي بِوَضُوءٍ» فَأَتَيْتُهُ بِوَضُوءٍ فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

performed ablution, and (wetted his hands and) passed his wet hands over his footwears.

### **[17] The Concession To Leave That**

18- It is narrated on the authority of Hudhaifah that he said: Once, I walked in the company of the Messenger of Allah "Allah's blessing and peace be upon him" until he came to a dumps of some people, and urinated while standing and I moved away from him; and then he called me, until I came to be behind him, and when he finished he performed ablution (and wetted his hands and) passed his wet hands over his footwears.

### **[18] What One Says On Going To The Open Space**

19- It is narrated on the authority of Anas Ibn Malik: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came to the open space (or the privy to answer the call of nature) he would say: "I seek refuge with Allah from the Evil Ones (amongst jinns): their males and females!"

### **[19] It Is Forbidden To Face The Qiblah While Answering The Call Of Nature**

20- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: By Allah, I do not know how should I do with those privies, since the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you goes to the offices of nature to excrete or urinate, let not him face the Qiblah, nor turn his back to it."

### **[20] It Is Forbidden To Turn One's Back To The Qiblah On Answering The Call Of Nature**

21- It is narrated on the authority of Abu Ayyub Al-Ansari: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not face the Qiblah, nor turn your back to it on excreting or urinating, but rather let you turn towards the East or towards the West!"

### **[21] It Is Commendable To Face Either The East Or The West On Answering The Call Of Nature**

22- It is narrated on the authority of Abu Ayyub Al-Ansari: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you comes to the offices of nature (to answer the call of nature), let not him face the Qiblah, but rather let him turn towards the East or towards the West!"



قَالَ الشَّيْخُ: إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ الْقَارِيءِ.

### (17) - بَابُ الرُّخْصَةِ فِي تَرْكِ ذَلِكَ

18 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ قَالَ: أَنْبَأَنَا الْأَعْمَشُ عَنْ شَقِيقٍ عَنْ حُذَيْفَةَ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فَأَنْتَهَيْتُ إِلَى سُبَاطَةِ قَوْمٍ فَبَالَ قَائِمًا فَتَنَحَّيْتُ عَنْهُ فَدَعَانِي وَكُنْتُ عِنْدَ عَقَبِيهِ حَتَّى فَرَعْتُ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خَفَيْهِ.

### (18) - بَابُ الْقَوْلِ عِنْدَ دُخُولِ الْخَلَاءِ

19 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

### (19) - بَابُ النَّهْيِ عَنِ اسْتِقْبَالِ الْقِبْلَةِ عِنْدَ الْحَاجَةِ

20 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ رَافِعِ بْنِ إِسْحَاقَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ وَهُوَ بِمَضَرَ يَقُولُ: وَاللَّهِ مَا أَذْرِي كَيْفَ أَضْنَعُ بِهَذِهِ الْكَرَابِيسِ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ أَوْ الْبَوْلِ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرُهَا».

### (20) - بَابُ النَّهْيِ عَنِ اسْتِدْبَارِ الْقِبْلَةِ عِنْدَ الْحَاجَةِ

21 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا لِغَائِطٍ أَوْ بَوْلٍ وَلَكِنْ شَرِّفُوا أَوْ غَرِّبُوا».

### (21) - بَابُ الْأَمْرِ بِاسْتِقْبَالِ الْمَشْرِقِ أَوْ الْمَغْرِبِ عِنْدَ الْحَاجَةِ

22 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا غُنْدَرٌ قَالَ: أَنْبَأَنَا مَعْمَرٌ قَالَ: أَنْبَأَنَا ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمْ الْغَائِطُ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَكِنْ لِيُشْرِقْ أَوْ لِيُغْرِبْ».

## **[22] The Concession Pertaining To That In The Houses**

23- It is narrated on the authority of Ibn Umar that he said: No doubt, once I came up the roof of our house, and saw the Messenger of Allah "Allah's blessing and peace be upon him" sitting on two bricks to answer the call of nature, facing Jerusalem.

## **[23] It Is Forbidden To Touch The Penis With The Right Hand On Answering The Call Of Nature**

24- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you urinates, let not him take hold of his penis with his right hand."

25- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you goes to the open space (or the privy to answer the call of nature), let not him take hold of his penis with his right hand."

## **[24] The Concession To Urinate While Standing In The Desert**

26- It is narrated on the authority of Hudhaifah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to a dumps of some people, and urinated while standing.

27- It is narrated on the authority of Hudhaifah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to a dumps of some people, and urinated while standing.

28- It is narrated on the authority of Hudhaifah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" walked until he reached a dumps of some people, and urinated while standing and then he (performed ablution and) passed his wet hands over his footwears.

## **[25] Urinating While Sitting In The House**

29- It is narrated on the authority of A'ishah that she said: Do not trust such as tells you that the Messenger of Allah "Allah's blessing and peace be upon him" used to urinate as standing, for he never urinated but as sitting.

## **[26] Urinating To A Screen Therewith One is Hidden (From The Sights Of The People)**

30- It is narrated on the authority of Abd Ar-Rahman Ibn Hasanah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, carrying a leather shield in his hand, which he put (on the ground to



## (22) - بَابُ الرُّخْصَةِ فِي ذَلِكَ فِي الْبُيُوتِ

23 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «لَقَدْ أَرْتَقَيْتُ عَلَى ظَهْرِ بَيْتِنَا فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى كِلْتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ».

## (23) - بَابُ النَّهْيِ عَنْ مَسِّ الذَّكَرِ بِالْيَمِينِ عِنْدَ الْحَاجَةِ

24 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتٍ قَالَ: أَنْبَأَنَا أَبُو إِسْمَاعِيلَ وَهُوَ الْقَنَادُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذْ ذَكَرَهُ بِيَمِينِهِ».

25 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ هِشَامٍ عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمْ الْخَلَاءَ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ».

## (24) - بَابُ الرُّخْصَةِ فِي الْبَوْلِ فِي الصَّحَرَاءِ قَائِمًا

26 - أَخْبَرَنَا مُؤَمِّلُ بْنُ هِشَامٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا».

27 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: أَنْبَأَنَا مُحَمَّدٌ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ أَنَّ حُذَيْفَةَ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا».

28 - أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ قَالَ: أَنْبَأَنَا بِهِزُّ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ: «أَنَّ النَّبِيَّ ﷺ مَشَى إِلَى سُبَاطَةِ قَوْمٍ فَبَالَ قَائِمًا». قَالَ سُلَيْمَانُ فِي حَدِيثِهِ: «وَمَسَحَ عَلَى خَفِيهِ» وَلَمْ يَذْكُرْ مَنْصُورُ الْمَسْحَ.

## (25) - بَابُ الْبَوْلِ فِي الْبَيْتِ جَالِسًا

29 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «مَنْ حَدَّثَكُمْ أَنَّ رَسُولَ اللَّهِ ﷺ بَالَ قَائِمًا فَلَا تُصَدِّقُوهُ مَا كَانَ يَبُولُ إِلَّا جَالِسًا».

## (26) - بَابُ الْبَوْلِ إِلَى الشُّرَّةِ يَسْتَتِرُ بِهَا

30 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَفِي يَدِهِ كَهَيْئَةِ الدَّرَقَةِ فَوَضَعَهَا

screen him from the people) and sat and urinated to it; thereupon one of them (the companions) said: "Look at him urinating in the same way as a woman urinates!" heard him, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! Have you not known what befell him who belonged to the children of Israel? Whenever they urinated, they would file it (the place of the urine's exit in the penis to clean it) with the file; and when he forbade them to do so, he was given to the grave punishment."

### **[27] Saving Oneself From Being Soiled With Urine**

31- It is narrated on the authority of Ibn Abbas that he said: Once The Prophet "Allah's blessing and peace be upon him" came upon two graves thereupon he said: "These two persons (within the graves) are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave and he said: "I hope that their torture might be lessened, as long as these do not get dried."

### **[28] Urinating In A Pot**

32- It is narrated on the authority of Umaimah, daughter of Ruqaiqah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" had a vessel made of wood sticks which he used to place underneath his bed, in which he used to urinate at night (and in the morning, he would spill it over).

### **[29] Urinating In A Bowl**

33- It is narrated on the authority of A'ishah that she said: It is said that the Messenger of Allah "Allah's blessing and peace be upon him" made a bequest to Ali. (When he was fatally ill) he asked for a bowl to urinate in it, and then he broke down (in view of relaxation of his muscles at death), and I did not feel (but that he died): then, to whom did he make a bequest?

### **[30] It Is Undesirable To Urinate In A Hole**

34- It is narrated on the authority of Abdullah Ibn Sarjis that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in a hole." They asked Qatadah: "For which thing is it undesirable to urinate in a hole?" he said: "It is said that holes are the dwelling places of jinns."



ثُمَّ جَلَسَ خَلْفَهَا فَبَالَ إِلَيْهَا فَقَالَ بَعْضُ الْقَوْمِ: انْظُرُوا يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ! فَسَمِعَهُ فَقَالَ: «أَوْ مَا عَلِمْتُ مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ كَانُوا إِذَا أَصَابَهُمْ شَيْءٌ مِنْ الْبَوْلِ قَرَضُوهُ بِالْمَقَارِيضِ فَتَنَاهُمْ صَاحِبُهُمْ فَعَذَّبَ فِي قَبْرِهِ».

### (27) - بَابُ التَّنَزُّهِ عَنِ الْبَوْلِ

31 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا هَذَا فَكَانَ لَا يَسْتَنْزِهُ مِنْ بَوْلِهِ، وَأَمَّا هَذَا فَإِنَّهُ كَانَ يَمْشِي بِالنَّمِيمَةِ». ثُمَّ دَعَا بِعَصِيْبٍ رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ فَغَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا ثُمَّ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَنْبَسَا» خَالَفَهُ مَنْصُورٌ رَوَاهُ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَذْكُرْ طَاوُسًا.

### (28) - بَابُ الْبَوْلِ فِي الْإِنَاءِ

32 - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرْتَنِي حُكَيْمَةُ بِنْتُ أُمِّمَةَ عَنْ أُمِّهَا أُمِّمَةَ بِنْتُ رُقَيْقَةَ قَالَتْ: «كَانَ لِلنَّبِيِّ ﷺ قَدَحٌ مِنْ عِيدَانٍ يَبُولُ فِيهِ وَيَضَعُهُ تَحْتَ السَّرِيرِ».

### (29) - بَابُ الْبَوْلِ فِي الطَّلَسِ

33 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا أَزْهَرُ أَنْبَأَنَا ابْنُ عَوْنٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: يَقُولُونَ إِنَّ النَّبِيَّ ﷺ أَوْصَى إِلَى عَلِيٍّ لَقَدْ دَعَا بِالطَّلَسِ لِيَبُولَ فِيهَا فَانْخَنَثَتْ نَفْسُهُ وَمَا أَشْعُرُ فَلِإِي مَنْ أَوْصَى؟. قَالَ الشَّيْخُ: أَزْهَرُ هُوَ ابْنُ سَعْدِ السَّمَّانِ.

### (30) - بَابُ كَرَاهِيَةِ الْبَوْلِ فِي الْجُحْرِ

34 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي جُحْرٍ» قَالُوا لَقَتَادَةَ: وَمَا يُكْرَهُ مِنَ الْبَوْلِ فِي الْجُحْرِ؟ قَالَ: يُقَالُ إِنَّهَا مَسَاكِينُ الْجِنِّ.

### **[31] It Is Forbidden To Urinate In The Stagnant Water**

35- It is narrated on the authority of Jabir that Allah's Messenger "Allah's blessing and peace be upon him" forbade urinating in the stagnant water.

### **[32] It Is Undesirable To Urinate In The Bathing Place**

36- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in his bathing place, since the most part of evil suggestions (and suspicion) come from that."

### **[33] Saluting With Peace Such As Is Urinating**

37- It is narrated on the authority of Ibn Umar that he said: Once, a man came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating, and saluted him with peace, but he did not return the salutation.

### **[34] Returning The Greeting After Performing Ablution**

38- It is narrated on the authority of Al-Muhajir Ibn Qunfudh that he saluted the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating, and he did not return the salutation until he performed ablution; and when he performed ablution he returned the salutation to him.

### **[35] It Is Forbidden To Clean The Private Parts With The Bone**

39- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that anyone of you should use bone or (pieces of) dung to clean his privates (to remove the traces of urine and excrement).

### **[36] It Is Forbidden To Clean The Privates With (Pieces Of) Dung**

40- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm to you in the position of a father to his sons, to instruct you: when anyone of you goes to the open space (or the privy to answer the call of nature), let not him face the Qiblah, nor should he turn his back to it, nor should he wash his private parts with his right hand." He further commanded (to use) three stones (to clean one's private parts with); and he forbade (using) both dung and bone.



## (31) - بَابُ النَّهْيِ عَنِ الْبَوْلِ فِي الْمَاءِ الرَّائِدِ

35 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ «أَنَّهُ نَهَى عَنِ الْبَوْلِ فِي الْمَاءِ الرَّائِدِ».

## (32) - بَابُ كَرَاهِيَةِ الْبَوْلِ فِي الْمُسْتَحَمِّ

36 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الْأَشْعَثِ بْنِ عَبْدِ الْمَلِكِ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ».

## (33) - بَابُ السَّلَامِ عَلَى مَنْ يَبُولُ

37 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ وَقَبِيصَةُ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ نَافِعٍ عَنْ ابْنِ عُمرَ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ السَّلَامَ.

## (34) - بَابُ رَدِّ السَّلَامِ بَعْدَ الْوُضُوءِ

38 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: أَنْبَأَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ حُضَيْنِ أَبِي سَاسَانَ عَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ: أَنَّهُ سَلَّمَ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ حَتَّى تَوَضَّأَ فَلَمَّا تَوَضَّأَ رَدَّ عَلَيْهِ.

## (35) - بَابُ النَّهْيِ عَنِ الِاسْتِطَابَةِ بِالْعَظْمِ

39 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عُثْمَانَ بْنِ سَنَّةٍ الْخَزَاعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَسْتَطِيبَ أَحَدُكُمْ بِعَظْمٍ أَوْ رَوْثٍ.

## (36) - بَابُ النَّهْيِ عَنِ الِاسْتِطَابَةِ بِالرَّوْثِ

40 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ: أَخْبَرَنِي الْقُعْقَاعُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ أَعْلَمُكُمْ إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْخَلَاءِ فَلَا يَسْتَقْبِلِ الْقُبْلَةَ وَلَا يَسْتَدْبِرُهَا وَلَا يَسْتَنْجِ بِمِيمِنِهِ» وَكَانَ يَأْمُرُ بِثَلَاثَةِ أَحْجَارٍ وَنَهَى عَنِ الرَّوْثِ وَالرَّمَّةِ.

### **[37] It Is Forbidden To Use Less Than Three Stones To Clean One's Private Parts**

41- It is narrated on the authority of Salman that a man said to him (by way of scoffing at him): "Indeed, your companion (The Prophet) teaches you everything, to the extent that he even teaches you (how to do concerning) the excretion." He (Salman) said: "Yes. Verily, he forbade us to clean our privates (after answering the call of nature) with our right hands, or to face the Qiblah (while excreting). He also commanded us not to use less than three stones (including no dung nor bone to clean the private parts)."

### **[38] The Concession To Clean The Private Parts With Two Stones**

42- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Prophet "Allah's blessing and peace be upon him" went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said: "This is a filthy thing."

### **[39] The Concession To Clean The Privates With A Piece Of Stone**

43- It is narrated on the authority of Salamah Ibn Qais that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you clean your private parts (with pieces of stones to remove the traces of excretion), use an odd number (of stones)."

### **[40] It Is Sufficient To Clean The Privates Only With The Stones**

44- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you goes to the offices of nature (to answer the call of nature), let him take three stones with him, therewith to clean his privates (to remove the traces of excretion), since this is sufficient for him."

### **[41] Washing The Private Parts With Water**

45- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to the open space (to answer the call of nature), I and another boy nearly equal to me in age would (follow him and) carry the like of a pot of water, therewith he would wash his private parts.

46- It is narrated on the authority of A'ishah that she said: Order (O women) your husbands to wash their private parts with water, for I feel shy



## (37) - باب النّهي عن الاكتفاء في الاستطابة بأقل من ثلاثة أحجار

41 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ سَلْمَانَ قَالَ قَالَ لَهُ رَجُلٌ: «إِنَّ صَاحِبَكُمْ لَيَعْلَمُكُمْ حَتَّى الْخِرَاءَةِ». قَالَ: أَجَلْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ أَوْ نَسْتَنْجِيَ بِأَيْمَانِنَا أَوْ نَكْتَفِيَ بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ».

## (38) - باب الرخصة في الاستطابة بحجرين

42 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ زُهَيْرٍ عَنْ أَبِي إِسْحَاقَ قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ وَلَكِنْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ يَقُولُ: أَتَى النَّبِيَّ ﷺ الْغَائِطُ وَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ فَوَجَدْتُ حَجَرَيْنِ وَالتَّمَسْتُ الثَّالِثَ فَلَمْ أَجِدْهُ فَأَخَذْتُ رَوْثَةً فَأَتَيْتُ بِهِنَّ النَّبِيَّ ﷺ فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ وَقَالَ: «هَذِهِ رُكُوسٌ».

قال أبو عبد الرحمن: الرُّكُوسُ: طَعَامُ الْجِنِّ.

## (39) - باب الرخصة في الاستطابة بحجر واحد

43 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ سَلَمَةَ بْنِ قَيْسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا اسْتَجَمَرْتَ فَأَوْتِرْ».

## (40) - باب الاجتزاء في الاستطابة بالحجارة دون غيرها

44 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ عَنْ مُسْلِمِ بْنِ قُرَيْطٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ فَلْيَذْهَبْ مَعَهُ ثَلَاثَةُ أَحْجَارٍ فَلْيَسْتَطِبْ بِهَا فَإِنَّهَا تَجْزِي عَنْهُ».

## (41) - باب الاستنجاء بالماء

45 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ أَحْمِلُ أَنَا وَغُلَامٌ مَعِيَ نَحْوِي إِذَاوَةً مِنْ مَاءٍ فَيَسْتَنْجِي بِالمَاءِ.

46 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ مُعَاذَةَ عَنْ عَائِشَةَ أَنَّهَا

of telling them. Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" used to do it.

#### **[42] It Is Forbidden To Use The Right Hand In Washing The Privates**

47- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you drinks, let not him breathe in the utensil; and when he goes to the open space (or the privy to answer the call of nature), let not him touch his penis with his right hand, nor use his right hand in cleaning his private parts."

48- It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to breathe in the utensil (on drinking), to touch one's penis with his right hand (to remove the traces of urine), and to use his right hand in cleaning his private parts.

49- It is narrated on the authority of Salman that one from amongst the pagans said to him: "Indeed, your companion (The Prophet) teaches you everything, to the extent that he even teaches you (how to do concerning) the excretion." He (Salman) said: "Yes. Verily, he forbade that none of us should clean his privates (after answering the call of nature) with his right hand, and that one should face the Qiblah (while excreting). He also commanded us not to use less than three stones to clean the private parts."

#### **[43] Rubbing The Hand With The Earth After Cleaning The Privates**

50- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, and when he cleaned his private parts, he rubbed his hand with the earth.

51- It is narrated on the authority of Ibrahim Ibn Jarir from his father that he said: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and he went to the open space and answered the call of nature and said: "O Jarir! Bring me (water therewith to get) purified." I brought water to him, with which he washed his private parts, and then he rubbed his hand with the earth. Abu Abd Ar-Rahman said: This narration is more correct than the previous one, and Allah Almighty knows better.

#### **[44] The Time At Which The Water Becomes Unfitting**

52- It is narrated on the authority of Abdullah Ibn Abdullah Ibn Umar from his father: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (judgement of the) water, in which beasts and wild animals might plunge, thereupon the Messenger of Allah "Allah's



قَالَتْ: مُرْنِ أَرْوَاجَكُمْ أَنْ يَسْتَطِيبُوا بِالْمَاءِ فَإِنِّي أَسْتَحْيِيهِمْ مِنْهُ؛ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُهُ.

#### (42) - بَابُ النَّهْيِ عَنِ الاسْتِنْبَاءِ بِالْيَمِينِ

47 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: أَنْبَأَنَا هِشَامٌ عَنْ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا شَرَبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي إِنَائِهِ وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ وَلَا يَتَمَسَّحُ بِيَمِينِهِ».

48 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قَتَادَةَ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ وَأَنْ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ وَأَنْ يَسْتَطِيبَ بِيَمِينِهِ.

49 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَشُعَيْبُ بْنُ يُوْسُفَ وَاللَّفْظُ لَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ وَالْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ سَلْمَانَ قَالَ: قَالَ الْمُشْرِكُونَ إِنَّا لَنَرَى صَاحِبَكُمْ يُعَلِّمُكُمُ الْخِرَاءَةَ. قَالَ: أَجَلْ نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ وَيَسْتَقْبِلَ الْقِبْلَةَ وَقَالَ: «لَا يَسْتَنْجِيَ أَحَدُكُمْ بِدُونِ ثَلَاثَةِ أَحْجَارٍ».

#### (43) - بَابُ ذَلِكَ الْيَدِ بِالْأَرْضِ بَعْدَ الاسْتِنْبَاءِ

50 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكَ عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَلَمَّا اسْتَنْجَى ذَلِكَ يَدُهُ بِالْأَرْضِ.

51 - أَخْبَرَنَا أَحْمَدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا شُعَيْبٌ يَعْنِي ابْنَ حَرْبٍ قَالَ: حَدَّثَنَا أَبَانُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ جَرِيرٍ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَأَتَى الْخَلَاءَ فَقَضَى الْحَاجَةَ ثُمَّ قَالَ: «يَا جَرِيرُ هَاتِ طَهُورًا» فَأَتَيْتُهُ بِالْمَاءِ فَاسْتَنْجَى بِالْمَاءِ وَقَالَ بِيَدِهِ فَذَلِكَ بِهَا الْأَرْضُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا أَشْبَهُ بِالصَّوَابِ مِنْ حَدِيثِ شَرِيكَ وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

#### (44) - بَابُ التَّوْقِيتِ فِي الْمَاءِ

52 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ وَالْحُسَيْنُ بْنُ حُرَيْثٍ عَنْ أَبِي أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: سُئِلَ

blessing and peace be upon him” said: “When the water becomes (no less than) two buckets, nothing could make it filthy.”

#### **[45] The Concession Pertaining To That**

53- It is narrated on the authority of Anas that once, a desert dweller urinated in the mosque, and some people jumped to him swiftly (in order to prevent him), but Allah’s Apostle “Allah’s blessing and peace be upon him” told them not to disturb him (until he finished); and he further asked for a bucket of water which he poured over that (place where he urinated).

54- It is narrated on the authority of Anas that once, a desert dweller urinated in the mosque, thereupon Allah’s Apostle “Allah’s blessing and peace be upon him” asked for a bucket of water which he poured over that (place where he urinated).

55- It is narrated on the authority of Anas that once, a desert dweller came and urinated in the mosque, and some people cried at him, but Allah’s Apostle “Allah’s blessing and peace be upon him” told them to leave him and they left him until he finished; and he further asked for a bucket of water which he poured over that (place where he urinated).

56- It is narrated on the authority of Abu Hurairah that once, a desert dweller urinated in the mosque, and the people shouted at him, but Allah’s Apostle “Allah’s blessing and peace be upon him” said to them: "Leave him and rather pour a bucket of water over that place (where he urinated), for indeed, you've been sent so as to make things easy, and not to make things hard upon the people."

#### **[46] What About The Stagnant Water?**

57- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Let none of you urinate in the stagnant water and then perform ablution from it."

58- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Let none of you urinate in the stagnant water and then take bath from it."

#### **[47] What About The Water Of The Sea?**

59- It is narrated on the authority of Abu Hurairah that he said: Once, a man asked the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! We frequently ride (the ships) across the sea, carrying a little quantity of sweet water; and if we offer ablution with it, we would be given to severe thirst: should we offer ablution with the water of



رَسُلُ اللَّهِ ﷺ عَنِ الْمَاءِ وَمَا يُنُوبُهُ مِنَ الدَّوَابِّ وَالسَّبَاعِ فَقَالَ: «إِذَا كَانَ الْمَاءُ فُلْتَيْنِ لَمْ يَحْمِلِ الْعَجَبُ».

#### (45) - بَابُ تَرْكِ التَّوْقِيفِ فِي الْمَاءِ

53 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ ثَابِتٍ عَنْ أَنَسٍ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَقَامَ إِلَيْهِ بَعْضُ الْقَوْمِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ لَا تُزْرِمُوهُ». فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ فَصَبَّهُ عَلَيْهِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: يَغْنِي لَا تَقْطَعُوا عَلَيْهِ.

54 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عُبَيْدَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسٍ قَالَ: بَالَ أَعْرَابِيٌّ فِي الْمَسْجِدِ فَأَمَرَ النَّبِيُّ ﷺ بِدَلْوٍ مِنْ مَاءٍ فَصَبَّ عَلَيْهِ.

55 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: جَاءَ أَعْرَابِيٌّ إِلَى الْمَسْجِدِ فَبَالَ فَصَاحَ بِهِ النَّاسُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اتْرُكُوهُ». فَتْرُكُوهُ حَتَّى بَالَ ثُمَّ أَمَرَ بِدَلْوٍ فَصَبَّ عَلَيْهِ.

56 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ عَنْ عُمَرَ بْنِ عَبْدِ الْوَاحِدِ عَنِ الْأَوْزَاعِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَّاوَلَهُ النَّاسُ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ وَأَهْرِيقُوا عَلَى بَوْلِهِ دَلْوًا مِنْ مَاءٍ فَإِنَّمَا بُعِثْتُمْ مُسِيرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ».

#### (46) - بَابُ الْمَاءِ الدَّائِمِ

57 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ». قَالَ عَوْفٌ: وَقَالَ خِلَاسٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلُهُ.

58 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يَحْيَى بْنِ عَتِيقٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: كَانَ يَعْقُوبُ لَا يُحَدِّثُ بِهَذَا الْحَدِيثِ إِلَّا بِدِيْنَارٍ.

#### (47) - بَابُ مَاءِ الْبَحْرِ

59 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ سَلَمَةَ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ مِنْ بَنِي عَبْدِ الدَّارِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا تَرَكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا

the sea?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

#### **[48] Performing Ablution With The Snow**

60- It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to make an interval between the magnification (with which he assumed the prayer) and the recitation (of the Qur'an). I said to him: "Let my father and mother be sacrificed for you! I've noticed the interval you make between the magnification and recitation: tell me what you say (during that period)." He said: "I say: "O Allah! Keep me away from my mistakes as far as You've made the East from the West! O Allah! Purify me from my sins as the white garment (is cleansed) from filth! O Allah! Wash away my errors with water, snow and hailstones!""

#### **[49] Performing Ablution With The Snow Water**

61- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Wash away my errors (from me) with the help of the snow water and hailstone, and cleanse my heart from mistakes in the same way as You cleanse the white garment from filth."

#### **[50] Performing Ablution With The Water Of Hailstone**

62- It is narrated on the authority of Awf Ibn Malik that he said: I was present when the Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for a dead person, and I heard from his supplication: "O Allah! Forgive for him, and bestow mercy upon him! (O Allah) endow him with power and plot out (his sins)! (O Allah) deal with him generously, and make spacious his entrance (to the Garden), and wash him with water, snow and hailstone, and purify him from all the mistakes in the same way as a white garment is purified from filth."

#### **[51] The Place of The Dog's Mouth**

63- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dog drinks from the utensil of anyone of you, let him wash it seven times (before he utilizes it)."

64- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a



أَفْتَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ الطَّهَوْرُ مَاوُهُ الْحِلُّ مَبِيتُهُ».

#### (48) - بَابُ الْوُضُوءِ بِالثَّلْجِ

60 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَسْتَفْتَحَ الصَّلَاةَ سَكَتَ هُنَيْهَةً فَقُلْتُ: يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي سُكُوتِكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ؟ قَالَ: «أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقِّي الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

#### (49) - بَابُ الْوُضُوءِ بِمَاءِ الثَّلْجِ

61 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثُّوبَ الْأَبْيَضُ مِنَ الدَّنَسِ».

#### (50) - بَابُ الْوُضُوءِ بِمَاءِ الْبَرَدِ

62 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: شَهِدْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى مَيِّتٍ فَسَمِعْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَآكْرِمْ نَزْلَهُ وَأَوْسِعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقِّي الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ».

#### (51) - بَابُ سُورِ الْكَلْبِ

63 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

64 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ أَنَّ ثَابِتًا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ

dog places the end of its tongue in the utensil of anyone of you, let him wash it seven times (before he utilizes it)."

65- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said a Hadith like this.

#### **[52] The Command To Spill Over What A Utensil Contains Once A Dog places the end of its tongue In It**

66- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a dog places the end of its tongue in the utensil of anyone of you, let him spill over what it contains, and then wash it seven times (before he utilizes it)."

#### **[53] Rubbing With Dust The Utensil In Which A Dog Licks**

67- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the dogs should be killed; and he gave concession to keep a dog for hunting and (guarding) cattle and sheep, and said: "If a dog places the end of its tongue in the utensil of anyone of you, wash it seven times (with water) and in the eighth you should rub it with dust."

#### **[54] The Place Of A Cat's Mouth**

68- It is narrated on the authority of Kabshah Bint Ka'b Ibn Malik that once Abu Qatadah entered upon her and she mentioned a word, meaning: I was pouring water for him to offer ablution when a cat came to drink, and he inclined the utensil to it. He observed that I was looking at him astonishingly, thereupon he said: "O daughter of my brother! Are you astonished?" I answered in the affirmative, thereupon he said: "No doubt, the Prophet "Allah's blessing and peace be upon him" said: "This (cat) is not a filthy thing: it is one of those things which always (come in houses and) go round (their inhabitants)."

#### **[55] The Place Of A Donkey's Mouth**

69- It is narrated on the authority of Anas that he said: The announcer of the Messenger of Allah "Allah's blessing and peace be upon him" came to us and said: "No doubt, Allah and His Messenger forbid the meat of donkeys to you for it is abominable."

#### **[56] The Place of A Menstruating Woman's Mouth**

70- It is narrated on the authority of A'ishah that she said: It happened that I ate from a bone covered with meat, and the Messenger of Allah "Allah's



يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

65 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ أَبُو جُرَيْجٍ أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ أَنَّهُ أَخْبَرَهُ هِلَالُ بْنُ أَسَامَةَ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُخْبِرُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

### (52) - بَابُ الْأَمْرِ بِإِرَاقَةِ مَا فِي الْإِنَاءِ إِذَا وَلَغَ فِيهِ الْكَلْبُ

66 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيُرْفُهُ ثُمَّ لْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَعْلَمُ أَحَدًا تَابَعَ عَلِيَّ بْنَ مُسْهِرٍ عَلَى قَوْلِهِ: فَلْيُرْفُهُ.

### (53) - بَابُ تَغْيِيرِ الْإِنَاءِ الَّذِي وَلَغَ فِيهِ الْكَلْبُ بِالتَّرَابِ

67 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرَفًا عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ وَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَالْعَنَمِ وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَأَغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَقَرُوهُ الثَّامِنَةَ بِالتَّرَابِ».

### (54) - بَابُ سُورِ الْهَرَّةِ

68 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ: أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا ثُمَّ ذَكَرَتْ كَلِمَةً مَغْنَاهَا فَسَكَبَتْ لَهُ وَضُوءًا فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ فَأَضْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ. قَالَتْ كَبْشَةُ: فَرَأَيْتُ أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي، فَقُلْتُ: نَعَمْ. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَافِينَ عَلَيْكُمْ وَالطَّوَافَاتِ».

### (55) - بَابُ سُورِ الْحِمَارِ

69 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ: أَنَا مُنَادِي رَسُولِ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمْرِ فَإِنَّهَا رِجْسٌ».

### (56) - بَابُ سُورِ الْحَائِضِ

70 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنِ الْمُقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَتَعَرَّقُ الْعَرَقَ فَيَضَعُ رَسُولُ اللَّهِ ﷺ

blessing and peace be upon him” placed his mouth where I placed mine even though I was menstruating; and it happened that I drank from the utensil, and he then placed his mouth where I placed mine while I was menstruating.

### **[57] Men And Women Perform Ablution Together**

71- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, men and (their wives and lawful) women (or every man with his wife and lawful woman) used to perform ablution together (i.e. from the same source of water).

### **[58] The Remaining Of The Water From Which Such As In The State Of Ceremonial Impurity Takes Bath**

72- It is narrated on the authority of Urwah from A'ishah that she told him that she and the Messenger of Allah “Allah’s blessing and peace be upon him” used to take bath together from the same vessel.

### **[59] The Amount Of Water That Is Sufficient For Offering Ablution**

73- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” used to perform ablution with a single Mudd (nearly two pounds), and take bath with five Mudds.

74- It is narrated on the authority of Umm Umarah Bint Ka'b that once, the Messenger of Allah “Allah’s blessing and peace be upon him” performed ablution: about two-thirds a Mudd of water was brought to him in a utensil. Shu'bah said: I learn that he washed his arms, and rubbed them, and rubbed the inside parts of his ears, but I do not learn that he rubbed their backs.

### **[60] What About The Intent On Performing Ablution?**

75- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” having said: “(The validity and reward of) deeds depend upon one's intent, and every person gets but what he has intended. So, whoever emigrated to Allah and His Messenger, then, his migration would be regarded for Allah and His Messenger; and whoever emigrated for worldly benefits, or for a woman to marry, his migration is for what he emigrated for.”

### **[61] Performing Ablution From A Utensil**

76- It is narrated on the authority of Anas Ibn Malik that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" when the Afternoon (Asr) prayer was due and the people searched for (water to



فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ وَكُنْتُ أَشْرَبُ مِنَ الْإِنَاءِ فَيَضَعُ فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ».

### (57) - بَابُ وُضُوءِ الرِّجَالِ وَالنِّسَاءِ جَمِيعاً

71 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكُ ح، وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنْ أَبِي الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ قَالَ: «كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ جَمِيعاً».

### (58) - بَابُ فَضْلِ الْجُنُبِ

72 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ: «أَنَّهَا كَانَتْ تَغْتَسِلُ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْإِنَاءِ الْوَاحِدِ».

### (59) - بَابُ الْقَدْرِ الَّذِي يَكْتَفِي بِهِ الرَّجُلُ مِنَ الْمَاءِ لِلْوُضُوءِ

73 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِمَكْوَلٍ وَيَغْتَسِلُ بِخُمْسٍ مَكَائِي».

74 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ قَالَ: سَمِعْتُ عَبَادَ بْنَ تَمِيمٍ يُحَدِّثُ عَنْ جَدِّتِي وَهِي أُمُّ عُمَارَةَ بِنْتُ كَعْبٍ: «أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَأَتَيْ بِمَاءٍ فِي إِنَاءٍ قَدَرْتُ ثُلْثِي الْمُدِّ. قَالَ شُعْبَةُ: فَأَخْفَظُ أَنَّهُ غَسَلَ ذِرَاعَيْهِ وَجَعَلَ يَذْلُكُهُمَا وَيَمْسَحُ أُذُنَيْهِ بَاطِنَهُمَا وَلَا أَخْفَظُ أَنَّهُ مَسَحَ ظَاهِرَهُمَا».

### (60) - بَابُ النِّيَّةِ فِي الْوُضُوءِ

75 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ عَنْ حَمَّادٍ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي الْقَاسِمِ حَدَّثَنِي مَالِكُ ح. وَأَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَاللَّفْظُ لَهُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِأَمْرٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ أَمْرٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

### (61) - بَابُ الْوُضُوءِ مِنَ الْإِنَاءِ

76 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَحَانَتْ صَلَاةُ الْعَصْرِ فَالْتَمَسَ النَّاسُ الْوُضُوءَ فَلَمْ يَجِدُوهُ فَأَتَيْ

perform) ablution but they found nothing. Later on (a pot full of) water for ablution was brought to Allah's Apostle "Allah's blessing and peace be upon him", in which, he put his hand and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed ablution.

77- It is narrated on the authority of Abdullah that he said: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" and they found no water (to perform ablution), thereupon a stone pot full of water was brought to Allah's Apostle "Allah's blessing and peace be upon him", in which he got his hand, and behold! I saw the water gushing forth from between his fingers, while he was saying: "Come to get purification and blessing from Allah Almighty!" Salim Ibn Abu Al-Ja'd said: I asked Jabir: "How many were you at that time?" he said: "Fifteen hundred."

### **[62] Mentioning Allah's Name On Performing Ablution**

78- It is narrated on the authority of Anas that he said: Some companions of the Prophet "Allah's blessing and peace be upon him" asked for (water to perform) ablution, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Does anyone of you have water?" (a tumbler with a broad base, and not so deep, containing a small quantity of water, was brought to him) whereby he put his hand in the water while saying: "Perform ablution in the Name of Allah." I noticed the water springing out from between his fingers until all of them performed ablution. Thabit said: I asked him: How many had you estimated them? He said: Nearly seventy.

### **[63] The Servant Pours Water For One To Perform Ablution**

79- It is narrated on the authority of Urwah Ibn Al-Mughirah from his father that he said: In the holy battle of Tabuk, I poured water for the Messenger of Allah "Allah's blessing and peace be upon him" when he performed ablution, in which he passed his wet hand over his footwears.

### **[64] Performing Ablution In Which Each (Part Of The Body Is Washed) Once**

80- It is narrated on the authority of Ibn Abbas that he said: Should I not tell you of the way the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution? He performed ablution, in which he washed each (part of the body) once.



رَسُولُ اللَّهِ ﷺ يَوْضُوءُ فَوَضَعَ يَدَهُ فِي ذَلِكَ الْإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّعُوا فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوْضَّعُوا مِنْ عِنْدِ آخِرِهِمْ».

77 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عُلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَلَمْ يَجِدُوا مَاءً فَأَتَيْ بَتُورٍ فَأَدْخَلَ يَدَهُ فَلَقَدْ رَأَيْتُ الْمَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أَصَابِعِهِ وَيَقُولُ: «حَيَّ عَلَى الطُّهُورِ وَالْبَرَكَةِ مِنَ اللَّهِ عَزَّ وَجَلَّ» قَالَ الْأَعْمَشُ: فَحَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ قَالَ: قُلْتُ لِجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفٌ وَخَمْسُمِائَةٍ.

### (62) - بَابُ التَّسْمِيَةِ عِنْدَ الْوُضُوءِ

78 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ وَقَتَادَةَ عَنْ أَنَسٍ قَالَ: طَلَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَضُوءاً فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ مَاءٌ؟» فَوَضَعَ يَدَهُ فِي الْمَاءِ وَيَقُولُ «تَوَضَّعُوا بِسْمِ اللَّهِ» فَرَأَيْتُ الْمَاءَ يَخْرُجُ مِنْ بَيْنِ أَصَابِعِهِ حَتَّى تَوْضَّعُوا مِنْ عِنْدِ آخِرِهِمْ. قَالَ ثَابِتٌ: قُلْتُ لِأَنَسٍ: كَمْ تَرَاهُمْ؟ قَالَ: نَحْوًا مِنْ سَبْعِينَ.

### (63) - بَابُ صَبِّ الْخَادِمِ الْمَاءَ عَلَى الرَّجُلِ لِلْوُضُوءِ

79 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ وَهْبٍ عَنْ مَالِكٍ وَيُونُسَ وَعَمْرٍو بْنِ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ: عَنْ عَبَادِ بْنِ زَيْدٍ عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: «سَكَبْتُ عَلَى رَسُولِ اللَّهِ ﷺ حِينَ تَوَضَّأَ فِي غُرُورَةٍ تَبُوكَ فَمَسَحَ عَلَى الْخُفَّيْنِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَمْ يَذْكُرْ مَالِكٌ عُرْوَةَ بْنَ الْمُغِيرَةِ.

### (64) - بَابُ الْوُضُوءِ مَرَّةً مَرَّةً

80 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَلَا أَخْبِرُكُمْ بِوُضُوءِ رَسُولِ اللَّهِ ﷺ؟ فَتَوَضَّأَ مَرَّةً مَرَّةً».

### **[65] Performing Ablution In Which Each (Part Of The Body Is Washed) Thrice**

81- It is narrated on the authority of Abdullah Ibn Umar that he performed ablution, in which he washed each (part of the body) thrice, and he attributed that to the Messenger of Allah "Allah's blessing and peace be upon him".

### **[66] Washing Both Hands Is Out Of Ablution**

82- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" and he patted my back with the stick he had, thereupon he set out and I followed him until he came such and such land. Then, he made his mount kneel down and then he disappeared from my sight (where he answered the call of nature) and when he returned he asked me: "Do you have water?" I had a pot belonging to me, which I brought and poured water for him from which he washed both his hands and face, and went on washing his arms but he had a woollen cloak, of tight sleeves. He brought his hands out from underneath the cloak, and washed his face and arms...and he made a mention of passing his wet hands over his forelock and turban, and then he passed his wet hands over his footwears. He then asked me: "Do you have any need O Mughirah?" I said: "O Messenger of Allah! I have no need." Then, we both went to find the people in the prayer having made Abd Ar-Rahman Ibn Awf lead them in the prayer when its time was due. Abd Ar-Rahman had finished from the first rak'ah of the Dawn prayer just by the time we arrived. I went to inform him (of the coming of the Prophet), but he forbade me. We prayed with him what we caught and completed what we missed.

### **[67] How Many Times Should Both Be Washed?**

83- It is narrated on the authority of Ibn Aws Ibn Abu Aws from his grandfather: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having poured water over his hands and washed them thrice.

### **[68] Rinsing The Mouth And Snuffing Water Into The Nostrils**

84- It is narrated on the authority of Humran Ibn Iban, Uthman's freed slave: I saw Uthman Ibn Affan having offered ablution, in which he poured water over his hands and washed them thrice. Then he rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and his right forearm up to the elbow thrice, and then washed his left forearm up to the elbow the same. Then he passed his wet hands over his head. Then he washed his right foot up to the ankles thrice and his left foot up to the ankles the same. Then he said: I



## (65) - بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا

81 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا يُسْنِدُ ذَلِكَ إِلَى النَّبِيِّ ﷺ.

## (66) - بَابُ صِفَةِ الْوُضُوءِ - غَسْلُ الْكَفَّيْنِ

82 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبُضْرِيُّ عَنْ بِشْرِ بْنِ الْمُفَضَّلِ عَنِ ابْنِ عَوْنٍ عَنْ عَامِرِ الشَّعْبِيِّ عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ عَنِ الْمُغِيرَةِ وَعَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ رَجُلٍ حَتَّى رَدَّهُ إِلَى الْمُغِيرَةِ قَالَ ابْنُ عَوْنٍ: وَلَا أَحْفَظُ حَدِيثَ ذَا مِنْ حَدِيثِ ذَا أَنَّ الْمُغِيرَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَقَرَعَ ظَهْرِي بِعَصَا كَانَتْ مَعَهُ فَعَدَلْتُ وَمَعَهُ حَتَّى أَتَى كَذَا وَكَذَا مِنَ الْأَرْضِ فَأَنَاحَ ثُمَّ انْطَلَقَ قَالَ: فَذَهَبَ حَتَّى تَوَارَى عَنِّي ثُمَّ جَاءَ فَقَالَ: «أَمَعَكَ مَاءٌ؟» وَمَعِيَ سَطِيحَةٌ لِي فَأَتَيْتُهُ بِهَا فَأَفْرَعْتُ عَلَيْهِ فَعَسَلَ يَدَيْهِ وَوَجْهَهُ وَذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةٌ الْكُمَيْنِ فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ فَعَسَلَ وَجْهَهُ وَذِرَاعَيْهِ وَذَكَرَ مِنْ نَاصِيَتَيْهِ شَيْئًا وَعِمَامَتِهِ شَيْئًا قَالَ ابْنُ عَوْنٍ: لَا أَحْفَظُ كَمَا أُرِيدُ ثُمَّ مَسَحَ عَلَى خَفِيهِ ثُمَّ قَالَ: «حَاجَتَكَ». قُلْتُ: يَا رَسُولَ اللَّهِ لَيْسَتْ لِي حَاجَةٌ فَجِئْنَا وَقَدْ أَمَّ النَّاسَ عَبْدَ الرَّحْمَنِ بْنُ عَوْفٍ وَقَدْ صَلَّى بِهِمْ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ فَذَهَبْتُ لِأُوزِنَهُ فَتَهَانِي فَصَلَّيْنَا مَا أَدْرَكْنَا وَقَضَيْنَا مَا سُبِقْنَا.

## (67) - بَابُ كَمْ تُغْسَلَانِ

83 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ابْنُ حَبِيبٍ عَنْ شُعْبَةَ عَنِ النُّعْمَانِ بْنِ سَالِمٍ عَنِ ابْنِ أَوْسٍ بْنِ أَبِي أَوْسٍ عَنْ جَدِّهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَوَكَّفَ ثَلَاثًا».

## (68) - بَابُ الْمَضْمَضَةِ وَالاسْتِنْشَاقِ

84 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ حُمْرَانَ بْنِ أَبَانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ فَأَفْرَعَ عَلَى يَدَيْهِ ثَلَاثًا فَعَسَلَهُمَا ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَقَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلَاثًا ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي ثُمَّ

saw The Messenger of Allah “Allah’s blessing and peace be upon him” having offered ablution like this and said: “If anyone Performs ablution like that of mine, then stands up and prays two Rak’ahs, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven for him.”

### **[69] With Which Hand Should One Rinse His Mouth?**

85- It is narrated on the authority of Humran Ibn Iban, Uthman’s freed slave that he saw Uthman Ibn Affan having asked for (water therewith to perform) ablution. He poured water from his utensil over his hands and washed them thrice. Then he got his right hand into the utensil, therewith he rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and both his forearms up to the elbows thrice. Then he passed his wet hands over his head. Then he washed both his feet thrice. Then he said: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” having offered ablution like this and said: “If anyone Performs ablution like that of mine, then stands up and prays two Rak’ahs, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven for him.”

### **[70] What About Snuffing Water Into The Nostrils?**

86- It is narrated on the authority of Abu Hurairah that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "When anyone of you performs ablution, let him snuff water into his nostrils, and then blow it out (in order to wash it perfectly)."

### **[71] Snuffing Water Into The Nostrils To Wash The Nose Perfectly**

87- It is narrated on the authority of Asim Ibn Laqit Ibn Sabrah from his father that he said: I said to The Messenger of Allah “Allah’s blessing and peace be upon him”: "O Messenger of Allah! Tell me about (the right way of) performing ablution." He said: "Perform ablution perfectly, in which you should snuff water into your nostrils and wash your nose completely, unless you are fasting."

### **[72] The Order To Snuff Water Into The Nostrils And Blow It Out**

88- It is narrated on the authority of Abu Hurairah that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who performs ablution, let him snuff water into his nostrils and blow it out; and he, who cleans his private parts (to remove the traces of filth), let him use an odd number of stones."



قَالَ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوءِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا بَشْيَءٍ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

### (69) - بَابُ بَأْيِ الْيَدَيْنِ يَتَمَضَّمُ؟

85 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ هُوَ ابْنُ سَعِيدٍ بْنُ كَثِيرٍ بْنِ دِينَارٍ الْجَمَصِيُّ عَنْ شُعَيْبٍ هُوَ ابْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ عَنْ حُمْرَانَ: أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوُضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ فَعَسَلَهَا ثَلَاثَ مَرَّاتٍ ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوُضُوءِ فَتَمَضَّمُضَ وَأَسْتَنْشَقَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ كُلَّ رِجْلٍ مِنْ رِجْلَيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَوُضُوءِي هَذَا ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ وَضُوءِي هَذَا ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ بِشَيْءٍ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

### (70) - بَابُ اتِّخَاذِ الْاسْتِنْشَاقِ

86 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزُّنَادِ ح. وَحَدَّثَنَا الْحُسَيْنُ بْنُ عِيسَى عَنْ مَعْنٍ عَنْ مَالِكٍ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَسْتَنْشِرْ».

### (71) - بَابُ الْمُبَالَغَةِ فِي الْاسْتِنْشَاقِ

87 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ ح. وَأَنْبَأَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَبِي هَاشِمٍ عَنْ عَاصِمِ بْنِ لَقِيطٍ بْنِ صَبْرَةَ عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ: «أَسْبِغِ الْوُضُوءَ وَبَالِغٍ فِي الْاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا».

### (72) - بَابُ الْأَمْرِ بِالْإِسْتِنْشَاقِ

88 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْشِرْ وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ».

89- It is narrated on the authority of Salamah Ibn Qais that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who performs ablution, let him snuff water into his nostrils and blow it out; and he, who cleans his private parts (to remove the traces of filth), let him use an odd number of stones."

### **[73] The Command To Snuff Water Into The Nostrils And Blow It Out On Getting Up From Sleep**

90- It is narrated on the authority of Abu Hurairah that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "When anyone of you gets up from sleep and performs ablution, let him snuff water into his nostrils and blow it out thrice, for Satan spends the night on his nostril."

### **[74] With Which Hand Should One Snuff Water Into His Nostrils?**

91- It is narrated on the authority of Ali that he asked for (water to perform) ablution, in which he rinsed his mouth and snuffed water into his nostrils, and blew it out with the help of his left hand; and he did the same thrice, after which he said: This is the way The Messenger of Allah “Allah’s blessing and peace be upon him” performed ablution.

### **[75] Washing The Face**

92- It is narrated on the authority of Abd Khair that once, Ali came to us after he had offered prayer, and he asked for water to perform ablution, thereupon we asked (ourselves): “What is he going to do with the water since he offered prayer? No doubt, he intended but to instruct us.” A utensil full of water was brought to him, in addition to a wash-bowl. He poured water from the utensil over his hands, and washed them thrice, then rinsed his mouth and snuffed water into his nostrils and blew it out thrice, with the help of the hand with which he took water (i.e. his right hand), and then he washed his face thrice, his right forearm (up to the elbow) thrice, and his left forearm (up to the elbow) thrice. Then, he passed his wet hands over his head only once, and then he washed his right foot (up to the ankles) thrice, and his left foot (up to the ankles) thrice. Then he said: “He, who is pleased to know the way the Messenger of Allah “Allah’s blessing and peace be upon him” offered ablution, it is like that.”

### **[76] The Number Of Times Of Washing The Face**

93- It is narrated on the authority of Abd Khair from Ali that a chair was brought to him, on which he sat. he asked for a stone pot of water (and it was brought to him). He inclined the pot towards his hands and washed them thrice, and then with the help of one hand, he rinsed his mouth and snuffed



89 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ قَيْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأْتَ فَاسْتَنْثِرْ وَإِذَا اسْتَجْمَرْتَ فَأَوْثِرْ».

### (73) - بَابُ الْأَمْرِ بِالْإِسْتِنْثَارِ عِنْدَ الْإِسْتِيقَاطِ مِنَ النَّوْمِ

90 - أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ».

### (74) - بَابُ بَأْيِ الْيَدَيْنِ يَسْتَنْثِرُ

91 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عُلْقَمَةَ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ: أَنَّهُ دَعَا بِوَضُوءٍ فَتَمَضَّمْضَمَ وَأَسْتَنْشَقَ وَنَثَرَ بِيَدِهِ الْيُسْرَى فَفَعَلَ هَذَا ثَلَاثًا ثُمَّ قَالَ: هَذَا طُهُورُ نَبِيِّ اللَّهِ ﷺ.

### (75) - بَابُ غَسْلِ الْوَجْهِ

92 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ خَالِدِ بْنِ عُلْقَمَةَ عَنْ عَبْدِ خَيْرٍ قَالَ: أَتَيْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَقَدْ صَلَّى فَدَعَا بِطُهُورٍ فَقُلْنَا: مَا يَصْنَعُ بِهِ وَقَدْ صَلَّى مَا يُرِيدُ إِلَّا لِيُعَلِّمَنَا فَأَتَانِي بِإِنَاءٍ فِيهِ مَاءٌ وَطُسْتٍ فَأَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَدَيْهِ فَعَسَلَهُمَا ثَلَاثًا ثُمَّ تَمَضَّمْضَمَ وَأَسْتَنْشَقَ ثَلَاثًا مِنَ الْكَفِّ الَّذِي يَأْخُذُ بِهِ الْمَاءَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَغَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا وَيَدَهُ الشَّمَالَ ثَلَاثًا وَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا وَرِجْلَهُ الشَّمَالَ ثَلَاثًا ثُمَّ قَالَ: «مَنْ سَرَّهُ أَنْ يَعْلَمَ وَضُوءَ رَسُولِ اللَّهِ ﷺ فَهُوَ هَذَا».

### (76) - بَابُ عَدَدِ غَسْلِ الْوَجْهِ

93 - أَخْبَرَنَا سُويْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ وَهُوَ أَبُو الْمُبَارَكِ عَنْ شُعْبَةَ عَنْ مَالِكِ بْنِ عُرْفُطَةَ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَتَى بِكُرْسِيِّ فَقَعَدَ عَلَيْهِ ثُمَّ دَعَا بِتَوَرٍ فِيهِ مَاءٌ فَكَفَّ عَلَى يَدَيْهِ ثَلَاثًا ثُمَّ مَضَّمْضَمَ وَأَسْتَنْشَقَ بِكَفِّ وَاحِدٍ ثَلَاثَ مَرَّاتٍ وَغَسَلَ وَجْهَهُ ثَلَاثًا وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا وَأَخَذَ مِنَ الْمَاءِ فَمَسَحَ

water into his nostrils and blew it out thrice, and then he washed his face thrice, and both his arms thrice. Then, he took from water and passed his hands over his head (and Shu'bah said that he did so from the forelock to the back and said that he did not know whether he returned with them to the first place from which he started). Then he washed both his feet (up to the ankles) thrice. Then he said: "He, who is pleased to know the way the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, it is like that."

### **[77] Washing Both Hands**

94- It is narrated on the authority of Abd Khair that he said: I was present when Ali asked for a chair, on which he sat. he asked for a stone pot of water (and it was brought to him). He washed his hands thrice, and then with the help of one hand, he rinsed his mouth and snuffed water into his nostrils and blew it out thrice, and then he washed his face thrice, and both his forearms (up to the elbows) thrice. Then, he got his hands in the pot and passed his wet hands over his head. Then he washed both his feet (up to the ankles) thrice. Then he said: "He, who is pleased to know the way the Prophet "Allah's blessing and peace be upon him" offered ablution, it is like that."

### **[78] The Way Of Performing Ablution**

95- It is narrated on the authority of Al-Husain Ibn Ali that he said: My father Ali asked me to bring him (water to perform) ablution, and I brought it near him. He started with washing his hands thrice before he got them into the utensil. Then he rinsed his mouth thrice and snuffed water into his nostrils and blew it out thrice, and then he washed his face thrice, his right forearm up to the elbow thrice, and his left forearm (up to the elbow) thrice. Then, he passed his wet hands over his head only once, and then he washed his right foot up to the ankles thrice, and his left foot (up to the ankles) thrice. Then he stood and asked me to give him the utensil, and I gave him the utensil in which there was the remaining of the water of his ablution, from which he drank while standing. I was astonished, and when he saw my astonishment he said: "Do not wonder! No doubt, I saw your grandfather the Messenger of Allah "Allah's blessing and peace be upon him" having done the like of what you've seen me doing: he drank while standing from the remaining of the water of his ablution."

### **[79] The Number Of Times Of Washing Both Hands**

96- It is narrated on the authority of Abu Hayyah Ibn Qais that he said: I saw Ali when he performed ablution: he washed his hands until he cleaned them. Then, he rinsed his mouth thrice, and snuffed water into his nostrils



بِرَأْسِهِ وَأَشَارَ شُعْبَةُ مَرَّةً مِنْ نَاصِيَتِهِ إِلَى مُؤَخَّرِ رَأْسِهِ ثُمَّ قَالَ: لَا أَدْرِي أَرَدَهُمَا أَمْ لَا وَعَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى طُهُورِ رَسُولِ اللَّهِ ﷺ فَهَذَا طُهُورُهُ.

وَقَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ خَالِدُ بْنُ عُلْقَمَةَ لَيْسَ مَالِكُ بْنُ عُرْفُطَةَ.

### (77) - بَابُ غَسْلِ الْيَدَيْنِ

94 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحَمِيدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ مَالِكِ بْنِ عُرْفُطَةَ عَنْ عَبْدِ خَيْرٍ قَالَ: شَهِدْتُ عَلِيًّا دَعَا بِكُرْسِيِّ فَقَعَدَ عَلَيْهِ ثُمَّ دَعَا بِمَاءٍ فِي تَوْرِ فَغَسَلَ يَدَيْهِ ثَلَاثًا ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ بِكَفٍّ وَاحِدٍ ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ ثَلَاثًا ثَلَاثًا ثُمَّ غَمَسَ يَدَهُ فِي الْإِنَاءِ فَمَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى وَضُوءِ رَسُولِ اللَّهِ ﷺ فَهَذَا وَضُوءُهُ.

### (78) - بَابُ صِفَةِ الْوُضُوءِ

95 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمُفْسِمِيُّ قَالَ: أَنْبَأَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي شَيْبَةُ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبِي عَلِيٌّ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ قَالَ: دَعَانِي أَبِي عَلِيٌّ بِوُضُوءٍ فَقَرَّبْتُهُ لَهُ فَبَدَأَ فَغَسَلَ كَفَيْهِ ثَلَاثَ مَرَّاتٍ قَبْلَ أَنْ يُدْخِلَهُمَا فِي وَضُوءِهِ ثُمَّ مَضْمَضَ ثَلَاثًا وَاسْتَنْشَرَّ ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ الْيُسْرَى كَذَلِكَ ثُمَّ مَسَحَ بِرَأْسِهِ مَسْحَةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثًا، ثُمَّ الْيُسْرَى كَذَلِكَ، ثُمَّ قَامَ قَائِمًا فَقَالَ: نَاوِلْنِي فَنَاوَلْتُهُ الْإِنَاءَ الَّذِي فِيهِ فَضْلٌ وَضُوءُهُ فَشَرِبَ مِنْ فَضْلِ وَضُوءِهِ قَائِمًا فَعَجِبْتُ فَلَمَّا رَأَيْتُ قَالَ: لَا تَعْجَبْ فَإِنِّي رَأَيْتُ أَبَاكَ النَّبِيَّ ﷺ يَصْنَعُ مِثْلَ مَا رَأَيْتَنِي صَنَعْتُ يَقُولُ لَوْضُوءِي هَذَا وَشَرِبَ فَضْلَ وَضُوءِي قَائِمًا.

### (79) - بَابُ عَدَدِ غَسْلِ الْيَدَيْنِ

96 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي حَيَّةَ وَهُوَ ابْنُ قَيْسٍ قَالَ: رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ فَغَسَلَ كَفَيْهِ حَتَّى أَنْقَاهُمَا ثُمَّ تَمَضْمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ وَجْهَهُ ثَلَاثًا وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثُمَّ

and blew it out thrice, and then he washed his face thrice, and both his forearms (up to the elbows) thrice. Then, he passed his wet hands over his head. Then he washed both his feet up to the ankles. Then, he stood and took the remaining of the water of his ablution, which he drank while standing. Then he said: I liked to show you how the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution.

### **[80] The Limit Of Washing The Parts Of Ablution**

97- It is narrated on the authority of Amr Ibn Yahya from his father that he asked Abdullah Ibn Zaid Ibn Asim, the grandfather of Amr Ibn Yahya: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He poured it over his hands and washed them twice, and then he rinsed his mouth thrice and washed his nose with water thrice by snuffing water into the nostrils and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, and from the back to the front: he started with the front of his head, and moved them to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

### **[81] The Way Of Passing The Wet Hands Over The Head**

98- It is narrated on the authority of Amr Ibn Yahya from his father that he asked Abdullah Ibn Zaid, the grandfather of Amr Ibn Yahya: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He poured it over his right hand and washed both his hands twice, and then he rinsed his mouth thrice and washed his nose with water thrice by snuffing water into the nostrils and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, and from the back to the front: he started with the front of his head, and moved them to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

### **[82] The Number Of Times Of Wiping The Head**

99- It is narrated on the authority of Amr Ibn Yahya from his father from Abdullah Ibn Zaid, who was made to see the Adhan (in his dream) that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed ablution: he washed his face thrice, his forearms (up to the elbows) twice, washed his feet twice, and passed his wet hands over his head twice.



مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَامَ فَأَخَذَ فَضْلَ طَهْوَرِهِ فَشَرِبَ وَهُوَ قَائِمٌ  
ثُمَّ قَالَ: أَحَبُّتُ أَنْ أُرِيَكُمْ طَهْوَرَ النَّبِيِّ ﷺ.

### (80) - بَابُ حَدِّ الْغَسْلِ

97 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ  
وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ:  
أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَهُوَ جَدُّ عَمْرِو بْنِ  
يَحْيَى: هَلْ تَسْتَطِيعُ أَنْ تُرِينِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ قَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ:  
نَعَمْ؛ فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ تَمَضَّمَصَ وَأَسْتَنْشَقَ ثَلَاثًا  
ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمَرْفِقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ  
بِهِمَا وَأَذْبَرَ بَدَأَ بِمُقَدِّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي  
بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ.

### (81) - بَابُ صِفَةِ مَسْحِ الرَّأْسِ

98 - أَخْبَرَنَا عُثْبَةُ بْنُ عَبْدِ اللَّهِ عَنْ مَالِكٍ هُوَ ابْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ  
أَبِيهِ: أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى: هَلْ تَسْتَطِيعُ أَنْ  
تُرِينِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ قَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ فَدَعَا بِوَضُوءٍ  
فَأَفْرَغَ عَلَى يَدَيْهِ الْيُمْنَى فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ ثُمَّ مَضَّمَصَ وَأَسْتَنْشَقَ ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهُ  
ثَلَاثًا ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمَرْفِقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ  
بَدَأَ بِمُقَدِّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ  
مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ.

### (82) - بَابُ عَدَدِ مَسْحِ الرَّأْسِ

99 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ  
عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الَّذِي أُرِيَ النَّدَاءَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَغَسَلَ وَجْهَهُ  
ثَلَاثًا وَيَدَيْهِ مَرَّتَيْنِ وَغَسَلَ رِجْلَيْهِ مَرَّتَيْنِ وَمَسَحَ بِرَأْسِهِ مَرَّتَيْنِ».

### [83] How Should A Woman Pass Her Wet Hands Over Her Head?

100- It is narrated on the authority of Abu Abdullah Salim Sabalan that he said: A'ishah used to admire my trustworthy, and she used to hire me. She showed me how the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution. She rinsed her mouth and snuffed water into her nostrils and blew it out thrice, washed her face thrice. Then, she washed her right forearm (up to the elbow) thrice, and her left forearm (up to the elbow) thrice. She placed her hand in the front part of her head, and passed it over her head once to its back. Then, she wiped her ears and cheeks. Salim said: I used to come to her while I was still a slave, having a written deed of emancipation (in return for a certain sum of money), and she never hid herself from me: she used to sit in front of me, and have talks with me. One day, I came to her and said: "Invoke blessing upon me O Mother of Believers!" she asked: "What is the matter with you?" I said: "Allah Almighty has emancipated me." She said: "Allah's blessing be upon you!" then, she let the veil fall (and she was hidden) from me, and after that day, I've never seen her.

### [84] Wiping The Ears

101- It is narrated on the authority of Ibn Abbas that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed ablution, in which he washed both his hands, then rinsed his mouth, and then snuffed water into his nostrils (and blew it out) from only a single handful (of water). Then he washed his face, both his forearms (up to the elbows) once. Then, he passed his wet hands over his head and ears once. Then, he washed both his feet.

### [85] Wiping The Ears With The Head

102- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered ablution. he took a handful of water and rinsed his mouth and snuffed his nose with water. He took another one, with which he washed his face. Then, he took a third handful with which he washed his right forearm, and took further one with which he washed his left forearm. He passed his wet hands over his head and wiped both his ears: the inside parts of them with the help of his index fingers, and their backs with the help of his thumbs. He took a further handful of water therewith he washed his right foot, and took another handful therewith he washed his left foot.

103- It is narrated on the authority of Abdullah As-Sunabihi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a



## (83) - بَابُ مَسْحِ الْمَرْأَةِ رَأْسَهَا

100 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ جَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ بْنِ الْحَارِثِ بْنِ أَبِي ذُبَابٍ قَالَ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ سَالِمٌ سَبْلَانُ قَالَ: وَكَانَتْ عَائِشَةُ تَسْتَعْجِبُ بِأَمَانَتِهِ وَتَسْتَأْجِرُهُ فَأَرْتَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ فَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ وَجْهَهَا ثَلَاثًا ثُمَّ غَسَلَ يَدَهَا الْيُمْنَى ثَلَاثًا وَالْيُسْرَى ثَلَاثًا وَوَضَعَتْ يَدَهَا فِي مُقَدَّمِ رَأْسِهَا ثُمَّ مَسَحَتْ رَأْسَهَا مَسْحَةً وَاحِدَةً إِلَى مُؤَخَّرِهِ ثُمَّ أَمَرَتْ يَدَيْهَا بِأُذُنَيْهَا، ثُمَّ أَمَرَتْ عَلَى الْخَدَيْنِ.

قَالَ سَالِمٌ: كُنْتُ آتِيهَا مُكَاتِبًا مَا تَخْتَفِي مِنِّي فَتَجْلِسُ بَيْنَ يَدَيَّ وَتَتَحَدَّثُ مَعِي حَتَّى جِئْتُهَا ذَاتَ يَوْمٍ فَقُلْتُ: ادْعِي لِي بِالْبَرَكَةِ يَا أُمَ الْمُؤْمِنِينَ قَالَتْ: وَمَا ذَاكَ؟ قُلْتُ: أَعْتَقَنِي اللَّهُ قَالَتْ: بَارَكَ اللَّهُ لَكَ وَأَرْخَتِ الْحِجَابَ دُونِي فَلَمْ أَرَهَا بَعْدَ ذَلِكَ الْيَوْمِ.

## (84) - بَابُ مَسْحِ الْأُذُنَيْنِ

101 - أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ الطَّلَاقَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَعَسَلَ يَدَيْهِ ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ وَغَسَلَ وَجْهَهُ وَغَسَلَ يَدَيْهِ مَرَّةً مَرَّةً وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مَرَّةً». قَالَ عَبْدُ الْعَزِيزِ: وَأَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ فِي ذَلِكَ: وَغَسَلَ رِجْلَيْهِ.

## (85) - بَابُ مَسْحِ الْأُذُنَيْنِ مَعَ الرَّأْسِ وَمَا يُسْتَدَلُّ بِهِ عَلَى أَنَّهُمَا مِنَ الرَّأْسِ

102 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «تَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَعَرَفَ غَرْفَةَ فَمَضَّمَضَ وَاسْتَنْشَقَ ثُمَّ عَرَفَ غَرْفَةَ فَعَسَلَ وَجْهَهُ ثُمَّ عَرَفَ غَرْفَةَ فَعَسَلَ يَدَهُ الْيُمْنَى ثُمَّ عَرَفَ غَرْفَةَ فَعَسَلَ يَدَهُ الْيُسْرَى ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ بَاطِنَهُمَا بِالسَّبَّاحَتَيْنِ وَظَاهِرَهُمَا بِإِبْهَامَيْهِ ثُمَّ عَرَفَ غَرْفَةَ فَعَسَلَ رِجْلَهُ الْيُمْنَى ثُمَّ عَرَفَ غَرْفَةَ فَعَسَلَ رِجْلَهُ الْيُسْرَى».

103 - أَخْبَرَنَا قُتَيْبَةُ وَعُثْبَةُ بْنُ عَبْدِ اللَّهِ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ الصَّنَائِحِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُؤْمِنُ

faithful servant (of Allah) offers ablution, in which he rinses his mouth and then snuffs (water into his nostrils and blows it out), his sins then get out of both his mouth and nose; and when he washes his face, his sins get out of his face until they even come out from underneath the lids of his eyes; and when he washes his arms, his sins get out of both arms; and when he passes his hand (wetted with water) over his head, his sins get out of his head until they even come out of his ears; and when he washes his feet, his sins get out of his feet until they even come out from underneath the nails of his toes; and by then, his prayer and walk towards the mosque will have extra reward (of raising up in degrees, and removal of more sins other than those plotted out by the ablution)."

### **[86] Passing The Wet Hands Over The Turban**

**104-** It is narrated on the authority of Ka'b Ibn Ujah from Bilal that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hands over both his footwears and the turban (when he performed ablution).

**105-** It is narrated on the authority of Al-Bara' Ibn Azib from Bilal that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hands over both his footwears (when he performed ablution).

**106-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Bilal that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hands over the turban and footwears (when he performed ablution).

### **[87] Passing The Wet Hands Over The Turban With The Forelock**

**107-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that once, the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, in which he passed his wet hands over his forelock and turban, and also over the footwears.

**108-** It is narrated on the authority of Hamzah Ibn Al-Mughirah Ibn Shu'bah from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" remained behind (the people who were on journey to answer the call of nature), and I remained behind with him; and when he answered the call of nature, he asked me: "Do you have water?" I brought a pot of water to him, and he washed his hands and face, and when he went on uncovering his arms to wash them the sleeves of the cloak proved too narrow (to enable him to bring them out), thereupon he threw the sleeves



فَتَمَضَّمَصَ خَرَجَتِ الْخَطَايَا مِنْ فِيهِ فَإِذَا اسْتَنْزَرَ خَرَجَتِ الْخَطَايَا مِنْ أَنْفِهِ فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتِ الْخَطَايَا مِنْ يَدَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتِ الْخَطَايَا مِنْ رَأْسِهِ حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتِ الْخَطَايَا مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ ثُمَّ كَانَ مَشْيُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً لَهُ.

قَالَ قُتَيْبَةُ عَنِ الصَّنَابِغِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ.

### (86) - بَابُ الْمَسْحِ عَلَى الْعِمَامَةِ

104 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ ح. وَأَنْبَأَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ عَنْ بِلَالٍ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَمَسُّحُ عَلَى الْخُفَيْنِ وَالْخِمَارِ».

105 - وَأَخْبَرَنَا الْحُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ الْجُرْجَانِيُّ عَنْ طَلْقِ بْنِ غَنَامٍ قَالَ: حَدَّثَنَا زَائِدَةُ وَحَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ بِلَالٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمَسُّحُ عَلَى الْخُفَيْنِ».

106 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكَيْعٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ بِلَالٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمَسُّحُ عَلَى الْخِمَارِ وَالْخُفَيْنِ».

### (87) - بَابُ الْمَسْحِ عَلَى الْعِمَامَةِ مَعَ النَّاصِيَةِ

107 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزْنِي عَنِ الْحَسَنِ عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ الْمُغِيرَةِ: «أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَمَسَحَ نَاصِيَتَهُ وَعِمَامَتَهُ وَعَلَى الْخُفَيْنِ» قَالَ بَكْرٌ: وَقَدْ سَمِعْتُهُ مِنْ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ.

108 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزْنِي عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ فَتَخَلَّفْتُ مَعَهُ فَلَمَّا قَضَى حَاجَتَهُ قَالَ: «أَمَعَكَ مَاءٌ؟» فَأَتَيْتُهُ بِمِطْهَرَةٍ فَغَسَلَ يَدَيْهِ وَغَسَلَ وَجْهَهُ ثُمَّ ذَهَبَ يَحْسُرُ عَنْ ذِرَاعَيْهِ فَضَاقَ كُمُ الْجُبَّةِ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ

on his shoulders, washed his arms, passed his wet hands over his forelock and turban, and both footwears.

### **[88] The Way Of Passing The Wet Hands Over The Turban**

109- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: There are two things, about which I never ask anyone after what I had seen from the Messenger of Allah "Allah's blessing and peace be upon him". Once, we were on journey when he went (far from the people) to answer the call of nature, and after he had relieved himself he came and performed ablution, in which he passed his wet hands over his forelock, both sides of his turban, and also his footwears. (The second thing is) the imam's prayer behind one of his subjects. I was present with the Messenger of Allah "Allah's blessing and peace be upon him" on journey when the time of the prayer was due, and the Messenger of Allah "Allah's blessing and peace be upon him" delayed to come to them, thereupon they established the prayer, and made Abd Ar-Rahman Ibn Awf lead them in the prayer. Then, when the Messenger of Allah "Allah's blessing and peace be upon him" came back, he prayed behind Ibn Awf the remaining portion of the prayer. When Ibn Awf uttered the end salutation the Messenger of Allah "Allah's blessing and peace be upon him" stood up and completed what he had missed.

### **[89] The Obligation Of Washing Both Feet**

110- It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim (the Messenger of Allah) "Allah's blessing and peace be upon him" said: "Woe to the heels (which do not receive the water of ablution) from the fire (of Hell)."

111- It is narrated on the authority of Abdullah Ibn Amr that once the Messenger of Allah "Allah's blessing and peace be upon him" saw some people performing ablution, with their heels seeming (to receive no water of ablution), thereupon he said: "Woe to the heels (which receive no water during the ablution) from the fire (of Hell)! Make perfect your ablution!"

### **[90] Which Foot Should One Wash First?**

112- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to start with the right as possible as he could in all of his affairs, such as his getting purified, putting on his sandals, walking, etc.

### **[91] Washing Both Feet With Both Hands**

113- It is narrated on the authority of Umarah Ibn Uthman Ibn Hunaif that he said: Al-Qaisi told me that once, he was on journey with the Messenger of



فَعَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى خُفَيْهِ .

### (88) - بَابُ كَيْفِ الْمَسْحِ عَلَى الْعِمَامَةِ

109 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ عَنْ ابْنِ سِيرِينَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ وَهَبٍ الثَّقَفِيُّ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ قَالَ: خَضَلْتَانِ لَا أَسْأَلُ عَنْهُمَا أَحَدًا بَعْدَ مَا شَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: كُنَّا مَعَهُ فِي سَفَرٍ فَبَرَزَ لِحَاجَّتِهِ ثُمَّ جَاءَ فَتَوَضَّأَ وَمَسَحَ بِنَاصِيَتِهِ وَجَانِبَيْ عِمَامَتِهِ وَمَسَحَ عَلَى خُفَيْهِ . قَالَ: وَصَلَاةُ الْإِمَامِ خَلْفَ الرَّجُلِ مِنْ رَعِيَّتِهِ فَشَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ فِي سَفَرٍ فَحَضَرَتِ الصَّلَاةُ فَاخْتَبَسَ عَلَيْهِمُ النَّبِيُّ ﷺ فَأَقَامُوا الصَّلَاةَ وَقَدَّمُوا ابْنَ عَوْفٍ فَصَلَّى بِهِمْ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَصَلَّى خَلْفَ ابْنِ عَوْفٍ مَا بَقِيَ مِنَ الصَّلَاةِ فَلَمَّا سَلَّمَ ابْنُ عَوْفٍ قَامَ النَّبِيُّ ﷺ فَقَضَى مَا سَبَقَ بِهِ .

### (89) - بَابُ إِيْجَابِ غَسْلِ الرَّجْلَيْنِ

110 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ شُعْبَةَ ح . وَأَنْبَاءَنَا مُؤَمِّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «وَيْلٌ لِلْعَقَبِ مِنَ النَّارِ» .

111 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ ح . وَأَنْبَاءَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ وَاللَّفْظُ لَهُ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ أَبِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ قَوْمًا يَتَوَضَّؤُونَ فَرَأَى أَعْقَابَهُمْ تَلُوحُ فَقَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ أَسْبِغُوا الْوُضُوءَ» .

### (90) - بَابُ بَأْيِ الرَّجْلَيْنِ يَبْدَأُ بِالْغَسْلِ

112 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْأَشْعَثُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَذَكَرَتْ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُحِبُّ التِّيَامُنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَنَعْلِهِ وَتَرَجُّلِهِ» . قَالَ شُعْبَةُ: ثُمَّ سَمِعْتُ الْأَشْعَثَ بِوَاسِطٍ يَقُولُ: يُحِبُّ التِّيَامُنَ فَذَكَرَ شَأْنَهُ كُلَّهُ ثُمَّ سَمِعْتُهُ بِالْكُوفَةِ يَقُولُ: يُحِبُّ التِّيَامُنَ مَا اسْتَطَاعَ .

### (91) - بَابُ غَسْلِ الرَّجْلَيْنِ بِالْيَدَيْنِ

113 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو جَعْفَرٍ الْمَدَنِيُّ قَالَ: سَمِعْتُ ابْنَ عُثْمَانَ بْنِ حَنِيفٍ يَغْنِي عُمَارَةَ قَالَ: حَدَّثَنِي الْقَيْسِيُّ: «أَنَّهُ

Allah "Allah's blessing and peace be upon him" when water was brought to him, thereupon he poured water from the utensil over both his hands and washed them once, then washed his face and arms once for each, and then washed both his feet with his right hand.

### **[92] The Command To Rub In Between The Fingers**

114- It is narrated on the authority of Asim Ibn Laqit Ibn Sabrah from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "When you perform ablution, make perfect your ablution, and rub (with water) in between the fingers."

### **[93] The Number Of Times Of Washing Both Feet**

115- It is narrated on the authority of Abu Hayyah that he said: I saw Ali having performed ablution, in which he washed both his hands thrice, rinsed his mouth and snuffed water into his nostrils (and washed his nose) thrice, then washed his face thrice, his arms thrice for each, passed his wet hands over his head, and washed both his feet (up to the ankles) thrice for each. Then he said: "This is the way the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution."

### **[94] The Limit Of Washing (The Parts Of Ablution)**

116- It is narrated on the authority of Humran Ibn Iban, Uthman's freed slave: I saw Uthman Ibn Affan having asked for (water to perform) ablution: he offered ablution, in which he washed his hands thrice. Then he rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and his right forearm up to the elbow thrice, and then washed his left forearm up to the elbow the same. Then he passed his wet hands over his head. Then he washed his right foot up to the ankles thrice and his left foot up to the ankles the same. Then he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution like this of mine. He further said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone Performs ablution like that of mine, then stands up and prays two Rak'ahs, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven for him."

### **[95] Performing Ablution In Sandals**

117- It is narrated on the authority of Ubaid Ibn Juraij that he said: I said to Ibn Umar: "I saw you wearing those hairless sandals (made of tanned leather), in which you perform ablution." He said: "No doubt, I saw the



كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَتَيْتُ بِمَاءٍ فَقَالَ عَلَى يَدَيْهِ مِنَ الْإِنَاءِ فَعَسَلَهُمَا مَرَّةً وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ مَرَّةً مَرَّةً وَغَسَلَ رِجْلَيْهِ بِيَمِينِهِ كِلْتَاهُمَا» .

### (92) - بَابُ الْأَمْرِ بِتَخْلِيلِ الْأَصَابِعِ

114 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ وَكَانَ يُكْنَى أَبَا هَاشِمٍ ح . وَأَنْبَأَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَاشِمٍ عَنْ عَاصِمِ بْنِ لَقِيطٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَوَضَّأْتَ فَأَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ» .

### (93) - بَابُ عَدَدِ غَسْلِ الرَّجْلَيْنِ

115 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ ابْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي أَبِي وَغَيْرُهُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَعَسَلَ كَفَّيْهِ ثَلَاثًا وَتَمَضَّمَصَ وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ وَجْهَهُ ثَلَاثًا وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا وَمَسَحَ بِرَأْسِهِ وَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ: هَذَا وَضُوءُ رَسُولِ اللَّهِ ﷺ .

### (94) - بَابُ حَدِّ الْغَسْلِ

116 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ أَنَّ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ أَخْبَرَهُ: أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّ عُثْمَانَ دَعَا بِوُضُوءٍ فَتَوَضَّأَ فَعَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ مَضَّمَصَ وَاسْتَنْشَقَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ رِجْلَهُ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ قَامَ فَارْكَعَ رُكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» .

### (95) - بَابُ الْوُضُوءِ فِي النَّعْلِ

117 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عَبْدِ اللَّهِ وَمَالِكٍ وَابْنُ جُرَيْجٍ عَنِ الْمُقْبَرِيِّ عَنْ عَبْدِ بْنِ جُرَيْجٍ قَالَ: قُلْتُ لَابْنِ عُمَرَ: رَأَيْتُكَ تَلْبَسُ هَذِهِ النَّعَالَ

Messenger of Allah "Allah's blessing and peace be upon him" wearing them, in which he performed ablution."

### [96] Passing The Wet Hand Over The Footwears

**118-** It is narrated on the authority of Jarir Ibn Abdullah that he performed ablution in which he passed his wet hand over his footwears. It was said to him: "Could we pass our hands over our footwears (on performing ablution)?" he said: "No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hand over his footwears (while performing ablution)." However, the companions of Abdullah admired this statement of Jarir for Jarir's conversion into Islam was a short time before the death of the Messenger of Allah "Allah's blessing and peace be upon him".

**119-** It is narrated on the authority of Ja'far Ibn Amr Ibn Umayyah Ad-Damari from his father that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having performed ablution, in which he passed his wet hand over his footwears.

**120-** It is narrated on the authority of Usamah Ibn Zaid that he said: Both the Messenger of Allah "Allah's blessing and peace be upon him" and Bilal entered the Markets, and the Prophet went to answer the call of nature, and then he came out. I asked Bilal: "What did the Messenger of Allah "Allah's blessing and peace be upon him" do?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" went to answer the call of nature, and then he performed ablution, in which he washed his face and forearms, passed his wet hands over his head, and over both the footwears, and then he offered prayer."

**121-** It is narrated on the authority of Abdullah Ibn Umar from Sa'd Ibn Abu Waqqas from the Messenger of Allah "Allah's blessing and peace be upon him" that he passed his wet hand over his footwears (while performing ablution).

**122-** It is narrated on the authority of Sa'd Ibn Abu Waqqas from the Messenger of Allah "Allah's blessing and peace be upon him" that there is no harm in passing the wet hand over the footwears (in ablution).

**123-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" went out to answer the call of nature. When he returned, I received him with the container of water, from which I poured for him. He washed his face, then his hands. He tried to wash his arms, but the cloak was very tight. So, he brought them out from under the cloak. He washed them, wiped his



السُّبِّيَّةَ وَتَتَوَضَّأُ فِيهَا قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُهَا وَيَتَوَضَّأُ فِيهَا».

### (96) - بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ

118 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَفْصُ بْنُ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ لَهُ: أَتَمَسَحُ؟ فَقَالَ: قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمَسَحُ. وَكَانَ أَصْحَابُ عَبْدِ اللَّهِ يُعْجِبُهُمْ قَوْلُ جَرِيرٍ وَكَانَ إِسْلَامُ جَرِيرٍ قَبْلَ مَوْتِ النَّبِيِّ ﷺ بِسِيرٍ.

119 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمْرِيِّ عَنْ أَبِيهِ «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ».

120 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ وَسَلِيمَانُ بْنُ دَاوُدَ وَاللَّفْظُ لَهُ عَنْ ابْنِ نَافِعٍ عَنْ دَاوُدَ بْنِ قَيْسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ وَبِلَالٌ الْأَسْوَاقَ فَذَهَبَ لِحَاجَتِهِ ثُمَّ خَرَجَ قَالَ أُسَامَةُ: فَسَأَلْتُ بِلَالَ مَا صَنَعَ؟ فَقَالَ بِلَالٌ: ذَهَبَ النَّبِيُّ ﷺ لِحَاجَتِهِ ثُمَّ تَوَضَّأَ فَعَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ ثُمَّ صَلَّى.

121 - أَخْبَرَنَا سَلِيمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ وَهْبٍ عَنْ عَمْرٍو بْنِ الْحَارِثِ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ».

122 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ عَنْ رَسُولِ اللَّهِ ﷺ، فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: «أَنَّهُ لَا بَأْسَ بِهِ».

123 - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عَيْسَى بْنُ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِحَاجَتِهِ فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِإِدَاوَةٍ فَصَبَبْتُ عَلَيْهِ فَعَسَلَ يَدَيْهِ ثُمَّ غَسَلَ وَجْهَهُ ثُمَّ ذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ فَضَاقَتْ بِهِ الْجُبَّةُ

head and passed his wet hand over his footwears. Then he led us in the prayer.

**124-** It is narrated on the authority of Al-Mughirah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” went out to answer the call of nature, and Al-Mughirah followed him with a container of water, from which he poured over him until he finished from his need. Then, he performed ablution, in which he passed his wet hand over the footwears.

### **[97] Passing The Wet Hand Over The Footwears On Journey**

**125-** It is narrated on the authority of Al-Mughirah Ibn Shu’bah that he said: Once I was on journey with The Prophet “Allah’s blessing and peace be upon him” when he said to me: "O Mughirah! Remain behind (the people) and O people! Proceed on!" so, I remained behind with him, and I had a container of water and the people proceeded on. Allah's Apostle “Allah’s blessing and peace be upon him” went to answer the call of nature. Then, he came back and I went on pouring water on him, and he was wearing a Syrian cloak of tight sleeves. He tried to take out his hands from its sleeves but it was very tight. So he took out his hands from under it and washed his face, and both his forearms, and passed his wet hands over his head and footwears.

### **[98] The Term Within Which Such As Is On Journey Could Keep Passing Wet Hands Over The Footwears**

**126-** It is narrated on the authority of Safwan Ibn Assal that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” gave us a three-day-and-night concession not to take off our footwears while being on journey (whenever we liked to offer ablution provided that they were worn after offering ablution).

**127-** It is narrated on the authority of Zirr that he said: I asked Safwan Ibn Assal about passing wet hands over the footwears (on performing ablution), thereupon he said: The Messenger of Allah “Allah’s blessing and peace be upon him” commanded us not to take off our footwears (whenever we liked to offer ablution provided that they were worn after offering ablution) because of excretion, or of urination, or of sleep for three days unless it would be because of the state of ceremonial impurity (resulting from sexual intercourse or nocturnal wet dream).

### **[99] The Range Of Time Within Which The Resident Could Keep Passing Wet Hands Over The Footwears**

**128-** It is narrated on the authority of Ali that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” gave a three-day-and-night



فَأَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ فَعَسَلَهُمَا وَمَسَحَ عَلَى خُفَيْهِ ثُمَّ صَلَّى بِنَا .

124 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ عَنْ أَبِيهِ الْمُغِيرَةِ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ خَرَجَ لِحَاجَتِهِ فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ فَصَبَّ عَلَيْهِ حَتَّى فَرَّغَ مِنْ حَاجَتِهِ فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَيْنِ» .

### (97) - باب الْمَسْحِ عَلَى الْخُفَيْنِ فِي السَّفَرِ

125 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ إِسْمَاعِيلَ بْنَ مُحَمَّدٍ بْنِ سَعْدٍ قَالَ: سَمِعْتُ حَمْزَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَالَ: «تَخَلَّفْ يَا مُغِيرَةُ وَامْضُوا أَيُّهَا النَّاسُ» فَتَخَلَّفْتُ وَمَعِيَ إِدَاوَةٌ مِنْ مَاءٍ وَمَضَى النَّاسُ فَذَهَبَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ فَلَمَّا رَجَعَ ذَهَبْتُ أَصْبُ عَلَيْهِ وَعَلَيْهِ جُبَّةٌ رُومِيَّةٌ ضَيِّقَةٌ الْكُمَيْنِ فَأَرَادَ أَنْ يُخْرِجَ يَدَهُ مِنْهَا فَضَاقَتْ عَلَيْهِ فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ فَعَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى خُفَيْهِ .

### (98) - باب التَّوَقُّيْتِ فِي الْمَسْحِ عَلَى الْخُفَيْنِ لِلْمُسَافِرِ

126 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ عَنْ زُرِّ عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: «رَخَّصَ لَنَا النَّبِيُّ ﷺ إِذَا كُنَّا مُسَافِرِينَ أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيْالِيَهُنَّ» .

127 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الرَّهَائِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ مِغْوَلٍ وَزُهَيْرٌ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَسُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ عَنْ زُرِّ قَالَ: سَأَلْتُ صَفْوَانَ بْنَ عَسَّالٍ عَنِ الْمَسْحِ عَلَى الْخُفَيْنِ فَقَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا كُنَّا مُسَافِرِينَ أَنْ نَمْسَحَ عَلَى خِفَافِنَا وَلَا نَنْزِعَهَا ثَلَاثَةَ أَيَّامٍ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ إِلَّا مِنْ جَنَابَةٍ» .

### (99) - باب التَّوَقُّيْتِ فِي الْمَسْحِ عَلَى الْخُفَيْنِ لِلْمُقِيمِ

128 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا الثَّوْرِيُّ عَنْ عَمْرِو بْنِ قَيْسٍ الْمَلَائِيُّ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنِ الْقَاسِمِ بْنِ مُحْخِمَةَ عَنْ شُرَيْحِ بْنِ

Term to such as is on journey, and a day-and-a-night term to the resident during which one could keep passing his wet hands over the footwears (on performing ablution).

**129-** It is narrated on the authority of Shuraih Ibn Hani': I asked A'ishah about (the limit of time which one should not go beyond in) wiping the footwears (in ablution), thereupon she said: "Go to Ali and ask him for he has better knowledge of that." I came to Ali and asked him about (the limit of time which one should not go beyond in) wiping (the footwears in ablution), and he said: "The Messenger of Allah "Allah's blessing and peace be upon him" gave us permission according to which the one who is in residence could keep wiping (his footwears in ablution) for (no more than) a day and a night (i.e. twenty-four hours), and he who is on journey could do for three days."

#### **[100] Performing Ablution Not Because Of Breaking Ablution**

**130-** It is narrated on the authority of An-Nazzal Ibn Sabrah who said: I saw Ali having offered the Zhuhr prayer, then he sat to receive the people (and settle their cases) in the mosque, then, when the Asr prayer was due, water was brought to him, therewith he washed his face and arms and rubbed his head and feet. Then, he took and drank from the remaining of the water of his ablution while standing. He Then said: "No doubt, some people dislike that, even though I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done so; and this is the way of ablution of the one who has not broken his ablution."

#### **[101] Performing Ablution For Every (Obligatory) Prayer**

**131-** It is narrated on the authority of Anas that he said: A small tumbler of water was brought to the Messenger of Allah "Allah's blessing and peace be upon him" and he performed ablution. He (the sub-narrator) asked Anas: "Did the Messenger of Allah "Allah's blessing and peace be upon him" use to perform ablution for every (obligatory) prayer?" he answered in the affirmative. He further asked: "What about you?" he said: "We used to offer the prayers (with one ablution) as long as we did not break ablution; and it happened that we offered many prayers with a single ablution."

**132-** It is narrated on the authority of Ibn Abbas that once the Messenger of Allah "Allah's blessing and peace be upon him" came out of the open space (after he had answered the call of nature), and food was brought near him, thereupon they asked him: "Should we not bring (water for you to perform) ablution?" on that he said: "I've been commanded to perform ablution just when I stand to offer prayer."



هَانِيءٌ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «جَعَلَ رَسُولُ اللَّهِ ﷺ لِلْمُسَافِرِ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ»، يَعْنِي فِي الْمَسْحِ.

129 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الْحَكَمِ عَنِ الْقَاسِمِ بْنِ مُحْصِرَةَ عَنْ شُرَيْحِ بْنِ هَانِيءٍ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَتْ: ائْتِ عَلِيًّا فَإِنَّهُ أَعْلَمُ بِذَلِكَ مِنِّي فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَسْحِ فَقَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ يَمْسَحَ الْمُقِيمُ يَوْمًا وَلَيْلَةً وَالْمُسَافِرُ ثَلَاثًا».

### (100) - بَابُ صِفَةِ الْوُضُوءِ مِنْ غَيْرِ حَدِيثٍ

130 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ بْنَ سَبْرَةَ قَالَ: «رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ صَلَّى الظُّهْرَ ثُمَّ قَعَدَ لِحَوَائِجِ النَّاسِ فَلَمَّا حَضَرَتِ الْعَصْرُ أَتَى بِتَوْرٍ مِنْ مَاءٍ فَأَخَذَ مِنْهُ كَفًّا فَمَسَحَ بِهِ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ وَرِجْلَيْهِ ثُمَّ أَخَذَ فَضْلَهُ فَشَرِبَ قَائِمًا وَقَالَ: إِنَّ نَاسًا يَكْرَهُونَ هَذَا وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ وَهَذَا وَضُوءٌ مَنْ لَمْ يُحَدِّثْ».

### (101) - بَابُ الْوُضُوءِ لِكُلِّ صَلَاةٍ

131 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرُو بْنِ عَامِرٍ عَنْ أَنَسٍ أَنَّهُ ذَكَرَ: أَنَّ النَّبِيَّ ﷺ أَتَى بِإِنَاءٍ صَغِيرٍ فَتَوَضَّأَ قُلْتُ: أَكَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْتُمْ؟ قَالَ: كُنَّا نَصَلِّي الصَّلَوَاتِ مَا لَمْ نُحَدِّثْ قَالَ: وَقَدْ كُنَّا نَصَلِّي الصَّلَوَاتِ بِوُضُوءٍ.

132 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُليَّةٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ فَقَرَّبَ إِلَيْهِ طَعَامٌ فَقَالُوا: أَلَا نَأْتِيكَ بِوُضُوءٍ؟ فَقَالَ: «إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ».

133- It is narrated on the authority of Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution for every (obligatory) prayer. When it was the day of the conquest (of Mecca) he offered all the prayers with a single ablution. Umar said to him: "You did a thing which you've never done earlier!" he said: "I did it intentionally O Umar."

#### **[102] Sprinkling Water Over The Private Parts**

134- It is narrated on the authority of Al-Hakam (Ibn Sufyan Ath-Thaqafi) from his father that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, he would take a handful of water and sprinkled it as such, i.e. over his private parts as Shu'bah describes.

135- It is narrated on the authority of Al-Hakam Ibn Sufyan that he said: I saw the Messenger of Allah having performed ablution, after which he sprinkled water over his private parts.

#### **[103] Utilizing The Remaining Of The Water Of Ablution**

136- It is narrated on the authority of Abu Hayyah that he said: I saw Ali having performed ablution, in which he washed each part thrice. Then, he stood and drank the Remaining of the water of his ablution, and said: "The Messenger of Allah "Allah's blessing and peace be upon him" did the like of what I've done."

137- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father that he said: I was present with the Messenger of Allah "Allah's blessing and peace be upon him" at (a place known as) Al-Batha', and Bilal brought out the Remaining of the water of his ablution, to which the people hurried to receive from it, and I got something of it. A short stick was fixed for him to which he led the prayer, and at that time, donkeys, dogs and women passed by in front of him (from behind the short stick).

138- It is narrated on the authority of Jabir that he said: I fell ill, and the Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr came to visit me and enquire about my health, and they found me unconscious, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, and sprinkled the Remaining of the water of his ablution over my body (which led me to restore my consciousness).

#### **[104] The Obligation Of Performing Ablution (For Prayer)**

139- It is narrated on the authority of Abu Al-Malih from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him"



133 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ فَلَمَّا كَانَ يَوْمَ الْفَتْحِ صَلَّى الصَّلَاةَ بِوُضُوءٍ وَاحِدٍ فَقَالَ لَهُ عُمَرُ: فَعَلْتَ شَيْئًا لَمْ تَكُنْ تَفْعَلُهُ. قَالَ: «عَمْدًا فَعَلْتُهُ يَا عُمَرُ».

### (102) - بَابُ النَّضْحِ

134 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنِ الْحَكَمِ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَوَضَّأَ أَخَذَ حَفْنَةً مِنْ مَاءٍ فَقَالَ بِهَا هَكَذَا» وَوَصَفَ شُعْبَةُ نَضْحَ بِهِ فَرَجَهُ فَذَكَرْتُهُ لِإِبْرَاهِيمَ فَأَعْجَبَهُ. قَالَ الشَّيْخُ أَبُو السَّنِيِّ: الْحَكَمُ هُوَ أَبُو سُفْيَانَ الثَّقَفِيُّ رَضِيَ اللَّهُ عَنْهُ.

135 - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَ: حَدَّثَنَا الْأَخْوَصُ بْنُ جَوَّابٍ حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ مَنْصُورٍ ح. وَأَنْبَاءُ أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ وَهُوَ أَبُو يَزِيدَ الْجَرْمِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنِ الْحَكَمِ بْنِ سُفْيَانَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَنَضَحَ فَرَجَهُ» قَالَ أَحْمَدُ: «فَنَضَحَ فَرَجَهُ».

### (103) - بَابُ الْإِنْتِفَاعِ بِفَضْلِ الْوُضُوءِ

136 - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي حَيَّةَ قَالَ: «رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا ثُمَّ قَامَ فَسَرِبَ فَضْلَ وَضُوءِهِ وَقَالَ: صَنَعَ رَسُولُ اللَّهِ ﷺ كَمَا صَنَعْتُ».

137 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغُولٍ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ بِالْبَطْحَاءِ وَأَخْرَجَ بِلَالٌ فَضَلَ وَضُوءِهِ فَأَبْتَدَرَهُ النَّاسُ فَنِلْتُ مِنْهُ شَيْئًا وَرَكَزْتُ لَهُ الْعَنْزَةَ فَصَلَّى بِالنَّاسِ وَالْحُمْرِ وَالْكَلَابِ وَالْمَرْءَةُ يَمُرُّونَ بَيْنَ يَدَيْهِ.

138 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: سَمِعْتُ أَبَانَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ يَعُودَانِي فَوَجَدَانِي قَدْ أَغْيَمِيَ عَلَيَّ فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَصَبَّ عَلَيَّ وَضُوءَهُ.

### (104) - بَابُ قَرُضِ الْوُضُوءِ

139 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ قَالَ: قَالَ

said: "Allah never accepts prayer without performing ablution, nor does He accept (an object of) charity resulting from misappropriation."

### **[105] Exceeding The Due Limits In Performing Ablution**

**140-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather: Once, a desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him about the ablution, thereupon the Prophet "Allah's blessing and peace be upon him" showed him (that it was be to wash each part of the body the ablution should reach) thrice (barring wiping the head and washing the feet), and then he said: "This is the (maximum limit beyond which none should go in) ablution; and whoever does more than that, has mistreated (the etiquette of Islamic law), wronged (himself), and transgressed the due bounds (of using water)."

### **[106] The Command To Offer Ablution Perfectly**

**141-** It is narrated on the authority of Abdullah Ibn Ubaidullah that he said: We were sitting with Ibn Abbas; and he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" never favoured us apart from all the people but with three things: he commanded us to perform ablution perfectly, not to accept the charity, and not to let donkeys jump on horses (for the purpose of copulation)."

**142-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make perfect your ablution!"

### **[107] The Excellence Of Doing That**

**143-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said (to his companions): "Wouldn't I guide you to that, with which Allah obliterates the sins and raises the ranks (of people)? It is to perform ablution perfectly, no matter harmful it might be, to increase paces (i.e. going so much) to the mosque, and to wait the coming prayer after offering the current one; and that is the (source of) strength (which makes the soul attached to the desired obedience)! that is the (source of) strength! that is the (source of) strength!"

### **[108] The Reward Of Such As Offers Ablution As He Was Ordered**

**144-** It is narrated on the authority of Asim Ibn Sufyan Ath-Thaqafi that they took part in the holy battle of As-Salasil; and when they fail to catch up with the fight, they took their positions as guards (on the borders of the state). When they returned to Mu'awiyah, there was with him Abu Ayyub and Uqbah Ibn Amir. Asim said: "O Abu Ayyub! We failed to catch up with



رَسُولُ اللَّهِ ﷺ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ بَغِيرِ طَهْوَرٍ وَلَا صَدَقَةً مِنْ غُلُولٍ».

### (105) - باب الاغتداء في الوضوء

140 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا يَغْلَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ عَنِ الْوُضُوءِ فَأَرَاهُ الْوُضُوءَ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ: «هَذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا فَقَدْ أَسَاءَ وَتَعَدَّى وَظَلَمَ».

### (106) - باب الأمر بإسباغ الوضوء

141 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا أَبُو جَهْضَمٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدٍ اللَّهُ بْنُ عَبَّاسٍ قَالَ: «كُنَّا جُلُوسًا إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقَالَ: وَاللَّهِ مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ دُونَ النَّاسِ إِلَّا بِثَلَاثَةِ أَشْيَاءَ فَإِنَّهُ أَمَرَنَا أَنْ نُسَبِّحَ الْوُضُوءَ وَلَا نَأْكُلَ الصَّدَقَةَ وَلَا نَنْزِيَّ الْحُمْرَ عَلَى الْخَيْلِ».

142 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ أَبِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْبِغُوا الْوُضُوءَ».

### (107) - باب الفضل في ذلك

143 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكُمْ الرِّبَاطُ فَذَلِكُمْ الرِّبَاطُ فَذَلِكُمْ الرِّبَاطُ».

### (108) - باب ثواب من تَوَضَّأَ كَمَا أُمِرَ

144 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ سُفْيَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ سُفْيَانَ الثَّقَفِيِّ: أَنَّهُمْ غَزَوْا غَزْوَةَ السَّلَاسِلِ فَفَاتَهُمُ الْعَزْوُ فَرَابَطُوا ثُمَّ رَجَعُوا إِلَى مُعَاوِيَةَ وَعِنْدَهُ أَبُو أَيُّوبَ وَعُقْبَةُ بْنُ عَامِرٍ فَقَالَ عَاصِمٌ: يَا أَبَا أَيُّوبَ فَاتَنَا الْعَزْوُ الْعَامَ وَقَدْ أَخْبَرْنَا أَنَّهُ مَنْ صَلَّى فِي الْمَسَاجِدِ الْأَرْبَعَةِ غُفِرَ لَهُ ذَنْبُهُ

the fight this year; and we were informed that whoever offered prayer in the four mosques (i.e. the Ka'bah, the Prophet's mosque, the Furthest Mosque, and the mosque of Quba), his sins will be forgiven for him." Abu Ayyub said: "O son of my brother! Should I guide you to what is easier than that? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who performs ablution (perfectly) as he was commanded (to do), and offers prayer (perfectly) as it was enjoined upon him, all of his previous sins will be forgiven for him. Isn't it so O Uqbah?" he answered in the affirmative.

**145-** It is narrated on the authority of Uthman that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who performs ablution perfectly as Allah Almighty ordered him, then, the five (obligatory) prayers act as expiations for (whatever sins and mistakes committed in the intervals) between them."

**146-** It is narrated on the authority of Uthman that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no person, who performs ablution perfectly, and offers the prayer (for which he performs ablution), but that whatever (sins and mistakes are committed in the interval) between it and the coming prayer is forgiven for him until he offers it."

**147-** It is narrated on the authority of Abu Umamah Al-Bahili that he said: I heard Amr Ibn Abasah having said: I said: "O Messenger of Allah! tell me about (performing) ablution." He said: "As for performing ablution, no doubt, if you perform ablution in which you wash both your hands until you clean them, your sins will get out from underneath your nails and fingertips. If you rinse your mouth, snuff water into your nostrils and then blow it, wash your face, wash your forearms up to the elbows, pass your wet hands over your head, and wash your feet up to the ankles, you will then get rid of all of your sins. When you place your face (on the ground in prostration during the prayer) to Allah Almighty, you will become free from all of your sins (and get as pure ) as you were on the day you were born." Abu Umamah said to him: "O Amr Ibn Abasa! Consider what you are saying. (Do you say) that all of that would be given to a man at one station (i.e. performing ablution and prayer)?" Upon this Amr said: "O Abu Umamah! I have grown old and I am at the threshold of death. I'm not in need to attribute a lie to The Messenger of Allah "Allah's blessing and peace be upon him". No doubt, I heard it with my ear, and kept it in my mind from The Messenger of Allah "Allah's blessing and peace be upon him"."



فَقَالَ: يَا أَبْنَ أَخِي أَذُكَ عَلَى أَيْسَرَ مِنْ ذَلِكَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ كَمَا أُمِرَ وَصَلَّى كَمَا أُمِرَ غُفِرَ لَهُ مَا قَدَّمَ مِنْ عَمَلٍ». أَكَذَلِكَ يَا عُقْبَةُ؟ قَالَ: نَعَمْ.

145 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ أَخْبَرَ أَبَا بُرْدَةَ فِي الْمَسْجِدِ أَنَّهُ سَمِعَ عُثْمَانَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ فَالْصَّلَوَاتُ الْخَمْسُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

146 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ، أَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ أَمْرٍ يَتَوَضَّأُ فَيُحْسِنُ وَضُوءَهُ ثُمَّ يُصَلِّي الصَّلَاةَ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الْأُخْرَى حَتَّى يُصَلِّيَهَا».

147 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا آدَمُ بْنُ إِبَاسٍ قَالَ: حَدَّثَنَا اللَّيْثُ هُوَ ابْنُ سَعْدٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: أَخْبَرَنِي أَبُو يَحْيَى سُلَيْمُ بْنُ عَامِرٍ وَضَمْرَةُ بْنُ حَبِيبٍ وَأَبُو طَلْحَةَ نَعِيمُ بْنُ زِيَادٍ قَالُوا: سَمِعْنَا أَبَا أَمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ عَمْرُو بْنَ عَبْسَةَ يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ الْوُضُوءُ؟ قَالَ: «أَمَّا الْوُضُوءُ فَإِنَّكَ إِذَا تَوَضَّأْتَ فَغَسَلْتَ كَفِّكَ فَأَنْقَيْتَهُمَا خَرَجْتَ خَطَايَاكَ مِنْ بَيْنِ أَظْفَارِكَ وَأَنَامِكَ فَإِذَا مَضَمَضْتَ وَاسْتَنْشَقْتَ مَنْخَرِيكَ وَغَسَلْتَ وَجْهَكَ وَيَدَيْكَ إِلَى الْمِرْفَقَيْنِ وَمَسَحْتَ رَأْسَكَ وَغَسَلْتَ رِجْلَيْكَ إِلَى الْكَعْبَيْنِ اغْتَسَلْتَ مِنْ عَامَةِ خَطَايَاكَ فَإِنْ أَنْتَ وَضَعْتَ وَجْهَكَ لِلَّهِ عَزَّ وَجَلَّ خَرَجْتَ مِنْ خَطَايَاكَ كَيَوْمٍ وَلَدَتْكَ أُمُّكَ». قَالَ أَبُو أَمَامَةَ فَقُلْتُ: يَا عَمْرُو بْنَ عَبْسَةَ أَنْظِرْ مَا تَقُولُ أَكُلُّ هَذَا يُعْطَى فِي مَجْلِسٍ وَاحِدٍ؟ فَقَالَ: أَمَا وَاللَّهِ لَقَدْ كَبِرْتُ سِنِّي وَدَنَا أَجْلِي وَمَا بِي مِنْ فَقْرٍ فَأَكْذِبَ عَلَى رَسُولِ اللَّهِ ﷺ وَلَقَدْ سَمِعْتُهُ أَذْنَائِي وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللَّهِ ﷺ.

### **[109] What Is Said After Finishing From Performing Ablution**

148- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly, and then says: "I bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is His servant and Messenger", the eight gates of the Garden will be opened to him, and he will enter the Garden from whichever he likes."

### **[110] The Adornment Of Ablution**

149- It is narrated on the authority of Abu Hazim that he said: I was behind Abu Hurairah while he was performing ablution. He used to stretch his hand until the water would reach his armpit. I said to him: "O Abu Hurairah! What is this ablution?" upon this, Abu Hurairah said: "Are you here o son of (the tribe of) Farrukh? Had I learnt that you were here, I would not have performed such an ablution. No doubt, I heard my friend (The Messenger of Allah) "Allah's blessing and peace be upon him" saying: "An adornment (i.e. the light on The Day of Judgement) would reach from a believer's body the places where the ablution reaches."

150- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to the graveyard and said: "Peace be upon you! The abode of the believing people and we, Allah willing, are about to join you. Would that I could see my brothers!" They (the companions) asked: "Are we not your brothers, O Messenger of Allah?" He said: "You are my Companions, and my brothers are those who have not yet come into the world." They asked: "O Messenger of Allah! How would you recognize those persons of your nation who have not yet come?" He said: "Suppose that a man had horses with white foreheads and legs among horses which are all black, would he not be able to recognize his own horses?" They said: "He would recognize them O Messenger of Allah." He said: "They (our brothers) would come with bright faces, arms and legs because of the marks of ablution. I would be ahead of them at the Fountain."

### **[111] The Reward Of Such As Performs Ablution Perfectly And Offers A Two-Rak'ah Prayer**

151- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly, and then offers a two-rak'ah prayer, to which he is wholeheartedly and sincerely devoted, the Garden will be assured to him."



## (109) - بَابُ الْقَوْلِ بَعْدَ الْفَرَاغِ مِنَ الْوُضُوءِ

148 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَرْبٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَأَبِي عُثْمَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَتَحَّتْ لَهُ ثَمَانِيَةُ أَبْوَابٍ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

## (110) - بَابُ حِلْيَةِ الْوُضُوءِ

149 - أَخْبَرَنَا قُتَيْبَةُ عَنْ خَلْفٍ وَهُوَ ابْنُ خَلِيفَةَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ عَنْ أَبِي حَازِمٍ قَالَ: كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلَاةِ وَكَانَ يَغْسِلُ يَدَيْهِ حَتَّى يَبْلُغَ إِبْطِيهِ فَقُلْتُ: يَا أَبَا هُرَيْرَةَ مَا هَذَا الْوُضُوءُ؟ فَقَالَ لِي: يَا بَنِي فَرُوحَ أَنْتُمْ هَهُنَا لَوْ عَلِمْتُ أَنَّكُمْ هَهُنَا مَا تَوَضَّأْتُ هَذَا الْوُضُوءَ سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: «تَبْلُغُ حِلْيَتَهُ الْمُؤْمِنُ حَيْثُ يَبْلُغُ الْوُضُوءَ».

150 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمَقْبَرَةِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ وَدِدْتُ أَنِّي قَدْ رَأَيْتُ إِخْوَانَنَا» قَالُوا يَا رَسُولَ اللَّهِ أَلَسْنَا إِخْوَانَكَ؟ قَالَ: «بَلْ أَنْتُمْ أَصْحَابِي وَإِخْوَانِي الَّذِينَ لَمْ يَأْتُوا بَعْدُ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ». قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ يَأْتِي بَعْدَكَ مِنْ أُمَّتِكَ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ لِرَجُلٍ خَيْلٌ غُرٌّ مُحَجَّلَةٌ فِي خَيْلٍ بِهِمْ دُھَمٌ أَلَا يَعْرِفُ خَيْلَهُ؟» قَالُوا: بَلَى قَالَ: «فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ».

## (111) - بَابُ ثَوَابِ مَنْ أَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكَعَتَيْنِ

151 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْمَسْرُوقِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا رَبِيعَةُ بْنُ يَزِيدَ الدَّمَشَقِيُّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَأَبِي عُثْمَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكَعَتَيْنِ يُقْبَلُ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ وَجَبَتْ لَهُ الْجَنَّةُ».

### [112] What Breaks And What Breaks Not Ablution

**152-** It is narrated on the authority of Ali that he said: I used to have pre-seminal fluid repeatedly, and since my wife was the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", I felt shy of asking him about that. I told a man sitting by his side to ask him, and he asked him, and he said: "It makes ablution binding (upon such as gets it)."

**153-** It is narrated on the authority of Ali that he said: I said to Al-Miqdad: "What about a man who approaches his wife and (fondles her) and gets pre-seminal fluid, even though he has no sexual relation with her? Would that you ask the Messenger of Allah "Allah's blessing and peace be upon him" about the judgement of that. Indeed, I feel shy of asking him such a question since his daughter (Fatimah) is my wife." He asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "Let such then wash his penis and testicles, and then offer ablution like that he offers for the prayer."

**154-** It is narrated on the authority of Ali that he said: I used to get pre-seminal fluid so much, and I told Ammar Ibn Yasir to ask the Messenger of Allah "Allah's blessing and peace be upon him" about that, since his daughter was my wife (and I felt shy of asking him such a question). He (asked him, and the Prophet) said: "To offer ablution is sufficient for him."

**155-** It is narrated on the authority of Rafi' Ibn Khadij that Ali told Ammar Ibn Yasir to ask the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) the pre-seminal fluid, and he (asked him, thereupon the Prophet) said: "Let him wash his penis and testicles, and perform ablution."

**156-** It is narrated on the authority of Al-Miqdad Ibn Al-Aswad that Ali required him to ask the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) a man who would approach his wife and (fondle her but have no sexual relation with her and thus) have pre-seminal fluid: "What should he do? Indeed, his (the Prophet's) daughter (Fatimah) is my wife, and I feel shy of asking him such a question." I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "When anyone of you finds that (secretion discharge before semen), let him then sprinkle water over his private parts, i.e. wash his penis and then offer ablution like that he offers for the prayer."

**157-** It is narrated on the authority of Ali that he said: I felt shy of asking the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) the pre-seminal fluid, because of Fatimah (his daughter, and



## (112) - بَابُ مَا يَنْقُضُ الْوُضُوءَ وَمَا لَا يَنْقُضُ الْوُضُوءَ مِنَ الْمَذْيِ

152 - أَخْبَرَنَا هَذَا بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ عَنْ أَبِي حَصِينٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا مَذَّاءً وَكَانَتْ ابْنَةُ النَّبِيِّ ﷺ تَحْتِي فَاسْتَحْيَيْتُ أَنْ أَسْأَلَهُ، فَقُلْتُ لِرَجُلٍ جَالِسٍ إِلَى جَنْبِي: سَلْهُ، فَسَأَلَهُ فَقَالَ: «فِيهِ الْوُضُوءُ».

153 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِلْمِقْدَادِ: إِذَا بَنَى الرَّجُلُ بِأَهْلِهِ فَأَمَذَى وَلَمْ يُجَامِعْ فَسَلِ النَّبِيَّ ﷺ عَنْ ذَلِكَ فَإِنِّي أَسْتَحْيِي أَنْ أَسْأَلَهُ عَنْ ذَلِكَ وَابْنَتُهُ تَحْتِي فَسَأَلَهُ فَقَالَ: «يَغْسِلُ مَذَاكِيرَهُ وَيَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ».

154 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ عَطَاءٍ عَنْ عَائِشِ بْنِ أَنَسٍ أَنَّ عَلِيًّا قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَأَمَرْتُ عَمَّارَ بْنَ يَاسِرٍ يَسْأَلُ رَسُولَ اللَّهِ ﷺ مِنْ أَجْلِ ابْنَتِهِ عِنْدِي فَقَالَ: «يَكْفِي مِنْ ذَلِكَ الْوُضُوءُ».

155 - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا أُمَيَّةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ أَنَّ رَوْحَ بْنَ الْقَاسِمِ حَدَّثَهُ عَنْ ابْنِ نُجَيْجٍ عَنْ عَطَاءٍ عَنْ إِيَّاسِ بْنِ خَلِيفَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ عَلِيًّا أَمَرَ عَمَّارًا أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْمَذْيِ فَقَالَ: «يَغْسِلُ مَذَاكِيرَهُ وَيَتَوَضَّأُ».

156 - أَخْبَرَنَا عُثْبَةُ بْنُ عَبْدِ اللَّهِ الْمَرْوَزِيُّ عَنْ مَالِكٍ وَهُوَ ابْنُ أَنَسٍ عَنْ أَبِي النَّضْرِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ: أَنَّ عَلِيًّا أَمَرَهُ أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنْ أَهْلِهِ فَخَرَجَ مِنْهُ الْمَذْيُ مَاذَا عَلَيْهِ فَإِنْ عِنْدِي ابْنَتُهُ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَهُ؟ فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ: «إِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَنْضَحْ فَرْجَهُ وَيَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ».

157 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ مُنْذِرًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ قَالَ: أَسْتَحْيَيْتُ أَنْ أَسْأَلَ

she was my wife), and I told Al-Miqdad Ibn Al-Aswad to ask him, thereupon he said: "It makes ablution binding."

### **[113] Performing Ablution Because Of Excretion And Urination**

**158-** It is narrated on the authority of Zirr Ibn Hubaish: I came to Safwan Ibn Assal Al-Muradi who asked me: "What led you to come?" I said: "I came in pursuit of knowledge (so that I would afterwards make it widespread among the people)." On that he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no one who sets out of his house in search for knowledge but that the angels place (or lower) their wings out of their good pleasure with what he does." He further asked him: "About which do you want to ask?" he said: "I want to ask you about the footwears." On that he said: "Whenever we were with The Messenger of Allah "Allah's blessing and peace be upon him" on journey, he would command us not to take off our footwears for three days (whenever we liked to offer ablution provided that they were worn after offering ablution) unless it would be because of the state of ceremonial impurity (resulting from sexual intercourse or nocturnal wet dream), but not because of excretion, or of urination, or of sleep."

### **[114] Performing Ablution Because Of Excretion**

**159-** It is narrated on the authority of Safwan Ibn Assal that he said: "Whenever we were with The Messenger of Allah "Allah's blessing and peace be upon him" on journey, he would command us not to take off our footwears for three days (whenever we liked to offer ablution provided that they were worn after offering ablution) unless it would be because of the state of ceremonial impurity (resulting from sexual intercourse or nocturnal wet dream), but not because of excretion, or of urination, or of sleep."

### **[115] Performing Ablution Because Of Making Wind**

**160-** It is narrated on the authority of Abdullah Ibn Zaid that he said: A complaint was made to the Prophet "Allah's blessing and peace be upon him" that a man might find something suspicious in the prayer, thereupon he said: "Let not him turn away unless he detects wind or hears sound."

### **[116] Performing Ablution Because Of Sleep**

**161-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gets up at night, let not him dip his hand into the utensil before he pours (water) over it (and washes it) thrice: indeed, he does not know where his hand has been during (his sleep at) night."



النَّبِيِّ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ فَقَالَ «فِيهِ الْوُضُوءُ».

### (113) - بَابُ الْوُضُوءِ مِنَ الْغَائِطِ وَالْبَوْلِ

158 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ أَنَّهُ سَمِعَ زُرَّ بْنَ حُبَيْشٍ يُحَدِّثُ قَالَ: أَتَيْتُ رَجُلًا يُدْعَى صَفْوَانَ بْنَ عَسَّالٍ فَقَعَدْتُ عَلَى بَابِهِ فَخَرَجَ فَقَالَ: مَا شَأْنُكَ؟ قُلْتُ: أَطْلُبُ الْعِلْمَ قَالَ: إِنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ فَقَالَ: عَنْ أَيِّ شَيْءٍ تَسْأَلُ؟ قُلْتُ: عَنْ الْخُفَيْنِ قَالَ: «كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ أَمَرْنَا أَنْ لَا نَنْزِعَهُ ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ».

### (114) - بَابُ الْوُضُوءِ مِنَ الْغَائِطِ

159 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ عَنْ زُرَّ قَالَ: قَالَ صَفْوَانُ بْنُ عَسَّالٍ: «كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ أَمَرْنَا أَنْ لَا نَنْزِعَهُ ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ».

### (115) - بَابُ الْوُضُوءِ مِنَ الرَّيْحِ

160 - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ ح. وَأَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ يَغْنِي ابْنَ الْمُسَيَّبِ وَعَبَادُ بْنُ تَمِيمٍ عَنْ عَمِّهِ وَهُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ قَالَ: شَكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ قَالَ: «لَا يَنْصَرِفُ حَتَّى يَجِدَ رِيحًا أَوْ يَسْمَعَ صَوْتًا».

### (116) - بَابُ الْوُضُوءِ مِنَ النَّوْمِ

161 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا ثَلَاثَ مَرَّاتٍ فَإِنَّهُ لَا يَنْدِرِي أَيْنَ بَاتَتْ يَدُهُ».

### [117] What About Slumber?

162- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man is given to slumber during the prayer, let him turn away, lest he might invoke evil against himself unknowingly."

### [118] Performing Ablution Because Of Touching The Penis

163- It is narrated on the authority of Urwah Ibn Az-Zubair that he said: I entered upon Marwan Ibn Al-Hakam, and we discussed the things for which ablution should be performed, and Marwan said: "Ablution should be performed because of touching the penis." Urwah said: "I have no knowledge of that." Marwan said: Bussah Bint Safwan told me that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When anyone of you touches his penis, let him offer ablution."

164- It is narrated on the authority of Urwah Ibn Az-Zubair that he said: During the time of Marwan's governorship of Medina, he made a mention of the fact that touching the penis makes ablution binding upon such as touches it with his hand. I disapproved of that, and said: "No ablution is binding upon such as touches his penis." On that Marwan said: Bussah Bint Safwan told me that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having mentioned the reasons for which ablution should be performed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ablution should be performed because of touching the penis." I kept arguing Marwan over that until he invited one of his guards, and sent him to Bussah to ask her about that which she related to Marwan, and she sent to him with the like of what Marwan related to me from her.

### [119] Canceling The Command To Offer Ablution Because Of That

165- It is narrated on the authority of Qais Ibn Talq Ibn Ali from his father that he said: We set out in a delegate until we came to the Messenger of Allah "Allah's blessing and peace be upon him", and we gave him the pledge of allegiance (for Islam), and we offered prayer with him. Then, when he finished from the prayer, a man, seemingly a Bedouin came and asked him: "O Prophet of Allah! What do you say about such as touches his penis (after he performs ablution and before he offers) prayer?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it but a piece of flesh (or a part) of your body?"



## (117) - بَابُ النَّعَاسِ

162 - أَخْبَرَنَا بِشْرُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نَعَسَ الرَّجُلُ وَهُوَ فِي الصَّلَاةِ فَلْيَنْصَرِفْ لَعَلَّهُ يَدْعُو عَلَى نَفْسِهِ وَهُوَ لَا يَدْرِي».

## (118) - بَابُ الْوُضُوءِ مِنْ مَسِّ الذَّكْرِ

163 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مَعْنُ أُنْبَأَنَا مَالِكُ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: أُنْبَأَنَا مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: دَخَلْتُ عَلَى مَرْوَانَ بْنِ الْحَكَمِ فَذَكَّرْنَا مَا يَكُونُ مِنْهُ الْوُضُوءُ فَقَالَ مَرْوَانُ: مِنْ مَسِّ الذَّكْرِ الْوُضُوءُ، فَقَالَ عُرْوَةُ: مَا عَلِمْتُ ذَلِكَ فَقَالَ مَرْوَانُ: أَخْبَرْتَنِي بِسُرَّةِ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ».

164 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: ذَكَرَ مَرْوَانُ فِي إِمَارَتِهِ عَلَى الْمَدِينَةِ أَنَّهُ يَتَوَضَّأُ مِنْ مَسِّ الذَّكْرِ إِذَا أَفْضَى إِلَيْهِ الرَّجُلُ بِيَدِهِ فَأَتَكَّرْتُ ذَلِكَ وَقُلْتُ: لَا وَضُوءَ عَلَى مَنْ مَسَّهُ فَقَالَ مَرْوَانُ: أَخْبَرْتَنِي بِسُرَّةِ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ ذَكَرَ مَا يَتَوَضَّأُ مِنْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيَتَوَضَّأُ مِنْ مَسِّ الذَّكْرِ» قَالَ عُرْوَةُ: فَلَمْ أَزَلْ أُمَارِي مَرْوَانَ حَتَّى دَعَا رَجُلًا مِنْ حَرَسِهِ فَأَرْسَلَهُ إِلَى بُسْرَةَ فَسَأَلَهَا عَمَّا حَدَّثَتْ مَرْوَانَ فَأَرْسَلَتْ إِلَيْهِ بُسْرَةَ بِمِثْلِ الَّذِي حَدَّثَنِي عَنْهَا مَرْوَانُ.

## (119) - بَابُ تَرْكِ الْوُضُوءِ مِنْ ذَلِكَ

165 - أَخْبَرَنَا هَنَادٌ عَنْ مُلَازِمٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَذْرِ عَنْ قَيْسِ بْنِ طَلْقٍ بْنِ عَلِيٍّ عَنْ أَبِيهِ قَالَ: خَرَجْنَا وَفَدَأَ حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَبَايَعَنَاهُ وَصَلَيْنَا مَعَهُ فَلَمَّا قَضَى الصَّلَاةَ جَاءَ رَجُلٌ كَأَنَّهُ بَدَوِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ مَا تَرَى فِي رَجُلٍ مَسَّ ذَكَرَهُ فِي الصَّلَاةِ؟ قَالَ: «وَهَلْ هُوَ إِلَّا مُضْغَةٌ مِنْكَ أَوْ بَضْعَةٌ مِنْكَ؟».

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**[120] There Is No Necessity For One To Offer Ablution Because Of Touching His Wife With No Sexual Desire**

166- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" prayed while I was lying in front of him like a dead body (between him and the Qiblah); and whenever he intended to offer the Witr prayer, he would push me with his leg (so that I would move away).

167- It is narrated on the authority of A'ishah that she said: I saw myself lying in front of the Messenger of Allah "Allah's blessing and peace be upon him" while the Messenger of Allah "Allah's blessing and peace be upon him" was offering (supererogatory) prayer; and whenever he intended to prostrate, he would beat my legs, which I would withdraw, and he would then fall in prostration.

168- It is narrated on the authority of A'ishah that she said: I used to sleep in front of Allah's Apostle "Allah's blessing and peace be upon him" and my legs were opposite to his Qiblah. In prostration he pushed my legs and I withdrew them. When he stood, I stretched them. In those days the homes were without lights.

169- It is narrated on the authority of A'ishah that she said: One night, I missed the Messenger of Allah "Allah's blessing and peace be upon him" (and did not find him) in his bed, and when I looked for him, my hand touched the inside of his feet which he was holding in the mosque, and he was saying: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

**[121] There is No Necessity To Offer Ablution Because Of Kissing**

170- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" kissed anyone of his wives, and then he prayed without performing ablution. Abu Abd Ar-Rahman said: There is no narration better than that in this chapter.

**[122] Performing Ablution Because Of (Eating What Is Cooked And) Changed By The Fire**

171- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Offer ablution because of (eating) what is touched by the fire."



## (120) - بَابُ تَرْكِ الْوُضُوءِ مِنْ مَسِّ الرَّجُلِ امْرَأَتَهُ مِنْ غَيْرِ شَهْوَةٍ

166 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: أَنْبَأَنَا ابْنُ الْهَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: «إِنْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَإِنِّي لَمُعْتَرِضَةٌ بَيْنَ يَدَيْهِ اعْتِرَاضَ الْجَنَازَةِ حَتَّى إِذَا أَرَادَ أَنْ يُوتَرَ مَسَّنِي بِرِجْلِهِ».

167 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُمُونِي مُعْتَرِضَةً بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَرَسُولِ اللَّهِ ﷺ يُصَلِّي فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلِي فَضَمَمْتُهَا إِلَيَّ ثُمَّ يَسْجُدُ».

168 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَنَا مَبْنِي يَدَي رَسُولِ اللَّهِ ﷺ وَرِجْلَايَ فِي قِبْلَتِهِ فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلِي فَإِذَا قَامَ بَسَطْتُهُمَا وَالْبُيُوتُ يَوْمئِذٍ لَيْسَ فِيهَا مَصَابِيحُ».

169 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَنُصَيْرُ بْنُ الْفَرَجِ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فَجَعَلْتُ أَطْلُبُهُ بِيَدِي فَوَقَعَتْ يَدِي عَلَى قَدَمَيْهِ وَهُمَا مَنْصُوبَتَانِ وَهُوَ سَاجِدٌ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

## (121) - بَابُ تَرْكِ الْوُضُوءِ مِنَ الْقُبْلَةِ

170 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: أَخْبَرَنِي أَبُو رَوْحٍ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُقْبَلُ بَعْضَ أَزْوَاجِهِ ثُمَّ يُصَلِّي وَلَا يَتَوَضَّأُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَيْسَ فِي هَذَا الْبَابِ حَدِيثٌ أَحْسَنَ مِنْ هَذَا الْحَدِيثِ وَإِنْ كَانَ مُرْسَلًا، وَقَدْ رَوَى هَذَا الْحَدِيثَ الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ.

قَالَ يَحْيَى الْقَطَّانُ: حَدِيثُ حَبِيبٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ هَذَا وَحَدِيثُ حَبِيبٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «تُصَلِّي وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ» لَا شَيْءَ.

## (122) - بَابُ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ

171 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ وَعَبْدُ الرَّزَّاقِ قَالَا: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

172- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Offer ablution because of (eating) what is touched by the fire."

173- It is narrated on the authority of Abdullah Ibn Ibrahim Ibn Qarib that he said: I saw Abu Hurairah performing ablution on the surface of the mosque. On that he said: "I ate pieces of yogurt, because of which I performed ablution; and I heard the Messenger of Allah "Allah's blessing and peace be upon him" having ordered to perform ablution because of (eating) what is touched by the fire."

174- It is narrated on the authority of Ibn Abbas that he said: "Should I perform ablution on account of eating food which I find lawful in Allah's Book, just because it is touched by the fire?" on that Abu Hurairah collected some pebbles and said: "I bear witness as much as the number of these pebbles, that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution because of (eating) what is touched by the fire.""

175- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution because of (eating) what is touched by the fire."

176- It is narrated on the authority of Abu Ayyub that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution because of (eating) what is (cooked and thus) changed by the fire."

177- It is narrated on the authority of Abu Talhah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution because of (eating) what is (cooked and thus) changed by the fire."

178- It is narrated on the authority of Abu Talhah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform ablution because of (eating) what is cooked by the fire."

179- It is narrated on the authority of Zaid Ibn Thabit that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Offer ablution because of (eating) what is touched by the fire."

180- It is narrated on the authority of Abu Sufyan Ibn Sa'id Ibn Al-Akhnas Ibn Shariq that he visited Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", and she was his maternal aunt, and she gave him Sawiq. Then she said to him: "O son of my sister! Perform ablution, for I heard the Messenger of Allah



172 - أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ حَرْبٍ قَالَ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ قَارِظٍ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

173 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ وَهُوَ ابْنُ مُضَرَ قَالَ: حَدَّثَنِي أَبِي عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ عَلَى ظَهْرِ الْمَسْجِدِ فَقَالَ: «أَكَلْتُ أَثْوَارَ أَقِيطٍ فَتَوَضَّأْتُ مِنْهَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِالْوُضْوءِ مِمَّا مَسَّتِ النَّارُ».

174 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَبِي عَنْ حُسَيْنِ الْمُعَلَّمِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو الْأَوْزَاعِيِّ أَنَّهُ سَمِعَ الْمُطَّلِبَ بْنَ عَبْدِ اللَّهِ بْنِ حَنْطَلٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: أَنْوَضًا مِنْ طَعَامٍ أَجَدُهُ فِي كِتَابِ اللَّهِ حَلَالًا لِأَنَّ النَّارَ مَسَّتْهُ فَجَمَعَ أَبُو هُرَيْرَةَ حَصَى فَقَالَ: أَشْهَدُ عَدَدَ هَذَا الْحَصَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

175 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ يَحْيَى بْنِ جَعْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

176 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: أَنْبَأَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ يَحْيَى بْنِ جَعْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: قَالَ مُحَمَّدُ الْقَارِيُّ عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَوَضَّؤُوا مِمَّا غَيَّرَتِ النَّارُ».

177 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا حَرَمِيُّ وَهُوَ ابْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ يَحْيَى بْنَ جَعْدَةَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْقَارِيَّ عَنْ أَبِي طَلْحَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا غَيَّرَتِ النَّارُ».

178 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ أَبِي طَلْحَةَ عَنْ أَبِي طَلْحَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا أَنْضَجَتِ النَّارُ».

179 - أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ، أَنَّ عَبْدَ الْمَلِكِ بْنَ أَبِي بَكْرٍ أَخْبَرَهُ، أَنَّ خَارِجَةَ بْنَ زَيْدٍ بِنْتَ ثَابِتٍ أَخْبَرَهُ، أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

180 - أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا ابْنُ حَرْبٍ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ عَنْ الزُّهْرِيِّ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ عَنْ أَبِي سَفْيَانَ بْنِ سَعِيدٍ بْنِ الْأَخْنَسِ بْنِ شَرِيْقٍ أَنَّهُ أَخْبَرَهُ: أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ فَسَقَتْهُ سَوِيْقًا ثُمَّ

"Allah's blessing and peace be upon him" having said: "Offer ablution because of (eating) what is touched by the fire."

181- It is narrated on the authority of Abu Sufyan Ibn Sa'id Ibn Al-Akhnas Ibn Shariq that Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", said to him after he had got Sawiq: "O son of my sister! Perform ablution, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Offer ablution because of (eating) what is touched by the fire."

### **[123] Canceling The Command To Offer Ablution Because Of Eating What Is Changed By The Fire**

183- It is narrated on the authority of Umm Salamah that once the Messenger of Allah "Allah's blessing and peace be upon him" ate (the cooked meat of) a shoulder, and then Bilal came (to inform him of the time of the prayer), thereupon he came out to lead the prayer, and he touched no water (i.e. he did not repeat the ablution).

183- It is narrated on the authority of Sulaiman Ibn Yasar that he said: I visited Umm Salamah, and she told me that the Messenger of Allah "Allah's blessing and peace be upon him" happened to become in a state of ceremonial impurity in the morning, not because of a night wet dream discharge (but because of having sexual relation with his wife), and even though he would fast (and take bath). She further told him that once, she served the Messenger of Allah "Allah's blessing and peace be upon him" with a roasted meat of a side (of a sheep), from which he ate, and then he stood to lead the prayer, and did not repeat the ablution.

184- It is narrated on the authority of Ibn Abbas that he said: I was present when the Messenger of Allah "Allah's blessing and peace be upon him" ate bread and meat, and then he stood to lead the prayer, without repeating the ablution.

185- It is narrated on the authority of Jabir Ibn Abdullah that he said: The latest of both which the Messenger of Allah "Allah's blessing and peace be upon him" adopted in this respect was to leave the necessity of performing ablution because of (eating) what is touched by the fire.

### **[124] Rinsing The Mouth Because Of Having Sawiq**

(Powdered barley mixed with water and sometimes with milk)

186- It is narrated on the authority of Suwaid Ibn An-Nu'man that he said: In the year of the conquest of Khaibar I went with Allah's Apostle "Allah's blessing and peace be upon him" till we reached Sahba, a place near



قَالَتْ لَهُ: تَوَضُّأُ يَا ابْنَ أُخْتِي فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَوَضُّؤُوا مِمَّا مَسَّتِ النَّارُ».

181 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَّ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَّ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سُفْيَانَ بْنِ سَعِيدِ بْنِ الْأَخْنَسِ: أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ لَهُ، وَشَرِبَ سَوِيقًا: يَا ابْنَ أُخْتِي تَوَضُّأُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضُّؤُوا مِمَّا مَسَّتِ النَّارُ».

### (123) - بَابُ تَرْكِ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ

182 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَثِيفًا فَجَاءَهُ بِلَالٌ فَخَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَمْسَ مَاءً».

183 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبُو جُرَيْجٍ عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: «دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَحَدَّثَتْنِي أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُضْبِحُ جُنْبًا مِنْ غَيْرِ اخْتِلَامٍ ثُمَّ يَصُومُ». وَحَدَّثَنَا مَعَ هَذَا الْحَدِيثِ أَنَّهَا حَدَّثَتْهُ: «أَنَّهَا قَرَّبَتْ إِلَى النَّبِيِّ ﷺ جُنْبًا مَشْوِيًّا فَأَكَلَ مِنْهُ ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأُ».

184 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبُو جُرَيْجٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ عَنْ أَبِي يَسَارٍ عَنْ أَبِي عَبَّاسٍ قَالَ: «شَهِدْتُ رَسُولَ اللَّهِ ﷺ أَكَلَ خُبْزًا وَلَحْمًا ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأُ».

185 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «كَانَ آخِرَ الْأَمْرَيْنِ مِنْ رَسُولِ اللَّهِ ﷺ تَرْكُ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ».

### (124) - بَابُ الْمَضْمُضَةِ مِنَ السَّوِيقِ

186 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ أَبِي الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ أَنَّ سُؤْدَةَ بِنْتَ التَّعْمَانِ أَخْبَرَتْهُ: «أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْرِ

Khaibar, where Allah's Apostle "Allah's blessing and peace be upon him" offered the Afternoon (Asr) prayer and asked for food. Nothing but Sawiq was brought. He ordered it to be moistened with water. He and all of us ate it. The Prophet "Allah's blessing and peace be upon him" got up for the evening (Maghrib)prayer, rinsed his mouth with water and we did the same. Then he prayed without repeating the ablution.

### **[125] Rinsing The Mouth Because Of Drinking Milk**

187- It is narrated on the authority of Ibn Abbas that once, Allah's Apostle "Allah's blessing and peace be upon him" drank milk, and then he asked for water therewith he rinsed his mouth and said: "Indeed, it has fat."

### **Chapters On What Leads To Bathing**

### **[126] The Bathing Of The Infidel Once He Embraces Islam**

188- It is narrated on the authority of Qais Ibn Asim that he embraced Islam, thereupon Allah's Apostle "Allah's blessing and peace be upon him" ordered him to take bath with the help of water mixed with the infusion of the leaves of lote tree (Sidr).

### **[127] When An Infidel Intends To Embrace Islam, He Should Take Bath First**

189- It is narrated on the authority of Abu Hurairah that Thumamah Ibn Uthal went to a garden of date-palm trees near the Mosque, took a bath and then entered the Mosque and said: "I testify that there is no God (to be worshipped) but Allah, and I testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth which had been more disliked by me than yours, but now your face has become the most beloved face to me. Your horsemen arrested me while I was on my way to perform Umrah: what do you see in that?" on that Allah's Apostle "Allah's blessing and peace be upon him" gave him the glad tidings, and ordered him to perform Umrah.

### **[128] Taking Bath Because Of Burying A Pagan**

190- It is narrated on the authority of Ali that he said: I went to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Abu Talib died." He said: "Go and bury him." I said: "He died as a pagan." He said: "Go and bury him." When I buried him I returned to him, thereupon he ordered me to take bath.



حَتَّى إِذَا كَانُوا بِالصُّهْبَاءِ وَهِيَ مِنْ أَدْنَى خَيْبَرَ صَلَّى الْعَصْرَ ثُمَّ دَعَا بِالْأَزْوَاجِ فَلَمْ يَأْتِ إِلَّا بِالسَّوِيقِ فَأَمَرَ بِهِ فَتُرِيَ فَأَكَلَ وَآكَلْنَا ثُمَّ قَامَ إِلَى الْمَغْرِبِ فَتَمَضَّمْ وَتَمَضَّمْنَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

### (125) - بَابُ الْمَضْمَضَةِ مِنَ اللَّبَنِ

187 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَنًا ثُمَّ دَعَا بِمَاءٍ فَتَمَضَّمْ ثُمَّ قَالَ: «إِنَّ لَهُ دَسْمًا».

### بَابُ ذِكْرِ مَا يُوجِبُ الْغُسْلَ وَمَا لَا يُوجِبُهُ

### (126) - غُسْلُ الْكَافِرِ إِذَا أَسْلَمَ

188 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْرَضِيِّ عَنْ ابْنِ الصَّبَّاحِ عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ عَنْ قَيْسِ بْنِ عَاصِمٍ: «أَنَّهُ أَسْلَمَ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ».

### (127) - بَابُ تَقْدِيمِ غُسْلِ الْكَافِرِ إِذَا أَرَادَ أَنْ يُسْلِمَ

189 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «إِنَّ ثُمَامَةَ بْنَ أَثَالٍ الْحَنْفِيَّ انْطَلَقَ إِلَى نَجْلِ قَرِيبٍ مِنَ الْمَسْجِدِ فَأَغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ يَا مُحَمَّدُ وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ فَقَدْ أَصْبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ وَإِنَّ خَيْلَكَ أَخَذْتَنِي وَأَنَا أُرِيدُ الْعُمْرَةَ فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَنْ يَغْتَمِرَ» مُحْتَصِرٌ.

### (128) - بَابُ الْغُسْلِ مِنْ مُوَارَاةِ الْمُشْرِكِ

190 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ نَاجِيَةَ بْنَ كَعْبٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَبَا طَالِبٍ مَاتَ فَقَالَ: «أَذْهَبَ فَوَارِهِ» قَالَ: إِنَّهُ مَاتَ مُشْرِكًا. قَالَ: «أَذْهَبَ فَوَارِهِ»، فَلَمَّا وَارَيْتُهُ رَجَعْتُ إِلَيْهِ فَقَالَ لِي: «اغْتَسِلْ».

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### **[129] When Both Male And Female Sex Organs Come In Touch, Bathing Becomes Obligatory**

**191-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When one sits in between her four parts (of the vagina), and gets his male organ into her, bathing becomes obligatory."

**192-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When one sits in between her four parts (of the vagina), and gets his male organ into her, bathing becomes obligatory."

### **[130] Taking Bath Because Of Semen**

**193-** It is narrated on the authority of Ali that he said: I was a man who used to have pre-seminal fluid again and again, and the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you find the pre-seminal fluid, wash your penis, and perform ablution like that you offer for the prayer; and when you ejaculate the water (semen), then, you should take bath."

**194-** It is narrated on the authority of Ali that he said: I was a man who used to have pre-seminal fluid again and again, and I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said to me: "When you find the pre-seminal fluid, perform ablution like that you offer for the prayer and wash your penis; and when you detect the water (semen), then, you should take bath."

### **[131] A Woman Detects In Her Wet Dreams What A Man Detects**

**195-** It is narrated on the authority of Anas that Umm Sulaim (his mother) asked the Messenger of Allah "Allah's blessing and peace be upon him" about the (judgement when) a woman detects in her wet dream what a man detects, thereupon he said: "If she gets discharge, she should take bath."

**196-** It is narrated on the authority of A'ishah that she said: Umm Sulaim said to Allah's Apostle "Allah's blessing and peace be upon him" and A'ishah was sitting there: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath if she detects in her dream such (a discharge) as a man detects?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, she should take bath if she notices a discharge." A'ishah said to her: "Woe to you! Does a woman detect that?" The Messenger of Allah "Allah's blessing and peace be upon him" turned to me



## (129) - بَابُ وَجُوبِ الْغُسْلِ إِذَا التَّقَى الْخِتَانَانِ

191 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ الْحَسَنَ يُحَدِّثُ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ اجْتَهَدَ فَقَدْ وَجَبَ الْغُسْلُ».

192 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ الْجَوَزَجَانِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَشْعَثُ بْنُ عَبْدِ الْمَلِكِ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَعَدَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ اجْتَهَدَ فَقَدْ وَجَبَ الْغُسْلُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ أَشْعَثُ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ، وَقَدْ رَوَى الْحَدِيثَ عَنْ شُعْبَةَ النَّضْرِ بْنِ شُمَيْلٍ وَغَيْرِهِ كَمَا رَوَاهُ خَالِدٌ.

## (130) - بَابُ الْغُسْلِ مِنَ الْمَنِيِّ

193 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ وَاللَّفْظُ لِقُتَيْبَةَ قَالَ: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ عَنْ حُصَيْنِ بْنِ قَبِيصَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ وَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ».

194 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ ح. وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لَهُ، أَنْبَأَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا زَائِدَةُ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ عَنْ عَمِيلَةَ الْفَزَارِيِّ عَنْ حُصَيْنِ بْنِ قَبِيصَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «إِذَا رَأَيْتَ الْمَذْيَ فَتَوَضَّأْ وَاغْسِلْ ذَكَرَكَ وَإِذَا رَأَيْتَ فَضَخَ الْمَاءِ فَاغْتَسِلْ».

## (131) - بَابُ غُسْلِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ

195 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ أُمَّ سُلَيْمٍ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ قَالَ: «إِذَا أَنْزَلَتْ الْمَاءَ فَلْتَغْتَسِلْ».

196 - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سُلَيْمٍ كَلَّمَتْ رَسُولَ اللَّهِ ﷺ وَعَائِشَةُ جَالِسَةٌ فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ أَرَأَيْتَ الْمَرْأَةَ تَرَى فِي النَّوْمِ مَا يَرَى الرَّجُلُ أَتَغْتَسِلُ مِنْ ذَلِكَ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «نَعَمْ»، قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: أَفْ لَكَ

and said: "Let your right hand be in dust (you will not achieve goodness)! why then does the child resemble his mother?"

197- It is narrated on the authority of Umm Salamah that she said: A woman came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge." Umm Salamah smiled and asked: "Does a woman get a discharge?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, , and that is why the son resembles his mother."

198- It is narrated on the authority of Khawlah Bint Hakim that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement when) a woman had a wet dream (nocturnal sexual discharge), thereupon he said: "Let her take bath once she detects the discharge."

### **[132] When One Feels He Has A Wet Dream, Even Though He Detects No Discharge**

199- It is narrated on the authority of Abu Ayyub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Taking bath with the help of) water is (binding) because of the water (sexual discharge)."

### **[133] The Distinction Between Man's Discharge (Semen) And Woman's Discharge**

200- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: " Man's discharge (I. e. sperm) is thick and white and the discharge of woman is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate."

### **[134] Taking Bath To Get Clean From Menses**

201- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Qais told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). She pretended that Allah's Apostle "Allah's blessing and peace be upon him" said to her: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses



أَوْتَرَى الْمَرْأَةُ ذَلِكَ؟ فَالْتَفَتَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «تَرَبْتُ يَمِينُكَ فَمِنْ أَيْنَ يَكُونُ الشُّبُهَةُ؟».

197 - أَخْبَرَنَا شُعَيْبُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ هَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا هِيَ اخْتَلَمَتْ؟ قَالَ: «نَعَمْ إِذَا رَأَتْ الْمَاءَ»، فَضَحِكَتْ أُمُّ سَلَمَةَ فَقَالَتْ: أَتَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَفِيمَ يُشَبِّهُهَا الْوَلَدُ؟».

198 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ عَطَاءَ الْخُرَّاسَانِيَّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَحْتَلِمُ فِي مَنَامِهَا فَقَالَ: «إِذَا رَأَتْ الْمَاءَ فَلْتُغْتَسِلْ».

### (132) - بَابُ الَّذِي يَحْتَلِمُ وَلَا يَرَى الْمَاءَ

199 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ عَنْ سُفْيَانَ عَنْ عَمْرِو عَنْ عَبْدِ الرَّحْمَنِ بْنِ السَّائِبِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعَادٍ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَاءُ مِنْ الْمَاءِ».

### (133) - بَابُ الْفَضْلِ بَيْنَ مَاءِ الرَّجُلِ وَمَاءِ الْمَرْأَةِ

200 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُهُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضُ وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَضْفَرُ فَأَيُّهُمَا سَبَقَ كَانَ الشُّبُهَةُ».

### (134) - بَابُ ذِكْرِ الْاِغْتِسَالِ مِنَ الْحَيْضِ

201 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ مِنْ بَنِي أَسَدٍ قُرَيْشٍ: أَنَّهَا أَتَتْ النَّبِيَّ ﷺ فَذَكَرَتْ أَنَّهَا تُسْتَحَاضُ فَزَعَمَتْ

lasts) and when it finishes take bath and wash off the blood from you, and offer your prayers (in the period between one menses and another)."

202- It is narrated on the authority of A'ishah that the Prophet "Allah's blessing and peace be upon him" said: "When the menses comes, leave the prayer, and when it finishes, take bath (to get clean and offer the prayer)."

203- It is narrated on the authority of Urwah and Amrah Bint Abd Ar-Rahman that A'ishah said: Umm Habibah Bint Jahsh (the sister-in-law of The Messenger of Allah because she was the sister of his wife Zainab Bint Jahsh) got persistent bleeding from her uterus for seven years. She made a complaint of that to The Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, take a bath (to purify yourself from the blood of menses) and then perform the prayer."

204- It is narrated on the authority of Urwah and Amrah Bint Abd Ar-Rahman that A'ishah said: Umm Habibah Bint Jahsh, the sister of Zainab Bint Jahsh and the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. She asked for the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, when the menses (according to the number of days the normal menses lasts) finishes, take a bath (to purify yourself from the menses) and then perform the prayer, and when it begins, leave the prayer during its period." A'ishah resumed: She used to take a bath at the time of every prayer and then offer prayer. She sometimes took a bath in a washing tub at the chamber of her sister Zainab Bint Jahsh, in the house of the Messenger of Allah "Allah's blessing and peace be upon him", and (the blood was so abundant that) the redness of the blood would prevail the water. Furthermore, she would come out and offer prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and this (persistent bleeding) did not prevent her from offering prayer.

205- It is narrated on the authority of Urwah and Amrah Bint Abd Ar-Rahman that A'ishah said: Umm Habibah Bint Jahsh, the sister-in-law of The Messenger of Allah "Allah's blessing and peace be upon him" (because she was the sister of his wife Zainab Bint Jahsh), and she was the wife of Abd Ar-Rahman Ibn Awf got persistent bleeding from her uterus for seven years. She asked for the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this,



أَنَّهُ قَالَ لَهَا «إِنَّمَا ذَلِكَ عِرْقٌ فَإِذَا أَقْبَلْتَ الْحَيْضَةَ فَدَعِي الصَّلَاةَ وَإِذَا أَذْبَرْتَ فَاغْسِلِي عَنْكَ الدَّمَ ثُمَّ صَلِّي».

202 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَقْبَلْتَ الْحَيْضَةَ فَاتْرُكِي الصَّلَاةَ وَإِذَا أَذْبَرْتَ فَاغْتَسِلِي».

203 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: اسْتُحِضْتُ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ سَبْعَ سِنِينَ فَاسْتَكْتُتْ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلَكِنْ هَذَا عِرْقٌ فَاغْتَسِلِي ثُمَّ صَلِّي».

204 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنِي النُّعْمَانُ وَالْأَوْزَاعِيُّ وَأَبُو مُعَيْدٍ وَهُوَ حَفْصُ بْنُ غِيْلَانَ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَعَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ قَالَتْ: اسْتُحِضْتُ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ أَمْرَأَةً عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ وَهِيَ أُخْتُ زَيْنَبَ بِنْتِ جَحْشٍ فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلَكِنْ هَذَا عِرْقٌ فَإِذَا أَذْبَرْتَ الْحَيْضَةَ فَاغْتَسِلِي وَصَلِّي وَإِذَا أَقْبَلْتَ فَاتْرُكِي لَهَا الصَّلَاةَ». قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ وَتُصَلِّي وَكَانَتْ تَغْتَسِلُ أَحْيَانًا فِي مِرْكَنٍ فِي حُجْرَةٍ أُخْتِهَا زَيْنَبُ وَهِيَ عِنْدَ رَسُولِ اللَّهِ ﷺ حَتَّى إِنَّ حُمْرَةَ الدَّمِ لَتَغْلُو الْمَاءَ وَتَخْرُجُ فَتُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فَمَا يَمْنَعُهَا ذَلِكَ مِنَ الصَّلَاةِ.

205 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ خَتَنَةَ رَسُولِ اللَّهِ ﷺ وَتَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ اسْتُحِضَتْ سَبْعَ سِنِينَ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي

The Messenger of Allah “Allah’s blessing and peace be upon him” said: “This (bleeding) is not menses, but it is from a blood vessel. So, take a bath (to purify yourself from the blood of menses) and then offer prayer.”

**206-** It is narrated on the authority of A’ishah that she said: Umm Habibah sought the religious verdict of the Messenger of Allah saying: "O Messenger of Allah! I have a persistent bleeding from the uterus (which prevents me from becoming clean)." On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “This (bleeding) is not menses, but it is from a blood vessel. So, take a bath (to purify yourself from the blood of menses) and then offer prayer.” She used to take a bath at the time of every prayer.

**207-** It is narrated on the authority of A’ishah that Umm Habibah (Bint Jahsh) asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the persistent bleeding (coming from the uterus). A’ishah said: I saw her washing-tub, and it was full of blood. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Wait (far from the prayer) as long as your menses used to detain you and then take bath (and offer the prayer).”

**208-** It is narrated on the authority of Umm Salamah that she said: A woman had persistent bleeding from the uterus and did not become clean during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”; and Umm Salamah sought the religious verdict of Allah's Apostle "Allah's blessing and peace be upon him", who said: "Let her consider the number of days and nights during which she used to get menses every month before she had what she had, and leave the prayer as long as is equal to that period, and then when this period elapses, let her take a bath, straighten a garment stuffed with a piece of cotton on her privates and offer the prayer.”

### [135] The Monthly Courses

**209-** It is narrated on the authority of A’ishah that she said: Umm Habibah Bint Jahsh, the sister of Zainab Bint Jahsh and the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus and she did not become clean. A mention of her affair was made to The Messenger of Allah “Allah’s blessing and peace be upon him” and he said: “This (bleeding) is not menses, but it is from a blood vessel in the uterus. So, let her consider the number of days her normal monthly course used to last during which she should leave the prayer, after which, let her (offer prayer on the condition that she should) take bath at the time of every prayer.”



ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلَكِنْ هَذَا عِرْقٌ فَاغْتَسِلِي وَصَلِّي».

206 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَسْتَقْتْتُ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أَسْتَحَاضُ فَقَالَ: «إِنَّمَا ذَلِكَ عِرْقٌ فَاغْتَسِلِي وَصَلِّي» فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

207 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الدَّمِ، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: رَأَيْتُ مُرَكَّنَهَا مَلَانَ دَمًا فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «امْكُئِي قَدَرًا مَا كَانَتْ تَحِيسُكَ حَيْضُكَ ثُمَّ اغْتَسِلِي» أَخْبَرَنَا قُتَيْبَةُ مَرَّةً أُخْرَى وَلَمْ يَذْكُرْ جَعْفَرًا.

208 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أُمِّ سَلَمَةَ تَعْنِي: أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَقْتْتُ لَهَا أُمُّ سَلَمَةَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «لَتَنْظُرَ عَدَدَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيسُ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا فَلْتَتْرُكِ الصَّلَاةَ قَدَرُ ذَلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَفَتْ ذَلِكَ فَلْتَغْتَسِلْ ثُمَّ لَتَسْتَنْظِرْ ثُمَّ لَتُصَلِّي».

### (135) - بَابُ ذِكْرِ الْأُقْرَاءِ

209 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ قَالَ: حَدَّثَنِي أَبِي عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ عَنْ عُمَرَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَأَنَّهَا اسْتَحِضَتْ لَا تَطْهُرُ فَذَكَرَ شَأْنَهَا لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «إِنَّهَا لَيْسَتْ بِالْحَيْضَةِ وَلَكِنَّهَا رَكْضَةٌ مِنَ الرَّجَمِ فَلْتَنْظُرْ قَدَرُ قَرْنِهَا الَّتِي كَانَتْ تَحِيسُ لَهَا فَلْتَتْرُكِ الصَّلَاةَ ثُمَّ تَنْظُرُ مَا بَعْدَ ذَلِكَ فَلْتَغْتَسِلْ عِنْدَ كُلِّ صَلَاةٍ».

**210-** It is narrated on the authority of A'ishah that she said: Umm Habibah, daughter of Jahsh got persistent bleeding from her uterus for seven years. She asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel." He ordered her to leave the prayer as long as her normal monthly course used to last, after which she should take bath and offer prayer. However, she used to take bath at the time of every prayer.

**211-** It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and offer your prayers in the period between one menses and another."

**212-** It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off blood from you (take a bath) and offer your prayers."

### **[136] The Way Such As Has Persistent Bleeding From The Uterus Takes Bath**

**213-** It is narrated on the authority of A'ishah that a woman who had persistent bleeding from the uterus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" was told that this (bleeding) was because of a blood vessel (and not because of menses). She was commanded to delay (offering) the Zhuhr prayer and hasten to offer the Asr prayer (when it was due, as early as possible), and take one bath for both; and also to delay the Maghrib (prayer), and hasten to offer the Isha prayer (when it was due, as early as possible), and take one bath for both, and further to take bath for the morning prayer.



210 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَ: «لَيْسَتْ بِالْحَيْضَةِ إِنَّمَا هُوَ عِرْقٌ» فَأَمَرَهَا أَنْ تَتْرَكَ الصَّلَاةَ قَدَرِ أَقْرَائِهَا وَحَيْضَتِهَا وَتَغْتَسِلَ وَتُصَلِّيَ. فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

211 - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ عِرْقٌ فَاَنْظُرِي إِذَا أَتَاكَ قَرُوكِ فَلَا تُصَلِّي فَإِذَا مَرَّ قَرُوكِ فَتَطَهَّرِي ثُمَّ صَلِّي مَا بَيْنَ الْقَرَاءِ إِلَى الْقَرَاءِ». هَذَا الدَّلِيلُ عَلَى أَنَّ الْأَقْرَاءَ حَيْضٌ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَقَدْ رَوَى هَذَا الْحَدِيثَ هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْمُنْذِرُ.

212 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُهُ وَوَكَيْعٌ وَأَبُو مُعَاوِيَةَ قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنِّي أَمْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ أَفَادْعُ الصَّلَاةِ؟ قَالَ: «لَا إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي».

### (136) - بَابُ ذِكْرِ اغْتِسَالِ الْمُسْتَحَاضَةِ

213 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَمْرَأَةً مُسْتَحَاضَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ قِيلَ لَهَا إِنَّهُ عِرْقٌ عَانِدٌ فَأَمِرَتْ أَنْ تُؤَخَّرَ الظُّهْرَ وَتُعَجَّلَ الْعَصْرَ وَتَغْتَسِلَ لَهَا غُسْلًا وَاحِدًا وَتُؤَخَّرَ الْمَغْرِبَ وَتُعَجَّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهَا غُسْلًا وَاحِدًا وَتَغْتَسِلَ لِبَلَاةِ الصُّبْحِ غُسْلًا وَاحِدًا.

### **[137] Taking Bath To Get Clean From The (Blood Of) Parturition**

214- It is narrated on the authority of Jabir that when Asma' Bint Umais (Abu Bakr's wife) was confined because of parturition while being at Dhul-Hulaifah, the Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr to order her to take a bath and assume Ihram.

### **[138] The Distinction Between The Blood Of Menses And That Of The Persistent Bleeding From The Uterus**

215- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish had persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "When it is the blood of menses, it is black and it is distinguishable, and thus you should stop from prayer, and when it is the other, then you could perform ablution and offer prayer, for it is then caused by a blood vessel (and not by menses)."

216- It is narrated on the authority of A'ishah that Fatimah Bint Abu Hubaish used to get persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If it is the blood of menses, it is famous for its blackness, and if it is the case, you should leave the prayer; and when (it finishes and gives room for) the other kind,, you should (take bath and) perform ablution and then offer the prayer, for in that case, it is just persistent bleeding from the uterus."

217- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the traces of the blood (by taking a bath) and offer your prayers"; and that is because it is from a blood vessel and not the menses. He (the narrator) was asked about taking bath, thereupon he said: "No one could have doubt as to that (i.e. that she should take bath)."

218- It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish said to The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! I do not become clean (because of the persistent bleeding from the uterus): Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when



## (137) - بَابُ الْاِغْتِسَالِ مِنَ النَّفَاسِ

214 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نَفَسَتْ بِذِي الْحُلَيْفَةِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِي بَكْرٍ: «مُرْهَا أَنْ تَغْتَسِلَ وَتَهْلَ».

## (138) - بَابُ الْفَرْقِ بَيْنَ دَمِ الْحَيْضِ وَالِاسْتِحَاضَةِ

215 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ مُحَمَّدٍ وَهُوَ أَبُو عَمْرٍو بْنُ عُلْقَمَةَ بْنِ وَقَاصٍ عَنْ أَبِي شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ: «أَنَّهَا كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ فَأَمْسِكِي عَنِ الصَّلَاةِ فَإِذَا كَانَ الْآخِرُ فَتَوَضَّعِي فَإِنَّمَا هُوَ عِرْقٌ».

216 - قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ هَذَا مِنْ كِتَابِهِ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو أَبِي عَدِيٍّ مِنْ حِفْظِهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّ دَمَ الْحَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ وَإِذَا كَانَ الْآخِرُ فَتَوَضَّعِي وَصَلِّي».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَدْ رَوَى هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَهُ أَبُو أَبِي عَدِيٍّ، وَاللَّهُ تَعَالَى أَعْلَمُ.

217 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ عَنْ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ وَهُوَ أَبُو زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَحِضْتُ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ فَلَا أَظْهَرُ أَفَادَعُ الصَّلَاةَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَأَغْسِلِي عَنْكَ أَثَرَ الدَّمِ وَتَوَضَّعِي فَإِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ» قِيلَ لَهُ: فَالْعُسْلُ؟ قَالَ: ذَلِكَ لَا يَشْكُ فِيهِ أَحَدٌ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَعْلَمُ أَحَدًا ذَكَرَ فِي هَذَا الْحَدِيثِ: «وَتَوَضَّعِي» غَيْرَ حَمَّادِ بْنِ زَيْدٍ، وَقَدْ رَوَى وَاحِدٌ عَنْ هِشَامٍ وَلَمْ يَذْكُرْ فِيهِ: «وَتَوَضَّعِي».

218 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ: يَا رَسُولَ اللَّهِ لَا أَظْهَرُ أَفَادَعُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ

it finishes according to its normal period wash off the blood (by taking a bath) and offer your prayers."

**219-** It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish said to The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! I do not become clean (because of the persistent bleeding from the uterus): Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers."

**[139] It Is Forbidden That Such As In The State Of Ceremonial Impurity Should Take Bath In The Stagnant Water**

**220-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you who is in the state of ceremonial impurity should take bath in the stagnant water."

**[140] It Is Forbidden To Urinate In The Stagnant Water And Then Take Bath From It**

**221-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you should urinate in the stagnant water and then take bath from it."

**[141] Taking Bath At The First Portion Of The Night**

**222-** It is narrated on the authority of Ghudaif Ibn Al-Harith that he asked A'ishah: "At which portion of the night did Allah's Apostle "Allah's blessing and peace be upon him" use to take bath (to get clean from the ceremonial impurity)?" she said: "Sometimes he took bath at the first portion of the night, and sometimes at the last portion of it." On that I said: "Praise be to Allah Who has made it without restraint."

**[142] Taking Bath At The First Or At The Last Portion Of The Night**

**223-** It is narrated on the authority of Ghutaif Ibn Al-Harith that he said: I visited A'ishah and asked her: "Tell me: did the Messenger of Allah "Allah's blessing and peace be upon him" use to take bath (to get clean from the ceremonial impurity) at the first portion or at the last portion of the night?" she said: "Sometimes he did at the first portion of the night, and sometimes at the last portion of the night." I said: "Praise be to Allah Who has made it without restraint!"



فَدَعِيَ الصَّلَاةَ فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي.

219 - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ بِنْتَ أَبِي حُبَيْشٍ قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي لَا أَظْهَرُ أَفَأَتْرِكُ الصَّلَاةَ؟ قَالَ: «لَا إِنَّمَا هُوَ عِرْقٌ». قَالَ خَالِدٌ فِيمَا قَرَأْتُ عَلَيْهِ: «وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِيَ الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي».

### (139) - بَابُ النَّهْيِ عَنِ اغْتِسَالِ الْجُنُبِ فِي الْمَاءِ الدَّائِمِ

220 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ بُكَيْرٍ، أَنَّ أَبَا السَّائِبِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ».

### (140) - بَابُ النَّهْيِ عَنِ الْبَوْلِ فِي الْمَاءِ الرَّائِدِ وَالْاِغْتِسَالِ مِنْهُ

221 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِي عَنْ سُفْيَانَ عَنْ أَبِي الرَّنَادِ عَنْ مُوسَى بْنِ أَبِي عَثْمَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الرَّائِدِ ثُمَّ يَغْتَسِلُ مِنْهُ».

### (141) - بَابُ ذِكْرِ الْاِغْتِسَالِ أَوَّلَ اللَّيْلِ

222 - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سُفْيَانَ عَنْ أَبِي الْعَلَاءِ عَنْ عَبَادَةَ بْنِ نُسَيْبٍ عَنْ غُضَيْفِ بْنِ الْحَارِثِ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَيُّ اللَّيْلِ كَانَ يَغْتَسِلُ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: رُبَّمَا اغْتَسَلَ أَوَّلَ اللَّيْلِ وَرُبَّمَا اغْتَسَلَ آخِرَهُ قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

### (142) - بَابُ الْاِغْتِسَالِ أَوَّلَ اللَّيْلِ وَآخِرَهُ

223 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ بُرَيْدٍ عَنْ عَبَادَةَ بْنِ نُسَيْبٍ عَنْ غُضَيْفِ بْنِ الْحَارِثِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَسَأَلْتُهَا قُلْتُ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ؟ قَالَتْ: كُلُّ ذَلِكَ رُبَّمَا اغْتَسَلَ مِنْ أَوَّلِهِ وَرُبَّمَا اغْتَسَلَ مِنْ آخِرِهِ، قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

### [143] Screening Oneself On Taking Bath

224- It is narrated on the authority of Abu As-Samh that he said: I served the Messenger of Allah "Allah's blessing and peace be upon him". Whenever he intended to take bath, he would say to me: "Turn your back to me." And I would do and screen him while bathing.

225- It is narrated on the authority of Umm Hani, daughter of Abu Talib, that she said: On the day of the Conquest (of Mecca), I went to The Messenger of Allah "Allah's blessing and peace be upon him" and found him taking bath, and his daughter Fatima was screening him with a mantle. I saluted him and he asked: "Who is that?" I said: "Umm Hani." When he finished from his bath he stood and offered a two-rak'ah prayer, while being in a garment, with which he wrapped himself.

### [144] The Amount Of Water Sufficient For A Man To Take Bath

226- It is narrated on the authority of Musa Al-Juhani that he said: A vessel (full of water) was brought to Mujahid, and I guessed (the water it contained) as eight pounds, thereupon he said: A'ishah told me that The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath with the like of that.

227- It is narrated on the authority of Abu Salamah that he said: I and A'ishah's foster brother visited her, and he asked her about the way The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath, thereupon she asked for a vessel of water containing as much as a Sa', and she placed a veil (to screen herself) and then she took bath in which she poured water over her head thrice.

228- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath in a vessel as large as to contain (water equal to) a Faraq (sixteen pounds, equal to twelve Mudds); and I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel.

229- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution with a single Mudd (nearly two pounds), and take bath with five Mudds.

230- It is narrated on the authority of Abu Ja'far that he said: We argued over bathing in the house of Jabir Ibn Abdullah, thereupon Jabir said: "Only a single Sa' (of water) is sufficient for one to take bath to get clean from the ceremonial impurity." We said: "No Sa' nor even two Sa's are sufficient." On



## (143) - بَابُ ذِكْرِ الاسْتِئْذَارِ عِنْدَ الْاِغْتِسَالِ

224 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي مُجَلُّ بْنُ خَلِيفَةَ قَالَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: كُنْتُ أَخْذُمُ رَسُولَ اللَّهِ ﷺ فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ قَالَ: «وَلْنِي قَفَاكَ» فَأَوْلِيَهُ قَفَايَ فَأَسْتَرَّهُ بِهِ.

225 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ عَنْ سَالِمٍ عَنْ أَبِي مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ عَنْ أُمِّ هَانِيءٍ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا ذَهَبَتْ إِلَى النَّبِيِّ ﷺ يَوْمَ الْفَتْحِ فَوَجَدَتْهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ بِثَوْبٍ فَسَلَّمَتْ فَقَالَ: «مَنْ هَذَا؟» قُلْتُ: أُمُّ هَانِيءٍ فَلَمَّا فَرَّغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِي رَكَعَاتٍ فِي ثَوْبٍ مُلْتَحِفًا بِهِ.

## (144) - بَابُ ذِكْرِ الْقَدْرِ الَّذِي يَكْتَفِي بِهِ الرَّجُلُ مِنَ الْمَاءِ لِلْغُسْلِ

226 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ مُوسَى الْجُهَنِيِّ قَالَ: أَنَبِي مُجَاهِدٌ بِقَدَحِ حَزْرَتِهِ ثَمَانِيَّةَ أَرْطَالٍ فَقَالَ: حَدَّثَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ بِمِثْلِ هَذَا».

227 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَأَخُوهَا مِنَ الرِّضَاعَةِ فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ فَدَعَتْ بِإِنَاءٍ فِيهِ مَاءٌ قَدَرُ صَاعٍ فَسَتَرَتْ سِتْرًا فَافْتَسَلَتْ فَأَفْرَعَتْ عَلَى رَأْسِهَا ثَلَاثًا.

228 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ فِي الْقَدَحِ وَهُوَ الْفَرْقُ وَكُنْتُ أَعْتَسِلُ أَنَا وَهُوَ فِي إِنَاءٍ وَاحِدٍ».

229 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ جَبْرِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِمَكْوَلٍ وَيَغْتَسِلُ بِخُمْسَةِ مَكَاكِي».

230 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي جَعْفَرٍ قَالَ: تَمَارَيْنَا فِي الْغُسْلِ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ جَابِرٌ: يَكْفِي مِنَ الْغُسْلِ مِنَ الْجَنَابَةِ صَاعٌ مِنْ مَاءٍ قُلْنَا: مَا يَكْفِي صَاعٌ وَلَا صَاعَانِ قَالَ جَابِرٌ: قَدْ كَانَ

that Jabir said: "No doubt, this (single Sa') was sufficient for the one who was much better than you, and had more hair than you (i.e. The Messenger of Allah "Allah's blessing and peace be upon him").

#### **[145] The Proof That There Is No Definite Amount Fixed For That**

231- It is narrated on the authority of A'ishah that she said: I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel and it was as large as to contain (water equal to) a Faraq (sixteen pounds, equal to twelve Mudds).

#### **[146] When A Man And His Wife Take Bath From The Same Vessel**

232- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath from the same vessel, from which we used to have handfuls of water together.

233- It is narrated on the authority of A'ishah that she said: I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel to get clean from the ceremonial impurity.

234- It is narrated on the authority of A'ishah that she said: I saw myself sharing the vessel (of water) with The Messenger of Allah "Allah's blessing and peace be upon him" from which we would take bath together.

235- It is narrated on the authority of A'ishah that she said: I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel.

236- It is narrated on the authority of Ibn Abbas that he said: Maimunah, my maternal aunt told me that she and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel.

237- It is narrated on the authority of Umm Salamah that she was asked: "Could a woman take bath with a man (her husband) together?" she said: "Yes, particularly when she is careful. I saw me and The Messenger of Allah "Allah's blessing and peace be upon him" having taken bath from the same washing-tub: we poured water over our hands until we would clean them, and then we poured water over our bodies." Al-A'raj said: She means that she should neither refer to the private parts nor behave foolishly.

#### **[147] It Is Forbidden To Take Bath With The Remaining of the Water Of Such As (Takes Bath Because Of) Ceremonial Impurity**

238- It is narrated on the authority of Humaid Al-Himyari from a man who accompanied the Messenger of Allah "Allah's blessing and peace be



يَكْفِي مَنْ كَانَ خَيْرًا مِنْكُمْ وَأَكْثَرَ شَعْرًا.

### (145) - بَابُ ذِكْرِ الدَّلَالَةِ عَلَى أَنَّهُ لَا وَقْتُ فِي ذَلِكَ

231 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ ح. وَأَنْبَأَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرُ وَابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ وَهُوَ قَدْرُ الْفَرْقِ».

### (146) - بَابُ ذِكْرِ اغْتِسَالِ الرَّجُلِ وَالْمَرْأَةِ مِنْ نِسَائِهِ مِنْ إِنَاءٍ وَاحِدٍ

232 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عُرْوَةَ ح. وَأَنْبَأَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ وَأَنَا مِنْ إِنَاءٍ وَاحِدٍ نَغْتَرِفُ مِنْهُ جَمِيعًا».

233 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ».

234 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «لَقَدْ رَأَيْتُنِي أَنْازِعُ رَسُولَ اللَّهِ ﷺ الْإِنَاءَ أَغْتَسِلُ أَنَا وَهُوَ مِنْهُ».

235 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ».

236 - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «أَخْبَرْتَنِي خَالَتِي مَيْمُونَةُ أَنَّهَا كَانَتْ تَغْتَسِلُ وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ».

237 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سَعِيدِ بْنِ يَزِيدَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ هُرْمَزٍ الْأَعْرَجَ يَقُولُ: حَدَّثَنِي نَاعِمٌ مَوْلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ أُمَّ سَلَمَةَ سُئِلَتْ أَتَغْتَسِلُ الْمَرْأَةُ مَعَ الرَّجُلِ؟ قَالَتْ: نَعَمْ إِذَا كَانَتْ كَيْسَةَ رَأَيْتُنِي وَرَسُولَ اللَّهِ ﷺ نَغْتَسِلُ مِنْ مِرْكَنٍ وَاحِدٍ نَفِضُ عَلَى أَيْدِينَا حَتَّى نُنْقِيَهَا ثُمَّ نَفِضُ عَلَيْهَا الْمَاءَ».

قَالَ الْأَعْرَجُ: لَا تَذْكُرُ فَرْجًا وَلَا تُبَالِهَ.

### (147) - بَابُ ذِكْرِ النَّهْيِ عَنِ الْاِغْتِسَالِ بِفَضْلِ الْجُنْبِ

238 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الْأَوْدِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَرْبَعَ

upon him” for four years, the same as did Abu Hurairah, that he said: "The Messenger of Allah "Allah’s blessing and peace be upon him” forbade that anyone of us should comb (his head) everyday, or urinate in his bathing place, and that a man should take bath with the remaining of the water of a woman (after being poured over the parts of her body) as well as (he forbade that) a woman should take bath with the remaining of the water of a man (after being poured over the parts of his body): but let both take handfuls together (even from the same pot).”

### **[148] The Concession Pertaining To That**

**239-** It is narrated on the authority of A’ishah: The Messenger of Allah "Allah’s blessing and peace be upon him” and I used to take bath (and they were in the state of ceremonial impurity because of sexual intercourse) from a single basin between us. He would hasten to precede me (in washing himself) and I would hasten to precede him (in washing myself) to the extent that he would say to me : "Leave (some water) for me!" and I would say to him: "Leave (some water) for me!" according to the narration of Suwaid: He would hasten to precede me (in washing himself) and I would hasten to precede him (in washing myself) and I would say to him: "Leave (some water) for me! Leave (some water) for me!"

### **[149] Taking Bath In The Same Bowl Having The Traces Of Dough**

**240-** It is narrated on the authority of Maimunah that The Messenger of Allah "Allah’s blessing and peace be upon him” and Maimunah (his wife) took bath from the same vessel, i.e. in a bowl having the traces of dough.

### **[150] There Is No Necessity For The Woman To Undo The Braids Of Her Hair On Taking Bath To Get Clean From Ceremonial Impurity**

**241-** It is narrated on the authority of Umm Salamah, the wife of The Messenger of Allah "Allah’s blessing and peace be upon him”, that she said: I said: "O Messenger of Allah! I always braid my hair, would I loosen it whenever I want to take a bath from ceremonial impurity?" he (The Prophet) replied: "No! but, it is sufficient for you to pour three handfuls (of water) over your head, and then pour the water over your body so as to become clean (or and thus you will have become clean).”

### **[151] The Command That The Menstruating Woman Should Undo Her Hair On Taking Bath For Assuming Ihram**

**242-** It is narrated on the authority of A’ishah, the wife of the Messenger of Allah "Allah’s blessing and peace be upon him”, that she said: In the year of Farewell Hajj, we set out with the Messenger of Allah "Allah’s blessing



سَيْنٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ أَوْ يَبُولَ فِي مُعْتَسِلِهِ أَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ وَالْمَرْأَةُ بِفَضْلِ الرَّجُلِ وَلْيَعْتَزَّ بِجَمِيعَا».

#### (148) - بَابُ الرُّخْصَةِ فِي ذَلِكَ

239 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ ح. وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ، أَنَّنَا عَبْدُ اللَّهِ عَنْ عَاصِمٍ عَنْ مُعَاذَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ يُبَادِرُنِي وَأُبَادِرُهُ حَتَّى يَقُولَ دَعِيَ لِي وَأَقُولُ أَنَا دَعِيَ لِي» قَالَ سُوَيْدٌ: «يُبَادِرُنِي وَأُبَادِرُهُ فَأَقُولُ دَعِيَ لِي دَعِيَ لِي».

#### (149) - بَابُ ذِكْرِ الْاِغْتِسَالِ فِي الْقُضْعَةِ الَّتِي يُعَجَّنُ فِيهَا

240 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أُمِّ هَانِيٍّ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ أَغْتَسَلَ هُوَ وَمَيْمُونَةُ مِنْ إِنَاءٍ وَاحِدٍ فِي قُضْعَةٍ فِيهَا أَثَرُ الْعَجِينِ».

#### (150) - بَابُ ذِكْرِ تَرْكِ الْمَرْأَةِ نَقْضِ ضَفْرِ رَأْسِهَا عِنْدَ اغْتِسَالِهَا مِنَ الْجَنَابَةِ

241 - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَمْرَأَةٌ أَشَدُّ ضَفْرَ رَأْسِي أَفَأَنْقُضُهَا عِنْدَ غَسْلِهَا مِنَ الْجَنَابَةِ؟ قَالَ: «إِنَّمَا يَكْفِيكَ أَنْ تَحْثِي عَلَى رَأْسِكَ ثَلَاثَ حَثَيَاتٍ مِنْ مَاءٍ ثُمَّ تُفِيضِينَ عَلَى جَسَدِكَ».

#### (151) - بَابُ ذِكْرِ الْأَمْرِ بِذَلِكَ لِلْحَائِضِ عِنْدَ الْاِغْتِسَالِ لِلإِحْرَامِ

242 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَشْهَبُ عَنْ مَالِكٍ أَنَّ ابْنَ شِهَابٍ وَهَشَامَ بْنَ عُرْوَةَ حَدَّثَاهُ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوُدَاعِ فَأَهْلَلْتُ بِالْعُمْرَةِ فَقَدِمْتُ مَكَّةَ وَأَنَا

and peace be upon him” and I was assuming Ihram for Umrah. When I reached Mecca, I was menstruating, and thus I did not circumambulate the House, nor did I compass Safa and Marwah round. When I complained of that to the Messenger of Allah “Allah’s blessing and peace be upon him” he said to me: “Undo and comb your hair, and assume Ihram for Hajj, and leave your Umrah.” I did accordingly. When we finished from Hajj, the Messenger of Allah “Allah’s blessing and peace be upon him” sent me with (my brother) Abd Ar-Rahman Ibn Abu Bakr to At-Tan’im and I performed Umrah. He said: “This (Umrah) is in lieu of that (which you missed).”

**[152] Such As In The State Of Ceremonial Impurity Should Wash Both His Hands Before Getting Them Into The Vessel**

243- It is narrated on the authority of A'ishah that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” intended to take bath (to get clean from ceremonial impurity) the vessel (of water) would be placed for him, and he would pour water over both his hands before getting them into the vessel; and whenever he washed both his hands, he would get his right hand into the vessel, and with the help of his right hand he would pour water and wash his privates with the help of his left hand; and whenever he finished he would pour water with the help of his right hand over his left hand, and wash them both; and then he would rinse his mouth and snuff water into his nostrils thrice, and pour three handfuls of water over his head; and then he would pour water over the whole of his body.

**[153] How Many Times Should Both Hands Be Washed Before Getting Them Into The Vessel?**

244- It is narrated on the authority of Abu Salamah that he said: I asked A'ishah about the way the Messenger of Allah “Allah’s blessing and peace be upon him” used to take bath to get clean from ceremonial impurity, thereupon she said: "The Messenger of Allah “Allah’s blessing and peace be upon him” used to pour water over both his hands thrice, then wash his privates, then wash his hands, then rinse his mouth, then snuff water into his nostrils, then pour water over his head thrice, and then pour water over the whole of his body."

**[154] Such As In The State Of Ceremonial Impurity Removes The (Traces of) Semen From His Body After Washing Both His Hands**

245- It is narrated on the authority of Abu Salamah that he visited A'ishah and asked her about the way the Messenger of Allah “Allah’s blessing and peace be upon him” used to take bath to get clean from ceremonial impurity, thereupon she said: "A vessel of water was brought to the Messenger of



حَائِضٌ فَلَمْ أَطْفِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَسَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: انْقُضِي رَأْسَكَ وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ». فَعَمَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ فَقَالَ: «هَذِهِ مَكَانُ عُمْرَتِكَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ لَمْ يَرَوْهُ أَحَدٌ إِلَّا أَشْهَبُ.

### (152) - بَابُ ذِكْرِ غَسْلِ الْجُنْبِ يَدِيهِ قَبْلَ أَنْ يُدْخِلَهُمَا الْإِنَاءَ

243 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ وَضَعَ لَهُ الْإِنَاءَ فَيَصُبُّ عَلَى يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا الْإِنَاءَ حَتَّى إِذَا غَسَلَ يَدَيْهِ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ ثُمَّ صَبَّ بِالْيُمْنَى وَغَسَلَ فَرْجَهُ بِالْيُسْرَى حَتَّى إِذَا فَرَّغَ صَبَّ بِالْيُمْنَى عَلَى الْيُسْرَى فَعَسَلَهُمَا ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَقَ ثَلَاثًا ثُمَّ يَصُبُّ عَلَى رَأْسِهِ مِلءَ كَفِّهِ ثَلَاثَ مَرَّاتٍ ثُمَّ يَفِيضُ عَلَى جَسَدِهِ».

### (153) - بَابُ ذِكْرِ عَدَدِ غَسْلِ الْيَدَيْنِ قَبْلَ إِدْخَالِهِمَا الْإِنَاءَ

244 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ غَسْلِ رَسُولِ اللَّهِ ﷺ مِنَ الْجَنَابَةِ فَقَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُفْرِغُ عَلَى يَدَيْهِ ثَلَاثًا ثُمَّ يَغْسِلُ فَرْجَهُ ثُمَّ يَغْسِلُ يَدَيْهِ ثُمَّ يَمَضَّمُضُ وَيَسْتَنْشِقُ ثُمَّ يُفْرِغُ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ يَفِيضُ عَلَى سَائِرِ جَسَدِهِ».

### (154) - بَابُ إِزَالَةِ الْجُنْبِ الْأَدْنَى عَنْ جَسَدِهِ بَعْدَ غَسْلِ يَدَيْهِ

245 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ أَنبَأَنَا النَّضْرُ قَالَ: أَنبَأَنَا شُعْبَةُ قَالَ: أَنبَأَنَا عَطَاءُ بْنُ السَّائِبِ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَسَأَلَهَا عَنْ غَسْلِ رَسُولِ اللَّهِ ﷺ مِنَ الْجَنَابَةِ فَقَالَتْ: «كَانَ النَّبِيُّ ﷺ يُؤْتِي بِالْإِنَاءِ فَيَصُبُّ

Allah “Allah’s blessing and peace be upon him” and he used to pour water over both his hands thrice, and with the help of his right hand he would pour water and wash whatever (traces of semen) were on his thighs with the help of his left hand; and then he would wash both his hands; and then he would rinse his mouth and snuff water into his nostrils, and pour three handfuls of water over his head; and he would pour water over the whole of his body."

**[155] Such As In The State Of Ceremonial Impurity Washes Both His Hands Once Again After Removing The Semen From His Body**

246- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that A'ishah described the way the Messenger of Allah “Allah’s blessing and peace be upon him” used to take bath (to get clean from ceremonial impurity). She said: "He used to wash both his hands thrice, and with the help of his right hand he would pour water over his left hand thrice, and wash his privates and whatever (traces of semen) they received; and then he would rinse his mouth thrice and snuff water into his nostrils thrice, and wash his face thrice, and pour three handfuls of water over his head; and then he would pour water over the whole of his body."

**[156] Such As In The State Of Ceremonial Impurity Performs Ablution Before He Takes Bath**

247- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” took bath (to get clean) from ceremonial impurity, he would start with washing both his hands, and then he would offer ablution like that of the prayer. Then, he would get his fingers into the utensil therewith he would rub his hair, making spaces between his fingers, so that the roots of the hair would enter in between them, and then he would pour three handfuls (of water) over his head. Then he would pour water over the whole of his body.

**[157] Such As In The State Of Ceremonial Impurity Makes Spaces Between His Fingers While Rubbing His Head**

248- It is narrated on the authority of Hisham Ibn Urwah that he said: My father told me that A'ishah described to him the way the Messenger of Allah “Allah’s blessing and peace be upon him” used to take bath (to get clean) from ceremonial impurity. She said: He used to wash both his hands, then perform ablution, making spaces between his fingers while rubbing his head so that the roots of the hair would enter in between them, and then he would pour water over the whole of his body.

249- It is narrated on the authority of Hisham Ibn Urwah from his father that A'ishah told that the Messenger of Allah “Allah’s blessing and peace be



عَلَى يَدَيْهِ ثَلَاثًا فَيَغْسِلُهُمَا ثُمَّ يَصُبُّ بِيَمِينِهِ عَلَى شِمَالِهِ فَيَغْسِلُ مَا عَلَى فَخْذَيْهِ ثُمَّ يَغْسِلُ يَدَيْهِ وَيَتَمَضَّمُ وَيَسْتَنْشِقُ وَيَصُبُّ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ يُفِيضُ عَلَى سَائِرِ جَسَدِهِ».

### (155) - بَابُ إِعَادَةِ الْجُنُبِ غَسْلَ يَدَيْهِ بَعْدَ إِزَالَةِ الْأَذَى عَنْ جَسَدِهِ

246 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: «وَصَفَتْ عَائِشَةُ غَسْلَ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ قَالَتْ: كَانَ يَغْسِلُ يَدَيْهِ ثَلَاثًا ثُمَّ يُفِيضُ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى فَيَغْسِلُ فَرْجَهُ وَمَا أَصَابَهُ» قَالَ عُمَرُ: «وَلَا أَعْلَمُهُ إِلَّا قَالَ: يُفِيضُ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى ثَلَاثَ مَرَّاتٍ ثُمَّ يَتَمَضَّمُ ثَلَاثًا وَيَسْتَنْشِقُ ثَلَاثًا وَيَغْسِلُ وَجْهَهُ ثَلَاثًا ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ يَصُبُّ عَلَيْهِ الْمَاءَ».

### (156) - بَابُ ذِكْرِ وُضْوءِ الْجُنُبِ قَبْلَ الْغَسْلِ

247 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَعَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ ثُمَّ يَدْخُلُ أَصَابِعُهُ الْمَاءَ فَيَخْلَلُ بِهَا أَصُولَ شَعْرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غُرَفٍ ثُمَّ يُفِيضُ الْمَاءَ عَلَى جَسَدِهِ كُلِّهِ».

### (157) - بَابُ تَخْلِيلِ الْجُنُبِ رَأْسَهُ

248 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا يَحْيَى قَالَ: أَنْبَأَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا عَنْ غَسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ: «أَنَّهُ كَانَ يَغْسِلُ يَدَيْهِ وَيَتَوَضَّأُ وَيُخْلَلُ رَأْسَهُ حَتَّى يَصِلَ إِلَى شَعْرِهِ ثُمَّ يُفْرِغُ عَلَى سَائِرِ جَسَدِهِ».

249 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ

upon him" used to have water reach every (hair and portion of the skin of) his head, and then pour three handfuls of water over his head.

### **[158] The Amount Of Water That Is Sufficient For Such As In The State Of Ceremonial Impurity To Pour Over His Head**

250- It is narrated on the authority of Jubair Ibn Mut'im that he said: They (the companions) fell into argument about (how to) take bath to get clean from ceremonial impurity, and they were sitting with the Messenger of Allah "Allah's blessing and peace be upon him". One of the present people said: "I wash such and such (parts with such and such water)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I pour three handfuls of water over my head (one on the right side, one on the left side, and one on the middle)."

### **[159] The Way A Menstruating Woman Takes Bath To Get Clean**

251- It is narrated on the authority of A'ishah that a woman asked the Messenger of Allah "Allah's blessing and peace be upon him" how to wash herself to get clean from menses. She mentioned that he taught her how to take bath and then told her to take a piece of cotton (or cloth) with musk and purify herself. She asked: "How should I purify myself with that?" He (the Prophet) said: "Glory be to Allah! Purify yourself with it." (Knew what the Prophet had intended) I pulled the woman and said to her: "Apply this piece of cotton (or cloth) with musk to the traces of blood."

### **[160] There Is No Necessity To Offer Ablution After Bathing**

252- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to perform ablution after he would take bath.

### **[161] Washing Both Feet In A Place Other Than That In Which One Is Taking Bath**

253- It is narrated on the authority of Ibn Abbas that he said: My maternal aunt Maimunah told me: I placed water for the bath of the Prophet "Allah's blessing and peace be upon him" to get clean from ceremonial impurity. He washed his hands twice or thrice and then he got his right hand into the vessel, and poured water over his private parts which he washed with the help of his left hand. He struck his left hand over the earth therewith he rubbed it strongly. Then, he performed ablution like that one offers for prayer, and then he poured three handfuls of water over his head. Then he poured water over the whole of his body. Then he withdrew from that place



عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُشْرِبُ رَأْسَهُ ثُمَّ يَحْيِي عَلَيْهِ ثَلَاثًا».

### (158) - بَابُ ذِكْرِ مَا يَكْفِي الْجُنُبَ مِنْ إِفَاضَةِ الْمَاءِ عَلَى رَأْسِهِ

250 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ صُرَدٍ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ بَعْضُ الْقَوْمِ: إِنِّي لَا أُغْسِلُ كَذَا وَكَذَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلَاثَ أَكْفٍ».

### (159) - بَابُ ذِكْرِ الْعَمَلِ فِي الْغُسْلِ مِنَ الْحَيْضِ

251 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَهُوَ ابْنُ صَفِيَّةَ عَنْ أُمِّهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ فَأَخْبَرَهَا كَيْفَ تَغْتَسِلُ ثُمَّ قَالَ: «خُذِي فِرْصَةً مِنْ مِسْكِ فَتَطْهَرِي بِهَا» قَالَتْ: وَكَيْفَ أَتَطَهَّرُ بِهَا؟ فَاسْتَتَرَ كَذَا ثُمَّ قَالَ: «سُبْحَانَ اللَّهِ تَطْهَرِي بِهَا». قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَجَذَبْتُ الْمَرْأَةَ وَقُلْتُ: تَتَّبِعِينَ بِهَا أَثَرَ الدَّمِ.

### (160) - بَابُ تَرْكِ الْوُضُوءِ مِنْ بَعْدِ الْغُسْلِ

252 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا أَبِي أَنبَأَنَا الْحَسَنُ وَهُوَ ابْنُ صَالِحٍ عَنْ أَبِي إِسْحَاقَ ح. وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ».

### (161) - بَابُ غَسْلِ الرَّجُلَيْنِ فِي غَيْرِ الْمَكَانِ الَّذِي يَغْتَسِلُ فِيهِ

253 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنبَأَنَا عِيسَى عَنِ الْأَعْمَشِ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنِي خَالَتِي مَيْمُونَةُ قَالَتْ: «أَذْنَيْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ فَعَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ أَدْخَلَ بِيَمِينِهِ فِي الْإِنَاءِ فَأَفْرَغَ بِهَا عَلَى فَرْجِهِ ثُمَّ غَسَلَ بِشِمَالِهِ ثُمَّ ضَرَبَ بِشِمَالِهِ الْأَرْضَ فَدَلَكَهَا ذَلِكَ شَدِيداً ثُمَّ تَوَضَّأَ وَوُضِئَتْهُ لِلصَّلَاةِ ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثَ حَثَيَاتٍ مِلءَ كَفِّهِ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ ثُمَّ

and washed his feet. I gave him a towel (to dry his body), but he did not take it (and instead he started wiping water off his body).

**[162] One Might Not Use A Towel To Dry His Body After Bathing**

254- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah “Allah’s blessing and peace be upon him” took bath, and a towel was brought to him, but he did not touch it, and he rather started wiping water off his body.

**[163] Such As In The State Of Ceremonial Impurity Performs Ablution When He Intends To Eat (Or Drink Or Sleep)**

255- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” intended to eat or go to bed while being in the state of ceremonial impurity, he would perform ablution like that he would offer for the prayer.

**[164] Such As In The State Of Ceremonial Impurity Could Only Wash His Hands When He Intends To Eat**

256- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” intended to go to bed while being in the state of ceremonial impurity, he would perform ablution; and whenever he intended to eat (while being in such a state) he would only wash both his hands.

**[165] Such As In The State Of Ceremonial Impurity Could Only Wash His Hands When He Intends To Eat Or Drink**

257- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” intended to go to bed while being in the state of ceremonial impurity, he would perform ablution; and whenever he intended to eat or drink (while being in such a state) he would only wash both his hands, and then he would eat or drink.

**[166] Such As In The State Of Ceremonial Impurity Performs Ablution When He Intends To Go To Bed**

258- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” intended to go to bed while being in the state of ceremonial impurity, he would perform ablution like that he would perform for the prayer before he would go to bed.

259- It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab said to the Messenger of Allah “Allah’s blessing and peace be upon him”: "O Messenger of Allah! Could anyone of us sleep while being in



تَنَحَّى عَنْ مَقَامِهِ فَعَسَلَ رِجْلَيْهِ قَالَتْ: ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهٗ.

### (162) - بَابُ تَرْكِ الْمِنْدِيلِ بَعْدَ الْغُسْلِ

254 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ أَغْتَسَلَ فَأَتَيْتُ بِمِنْدِيلٍ فَلَمْ يَمَسَّهُ وَجَعَلَ يَقُولُ بِالْمَاءِ هَكَذَا».

### (163) - بَابُ وُضُوءِ الْجُنُبِ إِذَا أَرَادَ أَنْ يَأْكُلَ

255 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ عَنْ شُعْبَةَ ح. وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ النَّبِيُّ ﷺ» وَقَالَ عَمْرُو: «كَانَ رَسُولُ اللَّهِ ﷺ» إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ رَأَدَ عَمْرُو فِي حَدِيثِهِ «وُضُوءُهُ لِلصَّلَاةِ».

### (164) - بَابُ اقْتِصَارِ الْجُنُبِ عَلَى غَسْلِ يَدَيْهِ إِذَا أَرَادَ أَنْ يَأْكُلَ

256 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وَإِذَا أَرَادَ أَنْ يَأْكُلَ غَسَلَ يَدَيْهِ».

### (165) - بَابُ اقْتِصَارِ الْجُنُبِ عَلَى غَسْلِ يَدَيْهِ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ

257 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ» إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وَإِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ قَالَتْ غَسَلَ يَدَيْهِ ثُمَّ يَأْكُلُ أَوْ يَشْرَبُ».

### (166) - بَابُ وُضُوءِ الْجُنُبِ إِذَا أَرَادَ أَنْ يَنَامَ

258 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ» كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وَوَضُوءُهُ لِلصَّلَاةِ قَبْلَ أَنْ يَنَامَ».

259 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ أَيْنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟

the state of ceremonial impurity?" he said: "Yes, in case he performs ablution (before he goes to bed)."

**[167] Such As In The State Of Ceremonial Impurity Performs Ablution And Washes His Penis When He Intends To Go To Bed**

260- It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab made a mention to the Messenger of Allah "Allah's blessing and peace be upon him" of the fact that he might become in the state of ceremonial impurity at night, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: " Perform ablution and wash your penis and then go to bed."

**[168] When Such As In The State Of Ceremonial Impurity Does Not Perform Ablution**

261- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels do not enter a house in which there is a picture, a dog or anyone in a state of ceremonial impurity."

**[169] When Such As In The State Of Ceremonial Impurity Intends To Have Sexual Relation With His Wife Once Again**

262- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you intends to have sexual relation (with his wife once again while he is still in a state of ceremonial impurity), let him perform ablution (before he does)."

**[170] Having Sexual Relation With Many Wives Before Bathing**

263- It is narrated on the authority of Anas Ibn Malik that once, the Messenger of Allah "Allah's blessing and peace be upon him" went round all of his wives on one night with a single bath (which he took after finishing from all of them).

264- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" happened to go round all of his wives on one night with a single bath (which he took after finishing from all of them).

**[171] Such As In The State Of Ceremonial Impurity Refrains From Reciting The Qur'an**

265- It is narrated on the authority of Abdullah Ibn Salamah that he said: I came to Ali in the company of two men, and he said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to come out of the



قَالَ: «إِذَا تَوَضَّأَ».

### (167) - بَابُ وُضُوءِ الْجُنُبِ وَعَسَلٍ ذَكَرَهُ إِذَا أَرَادَ أَنْ يَتَأَمَّ

260 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ: ذَكَرَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ تُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأَ وَأَغْسَلَ ذَكَرَكَ ثُمَّ نَمَ».

### (168) - بَابُ فِي الْجُنُبِ إِذَا لَمْ يَتَوَضَّأَ

261 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: أَنْبَأَنَا شُعْبَةُ ح. وَأَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ وَاللَّفْظُ لَهُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ عَنْ أَبِي زُرْعَةَ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْيٍّ عَنْ أَبِيهِ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ».

### (169) - بَابُ فِي الْجُنُبِ إِذَا أَرَادَ أَنْ يَعُودَ

262 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَعُودَ تَوَضَّأَ».

### (170) - بَابُ إِيْتَانِ النِّسَاءِ قَبْلَ إِحْدَاثِ الْغُسْلِ

263 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لِإِسْحَاقَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ عَلَى نِسَائِهِ فِي لَيْلَةٍ يَغُسِّلُ وَاحِدًا».

264 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ».

### (171) - بَابُ حَجَبِ الْجُنُبِ مِنْ قِرَاءَةِ الْقُرْآنِ

265 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ شُعْبَةَ عَنْ عَمْرِو ابْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ: أَتَيْتُ عَلِيًّا أَنَا وَرَجُلَانِ فَقَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ

open space (after answering the call of nature), recite the Qur'an, and share meat with us, and nothing barring the ceremonial impurity prevented him from reciting the Qur'an.

**266-** It is narrated on the authority of Abdullah Ibn Salamah that Ali said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Qur'an in whichever state he was unless he was in the state of ceremonial impurity.

### **[172] Approaching And Sitting With Such As In The State Of Ceremonial Impurity**

**267-** It is narrated on the authority of Hudhaifah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" met anyone of his companions, he would pass his hand over his body, and invoke blessing upon him. Once, I saw him in the morning (and I was in the state of ceremonial impurity. So, I took another side (of the way in avoidance of meeting him) and I came to him when the day was high (and I took bath). He then said: "When I saw you, you moved away from me (What is wrong with you)?" I said: "I was in a state of ceremonial impurity, and I feared you might touch me while being in such a state." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the Muslim never becomes filthy (even though he is in the state of ceremonial impurity)."

**268-** It is narrated on the authority of Hudhaifah that once the Messenger of Allah "Allah's blessing and peace be upon him" met him and he (Hudhaifah) was in a state of ceremonial impurity. He stretched his hand towards me (to shake hands with me), thereupon I said: "I'm in a state of ceremonial impurity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim (even though he is in the state of ceremonial impurity) never becomes filthy."

**269-** It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah "Allah's blessing and peace be upon him" met him in one of the streets of Medina, and he was in the state of ceremonial impurity. He slipped away (in order to take bath). In this way, the Messenger of Allah "Allah's blessing and peace be upon him" missed him. When he returned the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Where have you been O Abu Hurairah?" He said: "O Messenger of Allah! You met me while I was in a state of ceremonial impurity; and I disliked to sit with you before I took bath." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glory to Allah! No doubt, a faithful believer never becomes filthy (even if he is in a state of ceremonial impurity)."



يَخْرُجُ مِنَ الْخَلَاءِ فَيَقْرَأُ الْقُرْآنَ وَيَأْكُلُ مَعَنَا اللَّحْمَ وَلَمْ يَكُنْ يَحْجُبُهُ عَنِ الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةُ» .

266 - أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ أَبُو يُوسُفَ الصَّيْدَلَانِيُّ الرَّقِّيُّ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ عَلِيٍّ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ الْقُرْآنَ عَلَى كُلِّ حَالٍ لَيْسَ الْجَنَابَةُ» .

### (172) - بَابُ مَمَاسَةِ الْجُنُبِ وَمُجَالَسَتِهِ

267 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ عَنْ أَبِي بُرْدَةَ عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا لَقِيَ الرَّجُلَ مِنْ أَصْحَابِهِ مَاسَحَهُ وَدَعَا لَهُ قَالَ: فَرَأَيْتُهُ يَوْمًا بُكْرَةً فَحَدَّثَ عَنْهُ ثُمَّ أَتَيْتُهُ حِينَ أُرْتَفَعَ النَّهَارُ فَقَالَ: «إِنِّي رَأَيْتُكَ فَحَدَّثَ عَنِّي» فَقُلْتُ: إِنِّي كُنْتُ جُنُبًا فَخَشِيتُ أَنْ تَمَسَّنِي . فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ» .

268 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنِي وَاصِلٌ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ فَأَهْوَى إِلَيْهِ فَقُلْتُ: إِنِّي جُنُبٌ فَقَالَ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ» .

269 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ ابْنُ الْمُفْضَلِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ بَكْرِ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ فَأَنْسَلَ عَنْهُ فَأَغْتَسَلَ فَفَقَدَهُ النَّبِيُّ ﷺ فَلَمَّا جَاءَ قَالَ: «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» قَالَ: يَا رَسُولَ اللَّهِ إِنَّكَ لَقَيْتَنِي وَأَنَا جُنُبٌ فَكَرِهْتُ أَنْ أَجَالِسَكَ حَتَّى أَغْتَسَلَ فَقَالَ: «سُبْحَانَ اللَّهِ إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ» .

### **[173] Asking A Menstruating Woman To Bring Anything**

270- It is narrated on the authority of Abu Hurairah that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was in the mosque he said: "O A'ishah! Bring me the garment!" she said: "I do not offer prayer (those days for I've got menses)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "No doubt, this (menses) is not in your hand." She brought it to him.

271- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Bring me the mat from the mosque!" I said: "I'm menstruating." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, your menses is not in your hand."

272- A Hadith like this is narrated on the authority of Al-A'mash, through the same chain of transmission.

### **[174] A Menstruating Woman Spreads The Mat In The Mosque**

273- It is narrated on the authority of Maimunah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his head in the lap of anyone of us (his wives) and recited the Qur'an, even though she was menstruating; and it happened that anyone of us stood (and go) to the mosque with the mat and spread it even though she was menstruating. (This does not necessitate that she entered the mosque).

### **[175] When One Recites The Qur'an With His Head In The Lap Of His Menstruating Wife**

274- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his head in the lap of anyone of us (his wives) and recited the Qur'an, even though she was menstruating.

### **[176] A Menstruating Woman Washes The Head Of Her Husband**

275- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" got his head into me while he was in the state of I'tikaf, so that I would wash it even though I was menstruating.

276- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" got his head out of the mosque (through the curtain) to me while he was in the state of I'tikaf, so that I would wash it even though I was menstruating.



## (173) - بَابُ اسْتِخْدَامِ الْحَائِضِ

270 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ إِذْ قَالَ: «يَا عَائِشَةُ نَاوِلِينِي الثَّوْبَ». فَقَالَتْ: إِنِّي لَا أَصْلِي، قَالَ: «إِنَّهُ لَيْسَ فِي يَدِكَ». فَنَاوَلَتْهُ.

271 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ عُبَيْدَةَ عَنِ الْأَعْمَشِ ح. وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ ثَابِتِ بْنِ عُبَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ» قَالَتْ: إِنِّي حَائِضٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَتْ حَيْضَتُكَ فِي يَدِكَ».

272 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

## (174) - بَابُ بَسْطِ الْحَائِضِ الْخُمْرَةَ فِي الْمَسْجِدِ

273 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ مَنبُوذٍ عَنْ أُمِّهِ، أَنَّ مَيْمُونَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِ إِحْدَانَا فَيَتْلُو الْقُرْآنَ وَهِيَ حَائِضٌ وَتَقُومُ إِحْدَانَا بِالْخُمْرَةِ إِلَى الْمَسْجِدِ فَتَبْسُطُهَا وَهِيَ حَائِضٌ».

## (175) - بَابُ فِي الَّذِي يَقْرَأُ الْقُرْآنَ وَرَأْسُهُ فِي حِجْرِ امْرَأَتِهِ وَهِيَ حَائِضٌ

274 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ وَاللَّفْظُ لَهُ، أَتَيْنَا سُفْيَانَ عَنْ مَنْصُورٍ عَنْ أُمِّهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَأْسُ رَسُولِ اللَّهِ ﷺ فِي حِجْرِ إِحْدَانَا وَهِيَ حَائِضٌ وَهُوَ يَتْلُو الْقُرْآنَ».

## (176) - بَابُ غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا

275 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَوْمِي إِلَى رَأْسِهِ وَهُوَ مُغْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ».

276 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، وَذَكَرَ آخَرَ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُجَاوِرٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ».

277- It is narrated on the authority of A'ishah that she said: I combed the head of the Messenger of Allah "Allah's blessing and peace be upon him" while I was menstruating.

278- It is narrated on the authority of Urwah from A'ishah that she said the like of that.

### **[177] Sharing Food With And Drinking From The Very Place Where A Menstruating Woman Puts Her Mouth**

279- It is narrated on the authority of Shuraih from A'ishah that he said: I asked her: "Could a menstruating woman share food with her husband?" she said: "Yes. The Messenger of Allah "Allah's blessing and peace be upon him" used to invite me to share food with him while I was menstruating; and it happened that he picked a bone covered with meat and took oath that I should eat from it first, and I ate from it and put it, and he then took it and ate from it, putting his mouth just where mine had been from that bone; and it happened that he asked for drink, and took oath that I should get from it before he would get from it, thereupon I took it and drank from it, and put it, and he then took it and drank from it, putting his mouth just where mine had been from the utensil."

280- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his mouth just where I drank and then he drank from the remaining of my drink even though I was menstruating.

### **[178] Utilizing What Is Left Over From The Menstruating Woman**

281- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" (Sometimes) brought me the utensil to drink while I was menstruating, and then I gave it to him, and he sought the very place (in the utensil) where I put my mouth, and put it on his mouth.

282- It is narrated on the authority of A'ishah that she said: I (sometimes) drank from the utensil, then gave it to the Prophet "Allah's blessing and peace be upon him" and he put his mouth where mine had been and drank while I was in a state of menstruation. Moreover, (Sometimes) I ate flesh from a bone while I was in a state of menstruation, and then gave it to the Prophet "Allah's blessing and peace be upon him" and he put his mouth where mine had been.



277 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَرْجُلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ».

278 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ ح. وَأَنْبَأَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، مِثْلَ ذَلِكَ.

### (177) - بَابُ مُوَآكَلَةِ الْحَائِضِ وَالشُّرْبِ مِنْ سُورِهَا

279 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ الْمِقْدَامِ بْنِ شَرِيحٍ عَنْ هَانِيٍّ عَنْ أَبِيهِ عَنْ شَرِيحٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «سَأَلْتُهَا هَلْ تَأْكُلُ الْمَرْأَةُ مَعَ زَوْجِهَا وَهِيَ طَامِثٌ؟ قَالَتْ: نَعَمْ، كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُونِي فَأَكُلُ مَعَهُ وَأَنَا عَارِكٌ وَكَانَ يَأْخُذُ الْعِرْقَ فَيُقْسِمُ عَلَيَّ فِيهِ فَأَعْتَرِقُ مِنْهُ ثُمَّ أَضْعُهُ فَيَأْخُذُهُ فَيَعْتَرِقُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْعِرْقِ وَيَدْعُو بِالشَّرَابِ فَيُقْسِمُ عَلَيَّ فِيهِ قَبْلَ أَنْ يَشْرَبَ مِنْهُ فَأَخْذُهُ فَأَشْرَبَ مِنْهُ ثُمَّ أَضْعُهُ فَيَأْخُذُهُ فَيَشْرَبُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْقَدَحِ».

280 - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنِ الْأَعْمَشِ عَنِ الْمِقْدَامِ بْنِ شَرِيحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ فَاهُ عَلَى الْمَوْضِعِ الَّذِي أَشْرَبَ مِنْهُ فَيَشْرَبُ مِنْ فَضْلِ سُورِي وَأَنَا حَائِضٌ».

### (178) - بَابُ الْإِنْتِفَاعِ بِفَضْلِ الْحَائِضِ

281 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ مِسْعَرٍ عَنِ الْمِقْدَامِ بْنِ شَرِيحٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُنَاوِلُنِي الْإِنَاءَ فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ ثُمَّ أُعْطِيهِ فَيَتَحَرَّى مَوْضِعَ فَمِي فَيَضَعُهُ عَلَى فِيهِ».

282 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانٌ عَنِ الْمِقْدَامِ بْنِ شَرِيحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ وَأَنَا وَلَهُ النَّبِيُّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فَمِي فَيَشْرَبُ وَأَتَعَرِّقُ الْعِرْقَ وَأَنَا حَائِضٌ وَأَنَا وَلَهُ النَّبِيُّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فَمِي».

### [179] Sleeping With The Menstruating Woman

**283-** It is narrated on the authority of Umm Salamah that she said: Once, I was lying with the Messenger of Allah “Allah’s blessing and peace be upon him” under his quilt, when I got menses. So, I slipped away from under the quilt, and took on the garment in which I used to get menses, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Have you got your menses?” I answered in the affirmative. the Messenger of Allah “Allah’s blessing and peace be upon him” invited me to come and I slept with him under the same quilt.

**284-** It is narrated on the authority of A’ishah that she said: It happened that both I and the Messenger of Allah “Allah’s blessing and peace be upon him” slept under the same inner mantle, while I was menstruating; and if his garment was affected by anything (like the blood) from me, he would wash only the affected spot and no more, and then he would offer prayer in it. Then he would return, and if his garment was affected by anything (harmful like the blood) from my menses, he would do the like of that and no more, and then he would offer prayer in it.

### [180] Approaching The Menstruating Woman

**285-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to order anyone of us, in case (he had a desire for her and at the same time) she was menstruating, to straighten her lower garment round her waist and then he would approach her.

**286-** It is narrated on the authority of A'ishah that she said: When anyone of us was menstruating, (and the Prophet had a sexual desire for her)The Messenger of Allah “Allah’s blessing and peace be upon him” would order her to have her lower garment and then he would approach her.

**287-** It is narrated on the authority of Maimunah that she said: It happened that The Messenger of Allah “Allah’s blessing and peace be upon him” approached anyone of his wives while she was menstruating, provided that she should have a lower garment over her body, down to half her thighs or knees, straightening it over her waist.

### [181] Allah's Saying: "They Ask You Concerning Women's Courses" (Al-Baqarah 222)

**288-** It is narrated on the authority of Anas Ibn Malik that he said: It was the habit among the Jews that when a woman menstruated, they did neither have food, nor drink, nor did they live with her in the same house. So the



## (179) - بَابُ مُضَاجَعَةِ الْحَائِضِ

283 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامُ ح. وَأَنْبَأَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا، قَالَتْ: بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخِمِيلَةِ إِذْ حِضْتُ فَأَنْسَلْتُ فَأَخَذْتُ ثِيَابَ حِيْضَتِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنْفَسْتِ؟» قُلْتُ: نَعَمْ فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخِمِيلَةِ.

284 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَابِرِ بْنِ صُبْحٍ قَالَ: سَمِعْتُ خَلَسًا يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَبِيْتُ فِي الشُّعَارِ الْوَاحِدِ وَأَنَا طَامِثٌ أَوْ حَائِضٌ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَغْدُهُ وَصَلَّى فِيهِ ثُمَّ يَعُودُ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذَلِكَ وَلَمْ يَغْدُهُ وَصَلَّى فِيهِ».

## (180) - بَابُ مَبَاشَرَةِ الْحَائِضِ

285 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ شَرْحِبِيلَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَشُدَّ إِزَارَهَا ثُمَّ يَبَاشِرَهَا».

286 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «كَانَتْ إِحْدَانَا إِذَا حَاضَتْ أَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَتَرَّرَ ثُمَّ يَبَاشِرَهَا».

287 - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ عَنْ يُونُسَ وَاللَيْثِ عَنْ ابْنِ شِهَابٍ عَنْ حَبِيبِ مَوْلَى عُرْوَةَ عَنْ بُدَيَّةَ وَكَانَ اللَّيْثُ يَقُولُ: نَدَبَةُ مَوْلَاهُ مِمْمُونَةَ عَنْ مِمْمُونَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ إِذَا كَانَ عَلَيْهَا إِزَارٌ يَبْلُغُ أَنْصَافَ الْفَخْذَيْنِ وَالرُّكْبَتَيْنِ». فِي حَدِيثِ اللَّيْثِ: «مُحْتَجِرَةً بِهِ».

## (181) - بَابُ تَأْوِيلِ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

﴿وَسْئَلُونَكَ عَنِ الْمَحِيضِ﴾

288 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: كَانَتْ الْيَهُودُ إِذَا حَاضَتِ الْمَرْأَةُ مِنْهُمْ لَمْ يُؤَاكِلُوهُنَّ وَلَمْ يُشَارِبُوهُنَّ وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ فَسَأَلُوا نَبِيَّ اللَّهِ ﷺ عَنْ ذَلِكَ

Companions of The Prophet asked The Prophet "Allah's blessing and peace be upon him", and Allah, the Exalted revealed: "They ask you concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean." (The Heifer "Al-Baqarah" 222) The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to share food and drink with them, live with them in the houses, and do everything with them except sexual intercourse.

### **[182] When One Has Sexual Relation With His Menstruating Wife**

289- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said, pertaining to such as has sexual relation with his menstruating wife: "Let him give in charity a Dinar or half a Dinar."

### **[183] What Should A Woman Do When She Gets Menses?**

290- It is narrated on the authority of A'ishah that she said: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca), I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What does cause you to weep O A'ishah? Have you got menses?" I answered in the affirmative, thereupon he said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the House until you get clean." The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives.

### **[184] What Should Such As Confined Because Of Parturition Do In Relation To Assuming Ihram?**

291- It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: We came to Jabir Ibn Abdullah and asked him about the Hajj of the Messenger of Allah "Allah's blessing and peace be upon him", and he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" when only five (nights) remained out of Dhul-Qa'dah till we reached Dhul-Hulaifah. Asma Bint Umais delivered Muhammad Ibn Abu Bakr. She sent to The Messenger of Allah "Allah's blessing and peace be upon him" asking him: "What should I do?" He said: "Take a bath, bandage your privates and assume Ihram (for Hajj)."



فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَسْئَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى﴾ [البقرة، الآية: 222] الْآيَةَ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَيُجَامِعُوهُنَّ فِي الْبُيُوتِ وَأَنْ يَصْنَعُوا بِهِنَّ كُلَّ شَيْءٍ مَا خَلَا الْجِمَاعَ.

### (182) - بَابُ مَا يَحِبُّ عَلَى مَنْ أَتَى حَلِيلَتَهُ فِي حَالِ حَيْضَتِهَا

بَعْدَ عِلْمِهِ بِنَهْيِ اللَّهِ عَزَّ وَجَلَّ عَنْ وَطْئِهَا

289 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ عَبْدِ الْحَمِيدِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ».

### (183) - بَابُ مَا تَفْعَلُ الْمُحْرَمَةُ إِذَا حَاضَتْ

290 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَرَى إِلَّا الْحَجَّ فَلَمَّا كَانَ بِسَرِفٍ حِضْتُ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا لَكَ أَنْفَسْتِ؟» فَقُلْتُ: نَعَمْ قَالَ: «هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ فَأَقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ». وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

### (184) - بَابُ مَا تَفْعَلُ النِّفْسَاءُ عِنْدَ الْإِحْرَامِ

291 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لَهُ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لِخَمْسِ بَقِيعِينَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَتَى ذَا الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ كَيْفَ أَصْنَعُ؟ قَالَ: «اغْتَسِلِي وَاسْتَنْفِرِي ثُمَّ أَهْلِي».

### **[185] When The Blood Of Menses Affects The Garment**

292- It is narrated on the authority of Umm Qais Bint Mihsan that she asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) the blood of menses that might affect the garment, thereupon he said: "Scrape it off with the help of a rib and then wash it off with water mixed with the infusion of the leaves of lote tree."

293- It is narrated on the authority of Asma' Bint Abu Bakr that she said: A woman asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement when) the blood of the menses affects the garment, thereupon he said: "Scrape (the soiled spot of) it and rub it with the water, and then sprinkle water over it, and then you could offer prayer in it."

### **[186] When The Semen Affects The Garment**

294- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he asked his sister Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him": "Did the Messenger of Allah "Allah's blessing and peace be upon him" offer prayer in the garment in which he had sexual relation?" she said: "Yes, if it had no traces of the semen."

### **[187] Washing Away The (Traces Of) Semen Off The Garment**

295- It is narrated on the authority of A'ishah that she said: I used to wash off (the traces of) semen from the garment of the Messenger of Allah "Allah's blessing and peace be upon him", and it happened that he came out to lead the prayer and the spots of water were still on his garment.

### **[188] Rubbing The (Traces Of) Semen Off The Garment**

296- It is narrated on the authority of A'ishah that she said: I used to rub the (traces of) semen off the garment of the Messenger of Allah "Allah's blessing and peace be upon him".

297- It is narrated on the authority of A'ishah that she said: I saw myself doing no more than rubbing it (the traces of semen) off the garment of the Messenger of Allah "Allah's blessing and peace be upon him".

298- It is narrated on the authority of A'ishah that she said: I used to rub it (the traces of semen) off the garment of the Messenger of Allah "Allah's blessing and peace be upon him".

299- It is narrated on the authority of A'ishah that she said: I happened to see it (the traces of semen) in the garment of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon I would scrape it off.



## (185) - بَابُ دَمِ الْحَيْضِ يُصِيبُ الثُّوبَ

292 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو الْمُقَدَّامِ ثَابِتُ الْحَدَّادُ عَنْ عَدِيِّ بْنِ دِينَارٍ قَالَ: سَمِعْتُ أُمَّ قَيْسَ بِنْتَ مِخْصَنٍ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثُّوبَ؟ قَالَ: «حُكِّهِ بِضِلْعٍ وَأَغْسِلِيهِ بِمَاءٍ وَسِدْرٍ».

293 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَتْ تَكُونُ فِي حِجْرِهَا: أَنَّ امْرَأَةً اسْتَفْتَتِ النَّبِيَّ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثُّوبَ؟ فَقَالَ: «حُتِّهِ ثُمَّ اقْرُصِيهِ بِالمَاءِ ثُمَّ انْضَحِيهِ وَصَلِي فِيهِ».

## (186) - بَابُ الْمَنِيِّ يُصِيبُ الثُّوبَ

294 - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سُؤَيْدِ بْنِ قَيْسٍ عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: «أَنَّهُ سَأَلَ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الثُّوبِ الَّذِي كَانَ يُجَامِعُ فِيهِ؟ قَالَتْ: نَعَمْ إِذَا لَمْ يَرِ فِيهِ أَدَى».

## (187) - بَابُ غَسْلِ الْمَنِيِّ مِنَ الثُّوبِ

295 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَمْرِو بْنِ مَيْمُونٍ الْجَزَرِيُّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَغْسِلُ الْجَنَابَةَ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ فَيَخْرُجُ إِلَى الصَّلَاةِ وَإِنْ بَقِيَ الْمَاءُ لَفِي ثَوْبِهِ».

## (188) - بَابُ فَرْكِ الْمَنِيِّ مِنَ الثُّوبِ

296 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي هَاشِمٍ عَنْ أَبِي مَجْلَزٍ عَنِ الْحَارِثِ بْنِ نَوْفَلٍ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَفْرُكُ الْجَنَابَةَ» وَقَالَتْ مَرَّةً أُخْرَى: «الْمَنِيِّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ».

297 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُّ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ الْحَكَمُ: أَخْبَرَنِي عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ أَنَّ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُنِي وَمَا أَزِيدُ عَلَى أَنْ أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ».

298 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ، أَنْبَأَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ النَّبِيِّ ﷺ».

299 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَرَاهُ فِي ثَوْبِ رَسُولِ اللَّهِ ﷺ فَأَحْكُهُ».

**300-** It is narrated on the authority of A'ishah that she said: I saw myself scraping (the traces of) semen off the garment of the Messenger of Allah "Allah's blessing and peace be upon him".

**301-** It is narrated on the authority of A'ishah that she said: I saw myself detecting it (the traces of semen) in the garment of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon I would scrape it off it.

### **[189] The (Judgement Of The) Urine Of The Infant**

**302-** It is narrated on the authority of Umm Qais Bint Mihsan that she brought a child of her to the Messenger of Allah "Allah's blessing and peace be upon him", who had been given no food yet, and the Messenger of Allah "Allah's blessing and peace be upon him" made him sit in his lap, and then he urinated on his garment, thereupon he asked for water which he sprinkled over that (spot of the garment which received the urine), and he did not wash the whole garment.

**303-** It is narrated on the authority of A'ishah that she said: A child was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he urinated on him, thereupon he asked for water with which he washed the very spot (which received urine).

### **[190] The (Judgement Of The) Urine Of The Female-Infant**

**304-** It is narrated on the authority of Abu As-Samh that the Messenger of Allah "Allah's blessing and peace be upon him" said: "it (the garment) should be washed only because of the urine of a female (child) and (it is sufficient to) sprinkle water over (the traces of urine on) it because of the urine of a male (child)."

### **[191] The Urine Of Such Of Animals As Whose Meat Is Eaten**

**305-** It is narrated on the authority of Anas that he said: Some people of the tribe of Ukl arrived at Medina to meet The Prophet "Allah's blessing and peace be upon him" and they embraced Islam and said: "O Allah's Prophet! We are the owners of milch livestock (i.e. Bedouins) and not farmers (i.e. countrymen)." They found the climate of Medina unsuitable for them. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medina and to drink the camels' milk and urine (as medicine). So they set out and when they reached Al-Harrah, they reverted to Heathenism after embracing Islam, and killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away the camels. When this news reached The Prophet "Allah's blessing and peace be upon him", he



300 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ حَسَّانٍ عَنْ أَبِي مَعْشَرٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُنِي أَفْرُكُ الْجَنَابَةَ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ».

301 - أَخْبَرَنَا مُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُنِي أَجِدُهُ فِي ثَوْبِ رَسُولِ اللَّهِ ﷺ فَأَحْتَهُ عَنْهُ».

### (189) - بَابُ بَوْلِ الصَّبِيِّ الَّذِي لَمْ يَأْكُلِ الطَّعَامَ

302 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ: «أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حِجْرِهِ فَقَالَ عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ».

303 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «أَتَى رَسُولُ اللَّهِ ﷺ بِصَبِيِّ فَقَالَ عَلَيْهِ فَدَعَا بِمَاءٍ فَاتَّبَعَهُ إِيَّاهُ».

### (190) - بَابُ بَوْلِ الْجَارِيَةِ

304 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي مُجَلُّ بْنُ خَلِيفَةَ قَالَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: قَالَ النَّبِيُّ ﷺ: «يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُرْشُ مِنْ بَوْلِ الْغُلَامِ».

### (191) - بَابُ بَوْلِ مَا يُؤْكَلُ لَحْمُهُ

305 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: «أَنَّ أَنَسًا أَوْ رَجُلًا مِنْ عُكْلٍ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَتَكَلَّمُوا بِالْإِسْلَامِ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا أَهْلُ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رَيْفٍ وَاسْتَوْخَمُوا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَرَاعٍ وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهَا فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَلَمَّا صَحُّوا وَكَانُوا بِنَاحِيَةِ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِي النَّبِيِّ ﷺ وَاسْتَأْفَوْا الذَّوْدَ فَبَلَغَ النَّبِيُّ ﷺ فَبَعَثَ الطَّلَبَ فِي

sent some people in pursuit of them. (So they were caught and brought back to The Prophet "Allah's blessing and peace be upon him" ). The Prophet "Allah's blessing and peace be upon him" gave his orders in their concern. So their eyes were branded with pieces of iron and their hands and legs were cut off and they were left away in Harrah till they died in that state of theirs.

**306-** It is narrated on the authority of Anas that he said: Some Arabs from Urainah tribe came to the Messenger of Allah "Allah's blessing and peace be upon him" and they embraced Islam, but Medina's climate did not suit them and they fell so ill that their faces turned pale and their abdomen got swollen. So The Prophet "Allah's blessing and peace be upon him" ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away all the camels. The Prophet "Allah's blessing and peace be upon him" sent (men) in their pursuit and they were captured and brought. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. Abd Al-Malik Ibn Marwan asked Anas while he was relating this narration to him: "Were they punished because of infidelity or a crime?" he said: "Because of infidelity."

### **[192] When The Excretion Of Such Of Animals As Whose Meat Is Eaten Affects The Garment**

**307-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Once The Prophet "Allah's blessing and peace be upon him" was offering prayer near the House. At the same time Some people belonging to the Quraish were sitting, (and there was the abdominal contents of) a camel, which they had slaughtered a day earlier. One of them (reported to be Abu Jahl) said to the others: "Who amongst you will bring the abdominal contents with its blood (intestines, etc. Of this camel) and put it on the shoulders of him (Muhammad), when he prostrates?" The most unfortunate of them got up and brought it, and when The Prophet "Allah's blessing and peace be upon him" prostrated he placed it between his shoulders. When this news reached Fatimah the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", and she was still a virgin, she came running, and threw that (camel's Abdominal contents) away from his back. When The Prophet "Allah's blessing and peace be upon him" finished his prayer, he said thrice: "O Allah! Punish Quraish! O Allah! Punish Abu Jahl (Amr) Ibn Hisham, Utbah Ibn Rabie'ah, Shaibah Ibn Rabie'ah, and Uqbah Ibn Abu Mu'ait!" He counted seven from the Quraish. By Him, Who has sent Muhammad with the



آثَارِهِمْ فَأُتِيَ بِهِمْ فَسَمَرُوا أَعْيَنَهُمْ وَقَطَّعُوا أَيْدِيَهُمْ وَأَرْجُلَهُمْ ثُمَّ تَرَكُوا فِي الْحَرَّةِ عَلَى حَالِهِمْ حَتَّى مَاتُوا» .

306 - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَيْسَةَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «قَدِمَ أَغْرَابٌ مِنْ غُرَيْنَةَ إِلَى النَّبِيِّ ﷺ فَأَسْلَمُوا فَاجْتَوُوا الْمَدِينَةَ حَتَّى أَصْفَرَتْ أَلْوَانُهُمْ وَعَظُمَتْ بَطُونُهُمْ فَبَعَثَ بِهِمْ رَسُولُ اللَّهِ ﷺ إِلَى لِقَاحٍ لَهُ وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنَ أَلْبَانِهَا وَأَبْوَالِهَا حَتَّى صَحُّوا فَقَتَلُوا رَاعِيَهَا وَأَسْتَأْفُوا الْإِنْبِلَ فَبَعَثَ نَبِيُّ اللَّهِ ﷺ فِي طَلَبِهِمْ فَأُتِيَ بِهِمْ فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيَنَهُمْ». قَالَ أَمِيرُ الْمُؤْمِنِينَ عَبْدُ الْمَلِكِ لَأَنَسٍ وَهُوَ يُحَدِّثُهُ هَذَا الْحَدِيثَ: بِكَفْرِ أَمْ بِذَنْبٍ؟ قَالَ: بِكَفْرِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا نَعْلَمُ أَحَدًا قَالَ عَنْ يَحْيَى عَنْ أَنَسٍ فِي هَذَا الْحَدِيثِ غَيْرَ طَلْحَةَ وَالصَّوَابُ عِنْدِي وَاللَّهُ تَعَالَى أَعْلَمُ: يَحْيَى عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ مُرْسَلٌ.

### (192) - بَابُ فَرَثٍ مَا يُؤْكَلُ لَحْمُهُ يُصِيبُ الثَّوْبَ

307 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي أَبْنَ مَخْلَدٍ قَالَ: حَدَّثَنَا عَلِيُّ وَهُوَ أَبْنُ صَالِحٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ فِي بَيْتِ الْمَالِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عِنْدَ الْبَيْتِ وَمَلَأَ مِنْ قُرَيْشٍ جُلُوسٌ وَقَدْ نَحَرُوا جَزُورًا فَقَالَ بَعْضُهُمْ: أَيُّكُمْ يَأْخُذُ هَذَا الْفَرثَ بِدَمِهِ ثُمَّ يُمَهِّلُهُ حَتَّى يَضَعَ وَجْهَهُ سَاجِدًا فَيَضَعُهُ؟ يَعْنِي عَلَى ظَهْرِهِ. قَالَ عَبْدُ اللَّهِ: فَأَنْبَعَثَ أَشْقَاهَا فَأَخَذَ الْفَرثَ فَذَهَبَ بِهِ ثُمَّ أَمَهَّلَهُ فَلَمَّا خَرَّ سَاجِدًا وَضَعَهُ عَلَى ظَهْرِهِ فَأُخْبِرَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَهِيَ جَارِيَةٌ فَجَاءَتْ تَسْعَى فَأَخَذَتْهُ مِنْ ظَهْرِهِ فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ قَالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثَلَاثَ مَرَّاتٍ «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ بْنِ هِشَامٍ وَشَيْبَةَ بْنِ رَبِيعَةَ وَعُتْبَةَ بْنِ رَبِيعَةَ وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ» حَتَّى عَدَّ سَبْعَةً مِنْ قُرَيْشٍ.

truth, I saw all of those persons who were counted by him (Allah's Apostle) dead on the day of (the holy battle of) Badr, and then they were dragged into the Qalib (one of the wells) of Badr.

### [193] When The Sputum Affects The Garment

308- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" caught hold of the end of his garment and spat in it, and then scraped its parts with each other.

309- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you is in prayer and he wants to spit he should spit neither in front of him nor on his right but he could spit either on his left or under his left foot, otherwise, let him spit (and the Messenger of Allah "Allah's blessing and peace be upon him" spat as such in his garment which he rubbed)."

### [194] What About Tayammum?

310- It is narrated on the authority of A'ishah that she said: We set out with Allah's Apostle "Allah's blessing and peace be upon him" on one of his journeys till we reached Al-Baida' or Dhatul-Jaish, where a necklace of mine was broken (and lost). Allah's Apostle "Allah's blessing and peace be upon him" stayed there in search for it, and so did the people along with him. The people had no water with them, and furthermore, there was no water at that place, so the people went to Abu Bakr and said: "Don't you see what A'ishah has done? She has made Allah's Apostle "Allah's blessing and peace be upon him" and the people stay where there is no water and they have no water with them." Abu Bakr came while Allah's Apostle "Allah's blessing and peace be upon him" was sleeping with his head on my thigh. He said to me: "You have detained Allah's Apostle "Allah's blessing and peace be upon him" and the people where there is no water and they have no water with them." A'ishah further added: So he admonished me, said what Allah wished him to say, and hit me on my flank with his hand. Nothing prevented me from moving (as a result of pain) but the position of Allah's Apostle "Allah's blessing and peace be upon him" on my thigh. Allah's Apostle "Allah's blessing and peace be upon him" got up when dawn broke and there was no water. So Allah revealed the Divine Verse of Tayammum. Accordingly, they all performed Tayammum. Usaid Ibn Hudair said: "This is not the first blessing of yours O the family of Abu Bakr!" A'ishah further said: Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.



قَالَ عَبْدُ اللَّهِ: فَوَالَّذِي أَنْزَلَ عَلَيْهِ الْكِتَابَ لَقَدْ رَأَيْتُهُمْ صَرَعى يَوْمَ بَذْرِ فِي قَلْبٍ وَاحِدٍ.

### (193) - بَابُ الْبُرَاقِ يُصِيبُ الثَّوْبَ

308 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ فَرَدَّ بَعْضُهُ عَلَى بَعْضٍ».

309 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مِهْرَانَ يُحَدِّثُ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلَا يَبْزُقُ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ». وَإِلَّا فَبَزَقَ النَّبِيُّ ﷺ هَكَذَا فِي ثَوْبِهِ وَدَلَكَهُ.

### (194) - بَابُ بَدْءِ التَّيْمُمِ

310 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ ذَاتِ الْجَبَشِ انْقَطَعَ عَقْدٌ لِي فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التَّمَاسِيهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالُوا: أَلَا تَرَى مَا صَنَعْتَ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَرَسُولُ اللَّهِ ﷺ وَاضِعُ رَأْسِهِ عَلَى فَخِذِي قَدْ نَامَ فَقَالَ: حَبَسَتْ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ! قَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي فَمَا مَنَعَنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِي فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ التَّيْمُمِ فَقَالَ أَسِيدُ بْنُ حُصَيْرٍ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ، قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ.

### [195] Practicing Tayammum On Residence

**311-** It is narrated on the authority of Ibn Abbas that he said: I and Abdullah Ibn Yasar, the freed slave of Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", came to visit Abu Juhaim Ibn Al-Harith Ibn As-Summah Al-Ansari who said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came from the direction of Bir-Jamal, and a man met him and saluted him with peace, but the Messenger of Allah "Allah's blessing and peace be upon him" did not want (to return the greeting to him) until he came upon a wall, and wiped both his hands and face, and then he returned the greeting to him."

**312-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza: I was sitting with Umar when a man came to him and said: "I've become in a state of ceremonial impurity, and I've found no water (to take bath)." Umar said to him: "Do not offer prayer (until you find water therewith to take bath and get clean)." Upon this, Ammar Ibn Yasir said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that you and I were together on a military expedition and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and (you didn't pray but) I rolled myself in the ground and prayed? Then when we came to the Messenger of Allah "Allah's blessing and peace be upon him", and I informed him of that he "Allah's blessing and peace be upon him" said: "It would have been sufficient for you to do such and such!" he struck the earth with his hands and blew it (the dust) off them, then wiped his face and hands up to the elbows." Umar said to Ammar: "We would make you responsible for what you say."

**313-** It is narrated on the authority of Ammar Ibn Yasir that he said: I became in a state of ceremonial impurity while I was looking after the camels, and I found no water (to take bath), thereupon I rolled my body in the earth in the same way as an animal does, and when I came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him of that he said: "Indeed, had you practiced Tayammum, it would have been sufficient for you."

### [196] Practicing Tayammum On Journey

**314-** It is narrated on the authority of Ammar Ibn Yasir that he said: Once, Allah's Apostle "Allah's blessing and peace be upon him" halted and spent the night with the army at a certain place, and he had A'ishah with him. A'ishah lost a necklace belonging to her, made from beads of Zifar, thereupon the people were detained (from departure) in search for this



## (195) - بَابُ التَّيْمُمِ فِي الْحَضَرِ

311 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ عَنْ عُمَيْرِ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَارٍ مَوْلَى مَيْمُونَةَ حَتَّى دَخَلْنَا عَلَى أَبِي جُهَيْمِ بْنِ الْحَارِثِ بْنِ الصَّمَةِ الْأَنْصَارِيِّ فَقَالَ أَبُو جُهَيْمٍ: أَقْبَلْ رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بَيْتِ الْجَمَلِ وَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِ حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

312 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ عَنْ ذَرٍّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجَنَّبْتُ فَلَمْ أَجِدِ الْمَاءَ قَالَ عُمَرُ: لَا تُصَلِّ. فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: يَا أَمِيرَ الْمُؤْمِنِينَ أَمَا تَذْكُرُ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجَنَّبْنَا فَلَمْ نَجِدِ الْمَاءَ فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ فَصَلَّيْتُ فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْنَا ذَلِكَ لَهُ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ» فَضَرَبَ النَّبِيُّ ﷺ يَدَيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ؟ وَسَلَّمَهُ شَكٌّ لَا يَذَرِي فِيهِ إِلَى الْمِرْفَقَيْنِ أَوْ إِلَى الْكَفَّيْنِ فَقَالَ عُمَرُ: «نُؤْلِكَ مَا تَوَلَّيْتُ».

313 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ نَاجِيَةَ بْنِ خُفَافٍ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: أَجَنَّبْتُ وَأَنَا فِي الْإِبِلِ فَلَمْ أَجِدْ مَاءً فَتَمَعَّكْتُ فِي التُّرَابِ تَمَعَكَ الدَّابَّةُ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ: «إِنَّمَا كَانَ يَجْزِيكَ مِنْ ذَلِكَ التَّيْمُمُ».

## (196) - بَابُ التَّيْمُمِ فِي السَّفَرِ

314 - أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ عَمَّارٍ قَالَ: عَرَسَ رَسُولُ اللَّهِ ﷺ بِأُولَاتِ الْجَيْشِ وَمَعَهُ عَائِشَةُ زَوْجَتُهُ فَأَنْقَطَعَ عَقْدُهَا مِنْ جَزَعِ ظَفَارِ فَحِيسِ النَّاسِ ابْتِغَاءَ عِقْدِهَا ذَلِكَ حَتَّى أَضَاءَ الْفَجْرُ وَلَيْسَ مَعَ النَّاسِ مَاءٌ فَتَغَيَّظَ عَلَيْهَا أَبُو بَكْرٍ فَقَالَ: حَبَسْتَ النَّاسَ وَلَيْسَ

Necklace of her until the dawn broke, and they had no water with them, which provoked the anger of Abu Bakr strongly with her, and said: "She has detained the people, and there is no water with them." On that occasion, Allah revealed the concession of purification with the clean earth. So, the Muslims stood up with the Messenger of Allah "Allah's blessing and peace be upon him" and struck the earth with their hands, and raised their hands grasping nothing of the dust, therewith they wiped their faces and the backs of their hands up to the shoulders, and from the palms of their hands up to the armpits.

### [197] Another Way Of Practicing Tayammum

315- It is narrated on the authority of Ammar Ibn Yasir that he said: We practiced Tayammum with the Messenger of Allah "Allah's blessing and peace be upon him" with the help of the earth: we wiped our faces and hands up to the shoulders.

### [198] A Different Way Of Practicing Tayammum

316- It is narrated on the authority of Abd Ar-Rahman Ibn Abza: I was sitting with Umar when a man came to him and said: "We sometimes spend a month or two in a place (where there is no water to take bath from ceremonial impurity: what should we do?)" Umar said to him: "As for me, I would not offer prayer unless I find water (to take bath from ceremonial impurity and perform ablution for the prayer)." Upon this, Ammar Ibn Yasir said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that you and I were together on such and such place, looking after camels, and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and (you didn't pray but) I rolled myself in the ground and prayed? Then when we came to the Messenger of Allah "Allah's blessing and peace be upon him", (and I informed him ) he smiled and said: "It would have been sufficient for you to do such and such!" he struck the earth with his hands and blew it (the dust) off them, then wiped his face and hands up to half the arms." Umar said to Ammar: "Fear Allah O Ammar (and keep silent for perhaps you forgot because I was with you and did hear nothing of it)." Ammar replied: "If you like, by Allah, I would not tell anyone of it." Umar said: "No! We would make you responsible for what you say."

### [199] An Additional Way Of Practicing Tayammum

317- It is narrated on the authority of Abd Ar-Rahman Ibn Abza: I was sitting with Umar when a man came to him and sought his religious verdict pertaining to Tayammum, and he gave no reply to him thereupon



مَعَهُمْ مَاءٌ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ رُخْصَةً التَّيْمُمِ بِالصَّعِيدِ قَالَ: فَقَامَ الْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ فَضَرَبُوا بِأَيْدِيهِمُ الْأَرْضَ ثُمَّ رَفَعُوا أَيْدِيَهُمْ وَلَمْ يَنْفُضُوا مِنَ التُّرَابِ شَيْئاً فَمَسَحُوا بِهَا وَجُوهَهُمْ وَأَيْدِيَهُمْ إِلَى الْمَنَاكِبِ وَمِنْ بُطُونِ أَيْدِيهِمْ إِلَى الْآبَاطِ.

### (197) - بَابُ الْاِخْتِلَافِ فِي كَيْفِيَّةِ التَّيْمُمِ

315 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَّةُ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ عَنْ عَمَارِ بْنِ يَاسِرٍ قَالَ: «تَيَمَّمْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالتُّرَابِ فَمَسَحْنَا بِوُجُوهِنَا وَأَيْدِينَا إِلَى الْمَنَاكِبِ».

### (198) - بَابُ نَوْعِ آخَرٍ مِنَ التَّيْمُمِ وَالتَّفْعُ فِي الْيَدَيْنِ

316 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ عَنْ أَبِي مَالِكٍ، وَعَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى قَالَ: كُنَّا عِنْدَ عُمَرَ فَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ رُبَّمَا نَمَكْتُ الشَّهْرَ وَالشَّهْرَيْنِ وَلَا نَجِدُ الْمَاءَ؟ فَقَالَ عُمَرُ: أَمَّا أَنَا فَإِذَا لَمْ أَجِدِ الْمَاءَ لَمْ أَكُنْ لِأَصْلِي حَتَّى أَجِدَ الْمَاءَ فَقَالَ عَمَارُ بْنُ يَاسِرٍ: أَتَذْكُرُ يَا أَمِيرَ الْمُؤْمِنِينَ حَيْثُ كُنْتُ بِمَكَانٍ كَذَا وَكَذَا وَنَحْنُ نَزَعَى الْإِبِلَ فَتَعَلَّمُ أَنَا أَجْنَبْنَا؟ قَالَ: نَعَمْ أَمَّا أَنَا فَتَمَرَّغْتُ فِي التُّرَابِ فَأَتَيْنَا النَّبِيَّ ﷺ فَضَحِكَ فَقَالَ: «إِنْ كَانَ الصَّعِيدُ لَكَافِيكَ» وَضَرَبَ بِكَفِّهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهِمَا ثُمَّ مَسَحَ وَجْهَهُ وَبَعْضَ ذِرَاعَيْهِ فَقَالَ: «اتَّقِ اللَّهَ يَا عَمَارُ» فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ شِئْتُ لَمْ أَذْكُرْهُ قَالَ: «لَا وَلَكِنْ نُوَلِّيكَ مِنْ ذَلِكَ مَا تَوَلَّيْتُ».

### (199) - بَابُ نَوْعِ آخَرٍ مِنَ التَّيْمُمِ

317 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنْ ذَرٍّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ: أَنَّ رَجُلًا سَأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ التَّيْمُمِ فَلَمْ يَذَرِ مَا يَقُولُ فَقَالَ عَمَارُ: أَتَذْكُرُ حَيْثُ كُنَّا فِي سَرِيَّةٍ

Ammar said: "Do you remember when both you and I were in a military expedition, and we became in a state of ceremonial impurity, and I rolled my body in the earth (and offered prayer)? When I came to the Messenger of Allah "Allah's blessing and peace be upon him" (and informed him) he said: "It would have been sufficient for you to do such and such" Shu'bah struck with his hands on his knees and blew in them, therewith he wiped his face and hands only once.

### **[200] One More Way Of Practicing Tayammum**

**318-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza: I was sitting with Umar when a man came to him and said: "I've become in a state of ceremonial impurity, and I've found no water (to take bath)." Umar said to him: "Do not offer prayer (until you find water therewith to take bath and get clean)." Upon this, Ammar Ibn Yasir said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that you and I were together on a military expedition and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and (you didn't pray but) I rolled myself in the ground and prayed? Then when we came to the Messenger of Allah "Allah's blessing and peace be upon him", and I informed him of that he "Allah's blessing and peace be upon him" said: "It would have been sufficient for you to do such and such!" he struck the earth with his hands and blew it (the dust) off them, then wiped his face and hands up to the elbows." Umar said to Ammar: "We would make you responsible for what you say." Shu'bah says: Salamah used to relate: Both hands, face and both arms, until Mansur said to him one day: Consider what you say! None other than you makes a mention of the arms. On that Salamah fell in doubt and said: I do not know whether he did or did not mention the arms.

### **[201] One In The State Of Ceremonial Impurity Offers Tayammum**

**319-** It is narrated on the authority of Shaiq (Ibn Salamah): I was sitting with Abdullah (Ibn Mas'ud) and Abu Musa Al-Ash'ari when Abu Musa said to Abdullah : "Haven't you heard the statement of Ammar? He said: I was sent out by Allah's Apostle "Allah's blessing and peace be upon him" for some job and I became in the state of ritual impurity. I could not find water so I rolled myself over the dust (clean earth) like an animal does. When I returned and told the Messenger of Allah "Allah's blessing and peace be upon him" of that he said: "Like this would have been sufficient. " The Messenger of Allah "Allah's blessing and peace be upon him" (while saying so) lightly struck the earth with his hands once, and wiped both his hands, and then he shook them off dust and passed his left hand over the back of his



فَأَجْنَبْتُ فَتَمَعَّكْتُ فِي التُّرَابِ فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «إِنَّمَا يَكْفِيكَ هَكَذَا؟» وَضَرَبَ شُعْبَةَ بِيَدَيْهِ عَلَى رُكْبَتَيْهِ وَنَفَخَ فِي يَدَيْهِ وَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ مَرَّةً وَاحِدَةً.

### (200) - بَابُ نَوْعِ آخَرُ

318 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَسَلَمَةَ عَنْ ذَرِّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَنْ أَبِيهِ: «أَنَّ رَجُلًا جَاءَ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَقَالَ عُمَرُ: لَا تُصَلِّ. فَقَالَ عَمَّارٌ: أَمَا تَذْكُرُ يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا فَلَمْ نَجِدْ مَاءً فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ ثُمَّ صَلَّيْتُ فَلَمَّا أَتَيْنَا رَسُولَ اللَّهِ ﷺ ذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «إِنَّمَا يَكْفِيكَ» وَضَرَبَ النَّبِيُّ ﷺ بِيَدَيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهِمَا فَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ. شَكََّ سَلَمَةُ وَقَالَ: لَا أَذْرِي فِيهِ إِلَى الْمِرْفَقَيْنِ أَوْ إِلَى الْكَفَّيْنِ قَالَ عُمَرُ: نُؤَلِّكَ مِنْ ذَلِكَ مَا تَوَلَّيْتَ» قَالَ شُعْبَةُ: كَانَ يَقُولُ الْكَفَّيْنِ وَالْوَجْهَ وَالذَّرَاعَيْنِ فَقَالَ لَهُ مَنْصُورٌ: مَا تَقُولُ؟ فَإِنَّهُ لَا يَذْكُرُ الذَّرَاعَيْنِ أَحَدٌ غَيْرُكَ فَشَكََّ سَلَمَةُ فَقَالَ: لَا أَذْرِي ذَكَرَ الذَّرَاعَيْنِ أَمْ لَا.

### (201) - بَابُ تَيْمُمِ الْجُنْبِ

319 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى: أَوَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ بِالصَّعِيدِ ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا» وَضَرَبَ بِيَدَيْهِ عَلَى الْأَرْضِ ضَرْبَةً فَمَسَحَ كَفَّيْهِ ثُمَّ نَفَضَهُمَا ثُمَّ ضَرَبَ بِشِمَالِهِ عَلَى يَمِينِهِ وَبِیَمِينِهِ عَلَى شِمَالِهِ عَلَى كَفَّيْهِ

right hand and his right hand over the back of his left hand, therewith he wiped his palms and face." So Abdullah said to Abu Musa: "Don't you know that Umar was not satisfied with Ammar's statement?"

### **[202] Practicing Tayammum With The Clean Earth**

**320-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" saw a man sitting apart, and he did not offer prayer with the people. He asked him: "O so and so! What did prevent you from offering prayer with the people?" he said: "O Messenger of Allah! I've become in a state of ceremonial impurity, and I've found no water." On that he said to him: "Then, (wipe your hands and face) with the clean earth, since it is sufficient for you (to get clean until you find water)."

### **[203] Practicing Tayammum Once For Many Prayers**

**321-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Practicing Tayammum with the help of) the clean earth has the power of ablution for the Muslim even though he finds no water for ten years (since it enables him to offer prayers)."

### **[204] When One Finds Neither Water Nor Clean Earth**

**322-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent Usaid Ibn Hudair with some people in search for a collar A'ishah missed in a certain station in which she halted (with the Prophet), and when the prayer was due, they were not in the state of ablution, and they found no water. On that they (were forced to) offer prayer with no ablution. Then, they came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon the Holy Verse of Tayammum was revealed. Usaid Ibn Hudair said to her: "Might Allah reward you with good! You never receive anything which you dislike but that Allah makes in it a cause of relief for the Muslims and you."

**323-** It is narrated on the authority of Tariq that a man became in a state of ceremonial impurity, and he did not offer prayer (since he found no water). He came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, and he said to him: "You've done right." Another man became in a state of ceremonial impurity, and he (found no water thereupon he) practiced Tayammum and offered prayer. He made a mention of that to him, and he said to him the same as he had said to the former i.e. "You've done right."



وَوَجْهِهِ؟ فَقَالَ عَبْدُ اللَّهِ: أَوْ لَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَارٍ؟.

### (202) - بَابُ التَّيْمُمِ بِالصَّعِيدِ

320 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عَوْفٍ عَنْ أَبِي رَجَاءٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا مُعْتَرِلًا لَمْ يُصَلِّ مَعَ الْقَوْمِ فَقَالَ: «يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ؟» فَقَالَ: يَا رَسُولَ اللَّهِ أَصَابَتْني جَنَابَةٌ وَلَا مَاءَ قَالَ: «عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ».

### (203) - بَابُ الصَّلَوَاتِ بِتَيْمُمٍ وَاحِدٍ

321 - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سُفْيَانَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ عَمْرِو بْنِ بُجْدَانَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ».

### (204) - بَابُ فِيمَنْ لَمْ يَجِدِ الْمَاءَ وَلَا الصَّعِيدَ

322 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «بَعَثَ رَسُولُ اللَّهِ ﷺ أُسَيْدَ بْنَ حُضَيْرٍ وَنَاسًا يَطْلُبُونَ فَلَادَةً كَانَتْ لِعَائِشَةَ نَسِيئَتِهَا فِي مَنْزِلٍ نَزَلَتْهُ فَحَضَرَتِ الصَّلَاةَ وَلَيْسُوا عَلَى وَضُوءٍ وَلَمْ يَجِدُوا مَاءً فَصَلُّوا بِغَيْرِ وَضُوءٍ فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ التَّيْمُمِ. قَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكَ اللَّهُ خَيْرًا فَوَاللَّهِ مَا نَزَلَ بِكَ أَمْرٌ تَكْرَهِيْنَهُ إِلَّا جَعَلَ اللَّهُ لَكَ وَلِلْمُسْلِمِينَ فِيهِ خَيْرًا».

323 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: أَنْبَأَنَا شُعْبَةُ أَنَّ مُحَارِقًا أَخْبَرَهُمْ عَنْ طَارِقٍ: أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يُصَلِّ فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «أَصَبْتَ»، فَأَجْنَبَ رَجُلٌ آخَرَ فَتَيَمَّمَ وَصَلَّى فَأَتَاهُ فَقَالَ نَحْوُ مَا قَالَ لِلْآخَرِ يَغْنِي أَصَبْتَ.

## (2) THE BOOK OF WATER

Allah Almighty says: " and We send down purifying water from the sky." (Al-Furqan 48) He further says: " and He caused rain to descend on you from heaven, to clean you therewith." (Al-Anfal 11) He says too: " and you find no water, then take for yourselves clean sand or earth." (An-Nisa 43)

324- It is narrated on the authority of Ibn Abbas that one of the wives of the Messenger of Allah "Allah's blessing and peace be upon him" took bath to get clean from ceremonial impurity, and the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution with the remaining of her water and when she made a mention to him of that he said: "No doubt, nothing makes the water filthy."

### [1] The Will Of Buda'ah

325- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Should we (or you) offer ablution from the will of Buda'ah?" it was a well in which the (blood of) menstruation, the (dead bodies of such animals as) dogs and what is foul are thrown. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The water is pure, which nothing could make filthy (as long as it is no less than two buckets)."

326- It is narrated on the authority of Abu Sa'id that he said: I came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was performing ablution from the well of Buda'ah, thereupon I said to him: "You perform ablution from the well of Buda'ah; and it is a well in which what is foul and stinking is thrown!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, nothing could contaminate the water (as long as it is no less than two buckets)."

### [2] The Amount Of Water At Which It Never Becomes Filthy

327- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (judgement of the) water, in which beasts and wild animals might plunge, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the water becomes (no less than) two buckets, nothing could make it filthy."

328- It is narrated on the authority of Anas that once, a desert dweller urinated in the mosque, and some people jumped to him swiftly (in order to prevent him), but Allah's Apostle "Allah's blessing and peace be upon him"



## (2) - كِتَابُ الْمِيَاهِ

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ [الفرقان، الآية: 48] وَقَالَ عَزَّ وَجَلَّ: ﴿وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ﴾ [الأنفال، الآية: 11] وَقَالَ تَعَالَى: ﴿فَلَمْ يَحْدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [المائدة: 6].

324 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ سِمَاكِ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ: أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ أَغْتَسَلَتْ مِنَ الْجَنَابَةِ فَتَوَضَّأَ النَّبِيُّ ﷺ بِفَضْلِهَا فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ».

## (1) - بَابُ ذِكْرِ بَثْرِ بُضَاعَةٍ

325 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَعْبٍ الْقُرْطُبِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ: أَتَتَوَضَّأُ مِنْ بَثْرِ بُضَاعَةٍ وَهِيَ بَثْرٌ يُطْرَحُ فِيهَا لُحُومُ الْكِلَابِ وَالْحَيْضُ وَالتَّنُّ؟ فَقَالَ: «الْمَاءُ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ».

326 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ وَكَانَ مِنَ الْعَابِدِينَ، عَنْ مُطَرِّفِ بْنِ طَرِيفٍ عَنْ خَالِدِ بْنِ أَبِي نَوْفٍ عَنْ سَلِيطٍ عَنْ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ: مَرَرْتُ بِالنَّبِيِّ ﷺ وَهُوَ يَتَوَضَّأُ مِنْ بَثْرِ بُضَاعَةٍ فَقُلْتُ: أَتَتَوَضَّأُ مِنْهَا وَهِيَ يُطْرَحُ فِيهَا مَا يُكْرَهُ مِنَ التَّنُّ؟ فَقَالَ: «الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ».

## (2) - بَابُ التَّوْقِيتِ فِي الْمَاءِ

327 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثِ الْمَرْوَزِيِّ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْمَاءِ وَمَا يَنْبُؤُهُ مِنَ الدَّوَابِّ وَالسَّبَاعِ فَقَالَ: «إِذَا كَانَ الْمَاءُ قُلْتَيْنِ لَمْ يَحْمِلِ الْخَبَثُ».

328 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَقَامَ إِلَيْهِ بَعْضُ الْقَوْمِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُزْرِمُوهُ». فَلَمَّا فَرَغَ

told them not to disturb him (until he finished); and he further asked for a bucket of water which he poured over that (place where he urinated).

329- It is narrated on the authority of Abu Hurairah that once, a desert dweller urinated in the mosque, and the people shouted at him, but Allah's Apostle "Allah's blessing and peace be upon him" said to them: "Leave him and rather pour a bucket of water over that place (where he urinated), for indeed, you've been sent so as to make things easy, and not to make things hard upon the people."

### **[3] It Is Forbidden That Such As In The State Of Ceremonial Impurity Should Take Bath In The Stagnant Water**

330- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you who is in the state of ceremonial impurity should take bath in the stagnant water."

### **[4] Performing Ablution With The Sea Water**

331- It is narrated on the authority of Abu Hurairah that he said: Once, a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We frequently ride (the ships) across the sea, carrying a little quantity of sweet water; and if we offer ablution with it, we would be given to severe thirst: should we offer ablution with the water of the sea?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

### **[5] Performing Ablution With The Snow Water And Hailstone**

332- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Wash away my errors (from me) with the help of the snow water and hailstone, and cleanse my heart from mistakes in the same way as You cleanse the white garment from filth."

333- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Purify me from my sins as the white garment (is cleansed) from filth! O Allah! Wash away my errors with water, snow and hailstones!"

### **[6] The Place Of The Dog's Mouth**

334- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a



دَعَا بِدَلْوٍ مِنْ مَاءٍ فَصَبَّهُ عَلَيْهِ .

329 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ عَنِ الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ الْوَلِيدِ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ أَغْرَابِيُّ فَبَالَ فِي الْمَسْجِدِ فَتَنَاولَهُ النَّاسُ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ وَأَهْرِيقُوا عَلَى بَوْلِهِ دَلْوًا مِنْ مَاءٍ فَإِنَّمَا بُعِثْتُمْ مُسَيِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ» .

### (3) - بَابُ التَّهْنِي عَنِ اغْتِسَالِ الْجُنْبِ فِي الْمَاءِ الدَّائِمِ

330 - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ عَنْ عَمْرِو وَهُوَ ابْنُ الْحَارِثِ عَنْ بُكَيْرٍ، أَنَّ أَبَا السَّائِبِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنْبٌ» .

### (4) - بَابُ الْوُضُوءِ بِمَاءِ الْبَحْرِ

331 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ أَبِي سَلَمَةَ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطَشْنَا أَفَتَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ الظُّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ» .

### (5) - بَابُ الْوُضُوءِ بِمَاءِ الثَّلْجِ وَالْبَرَدِ

332 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ غَرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ» .

333 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْثَّلْجِ وَالْمَاءِ وَالْبَرَدِ» .

### (6) - بَابُ سُورِ الْكَلْبِ

334 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ

dog places the end of its tongue in the utensil of anyone of you, let him spill over what it contains, and then wash it seven times (before he utilizes it)."

### **[7] Rubbing The Utensil With Dust Because Of A Dog's Dipping The End Of Its Tongue In It**

**335-** It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the dogs should be killed; and he gave concession to keep a dog for hunting and (guarding) cattle and sheep, and said: "If a dog places the end of its tongue in the utensil of anyone of you, wash it seven times (with water) and in the eighth you should rub it with dust."

**336-** It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the dogs should be killed. Later on he said: "What do they have to do with the dogs?" He gave concession to keep a dog for hunting and (guarding) cattle and sheep, and said: "If a dog places the end of its tongue in the utensil of anyone of you, wash it seven times (with water) and in the eighth you should rub it with dust." In the narration of Abu Hurairah, there is the following difference: "provided that one of those (seven times) is to rub it with dust."

**337-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog places the end of its tongue in the utensil of anyone of you, wash it seven times, in the first of which you should rub it with dust."

**338-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog places the end of its tongue in the utensil of anyone of you, wash it seven times, in the first of which you should rub it with dust."

### **[8] The place of the cat's mouth**

**339-** It is narrated on the authority of Kabshah Bint Ka'b Ibn Malik, that once Abu Qatadah entered upon her, and she mentioned a word, meaning: I was pouring water for him to offer ablution when a cat came to drink, and he inclined the utensil to it. He observed that I was looking at him astonishingly, thereupon he said: "O daughter of my brother! Are you astonished?" I answered in the affirmative, thereupon he said: "No doubt, the Prophet "Allah's blessing and peace be upon him" said: "This (cat) is not a filthy thing: it is one of those things which always (come in houses and) go round (their inhabitants)."



أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

### (7) - بَابُ تَغْيِيرِ الْإِنَاءِ بِالثَّرَابِ مِنْ وَلُوغِ الْكَلْبِ فِيهِ

335 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفًا عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ وَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَالْغَنَمِ وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوهُ الثَّامِنَةَ بِالثَّرَابِ».

336 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ يَزِيدُ بْنُ حُمَيْدٍ قَالَ: سَمِعْتُ مُطَرِّفًا يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلَابِ قَالَ: «مَا بَالُهُمْ وَبَالَ الْكِلَابِ؟» قَالَ: وَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوا الثَّامِنَةَ بِالثَّرَابِ»، خَالَفَهُ أَبُو هُرَيْرَةَ فَقَالَ: «إِخْذَاهُنَّ بِالثَّرَابِ».

337 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ خِلَاسٍ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ أُولَاهُنَّ بِالثَّرَابِ».

338 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ ابْنِ أَبِي عُرُوبَةَ عَنْ قَتَادَةَ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ أُولَاهُنَّ بِالثَّرَابِ».

### (8) - بَابُ سُورِ الْهَرَّةِ

339 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ: أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا فَسَكَبَتْ لَهُ وَضُوءًا فَجَاءَتْ هَرَّةٌ فَشَرِبَتْ مِنْهُ فَأَضَعَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ قَالَتْ كَبْشَةُ: فَرَأَيْتُ أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي؟ قُلْتُ: نَعَمْ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا لَيَسْتَبْجَسُ إِنَّمَا هِيَ مِنَ الطَّوَافِينَ عَلَيْكُمْ وَالطَّوَوَّاتِ».

### **[9] The Place Of A Menstruating Woman's Mouth**

340- It is narrated on the authority of A'ishah that she said: It happened that I ate from a bone covered with meat, and the Messenger of Allah "Allah's blessing and peace be upon him" placed his mouth where I had placed mine even though I was menstruating; and it happened that I drank from the utensil, and he then placed his mouth where I had placed mine while I was menstruating.

### **[10] The Concession To Utilize The Leftover Of A Woman's Water**

341- It is narrated on the authority of Abdullah Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", men and (their wives and lawful) women (or every man with his wife and lawful woman) used to perform ablution together (i.e. from the same source of water).

### **[11] It Is Forbidden To Utilize The Leftover Of The Water Of A Woman's Ablution**

342- It is narrated on the authority of Al-Hakam Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should perform ablution with the leftover of the water of the ablution of a woman.

### **[12] The Concession To Utilize The Remaining Of The Water Of Such As In The State Of Ceremonial Impurity**

343- It is narrated on the authority of A'ishah that she sometimes took bath with the Messenger of Allah "Allah's blessing and peace be upon him" in the same vessel.

### **[13] The Amount Of Water That Is Sufficient For One To Perform Ablution And Take Bath**

344- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution with a single Mudd (nearly two pounds), and take bath with five Mudds.

345- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution with a single Mudd (nearly two pounds), and take bath with nearly a Sa' (about eight Mudds).

346- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to perform ablution with a single Mudd (nearly two pounds), and take bath with the help of a Sa' (nearly eight Mudds).



## (9) - بَابُ سُورِ الْحَائِضِ

340 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنِ الْفُقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كُنْتُ أَتَعَرَّقُ الْعَرَقَ فَيَضَعُ رَسُولُ اللَّهِ ﷺ فَاهُ حَيْثُ وَضَعْتُهُ وَأَنَا حَائِضٌ وَكُنْتُ أَشْرَبُ مِنَ الْإِنَاءِ فَيَضَعُ فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ».

## (10) - بَابُ الرُّخْصَةِ فِي فَضْلِ الْمَرْأَةِ

341 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّوْنَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ جَمِيعًا».

## (11) - بَابُ النَّهْيِ عَنْ فَضْلِ وَضُوءِ الْمَرْأَةِ

342 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ الْأَخْوَلِ قَالَ: سَمِعْتُ أَبَا حَاجِبٍ، قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَاسْمُهُ سَوَادَةُ بْنُ عَاصِمٍ عَنِ الْحَكَمِ بْنِ عَمْرٍو: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ».

## (12) - بَابُ الرُّخْصَةِ فِي فَضْلِ الْجُبِّ

343 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّهَا كَانَتْ تَغْتَسِلُ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْإِنَاءِ الْوَاحِدِ».

## (13) - بَابُ الْقَدْرِ الَّذِي يَكْتَفِي بِهِ الْإِنْسَانُ مِنَ الْمَاءِ

## لِلْوُضُوءِ وَالْغُسْلِ

344 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِمَكْوَلٍ وَيَغْتَسِلُ بِخَمْسَةِ مَكَائِي».

345 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ سُلَيْمَانَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ بِمَدٍّ وَيَغْتَسِلُ بِنَحْوِ الصَّاعِ».

346 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ بِالْمَدِّ وَيَغْتَسِلُ بِالصَّاعِ».

### (3) THE BOOK OF MENSES

#### [1] The Beginning Of Menses, And Its Relation To Confinement

347- It is narrated on the authority of A'ishah that she said: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca), I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What does cause you to weep O A'ishah? Have you got menses?" I answered in the affirmative, thereupon he said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the House until you get clean."

#### [2] The Persistent Bleeding From The Uterus

348- It is narrated on the authority of Urwah that Fatimah Bint Qais told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). She pretended that Allah's Apostle "Allah's blessing and peace be upon him" said to her: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes take bath and wash off the blood from you, and offer your prayers (in the period between one menses and another). "

349- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: " when the menses begins give up the prayers (and calculate the days a normal menses lasts) and when it finishes take bath (and offer prayer)."

350- It is narrated on the authority of A'ishah that she said: Umm Habibah Bint Jahsh sought the religious verdict of Allah's Apostle "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! I have persistent bleeding from the uterus." On that he said: "This is because of a blood vessel (and not because of menses), so, take bath (for every prayer) and offer prayer." In this way, she used to take bath for every prayer.

#### [3] The Days Of Menses Every Month

351- It is narrated on the authority of A'ishah that Umm Habibah (Bint Jahsh) asked the Messenger of Allah "Allah's blessing and peace be upon him" about the persistent bleeding (coming from the uterus). A'ishah said: I saw her washing-tub, and it was full of blood. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wait (far from the



## (3) - كِتَابُ الْحَيْضِ وَالِاسْتِحَاضَةِ

(1) - بَابُ بَدْءِ الْحَيْضِ  
وَهَلْ يُسَمَّى الْحَيْضُ نِفَاسًا؟

347 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نُرَى إِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرَفٍ حِضْتُ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا لَكَ أَنْفَسْتِ؟» قُلْتُ: نَعَمْ. قَالَ: «هَذَا أَمْرُ كَتَبَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ فَاغْتَسِلِي مَا يَقْضِي الْحَاجَّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ».

## (2) - بَابُ ذِكْرِ الْاسْتِحَاضَةِ وَإِقْبَالِ الدَّمِّ وَإِدْبَارِهِ

348 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ وَهُوَ ابْنُ سَمَاعَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ مِنْ بَنِي أَسَدٍ قُرَيْشٍ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ أَنَّهَا تُسْتَحَاضُ فَرَعِمَتْ أَنَّهُ قَالَ لَهَا: «إِنَّمَا ذَلِكَ عِرْقٌ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَاغْتَسِلِي وَاغْسِلِي عَنْكَ الدَّمَ ثُمَّ صَلِّي».

349 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَاغْتَسِلِي».

350 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَسْتَفْتَتْ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ فَقَالَ: «إِنَّ ذَلِكَ عِرْقٌ فَاغْتَسِلِي ثُمَّ صَلِّي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

(3) - بَابُ الْمَرَأَةِ يَكُونُ لَهَا أَبَامٌ مَعْلُومَةٌ  
تَحِيضُهَا كُلَّ شَهْرٍ

351 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عِرَالِ بْنِ مَالِكٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الدَّمِّ فَقَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلَانِ دَمًا فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَمْكُثِي قَدْرَ

prayer) as long as your (real) menses used to detain you and then take bath (and offer the prayer)."

**352-** It is narrated on the authority of Umm Salamah that she said: A woman sought the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" saying: "I have got persistent bleeding from the uterus and I never become clean: should I leave prayer?" Allah's Apostle "Allah's blessing and peace be upon him" said: "No, but leave it as long as the number of days and nights which your real menses lasts (every month before you had what you had), and then when this period elapses, take a bath, straighten a garment stuffed with a piece of cotton on your privates and offer the prayer."

**353-** It is narrated on the authority of Umm Salamah that she said: A woman had persistent bleeding from the uterus and did not become clean during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and Umm Salamah sought the religious verdict of Allah's Apostle "Allah's blessing and peace be upon him", who said: "Let her consider the number of days and nights during which she used to get menses every month before she had what she had, and leave the prayer as long as is equal to that period, and then when this period elapses, let her take a bath, straighten a garment stuffed with a piece of cotton on her privates and offer the prayer."

#### [4] The Women's Monthly Courses

**354-** It is narrated on the authority of A'ishah that she said: Umm Habibah Bint Jahsh, the sister of Zainab Bint Jahsh and the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus and she did not become clean. A mention of her affair was made to The Messenger of Allah "Allah's blessing and peace be upon him" and he said: "This (bleeding) is not menses, but it is from a blood vessel in the uterus. So, let her consider the number of days her normal monthly course used to last during which she should leave the prayer, after which, let her (offer prayer on the condition that she should) take bath at the time of every prayer."

**355-** It is narrated on the authority of A'ishah that she said: Umm Habibah, daughter of Jahsh got persistent bleeding from her uterus for seven years. She asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel." He ordered her to leave the prayer as long as her normal monthly course used to last, after



مَا كَانَتْ تَحِسُكَ حَيْضُكَ ثُمَّ اغْتَسَلِي».

أَخْبَرَنَا بِهِ قُتَيْبَةُ مَرَّةً أُخْرَى، وَلَمْ يَذْكُرْ فِيهِ جَعْفَرُ بْنُ رَبِيعَةَ.

352 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: أَخْبَرَنِي عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَأَلْتُ امْرَأَةَ النَّبِيِّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلَا أَظْهَرُ أَفَادُعُ الصَّلَاةِ؟ قَالَ: «لَا وَلَكِنْ دَعِي قَدْرَ تِلْكَ الْأَيَّامِ وَاللَّيَالِي الَّتِي كُنْتَ تَحِيضِينَ فِيهَا ثُمَّ اغْتَسَلِي وَاسْتَنْفِرِي وَصَلِّي».

353 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أُمِّ سَلَمَةَ:

أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ اسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «لَتَنْظُرَ عَدَدَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا فَلْتَتْرُكِ الصَّلَاةَ قَدْرَ ذَلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَفْتَ ذَلِكَ فَلْتَغْتَسِلْ ثُمَّ لَتَسْتَنْفِرْ بِالثُّوبِ ثُمَّ لَتُصَلِّي».

#### (4) - بَابُ ذِكْرِ الْأَقْرَاءِ

354 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ

وَهُوَ ابْنُ بَكْرِ بْنِ مُضَرَ قَالَ: حَدَّثَنِي أَبِي عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ وَهُوَ ابْنُ أُسَامَةَ بْنِ الْهَادِ عَنْ أَبِي بَكْرٍ وَهُوَ ابْنُ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَأَنَّهَا اسْتَحِيضَتْ لَا تَظْهَرُ، فَذَكَرَ شَأْنَهَا لِرَسُولِ اللَّهِ ﷺ قَالَ: «لَيْسَتْ بِالْحَيْضَةِ وَلَكِنَّهَا رَكْضَةٌ مِنَ الرَّجَمِ لَتَنْظُرَ قَدْرَ قَرْنِهَا الَّتِي كَانَتْ تَحِيضُ لَهَا فَلْتَتْرُكِ الصَّلَاةَ ثُمَّ تَنْظُرْ مَا بَعْدَ ذَلِكَ فَلْتَغْتَسِلْ عِنْدَ كُلِّ صَلَاةٍ».

355 - أَخْبَرَنَا مُوسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ:

أَنَّ ابْنَةَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَ: «لَيْسَتْ بِالْحَيْضَةِ إِنَّمَا هُوَ عِرْقٌ». فَأَمَرَهَا أَنْ تَتْرُكَ الصَّلَاةَ قَدْرَ أَقْرَائِهَا وَحِيضَتِهَا وَتَغْتَسِلَ

which she should take bath and offer prayer. However, she used to take bath at the time of every prayer.

**356-** It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and offer your prayers in the period between one menses and another."

**357-** It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes (according to the number of days it used to last) wash off the blood from you (take a bath) and offer your prayers."

### **[5] Such As Has Persistent Bleeding From The Uterus Combines Two Prayers; And The Way She Should Take Bath In That Case**

**358-** It is narrated on the authority of A'ishah that a woman who had persistent bleeding from the uterus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" was told that this (bleeding) was because of a blood vessel (and not because of menses). She was commanded to delay (offering) the Zhuhr prayer and hasten to offer the Asr (prayer) (when it was due , as early as possible), and take one bath for both; and also to delay (offering) the Maghrib (prayer), and hasten (to offer) the Isha (prayer) (when it was due, as early as possible), and take one bath for both, and further to take bath for the morning prayer.

**359-** It is narrated on the authority of Zainab Bint Jahsh that she said: I said to the Messenger of Allah (referring to Umm Habibah Bint Jahsh): "She is suffering from persistent bleeding from the uterus." On that the Messenger of Allah said: "Let her remain (far from prayer) during the days of her monthly course, after which let her take bath and delay (offering) the Zhuhr (prayer) and hasten to offer the Asr (prayer) (when it was due , as early as possible), and take bath and offer both prayers; and also to delay (offering) the Maghrib (prayer), and hasten (to offer) the Isha (prayer) (when it was



وَتُصَلِّيَ فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

356 - أَخْبَرَنَا عَيْسَى بْنُ حَمَّادٍ قَالَ: أُنْبَأَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ عِرْقٌ فَاَنْظُرِي إِذَا أَتَاكَ قِرْوُكَ فَلَا تُصَلِّي إِذَا مَرَّ قِرْوُكَ فَلْتَظْهَرِي ثُمَّ صَلِّي مَا بَيْنَ الْقَرَّاءِ إِلَى الْقَرَّاءِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَدْ رَوَى هَذَا الْحَدِيثَ هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْمُنْذِرُ.

357 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُهُ وَوَكَيْعٌ وَأَبُو مُعَاوِيَةَ قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنِّي أُمْرَأَةٌ أُسْتَحَاضُ فَلَا أَظْهَرُ أَفَادَعُ الصَّلَاةَ؟ قَالَ: «لَا إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي».

### (5) - بَابُ جَمْعِ الْمُسْتَحَاضَةِ بَيْنَ الصَّلَاتَيْنِ وَغُسْلِهَا إِذَا جَمَعَتْ

358 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ أُمْرَأَةً مُسْتَحَاضَةً عَلَى عَهْدِ النَّبِيِّ ﷺ قِيلَ لَهَا إِنَّهُ عِرْقٌ عَانِدٌ وَأَمِرْتُ أَنْ تُؤَخَّرَ الظُّهْرُ وَتُعَجَّلَ الْعَصْرُ وَتَغْتَسِلَ لهُمَا غُسْلًا وَاحِدًا وَتُؤَخَّرَ الْمَغْرِبُ وَتُعَجَّلَ الْعِشَاءُ وَتَغْتَسِلَ لهُمَا غُسْلًا وَاحِدًا وَتَغْتَسِلَ لِصَلَاةِ الصُّبْحِ غُسْلًا وَاحِدًا».

359 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنِ الْقَاسِمِ عَنْ زَيْنَبَ بِنْتِ جَحْشٍ قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ إِنَّهَا مُسْتَحَاضَةٌ فَقَالَ: «تَجْلِسُ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتُؤَخَّرُ الظُّهْرُ وَتُعَجَّلُ الْعَصْرُ وَتَغْتَسِلُ

due, as early as possible), and take bath and offer both prayers, and further to take bath for the morning prayer."

### **[6] The Difference Between The Blood Of Menses And That Of The Persistent Bleeding From The Uterus**

**360-** It is narrated on the authority of A'ishah that Fatimah Bint Abu Hubaish had persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "When it is the blood of menses, it is black and it is distinguishable, and thus you should stop from prayer, and when it is the other, then you could perform ablution and offer prayer, for it is then caused by a blood vessel (and not by menses)."

**361-** It is narrated on the authority of A'ishah that Fatimah Bint Abu Hubaish had persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "When it is the blood of menses, it is black and it is distinguishable, and thus you should stop from prayer, and when it is the other, then you could perform ablution and offer prayer, for it is then caused by a blood vessel (and not by menses)."

**362-** It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish had persistent bleeding from the uterus, thereupon she came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the traces of the blood (by taking a bath) from you and offer your prayers"; and that is because it is from a blood vessel and not the menses. He (the narrator) was asked about taking bath, thereupon he said: "No one could have doubt as to that (i.e. that she should take bath)."

**363-** It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the traces of the blood (by taking a bath) and offer your prayers."

**364-** It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish said to The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! I do not become clean (because of the persistent bleeding from the



وَتُصَلِّي، وَتُوَخَّرُ الْمَغْرِبَ وَتُعْجَلُ الْعِشَاءُ وَتَغْتَسِلُ وَتُصَلِّيهِمَا جَمِيعاً، وَتَغْتَسِلُ لِلْفَجْرِ.

### (6) - بَابُ الْفَرْقِ بَيْنَ دَمِ الْحَيْضِ وَالِاسْتِحَاضَةِ

360 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ عَمْرِو وَهُوَ أَبُو عَلْقَمَةَ بْنِ وَقَاصٍ عَنْ أَبِي شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ: أَنَّهَا كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ فَأَمْسِكِي عَنِ الصَّلَاةِ وَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي فَإِنَّمَا هُوَ عِرْقٌ». قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ هَذَا مِنْ كِتَابِهِ.

361 - وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ مِنْ حِفْظِهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو عَنْ أَبِي شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّ دَمَ الْحَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ فَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي وَصَلِّي».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَدْ رَوَى هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ أَبُو أَبِي عَدِيٍّ، وَاللَّهُ تَعَالَى أَعْلَمُ.

362 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ عَنْ حَمَادٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: اسْتَحِضْتُ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ فَلَا أَظْهَرُ أَفَادَعُ الصَّلَاةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتْ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنْكَ الدَّمَ وَتَوَضَّئِي وَصَلِّي فَإِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ». قِيلَ لَهُ فَالْغُسْلُ؟ قَالَ: «وَذَلِكَ لَا يَشْكُ فِيهِ أَحَدٌ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَدْ رَوَى هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ: «وَتَوَضَّئِي» غَيْرُ حَمَادٍ، وَاللَّهُ تَعَالَى أَعْلَمُ.

363 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُسْتَحَاضُ فَلَا أَظْهَرُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتْ الْحَيْضَةُ فَأَمْسِكِي عَنِ الصَّلَاةِ وَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي».

364 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللَّهِ ﷺ: لَا أَظْهَرُ أَفَادَعُ الصَّلَاةِ؟ فَقَالَ

uterus): Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes according to its normal period wash off the blood (by taking a bath) and offer your prayers."

**365-** It is narrated on the authority of A'ishah: Fatimah Bint Abu Hubaish said to The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! I do not become clean (because of the persistent bleeding from the uterus): Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it finishes wash off the blood (by taking a bath) and offer your prayers."

### **[7] The Yellowish Secretions**

**366-** It is narrated on the authority of Umm Atiyyah that she said: We used not to regard the yellowish secretions as something of significance.

### **[8] What One Could Get From A Menstruating Woman**

**367-** It is narrated on the authority of Anas Ibn Malik that he said: It was the habit among the Jews that when a woman menstruated, they did neither have food, nor did they live with her in the same house. So the Companions of The Prophet "Allah's blessing and peace be upon him" asked The Prophet "Allah's blessing and peace be upon him", and Allah, the Exalted revealed: "They ask you concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to him constantly and he loves those who keep themselves pure and clean." (The Heifer "Al-Baqarah" <sup>222</sup>) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Live with them in the houses, and do everything except sexual intercourse." Learnt that, The Jews said: "This man (the Messenger of Allah) wants to leave nothing we do but that he would oppose us in it." Usaid Ibn Hudair and Abbad Ibn Bishr came and said: "O Messenger of Allah! (Since the Jews say such-and-such thing) Shouldn't we have sexual relation with them during their menses (in opposition to what the Jews do)?" The (colour of the) face of The Messenger of Allah "Allah's blessing and peace be upon him" changed so much that we thought he became angry with them. But when they went out, they received a gift of milk sent to The Messenger of Allah "Allah's blessing and peace be



رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا ذَهَبَ قَدْرُهَا فَأَغْسِلِي عَنْكَ الدَّمَ وَصَلِّي».

365 - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: سَمِعْتُ هِشَامًا يُحَدِّثُ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ بِنْتَ أَبِي حُبَيْشٍ قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي لَا أَظْهَرُ أَفَاتَرُكَ الصَّلَاةَ؟ قَالَ: «لَا إِنَّمَا هُوَ عِرْقٌ» - قَالَ خَالِدٌ وَفِيمَا قَرَأْتُ عَلَيْهِ - «وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَأَغْسِلِي عَنْكَ الدَّمَ ثُمَّ صَلِّي».

#### (7) - بَابُ الصُّفْرَةِ وَالْكُدْرَةِ

366 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: كُنَّا لَا نَعُدُّ الصُّفْرَةَ وَالْكُدْرَةَ شَيْئًا.

#### (8) - بَابُ مَا يَنَالُ مِنَ الْحَائِضِ وَتَأْوِيلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَيَسْأَلُونَكَ عَنِ

الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ﴾ الْآيَةِ

367 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: كَانَتِ الْيَهُودُ إِذَا حَاضَتِ الْمَرْأَةُ مِنْهُمْ لَمْ يُؤَاكِلُوهُنَّ وَلَا يُشَارِبُوهُنَّ وَلَا يُجَامِعُوهُنَّ فِي الْبُيُوتِ فَسَأَلُوا النَّبِيَّ ﷺ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى﴾ [البقرة: 222] الْآيَةِ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَيُجَامِعُوهُنَّ فِي الْبُيُوتِ وَأَنْ يَصْنَعُوا بِهِنَّ كُلَّ شَيْءٍ مَا خَلَا الْجِمَاعَ فَقَالَتِ الْيَهُودُ: مَا يَدْعُ رَسُولُ اللَّهِ ﷺ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفْنَا، فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بَشِيرٍ فَأَخْبَرَا رَسُولَ اللَّهِ ﷺ قَالَا: أَتُجَامِعُهُنَّ فِي الْمَحِيضِ؟ فَتَمَعَّرَ رَسُولُ اللَّهِ ﷺ تَمَعَّرًا شَدِيدًا حَتَّى ظَنَّنَا أَنَّهُ قَدْ غَضِبَ فَقَامَا، فَاسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ هَدِيَّةَ لَبَنٍ

upon him". He (The Prophet) invited and had them drink. In this way, we knew that he was not angry with them.

### **[9] What Is Due Upon Such As Has Sexual Relation With A Menstruating Woman**

**368-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said, pertaining to such as has sexual relation with his menstruating wife: "Let him give in charity a Dinar or half a Dinar."

### **[10] Sleeping With A Menstruating Woman In The Garment In Which She Gets Her Menses**

**369-** It is narrated on the authority of Umm Salamah that she said: Once, I was lying with the Messenger of Allah "Allah's blessing and peace be upon him" under his quilt, when I got menses. So, I slipped away from under the quilt, and took on the garment in which I used to get menses, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Have you got your menses?" I answered in the affirmative. the Messenger of Allah "Allah's blessing and peace be upon him" invited me to come and I slept with him under the quilt.

### **[11] When A Man Sleeps With Such Of Women As Lawful For Him To Approach Under The Same Inner Mantle While She Is Menstruating**

**370-** It is narrated on the authority of A'ishah that she said: It happened that both I and the Messenger of Allah "Allah's blessing and peace be upon him" slept under the same inner mantle, while I was menstruating; and if his garment was affected by anything (like the blood) from me, he would wash only the affected spot and no more, and then he would offer prayer in it. Then he would return, and if his garment was affected by anything (harmful like the blood) from my menses, he would do the like of that and no more, and then he would offer prayer in it.

### **[12] Approaching The Menstruating Woman**

**371-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to order anyone of us, in case (he had a desire for her and at the same time) she was menstruating, to straighten her lower garment round her waist and then he would approach her.

**372-** It is narrated on the authority of A'ishah that she said: When anyone of us was menstruating, (and the Prophet had a sexual desire for her)The



فَبَعَثَ فِي آثَارِهِمَا فَرْدَهُمَا فَسَقَاهُمَا فَعَرِفَ أَنَّهُ لَمْ يَعْضَبْ عَلَيْهِمَا .

### (9) - بَابُ ذِكْرِ مَا يَجِبُ عَلَى مَنْ أَتَى حَلِيلَتَهُ فِي حَالِ حَيْضِهَا مَعَ عَلَيْهِ بَنَهِىَ اللَّهُ تَعَالَى

368 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ عَبْدِ الْحَمِيدِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ ، فِي الرَّجُلِ يَأْتِي أَمْرَأَتَهُ وَهِيَ حَائِضٌ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ» .

### (10) - بَابُ مُضَاجَعَةِ الْحَائِضِ فِي ثِيَابِ حَيْضَتِهَا

369 - أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ . وَأَنْبَأَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي ح . وَأَنْبَأَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا، قَالَتْ: بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ حِضْتُ فَأَنْسَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنْفَسْتِ؟» قُلْتُ: نَعَمْ فَدَعَانِي فَأَضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ. وَاللَّفْظُ لِعُبَيْدِ اللَّهِ بْنِ سَعِيدٍ .

### (11) - بَابُ نَوْمِ الرَّجُلِ مَعَ حَلِيلَتِهِ فِي الشَّعَارِ الْوَاحِدِ وَهِيَ حَائِضٌ

370 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ جَابِرِ بْنِ صُبْحٍ قَالَ: سَمِعْتُ خَلِيسًا يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَبِيتُ فِي الشَّعَارِ الْوَاحِدِ وَأَنَا ظَامِئٌ حَائِضٌ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ لَمْ يَغْدُهُ ثُمَّ صَلَّى فِيهِ ثُمَّ يَعُودُ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذَلِكَ غَسَلَ مَكَانَهُ لَمْ يَغْدُهُ وَصَلَّى فِيهِ» .

### (12) - بَابُ مُبَاشَرَةِ الْحَائِضِ

371 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ شَرْحِبِيلَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَشُدَّ إِزَارَهَا ثُمَّ يُبَاشِرَهَا» .

372 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «كَانَتْ إِحْدَانَا إِذَا حَاضَتْ أَمَرَهَا رَسُولُ اللَّهِ ﷺ

Messenger of Allah "Allah's blessing and peace be upon him" would order her to have her lower garment and then he would approach her.

### **[13] What The Prophet Did When Any Of His Wives Got Menses**

**373-** It is narrated on the authority of Jumai Ibn Umair that he said: I visited A'ishah in the company of my mother and maternal aunt, and they asked her: "What did the Messenger of Allah "Allah's blessing and peace be upon him" use to do when anyone of you (his wives) got menses (and he had a desire for her)?" she said: "He used to order anyone of us (for whom he had a desire), in case she got menses, to have a large lower garment over her, and then he would embrace her chest and breasts."

**374-** It is narrated on the authority of Maimunah that she said: It happened that The Messenger of Allah "Allah's blessing and peace be upon him" approached anyone of his wives while she was menstruating, provided that she should have a lower garment over her body, down to half her thighs or knees, straightening it round her waist.

### **[14] Sharing Food With And Drinking From The Place Of The Mouth Of A Menstruating Woman**

**375-** It is narrated on the authority of Shuraih from A'ishah that he said: I asked her: "Could a menstruating woman share food with her husband?" she said: "Yes. The Messenger of Allah "Allah's blessing and peace be upon him" used to invite me to share food with him while I was menstruating; and it happened that he picked a bone covered with meat and took oath that I should eat from it first, and I ate from it and put it, and he then took it and ate from it, putting his mouth just where I had put mine from that bone; and it happened that he asked for drink, and took oath that I should get from it before he would get from it, thereupon I took it and drank from it, and put it, and he then took it and drank from it, putting his mouth just where I had put mine from the utensil."

**376-** It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his mouth just where I had drunk from and then he drank from the remaining of my drink even though I was menstruating.

### **[15] Utilizing What Remains From A Menstruating Woman**

**377-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" (Sometimes) brought me the utensil to drink while I was menstruating, and then I gave it



أَنْ تَتَزَرَ ثُمَّ يُبَاشِرَهَا».

### (13) - بَابُ ذِكْرِ مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُهُ إِذَا حَاضَتْ إِحْدَى نِسَائِهِ

373 - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي عِيَّاشٍ وَهُوَ أَبُو بَكْرٍ، عَنْ صَدَقَةَ بْنِ سَعِيدٍ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا حَدَّثَنَا جُمُعُ بْنُ عُيمِرٍ قَالَ: «دَخَلْتُ عَلَى عَائِشَةَ مَعَ أُمِّي وَخَالَتِي فَسَأَلْتَاهَا كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ إِذَا حَاضَتْ إِحْدَاكُنْ؟ قَالَتْ: كَانَ يَأْمُرُنَا إِذَا حَاضَتْ إِحْدَانَا أَنْ تَتَزَرَ بِإِزَارٍ وَاسِعٍ ثُمَّ يَلْتَزِمُ صَدْرَهَا وَتُدَيِّبُهَا».

374 - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِيهِ وَهَبٍ عَنْ يُونُسَ وَاللَّيْثِ عَنْ أَبِي شِهَابٍ عَنْ حَبِيبِ مَوْلَى عُرْوَةَ عَنْ بُدَيَّةَ وَكَانَ اللَّيْثُ يَقُولُ نَدَبَةُ مَوْلَاةٍ مَيْمُونَةٌ عَنْ مَيْمُونَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ إِذَا كَانَ عَلَيْهَا إِزَارٌ يَبْلُغُ أَنْصَافَ الْفَخْذَيْنِ وَالرُّكْبَتَيْنِ» فِي حَدِيثِ اللَّيْثِ «تَحْتَجِزُ بِهِ».

### (14) - بَابُ مُوَآكَلَةِ الْحَائِضِ وَالشُّرْبِ مِنْ سُورِهَا

375 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ بْنُ جَمِيلٍ بْنُ طَرِيفٍ قَالَ: أَنْبَأَنَا يَزِيدُ بْنُ الْمِقْدَامِ بْنِ شُرَيْحٍ بْنِ هَانِءٍ عَنْ أَبِيهِ شُرَيْحٍ أَنَّهُ سَأَلَ عَائِشَةَ: «هَلْ تَأْكُلُ الْمَرْأَةُ مَعَ زَوْجِهَا وَهِيَ طَامِثٌ؟ قَالَتْ: نَعَمْ كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُونِي فَأَكُلُ مَعَهُ وَأَنَا عَارِكٌ كَانَ يَأْخُذُ الْعَرَقَ فَيُقْسِمُ عَلَيَّ فِيهِ فَأَعْتَرِقُ مِنْهُ ثُمَّ أَضَعُهُ فَيَأْخُذُهُ فَيَعْتَرِقُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْعَرَقِ، وَيَدْعُو بِالشَّرَابِ فَيُقْسِمُ عَلَيَّ فِيهِ مِنْ قَبْلِ أَنْ يَشْرَبَ مِنْهُ فَأَخْذُهُ فَأَشْرَبُ مِنْهُ ثُمَّ أَضَعُهُ فَيَأْخُذُهُ فَيَشْرَبُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْقَدَحِ».

376 - أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ الْأَعْمَشِ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ فَاهُ عَلَى الْمَوْضِعِ الَّذِي أَشْرَبَ مِنْهُ وَيَشْرَبُ مِنْ فَضْلِ شَرَابِي وَأَنَا حَائِضٌ».

### (15) - بَابُ الْإِنْتِفَاعِ بِفَضْلِ الْحَائِضِ

377 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسْعَرٍ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُنَاولُنِي الْإِنَاءَ

to him, and he sought the very place (in the utensil) where I put my mouth, and put it on his mouth.

**378-** It is narrated on the authority of A'ishah that she said: I (sometimes) drank from the utensil, then gave it to the Prophet "Allah's blessing and peace be upon him" and he put his mouth where mine had been and drank while I was in a state of menstruation. Moreover, (Sometimes) I ate flesh from a bone while I was in a state of menstruation, and then gave it to the Prophet "Allah's blessing and peace be upon him" and he put his mouth where mine had been.

### **[16] When One Recites Qur'an While His Head Is In The Lap Of His Menstruating Wife**

**379-** It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his head in the lap of anyone of us (his wives) and recited the Qur'an, even though she was menstruating.

### **[17] The Prayer Is Cancelled From The Menstruating Woman**

**380-** It is narrated on the authority of Mu'adhah Al-Adawiyah that a woman asked A'ishah: "Is it obligatory for the menstruating woman to offer the prayers she misses during her menses?" A'ishah said: "Are you from (the village of) Harura? We got menses during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" but even we would neither offer nor be ordered to offer the prayers missed (during the menses)."

### **[18] Asking A Menstruating Woman To Do Anything**

**381-** It is narrated on the authority of Abu Hurairah that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was in the mosque he said: "O A'ishah! Bring me the garment!" she said: "I do not offer prayer (those days for I've got menses)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "No doubt, this (menses) is not in your hand." She brought it to him.

**382-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Bring me the mat from the mosque!" I said: "I'm menstruating." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, your menses is not in your hand."



فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ ثُمَّ أُعْطِيهِ فَيَتَحَرَّى مَوْضِعَ فَمِي فَيَضَعُهُ عَلَى فِيهِ» .

378 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ

وَسُفْيَانُ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَشْرَبُ مِنَ الْقَدَحِ وَأَنَا حَائِضٌ فَأَنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعٍ فِيَّ فَيَشْرَبُ مِنْهُ وَاتَّعَرَّقَ مِنَ الْعَرَقِ وَأَنَا حَائِضٌ فَأَنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعٍ فِيَّ» .

(16) - بَابُ الرَّجُلِ يَقْرَأُ الْقُرْآنَ وَرَأْسُهُ فِي حِجْرِ امْرَأَتِهِ وَهِيَ حَائِضٌ

379 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا

سُفْيَانُ عَنْ مَنْصُورٍ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَأْسُ رَسُولِ اللَّهِ ﷺ فِي حِجْرِ إِحْدَانَا وَهِيَ حَائِضٌ وَهُوَ يَقْرَأُ الْقُرْآنَ» .

(17) - بَابُ سُقُوطِ الْمَصَلَاةِ عَنِ الْحَائِضِ

380 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ

عَنْ مُعَاذَةَ الْعَدَوِيَّةِ قَالَتْ: «سَأَلْتُ امْرَأَةً عَائِشَةَ أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَلَا نَقْضِي وَلَا نُؤْمَرُ بِقَضَاءِ» .

(18) - بَابُ اسْتِخْدَامِ الْحَائِضِ

381 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ

كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: بَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ إِذْ قَالَ: «يَا عَائِشَةُ نَاوِلِينِي الثُّوبَ» فَقَالَتْ: إِنِّي لَا أَصْلِي فَقَالَ: «إِنَّهُ لَيْسَ فِي يَدِكَ» فَتَاوَلَتْهُ .

382 - أَخْبَرَنَا قُتَيْبَةُ عَنْ عُبَيْدَةَ عَنِ الْأَعْمَشِ ح . وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ

قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ ثَابِتِ بْنِ عُبَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ» فَقُلْتُ: إِنِّي حَائِضٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَتْ حَيْضَتُكَ فِي يَدِكَ» .

قَالَ إِسْحَاقُ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَهُ .

**[19] A Menstruating Woman Spreads The Mat In The Mosque**

383- It is narrated on the authority of Maimunah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" placed his head in the lap of anyone of us (his wives) and recited the Qur'an, even though she was menstruating; and it happened that anyone of us stood (and went) to the mosque with the mat and spread it even though she was menstruating. (This does not necessitate that she entered the mosque).

**[20] A Menstruating Woman Combs The Head Of Her Husband While He Is Practicing I'tikaf In The Mosque**

384- It is narrated on the authority of A'ishah that she (sometimes) combed the head of the Messenger of Allah "Allah's blessing and peace be upon him" while she was menstruating, and he was practicing I'tikaf in the mosque: he would get his head into her while she was in her chamber.

**[21] A Menstruating Woman Washes The Head Of Her Husband**

385- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) brought his head close to me while he was in I'tikaf, so that I would wash it to him even though I was menstruating.

386- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) brought his head out of the mosque (through the curtain) while he was in I'tikaf, so that I would wash it to him even though I was menstruating.

387- It is narrated on the authority of A'ishah that she said: I (sometimes) combed the head of the Messenger of Allah "Allah's blessing and peace be upon him" while I was menstruating.

**[22] The Menstruating Women Attend Both Ids And The Gatherings Of Muslims**

388- It is narrated on the authority of Hafsah that she said: Never did Umm Atiyyah mention the Messenger of Allah "Allah's blessing and peace be upon him" but that she said: "Let my father be sacrificed for him!" I asked her: "Did you hear the Messenger of Allah "Allah's blessing and peace be upon him" saying such and such thing?" she said: "Yes, let my father be sacrificed for him! The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring out the mature girls and the virgins who stay often screened and the menstruating women to attend the good deeds and the gathering of Muslims, and let the menstruating women avoid the praying place of people."



## (19) - بَابُ بَسْطِ الْحَائِضِ الْخُمْرَةَ فِي الْمَسْجِدِ

383 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ مَنْبُودٍ عَنْ أُمِّهِ: «أَنَّ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ رَأْسَهُ فِي جِجْرٍ إِحْدَانَا فَيَتْلُو الْقُرْآنَ وَهِيَ حَائِضٌ وَتَقُومُ إِحْدَانَا بِخُمْرَتِهِ إِلَى الْمَسْجِدِ فَتَبْسُطُهَا وَهِيَ حَائِضٌ».

## (20) - بَابُ تَرْجِيلِ الْحَائِضِ رَأْسَ زَوْجِهَا وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ

384 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّهَا كَانَتْ تُرْجِلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَهِيَ حَائِضٌ وَهُوَ مُعْتَكِفٌ فَيَنَاقِلُهَا رَأْسَهُ وَهِيَ فِي حُجْرَتِهَا».

## (21) - بَابُ غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا

385 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُدْنِي إِلَيَّ رَأْسَهُ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ».

386 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفَضْلُ وَهُوَ ابْنُ عِيَاضٍ عَنِ الْأَعْمَشِ عَنْ تَمِيمِ بْنِ سَلَمَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُخْرِجُ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ».

387 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَرْجِلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ».

## (22) - بَابُ شُهُودِ الْحَيْضِ الْعِيْدَيْنِ وَدَعْوَةِ الْمُسْلِمِينَ

388 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ حَفْصَةَ قَالَتْ: كَانَتْ أُمُّ عَطِيَّةَ لَا تَذْكُرُ رَسُولَ اللَّهِ ﷺ إِلَّا قَالَتْ: بِأَبَا فَقُلْتُ أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ كَذَا وَكَذَا؟ قَالَتْ: نَعَمْ بِأَبَا قَالَ: «لِتَخْرُجِ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ وَالْحَيْضُ فَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ وَتَعْتَزِلَ الْحَيْضُ الْمُصَلَّى».

### **[23] When A Woman Gets Menses After Ifadah Circumambulation**

389- It is narrated on the authority of A'ishah that she said to the Messenger of Allah "Allah's blessing and peace be upon him": "Safiyyah Bint Huyai has got menses." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Is she going to detain us? Has she not circumambulated the House with you?" she answered in the affirmative, thereupon he said: "Then, set out."

### **[24] What Should Such As Confined Because Of Parturition Do On Assuming Ihram?**

390- It is narrated on the authority of Jabir that when Asma' Bint Umais (Abu Bakr's wife) was confined because of parturition while being at Dhul-Hulaifah, the Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr to order her to take a bath and assume Ihram.

### **[25] Offering Funeral Prayer On Such As Dies Because Of parturition**

391- It is narrated on the authority of Samurah that he said: I performed funeral prayer with the Messenger of Allah "Allah's blessing and peace be upon him" on Umm Ka'b, who died during her parturition; and the Messenger of Allah "Allah's blessing and peace be upon him" stood in front of the middle of her bier.

### **[26] When The Blood Of Menses Affects The Garment**

392- It is narrated on the authority of Asma' Bint Abu Bakr that she said: A woman asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement when) the blood of the menses affects the garment, thereupon he said: "Scrape (the soiled spot of) it and rub it with the water, and then sprinkle water over it, and then you could offer prayer in it."

393- It is narrated on the authority of Umm Qais Bint Mihsan that she asked the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) the blood of menses that might affect the garment, thereupon he said: "Scrape it off with the help of a rib and then wash it off with water mixed with the infusion of the leaves of lote tree."



## (23) - بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ الْإِفَاضَةِ

389 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ قَالَ: أَخْبَرَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عُمَرَةَ عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا تَحْسِنَا أَلَمْ تَكُنْ طَافَتْ مَعَكُنِ بِالْبَيْتِ؟» قَالَتْ: بَلَى قَالَ: «فَاخْرُجِي».

## (24) - بَابُ مَا تَفْعَلُ النِّفْسَاءُ عِنْدَ الْإِحْرَامِ

390 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نَفَسَتْ بِذِي الْحُلَيْفَةِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِي بَكْرٍ: «مُرَّهَا أَنْ تَغْتَسِلَ وَتُهَلَّ».

## (25) - بَابُ الصَّلَاةِ عَلَى النِّفْسَاءِ

391 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ عَبْدِ الْوَارِثِ عَنْ حُسَيْنِ يَعْنِي الْمُعَلَّمَ عَنْ ابْنِ بُرَيْدَةَ عَنْ سَمُرَةَ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى أُمِّ كَعْبٍ مَاتَتْ فِي نَفْسِهَا فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الصَّلَاةِ فِي وَسْطِهَا».

## (26) - بَابُ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ

392 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ، حَدَّثَنَا حَمَّادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَتْ تَكُونُ فِي حِجْرِهَا: أَنَّ أَمْرَأَةً أَسْتَفْتَتِ النَّبِيَّ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ فَقَالَ: «حُتِيهِ وَأَقْرِصِيهِ وَأَنْضَحِيهِ وَصَلِّي فِيهِ».

393 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو الْمُقْدَامِ ثَابِتُ الْحَدَّادِ عَنْ عَدِيِّ بْنِ دِينَارٍ قَالَ: سَمِعْتُ أُمَّ قَيْسٍ بِنْتَ مِحْصَنِ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ دَمِ الْحَيْضَةِ يُصِيبُ الثَّوْبَ؟ قَالَ: «حُكِّيهِ بِضِلْعٍ وَأَغْسِلِيهِ بِمَاءٍ وَسِدْرٍ».

## **(4) THE BOOK OF BATHING AND TAYAMMUM**

### **[1] It Is Forbidden That Such As In The State Of Ceremonial Impurity Should Take Bath In The Stagnant Water**

**394-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should take bath in the stagnant water while being in a state of ceremonial impurity."

**395-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should urinate in the stagnant water and then take bath or perform ablution from it."

**396-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to urinate in the stagnant water and then take bath in it (to get clean) from ceremonial impurity.

**397-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to urinate in the stagnant water and then take bath from it.

**398-** It is narrated on the authority of Abu Hurairah that he said: "None of you should urinate in the stagnant water which does not run and then take bath from it." Sufyan said: They said to Hisham Ibn Hassan: Ayyub ends this narration up with Abu Hurairah." He said: "If Ayyub could, he would not trace any narration up (to the Messenger of Allah)."

### **[2] The Concession To Enter The Public Bathroom**

**399-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last Day, should not enter the public bathroom unless he has a lower garment (to cover his private parts)."

### **[3] Taking Bath With Snow And Hailstone**

**400-** It is narrated on the authority of Abdullah Ibn Abu Awfa that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said (by way of supplication): "O Allah! Purify me from sins and mistakes! O Allah! Cleanse me from them in the same way as a white garment is cleansed from filth! O Allah! Purify me (from evil) with snow, hailstone and cold water!"



## (4) - كِتَابُ الْغُسْلِ وَالتَّيْمُمِ

## (1) - بَابُ ذِكْرِ نَهْيِ الْجُنُبِ عَنِ الْاِغْتِسَالِ فِي الْمَاءِ الدَّائِمِ

394 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ، وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ أَبَا السَّائِبِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ».

395 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا جَبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنْ هَمَّامِ بْنِ مُنْبِهِ عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبُولَنَّ الرَّجُلُ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ أَوْ يَتَوَضَّأُ».

396 - أَخْبَرَنَا أَحْمَدُ بْنُ صَالِحٍ الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي ابْنُ عَجْلَانَ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ: «نَهَى أَنْ يُبَالَ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلَ فِيهِ مِنَ الْجَنَابَةِ».

397 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ عَنْ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ «نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّائِدِ ثُمَّ يَغْتَسِلَ مِنْهُ».

398 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ مِنْهُ» قَالَ سُفْيَانُ: قَالُوا لِهَشَامٍ: يَعْنِي ابْنُ حَسَّانَ إِنَّ أَيُّوبَ إِنَّمَا يَنْتَهِي بِهَذَا الْحَدِيثِ إِلَى أَبِي هُرَيْرَةَ فَقَالَ: إِنَّ أَيُّوبَ لَوْ اسْتَطَاعَ أَنْ لَا يَرْفَعَ حَدِيثًا لَمْ يَرْفَعْهُ.

## (2) - بَابُ الرُّخْصَةِ فِي دُخُولِ الْحَمَامِ

399 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَطَاءٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ الْحَمَامَ إِلَّا بِمِزْرٍ».

## (3) - بَابُ الْاِغْتِسَالِ بِالثَّلْجِ وَالبَرَدِ

400 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَجْرَأةَ بِنِ زَاهِرٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَدْعُو: «اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا، اللَّهُمَّ نَقِّنِي مِنْهَا كَمَا يَنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالبَرَدِ وَالمَاءِ البَارِدِ».

#### [4] Taking Bath With The Cold Water

401- It is narrated on the authority of Abdullah Ibn Abu Awfa that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said (by way of supplication): "O Allah! Purify me (from evil) with snow, hailstone and cold water! O Allah! Cleanse me from sins in the same way as a white garment is cleansed from filth!"

#### [5] Taking Bath Before Going To Bed

402- It is narrated on the authority of Abdullah Ibn Abu Qais that he said: I asked A'ishah: "How did the Messenger of Allah "Allah's blessing and peace be upon him" sleep in case he was in a state of ceremonial impurity? Did he use to take bath before going to bed or did he use to sleep before taking bath?" on that she said: "He did both: sometimes, he took bath and went to bed; and sometimes he performed ablution and then went to bed."

#### [6] Taking Bath At The First Portion Of The Night

403- It is narrated on the authority of Ghudaif Ibn Al-Harith that he said: I visited A'ishah and asked her: "At which portion of the night did Allah's Apostle "Allah's blessing and peace be upon him" use to take bath (to get clean from the ceremonial impurity)?" she said: "Sometimes he took bath at the first portion of the night, and sometimes at the last portion of it." On that I said: "Praise be to Allah Who has made it without restraint."

#### [7] Screening Oneself On Bathing

404- It is narrated on the authority of Ya'li that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man taking bath in the open space (with nothing to screen him). He ascended the pulpit, praised Allah and lauded him, then he said: "Allah Almighty is Most Forbearing, Most Shy (to return His servants with failure), Most ready to screen (the faults and defects of His servants), Who loves shyness (from committing religious indiscretions) and screening (mistakes): so, when anyone of you takes bath (in an open space), let him take a screen (to hide himself from the sight of others)."

405- It is narrated on the authority of Safwan Ibn Ya'li from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty is Most ready to screen (the faults and defects of His servants): so, when anyone of you takes bath (in an open space), let him screen himself (from the sight of others)."

406- It is narrated on the authority of Maimunah that she said: I placed water for the Messenger of Allah "Allah's blessing and peace be upon him"



## (4) - بَابُ الْاِغْتِسَالِ بِالْمَاءِ الْبَارِدِ

401 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ رُقْبَةَ عَنْ مَجْزَأَةَ الْأَسْلَمِيِّ عَنِ ابْنِ أَبِي أَوْفَى قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ طَهِّرْنِي بِالتَّلَجِ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ كَمَا يُطَهَّرُ الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ».

## (5) - بَابُ الْاِغْتِسَالِ قَبْلَ النَّوْمِ

402 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: «سَأَلْتُ عَائِشَةَ كَيْفَ كَانَ نَوْمُ رَسُولِ اللَّهِ ﷺ فِي الْجَنَابَةِ؟ أَيْغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَوْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ رَبِّمَا أَعْتَسَلَ قَنَامَ وَرَبِّمَا تَوَضَّأَ قَنَامَ».

## (6) - بَابُ الْاِغْتِسَالِ أَوَّلَ اللَّيْلِ

403 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ بُرْدٍ عَنْ عُبَادَةَ بْنِ نُسَيْبٍ عَنْ غُضَيْفِ بْنِ الْحَارِثِ قَالَ: «دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا فَقُلْتُ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ؟ قَالَتْ: كُلُّ ذَلِكَ كَانَ رَبِّمَا أَعْتَسَلَ مِنْ أَوَّلِهِ وَرَبِّمَا أَعْتَسَلَ مِنْ آخِرِهِ». قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

## (7) - بَابُ الْاِسْتِئْذَانِ عِنْدَ الْاِغْتِسَالِ

404 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا الثُّفَيْلِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ يَعْلَى: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَاكِ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَلِيمٌ حَيِيٌّ سَتِيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتَرَ فَإِذَا أَعْتَسَلَ أَحَدُكُمْ فَلْيَسْتَرْ».

405 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ سَتِيرٌ فَإِذَا أَرَادَ أَحَدُكُمْ أَنْ يَغْتَسِلَ فَلْيَتَوَارَ بِشَيْءٍ».

406 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عُبَيْدَةُ عَنِ الْأَعْمَشِ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ قَالَتْ: «وَضَعْتُ لِرَسُولِ اللَّهِ ﷺ مَاءً قَالَتْ: فَسَتَرْتُهُ فَذَكَرَتْ

to take bath (to get clean from ceremonial impurity), and I screened him, and (when he finished) I brought a cloth (to towel his body) to him, but he did not want to take it.

407- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While (The Prophet ) Job was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him saying: "O Job! Haven't I (given you and) made you too independent to be in need of that?" Job replied: "Yes O Lord! But I cannot dispense with Your Blessings." "

#### **[8] The Proof That There Is No Definite Amount Of Water With Which One Takes Bath**

408- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath in a vessel as large as to contain (water equal to) a Faraq (sixteen pounds, equal to twelve Mudds); and I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel.

#### **[9] A Man And His Wife Take Bath From The Same Vessel**

409- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath from the same vessel, from which we used to have handfuls of water together.

410- It is narrated on the authority of A'ishah that she said: I and The Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same vessel to get clean from ceremonial impurity.

411- It is narrated on the authority of A'ishah that she said: I saw myself sharing the vessel (of water) with The Messenger of Allah "Allah's blessing and peace be upon him" from which we would take bath together.

#### **[10] The Concession Pertaining To That**

412- It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" and I used to take bath (and they were in the state of ceremonial impurity because of sexual intercourse) from a single basin between us. I would hasten to precede him (in washing myself) and he would hasten to precede me (in washing himself) to the extent that he would say to me : "Leave (some water) for me!" and I would say to him: "Leave (some water) for me!" according to the narration of Suwaid: He would hasten to precede me (in washing himself) and I would



الْغُسْلَ قَالَتْ: ثُمَّ أَتَيْتُهُ بِخَرْقَةٍ فَلَمْ يُرْذَهَا.

407 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ يَخْنِي فِي نَوْبِهِ قَالَ فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ: يَا أَيُّوبُ أَلَمْ أَكُنْ أَغْنِيكَ؟ قَالَ: بَلَى يَا رَبِّ وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَاتِكَ».

#### (8) - بَابُ الدَّلِيلِ عَلَى أَنْ لَا تَوْقِيتَ فِي الْمَاءِ الَّذِي يُغْتَسَلُ فِيهِ

408 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ فِي الْإِنَاءِ وَهُوَ الْفَرْقُ وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ مِنْ إِنَاءٍ وَاحِدٍ».

#### (9) - بَابُ اغْتِسَالِ الرَّجُلِ وَالْمَرْأَةِ مِنْ نِسَائِهِ مِنْ إِنَاءٍ وَاحِدٍ

409 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ ح. وَأَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ غَزْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ وَأَنَا مِنْ إِنَاءٍ وَاحِدٍ نَغْتَرَفُ مِنْهُ جَمِيعًا». وَقَالَ سُؤَيْدٌ: قَالَتْ: «كُنْتُ أَنَا».

410 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ».

411 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُنِي أَنَا رَسُولُ اللَّهِ ﷺ الْإِنَاءَ أَغْتَسِلُ أَنَا وَهُوَ مِنْهُ».

#### (10) - بَابُ الرُّخْصَةِ فِي ذَلِكَ

412 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ ح. وَأَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَاصِمٍ عَنْ مُعَاذَةَ عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ أَبَادِرُهُ وَيُبَادِرُنِي حَتَّى يَقُولَ: دَعِيَ لِي وَأَقُولُ: أَنَا دَعِيَ لِي».

hasten to precede him (in washing myself) and I would say to him: "Leave (some water) for me! Leave (some water) for me!"

### **[11] Taking Bath In A Bowl Having The Traces Of Dough**

413- It is narrated on the authority of Umm Hani that she visited the Messenger of Allah "Allah's blessing and peace be upon him" on the day of the conquest of Mecca, and he was taking bath, and (Fatimah) was screening him with a garment, (and he was bathing) in a bowl having the traces of dough. Then, when he finished from bathing he offered the Duha prayer, even though I do not know how much he prayed then.

### **[12] There Is No Necessity For The Woman To Undo The Braids Of Her Hair On Taking Bath (To Get Clean From Ceremonial Impurity)**

414- It is narrated on the authority of A'ishah that she said: I saw myself and the Messenger of Allah having taken bath (to get clean) from that (i.e. ceremonial impurity) and behold! there was a pot (as large enough as to contain) a Sa' (of water), or even less, in which we bathed, and I poured water thrice on my head, and I never undid my hair.

### **[13] When One Applies Perfume And Then Takes Bath, But The Traces Of Perfume Remain**

415- It is narrated on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntashir from his father that he said: I heard Ibn Umar having said: "To be stained with tar is dearer to me than to become in the state of Ihram in the morning, overflowing with perfume." I visited A'ishah and made a mention to her of what he said, and she said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him". Then, he went round his wives (and had sexual relations with them), and in the morning, he (took bath and) became in the state of Ihram."

### **[14] Such As In The State Of Ceremonial Impurity Removes The (Traces Of) Semen From His Body After Washing Both His Hands**

416- It is narrated on the authority of Maimunah that she said: The Messenger of Allah performed ablution like that he used to offer for the prayer, with the exception of his feet, then washed his privates from whatever (semen) they received, and poured water over his body. Then he moved his feet aside, and washed them. She said: This is the way of bathing to get clean from ceremonial impurity.



قَالَ سُؤَيْدٌ: «يُبَادِرُنِي وَأُبَادِرُهُ فَأَقُولُ دَعْ لِي، دَعْ لِي».

### (11) - بَابُ الْاِغْتِسَالِ فِي قَضَعَةٍ فِيهَا أَثَرُ الْعَجِينِ

413 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَغِينٍ قَالَ: حَدَّثَنَا أَبِي عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ قَالَ: حَدَّثَنِي أُمُّ هَانِيءٍ: «أَنَّهَا دَخَلَتْ عَلَى النَّبِيِّ ﷺ يَوْمَ فَتَحَ مَكَّةَ وَهُوَ يَغْتَسِلُ قَدْ سَتَرَتْهُ بِثَوْبٍ دُونَهُ فِي قَضَعَةٍ فِيهَا أَثَرُ الْعَجِينِ قَالَتْ: فَصَلَّى الضُّحَى فَمَا أَذْرِي كَمْ صَلَّى حِينَ قَضَى غُسْلَهُ».

### (12) - بَابُ تَرْكِ الْمَرَأَةِ نَقْضِ رَأْسِهَا عِنْدَ الْاِغْتِسَالِ

414 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ أَنَّ عَائِشَةَ قَالَتْ: «لَقَدْ رَأَيْتُنِي أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ هَذَا فَإِذَا تَوَرَّ مَوْضِعُ مِثْلِ الصَّاعِ أَوْ دُونَهُ فَتَشْرَعُ فِيهِ جَمِيعاً فَأُفِيضُ عَلَى رَأْسِي بِيَدَيَّ ثَلَاثَ مَرَّاتٍ وَمَا أَنْقُضُ لِي شَعْرًا».

### (13) - بَابُ إِذَا تَطَيَّبَ وَاغْتَسَلَ وَبَقِيَ أَثَرُ الطِّيبِ

415 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكَيْعٍ عَنْ سَعْدٍ وَسُفْيَانَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنَّبِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبْنَ عُمَرَ يَقُولُ: لِأَنَّهُ أَصْبَحَ مُطْلَباً بِقَطْرَانٍ أَحَبَّ إِلَيَّ مِنْ أَنْ أَصْبَحَ مُحْرِماً أَنْضَخُ طِيباً فَدَخَلْتُ عَلَى عَائِشَةَ فَأَخْبَرْتُهَا بِقَوْلِهِ فَقَالَتْ: «طَيِّبْتُ رَسُولَ اللَّهِ ﷺ فَطَافَ عَلَى نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِماً».

### (14) - بَابُ إِزَالَةِ الْجُنْبِ الْأَدَى عَنْهُ قَبْلَ

#### إِفَاضَةِ الْمَاءِ عَلَيْهِ

416 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنْ أَبِي عَبَّاسٍ عَنْ مَيْمُونَةَ قَالَتْ: «تَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَضُوءَهُ لِلصَّلَاةِ غَيْرَ رِجْلَيْهِ وَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ ثُمَّ نَحَى رِجْلَيْهِ فَعَسَلَهُمَا قَالَتْ: هَذِهِ غِسْلَةٌ لِلْجَنَابَةِ».

### **[15] Rubbing The Hand With The Earth After Washing The Privates**

417- It is narrated on the authority of Ibn Abbas that Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", told: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath (to get clean from ceremonial impurity) He would start with washing both his hands and then he would pour water with the help of his right hand over his left hand, and wash his private parts. He would strike his left hand over the earth therewith he would rub it strongly and then he would wash it well. Then, he would perform ablution like that one offers for prayer, and then he would pour three handfuls of water over his head. Then he would pour water over the whole of his body. Then he would move aside from that place and wash his feet.

### **[16] Starting With Performing Ablution On Taking Bath To Get Clean From Ceremonial Impurity**

418- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath (to get clean) from ceremonial impurity, he would start with washing both his hands, and then he would offer ablution like that of the prayer. Then, he would get his fingers into the utensil therewith he would rub his hair, making spaces between his fingers, so that the roots of the hair would enter in between them, until he would feel that he saturated the skin (of his head). Then he would pour three handfuls (of water) over his head. Then he would pour water over the whole of his body.

### **[17] Starting With The Right Side On Getting Purified**

419- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to start with the right side as possible as he could in all of his affairs, such as his getting purified, putting on his sandals, walking, etc.

### **[18] There Is No Necessity To Wipe The Head In Performing Ablution (While Bathing To Get Clean) From Ceremonial Impurity**

420- It is narrated on the authority of A'ishah and Ibn Umar that Umar asked the Messenger of Allah "Allah's blessing and peace be upon him" about the way one should take bath to get clean from ceremonial impurity. He said: One should start as follows: let him pour water over his right hand twice or thrice, and get it into the vessel, and pour water with the help of it over his privates, while placing his left hand over his privates, with the help of which he washes whatever (traces of semen) are there until he cleans that perfectly. Then, let him put his left hand on the earth, if he so likes, and pour



## (15) - بَابُ مَسْحِ الْيَدِ بِالْأَرْضِ بَعْدَ غَسْلِ الْفَرْجِ

417 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ فَيَغْسِلُ فَرْجَهُ ثُمَّ يَضْرِبُ بِيَدِهِ عَلَى الْأَرْضِ ثُمَّ يَمْسَحُهَا ثُمَّ يَغْسِلُهَا ثُمَّ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ يُفْرِغُ عَلَى رَأْسِهِ وَعَلَى سَائِرِ جَسَدِهِ ثُمَّ يَتَنَحَّى فَيَغْسِلُ رِجْلَيْهِ».

## (16) - بَابُ الْإِبْتِدَاءِ بِالْوُضُوءِ فِي غُسْلِ الْجَنَابَةِ

418 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ اغْتَسَلَ ثُمَّ يُخَلِّلُ بِيَدِهِ شَعْرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَشْرَتَهُ أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ».

## (17) - بَابُ التَّيْمُنِ فِي الظُّهُورِ

419 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنِ الْأَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيْمُنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَتَنْعِيلِهِ وَتَرَجُّلِهِ» وَقَالَ بِوَاسِطٍ: «فِي شَأْنِهِ كُلِّهِ».

## (18) - بَابُ تَرْكِ مَسْحِ الرَّأْسِ فِي الْوُضُوءِ مِنَ الْجَنَابَةِ

420 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ هُوَ ابْنُ سَمَاعَةَ قَالَ: أَنْبَأَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ وَعَنْ عَمْرِو بْنِ سَعْدٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ وَاتَّسَقَتِ الْأَحَادِيثُ عَلَى هَذَا: «يَبْدَأُ فَيَفْرِغُ عَلَى يَدِهِ الْيُمْنَى مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ يَدْخُلُ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ فَيَضْبُ بِهَا عَلَى فَرْجِهِ وَيَدُهُ الْيُسْرَى عَلَى فَرْجِهِ فَيَغْسِلُ مَا هُنَالِكَ حَتَّى يُنْقِئَهُ ثُمَّ يَضَعُ يَدَهُ الْيُسْرَى عَلَى الثَّرَابِ إِنْ شَاءَ ثُمَّ يَضْبُ عَلَى يَدِهِ

Water over his left hand until he cleans it. Then, let him wash both his hands thrice, rinse his mouth, snuff water into his nostrils (and wash his nose), wash his face, and wash his arms, thrice for each; and when he comes to his head, let not him wipe it, but rather let him pour water over it (as well as over the whole of his body). This is the way the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath to get clean from ceremonial impurity.

### **[19] Saturating The Skin With Water During Bathing**

421- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath to get clean from ceremonial impurity, he would wash both his hands, then perform ablution like that he used to perform for the prayer. Then he would rub his hair, making spaces between his fingers, so that the roots of the hair would enter in between them, until he would feel that he saturated the skin (of his head), he would pour three handfuls (of water) over his head. Then he would pour water over the whole of his body.

422- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to take bath (to get clean) from the ceremonial impurity, he would ask for something like a vessel in which the she-camel might be milked, from which he would take water with both his hands, and pour first over the right side of his head, then over the left side, and then he would take a handful (of water) with both his hands and pour over the whole of his head.

### **[20] The Amount Of Water That Is Sufficient For Such As In The State Of Ceremonial Impurity To Pour Over Himself**

423- It is narrated on the authority of Jubair Ibn Mut'im that he said: A mention of bathing was made in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", who said: "As for me, I pour three handfuls of water over my head."

424- It is narrated on the authority of Jabir that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath, he would pour three handfuls of water over his head.

### **[21] Taking Bath To Get Clean From Menses**

425- It is narrated on the authority of A'ishah that she said: A woman asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "How should I wash myself to get clean from menses?" he said: "Take (bath and then pick up) a piece of cotton (or cloth) with musk and



الْيُسْرَى حَتَّى يُنْقِهَا ثُمَّ يَغْسِلُ يَدَيْهِ ثَلَاثًا وَيَسْتَنْشِقُ وَيَمْضِضُ وَيَغْسِلُ وَجْهَهُ وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا حَتَّى إِذَا بَلَغَ رَأْسَهُ لَمْ يَمْسَحْ وَأَفْرَغَ عَلَيْهِ الْمَاءَ «فَهَكَذَا كَانَ غُسْلُ رَسُولِ اللَّهِ ﷺ فِيَمَا ذُكِرَ».

### (19) - بَابُ اسْتِبْرَاءِ الْبَشَرَةِ فِي الْغُسْلِ مِنَ الْجَنَابَةِ

421 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ يُخَلِّلُ رَأْسَهُ بِأَصَابِعِهِ حَتَّى إِذَا خِيلَ إِلَيْهِ أَنَّهُ قَدْ اسْتَبْرَأَ الْبَشَرَةَ عَرَفَ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ».

422 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَيْءٍ نَحْوِ الْحَلَابِ فَأَخَذَ بِكَفِّهِ بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ ثُمَّ أَخَذَ بِكَفِّهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ».

### (20) - بَابُ مَا يَكْفِي الْجُنُبَ مِنْ إِفَاضَةِ الْمَاءِ عَلَيْهِ

423 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ ح. وَأَنْبَأَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ ذَكَرَ عِنْدَهُ الْغُسْلُ فَقَالَ: «أَمَّا أَنَا فَأَفْرَغُ عَلَى رَأْسِي ثَلَاثًا» لَفَظَ سُؤَيْدٌ.

424 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ عَنْ جَابِرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثًا».

### (21) - بَابُ الْعَمَلِ فِي الْغُسْلِ مِنَ الْحَيْضِ

425 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ: أَنَّ أَمْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ كَيْفَ أَغْتَسِلُ عِنْدَ الطَّهْوَرِ؟ قَالَ: «تُخْذِي فِرْصَةً مُمْسَكَةً فَتَوَضَّئِي بِهَا».

purify yourself with it." She asked: "How should I purify myself with that?" He (the Prophet) said: "purify yourself with it." She asked again: "How should I purify myself with that?" the Messenger of Allah "Allah's blessing and peace be upon him" then Glorified Allah and turned his face away from her. A'ishah understood what the Messenger of Allah "Allah's blessing and peace be upon him" intended. She said: "I drew her towards me and told her of what the Messenger of Allah "Allah's blessing and peace be upon him" intended to say.

### **[22] Taking Bath (And Washing Each Part Of The Body) Once**

426- It is narrated on the authority of Ibn Abbas from Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" took bath to get clean from ceremonial impurity, he washed his privates and then rubbed his hand with the earth or the wall. Then he performed ablution like that he used to perform for the prayer, then he poured water over his head and the whole of his body.

### **[23] When Such As Confined Because Of Parturition Takes Bath On Assuming Ihram**

427- It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: We came to Jabir Ibn Abdullah and asked him about the Hajj of the Messenger of Allah "Allah's blessing and peace be upon him", and he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" when only five (nights) remained out of Dhul-Qa'dah till we reached Dhul-Hulaifah. Asma Bint Umais delivered Muhammad Ibn Abu Bakr. She sent to The Messenger of Allah "Allah's blessing and peace be upon him" asking him: "What should I do?" He said: "Take a bath, bandage your privates and assume Ihram (for Hajj)."

### **[24] There Is No Necessity To Offer Ablution After Bathing**

428- It is narrated on the authority of A'ishah that she said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" not to perform ablution after bathing.

### **[25] Going Round One's Wives With A Single Bathing**

429- It is narrated on the authority of A'ishah that she said: I perfumed The Messenger of Allah "Allah's blessing and peace be upon him". Then, he went round his wives (and had sexual relations with them), and in the morning, he (took bath and) became in the state of Ihram.



قَالَتْ: كَيْفَ اتَّوَضَّأُ بِهَا؟ قَالَ: «تَوَضَّئِي بِهَا» قَالَتْ: كَيْفَ اتَّوَضَّأُ بِهَا؟ قَالَتْ: ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ سَبَّحَ وَأَعْرَضَ عَنْهَا فَفَطَنْتُ عَائِشَةَ لِمَا يُرِيدُ رَسُولُ اللَّهِ ﷺ قَالَتْ: فَأَخَذْتُهَا وَجَبَذْتُهَا إِلَيَّ فَأَخْبَرْتُهَا بِمَا يُرِيدُ رَسُولُ اللَّهِ ﷺ.

### (22) - بَابُ الْغُسْلِ مَرَّةً وَاحِدَةً

426 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: «أَغْتَسَلَ النَّبِيُّ ﷺ مِنَ الْجَنَابَةِ فَعَسَلَ فَرْجَهُ وَدَلَكَ يَدَهُ بِالْأَرْضِ أَوْ الْحَاظِ ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفَاضَ عَلَى رَأْسِهِ وَسَائِرِ جَسَدِهِ».

### (23) - بَابُ اغْتِسَالِ النَّفْسَاءِ عِنْدَ الْإِحْرَامِ

427 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ الْوَدَاعِ، فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لِخَمْسِ بَقِيعٍ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَتَى ذَا الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ كَيْفَ أَضْنَعُ؟ فَقَالَ: «أَغْتَسِلِي ثُمَّ اسْتَنْفِرِي ثُمَّ أَهْلِي».

### (24) - بَابُ تَرْكِ الْوُضُوءِ بَعْدَ الْغُسْلِ

428 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَسَنٌ عَنْ أَبِي إِسْحَاقَ ح. وَأَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ».

### (25) - بَابُ الطَّوَافِ عَلَى النَّسَاءِ فِي غُسْلٍ وَاحِدٍ

429 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بَشْرِ وَهُوَ ابْنُ الْمُفْضَلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: «كُنْتُ أُطِيبُ رَسُولَ اللَّهِ ﷺ فَيَطُوفُ عَلَى نِسَائِهِ ثُمَّ يُصْبِحُ مُحْرِمًا يَنْضَحُ طَبِيبًا».

### [26] Practicing Tayammum With The Clean Earth

430- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Prophet "Allah's blessing and peace be upon him" said: "I have been given five (things) which were not given to anyone before me: I have been given victory by terror, (cast in the hearts of the enemy) from a distance (as long as covered in) a month; the earth has been made pure (therewith one should practice Tayammum in case there is no water) and place of prayer for me, so whenever the time of the Prayer comes upon anyone of my nation, he should pray wherever he is; I have been given intercession (in the hereafter); Every Prophet was sent to his own people in particular, and I have been sent to all people; and (the war booty has been made lawful for me, and) it was never made lawful for anyone before me."

### [27] What About Tayammum When One Finds Water After Prayer?

431- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", two men (found no water and thus they) practiced Tayammum with the help of the clean earth and offered prayer. At the same time, they found water and the due time of the prayer had not finished yet, and one of them repeated the prayer after he had performed ablution, and the other did not do. When they came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him, he said to him who did not repeat anything: "You've behaved in accordance with the sunnah; and your prayer has been sufficient for you." He said to the other who performed ablution and repeated the prayer: "You will have a double reward."

432- It is narrated on the authority of Ata' Ibn Yasar that two men...and the rest is the same as the previous narration.

### [28] Offering Ablution Because Of Pre-Seminal Discharge

433- It is narrated on the authority of Ibn Abbas that he said: Ali, Al-Miqdad and Ammar went on discussion, and Ali said: "I'm a man who is used to have pre-seminal discharge again and again, and I feel shy of asking the Messenger of Allah "Allah's blessing and peace be upon him" about that, in view of the position of his daughter from me (since she is my wife): so, let anyone of you ask him about that." He mentioned to me that one of them, and I forgot who he was, asked him about that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is the pre-seminal discharge: if anyone of you finds it, let him wash it away from his (penis), and perform ablution like that he performs for the prayer, or perform ablution like that of the prayer."



## (26) - بَابُ التَّيْمُمِ بِالصَّعِيدِ

430 - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا سَيَّارٌ عَنْ يَزِيدَ الْفَقِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيْنَمَا أَذْرَكَ الرَّجُلَ مِنْ أُمَّتِي الصَّلَاةُ يُصَلِّي وَأُعْطِيتُ الشَّفَاعَةَ وَلَمْ يُعْطَ نَبِيٌّ قَبْلِي وَبُعِثْتُ إِلَى النَّاسِ كَأَفَّةٍ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً».

## (27) - بَابُ التَّيْمُمِ لِمَنْ لَمْ يَحِدِ الْمَاءَ بَعْدَ الصَّلَاةِ

431 - أَخْبَرَنَا مُسْلِمٌ بْنُ عَمْرِو بْنِ مُسْلِمٍ قَالَ: حَدَّثَنِي ابْنُ نَافِعٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلَيْنِ تَيَمَّمَا وَصَلَّيَا ثُمَّ وَجَدَا مَاءً فِي الْوَقْتِ فَتَوَضَّأَا أَحَدُهُمَا وَعَادَ لِصَلَاتِهِ مَا كَانَ فِي الْوَقْتِ وَلَمْ يُعِدِ الْآخَرُ فَسَأَلَ النَّبِيَّ ﷺ فَقَالَ لِلَّذِي لَمْ يُعِدْ: «أَصَبْتَ السَّنَةَ وَأَجْرَ أُنْثَى صَلَاتِكَ». وَقَالَ لِلْآخَرِ: «أَمَّا أَنْتَ فَلَكَ مِثْلُ سَهْمِ جَمْعٍ».

432 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ لَيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِيرَةُ وَغَيْرُهُ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ: أَنَّ رَجُلَيْنِ وَسَاقَ الْحَدِيثَ.

## (28) - بَابُ الْوُضُوءِ مِنَ الْمَذْيِ

433 - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: تَذَاكَرَ عَلِيٌّ وَالْمِقْدَادُ وَعَمَّارٌ فَقَالَ عَلِيٌّ: إِنِّي أَمُرُّوْ مَذَاءً وَإِنِّي أَسْتَحِي أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ لِمَكَانِ ابْنَتِهِ مِنِّي فَيَسْأَلُهُ أَحَدُكُمَا فَذَكَرَ لِي أَنَّ أَحَدَهُمَا وَنَسِيَتْهُ سَأَلَهُ فَقَالَ النَّبِيُّ ﷺ: «ذَاكَ الْمَذْيُ إِذَا وَجَدَهُ أَحَدُكُمْ فَلْيَغْسِلْ ذَلِكَ مِنْهُ وَلْيَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ أَوْ كَوْضُوءِ الصَّلَاةِ».

434- It is narrated on the authority of Ibn Abbas that Ali Ibn Abu Talib said: I was a man who used to have pre-seminal discharge again and again, and I told a man to ask the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement pertaining to) that, thereupon he said: "Performing ablution is binding because of it."

435- It is narrated on the authority of Ali that he said: I felt shy of asking the Messenger of Allah "Allah's blessing and peace be upon him" about the pre-seminal discharge since Fatimah (his daughter was my wife), and I told Al-Miqdad to ask him about (the judgement pertaining to) that, thereupon he said: "Performing ablution is binding because of it."

436- It is narrated on the authority of Ali that he said: I sent Al-Miqdad to ask the Messenger of Allah "Allah's blessing and peace be upon him" about the pre-seminal discharge, and he said: "Perform ablution, and sprinkle water over your privates."

437- It is narrated on the authority of Sulaiman Ibn Yasar that he said: Ali sent Al-Miqdad to ask the Messenger of Allah "Allah's blessing and peace be upon him" about what one should do when he detects pre-seminal discharge, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such wash his penis and then perform ablution."

438- It is narrated on the authority of Al-Miqdad that Ali told him to ask the Messenger of Allah "Allah's blessing and peace be upon him" about a man who approaches his wife and (fondles her and) gets pre-seminal fluid, even though he has no sexual relation with her. He said: "Indeed, his daughter (Fatimah) is my wife and I feel shy of asking him such a question." He asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "When anyone of you finds that, let him then sprinkle water over his penis and testicles, and then offer ablution like that he offers for the prayer."

### **[29] The Command To Offer Ablution Because Of Sleep**

439- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gets up at night, let not him dip his hand into the utensil before he pours water over it twice or thrice: indeed, he does not know where his hand has been during (his sleep at) night."

440- It is narrated on the authority of Ibn Abbas that he said: One night, I offered prayer with The Messenger of Allah "Allah's blessing and peace be upon him": I stood on his left side, but he made me stand on his right side.



434 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا عُبَيْدَةُ قَالَ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَأَمَرْتُ رَجُلًا فَسَأَلَ النَّبِيَّ ﷺ فَقَالَ: «فِيهِ الْوُضُوءُ».

435 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَعْمَشُ قَالَ: سَمِعْتُ مُنْذِرًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ فَأَمَرْتُ الْمُقْدَادَ فَسَأَلَهُ فَقَالَ: «فِيهِ الْوُضُوءُ».

436 - أَخْبَرَنَا أَحْمَدُ بْنُ عِيسَى عَنْ ابْنِ وَهْبٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا، أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: أَرْسَلْتُ الْمُقْدَادَ إِلَى رَسُولِ اللَّهِ ﷺ يَسْأَلُهُ عَنِ الْمَذْيِ فَقَالَ: «تَوَضَّأْ وَأَنْضِخْ فَرَجَكَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَخْرَمَةُ لَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئًا.

437 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ لَيْثِ بْنِ سَعْدٍ عَنْ بُكَيْرِ بْنِ الْأَشَّجِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: أَرْسَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ الْمُقْدَادَ إِلَى رَسُولِ اللَّهِ ﷺ يَسْأَلُهُ عَنِ الرَّجُلِ يَجِدُ الْمَذْيَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَغْسِلُ ذَكَرَهُ ثُمَّ لِيَتَوَضَّأَ».

438 - أَخْبَرَنَا عُثْبَةُ بْنُ عَبْدِ اللَّهِ قَالَ: قُرِئَ عَلَيَّ مَالِكٍ وَأَنَا أَسْمَعُ عَنْ أَبِي النَّضْرِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ الْمُقْدَادِ بْنِ الْأَسْوَدِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَمَرَهُ أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنَ الْمَرَأَةِ فَخَرَجَ مِنْهُ الْمَذْيُ فَإِنْ عِنْدِي أَبْنَتُهُ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ: «إِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَنْضِخْ فَرَجَهُ وَلْيَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ».

### (29) - بَابُ الْأَمْرِ بِالْوُضُوءِ مِنَ النَّوْمِ

439 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الزُّهْرِيُّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يُدْخِلُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَفْرَغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلَاثًا فَإِنْ أَحَدُكُمْ لَا يَذِرِي أَيْنَ بَاتَتْ يَدُهُ».

440 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرِو عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى ثُمَّ أَضْطَجَعَ

He offered prayer and then lay and when the Mu'adhdhin came (to notify him of the prayer) he offered prayer without repeating the ablution.

441- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When slumber overtakes anyone of you during the prayer, let him turn away and sleep."

### **[30] Performing Ablution Because Of Touching One's Penis**

442- It is narrated on the authority of Bussah Bint Safwan that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you touches his penis, let him offer ablution."

443- It is narrated on the authority of Urwah Ibn Az-Zubair that Bussah Bint Safwan reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you touches his penis with the inside of his hand, let him offer ablution."

444- It is narrated on the authority of Urwah Ibn Az-Zubair that Marwan Ibn Al-Hakam said: "Performing ablution is binding because of touching the penis." Marwan said: Bussah Bint Safwan told me (that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said so). Urwah sent to her (and asked her about that), and she said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the things for which performing ablution is binding and said: "(Performing ablution is binding) because of touching one's penis."

445- It is narrated on the authority of Bussah Bint Safwan that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you touches his penis, let not him offer prayer until he performs ablution."



وَرَفَدَ فَجَاءَهُ الْمُؤَذِّنُ فَصَلَّى وَلَمْ يَتَوَضَّأْ مُخْتَصِرٌ.

441 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَنْصِرْ وَلْيَرْقُدْ».

### (30) - بَابُ الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ

442 - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ يَغْنِي ابْنُ أَبِي بَكْرٍ قَالَ: عَلَى أَثَرِهِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَلَمْ أَتَقِنُهُ عَنْ عُرْوَةَ عَنْ بُسْرَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ».

443 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ عَنْ شُعْبَةَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَفْضَى أَحَدُكُمْ بِيَدِهِ إِلَى فَرْجِهِ فَلْيَتَوَضَّأْ».

444 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ قَالَ: «الْوُضُوءُ مِنْ مَسِّ الذَّكَرِ» فَقَالَ مَرْوَانُ: أَخْبَرْتَنِيهِ بِبُسْرَةَ بِنْتِ صَفْوَانَ، فَأَرْسَلَ عُرْوَةَ قَالَتْ: ذَكَرَ رَسُولُ اللَّهِ ﷺ مَا يُتَوَضَّأُ مِنْهُ؟ فَقَالَ: «مِنْ مَسِّ الذَّكَرِ».

445 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّي حَتَّى يَتَوَضَّأَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هِشَامُ بْنُ عُرْوَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ هَذَا الْحَدِيثَ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

## (5) THE BOOK OF PRAYER

### [1] The Enjoinment Of Prayer

446- It is narrated on the authority of Anas Ibn Malik from Malik Ibn Sa'sa'ah: The Prophet "Allah's blessing and peace be upon him" said: "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. He took me with him. A golden tray full of wisdom and belief was brought to me. My body was cut open from the chest to the lower part of the Abdomen. Then, my heart was taken out and was washed with Zamzam water. Being restored to its natural location, it was filled with wisdom and belief. A beast (known as Buraq derived from lightning in speed), smaller than a mule and bigger than a donkey, was brought to me and I was carried on it. I set out with Gabriel. When we reached the nearest heaven (Gabriel asked for the gate to be opened and) it was said: "Who is it?" He said: "Gabriel." The gatekeeper asked: "Who is with you?" Gabriel said: "Muhammad." The gatekeeper asked: "Has he been sent?" Gabriel said: "Yes." Then it was said: "He is welcomed. What a wonderful visit his is!" Then I met Adam "Peace be upon him" and greeted him and he returned the greeting to me and said: "You are welcomed, O pious son and pious Prophet." Then we reached the second heaven (and Gabriel asked for the gate to be opened and) it was said: "Who is it?" Gabriel answered: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was said: "Has he been sent?" Gabriel answered in the affirmative. Then it was said: "He is welcomed. What a brilliant visit his is!" The gate was opened. When I went over the second heaven, there I saw Yahya (John) and Jesus and I greeted them and both of them returned back greetings to me and said: "You are welcomed, O pious brother and pious Prophet." Then we came up to the third heaven and (asked for its gate to be opened and) it was said: "Who is it?" Gabriel replied: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was said: "Has he been sent?" Gabriel replied in the affirmative. Then it was said: "He is welcomed, what a splendid visit his is!" The gate was opened, and when I went over the third heaven there I saw Joseph and I greeted him and he returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet." Then we came up to the fourth heaven and (asked for its gate to be opened and) it was said: "Who is it?" Gabriel replied: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was said: "Has he been sent?" Gabriel replied in the affirmative. Then it was said: "He is welcomed, what a brilliant visit his is!" The gate was opened, and when I went over the fourth heaven, there I saw Idris and I greeted him and he



## (5) - كِتَابُ الصَّلَاةِ

(1) - بَابُ فَرَضِ الصَّلَاةِ وَذِكْرِ اخْتِلَافِ النَّاقِلِينَ فِي إِسْنَادِ حَدِيثِ  
أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ وَاخْتِلَافِ أَلْفَاظِهِمْ فِيهِ

446 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ:  
حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ مَالِكِ بْنِ  
صَعْصَعَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ  
أَقْبَلَ أَحَدُ الثَّلَاثَةِ بَيْنَ الرَّجُلَيْنِ فَأَتَيْتُ بِطُسْتٍ مِنْ ذَهَبٍ مَلَانِي حِكْمَةً  
وَإِيمَانًا فَشَقَّ مِنَ النَّحْرِ إِلَى مَرَاقِّ الْبُطْنِ فَغَسَلَ الْقَلْبَ بِمَاءٍ زَمْزَمَ ثُمَّ مَلِئْتُ  
حِكْمَةً وَإِيمَانًا ثُمَّ أَتَيْتُ بِدَابَّةٍ دُونَ الْبُغْلِ وَفَوْقَ الْحِمَارِ ثُمَّ انْطَلَقْتُ مَعَ  
جِبْرِيلَ عَلَيْهِ السَّلَامُ فَأَتَيْنَا السَّمَاءَ الدُّنْيَا فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ.  
قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ مَرْحَبًا بِهِ وَنِعَمَ  
الْمُحْيِيءُ جَاءَ، فَأَتَيْتُ عَلَى آدَمَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ  
مِنْ ابْنِ وَنَبِيِّ، ثُمَّ أَتَيْنَا السَّمَاءَ الثَّانِيَةَ قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ:  
وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ فَمِثْلُ ذَلِكَ فَأَتَيْتُ عَلَى يَحْيَى وَعِيسَى فَسَلَّمْتُ  
عَلَيْهِمَا فَقَالَا: مَرْحَبًا بِكَ مِنْ أَخِي وَنَبِيِّ، ثُمَّ أَتَيْنَا السَّمَاءَ الثَّالِثَةَ قِيلَ: مَنْ  
هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ فَمِثْلُ ذَلِكَ فَأَتَيْتُ عَلَى  
يُوسُفَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنْ أَخِي وَنَبِيِّ، ثُمَّ أَتَيْنَا  
السَّمَاءَ الرَّابِعَةَ فَمِثْلُ ذَلِكَ فَأَتَيْتُ عَلَى إِدْرِيسَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ

returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet." Then we came up to the fifth heaven and (Gabriel asked for its gate to be opened and) it was said: "Who is it?" Gabriel replied: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was said: "Has he been sent?" Gabriel replied in the affirmative. Then it was said: "He is welcomed, what a splendid visit his is!" So when I went over the fifth heaven, there I saw Aaron and I greeted him and he returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet." Then we ascended to the sixth heaven and (Gabriel asked for its gate to be opened and) it was said: "Who is it?" Gabriel replied: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was asked: "Has he been sent?" Gabriel replied in the affirmative. It was said: "He is welcomed. What an admirable visit his is!" When I went (over the sixth heaven), there I saw Moses and I greeted him and he returned the greeting to me and said: "You are welcomed, O pious brother and pious Prophet." When I left him (Moses) he wept. He was asked: "What makes you weep?" Moses said: "O Lord! the young man whom You've sent (as Prophet) after me will have his followers enter Paradise in greater numbers than my followers." Then we ascended to the seventh heaven and (Gabriel asked for its gate to be opened and) it was said: "Who is it?" Gabriel replied: "Gabriel." It was said: "Who is with you?" Gabriel replied: "Muhammad." It was said: "Has he been sent?" Gabriel replied in the affirmative. Then it was said: "He is welcomed. What an outstanding visit his is!" So when I went (over the seventh heaven), there I saw Abraham and I greeted him and he returned the greeting to me and said: "You are welcomed, O pious son and pious Prophet." Then the Sacred populous House was shown to me. I asked Gabriel (about it) and he said: "This is the Sacred Populous House, in which seventy thousand angels offer prayer every day, and when they come out of it, they never return to it." Then I was made to ascend to the furthest Lote Tree (beyond which none could pass). Behold! Its fruits were like the jars of Hajar (A place near Medina) and its leaves were as big as the ears of elephants. Behold! There stem from its base four rivers, two hidden and two visible. I asked: "What are these two kinds of rivers, O Gabriel?" He replied: "As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Euphrates and the Nile." Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me): "What have you been ordered to do?" I replied: "I have been ordered to offer fifty prayers a day." Moses said: "Indeed, I have better knowledge of the people than you have, and I did my best with the children of Israel (but in vain), and Your followers cannot bear fifty prayers a day,



فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيِّ، ثُمَّ أَتَيْنَا السَّمَاءَ الْخَامِسَةَ فَمِثْلُ ذَلِكَ فَأَتَيْتُ عَلَى هَارُونَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيِّ، ثُمَّ أَتَيْنَا السَّمَاءَ السَّادِسَةَ فَمِثْلُ ذَلِكَ ثُمَّ أَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيِّ فَلَمَّا جَاوَزْتُهُ بَكَى قِيلَ: مَا يُبْكِيكَ؟ قَالَ: يَا رَبِّ هَذَا الْغُلَامُ الَّذِي بَعَثْتُهُ بَعْدِي يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرُ وَأَفْضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي، ثُمَّ أَتَيْنَا السَّمَاءَ السَّابِعَةَ فَمِثْلُ ذَلِكَ فَأَتَيْتُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِكَ مِنْ ابْنٍ وَنَبِيِّ ثُمَّ رَفَعَ لِي الْبَيْتُ الْمَعْمُورُ فَسَأَلْتُ جِبْرِيلَ؟ فَقَالَ: هَذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلِكٍ فَإِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرَ مَا عَلَيْهِمْ ثُمَّ رَفَعْتُ لِي سِدْرَةُ الْمُنْتَهَى فَإِذَا نَبَقُهَا مِثْلُ قِلَالٍ هَجَرٍ وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ وَإِذَا فِي أَصْلِهَا أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ فَسَأَلْتُ جِبْرِيلَ؟ فَقَالَ: أَمَّا الْبَاطِنَانِ فَفِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ فَالْفُرَاتُ وَالنَّيْلُ، ثُمَّ فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً فَأَتَيْتُ عَلَى مُوسَى فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً قَالَ: إِنِّي أَعْلَمُ بِالنَّاسِ مِنْكَ إِنِّي عَالِجْتُ بَنِي

Go back to your Lord and ask for reduction to lessen the burden of your followers." So I went back, and Allah reduced them to forty prayers. Then again I came to Moses, and he asked me: "What have you done?" I said: "He (Allah) reduced them to forty." But he repeated the same as he had said before. Then again I went back to Allah and He reduced them to thirty prayers. When I came back to Moses and told him of that and he said the same, I went back to Allah and He reduced them to twenty, then to ten, and then to five prayers (a day). When I came back to Moses (and told him), he said to me the same as his first statement, thereupon I said: "I feel shy of asking my Lord for more (reduction)." Then it was called: "I have passed My Order and have lessened the burden of My Worshipers; and I reward every good deed as much as ten times the like of it."

447- It is narrated on the authority of Anas Ibn Malik that he said: The Prophet "Allah's blessing and peace be upon him" said: "Then Allah enjoined fifty prayers on my followers. When I returned with this order of Allah, I passed by Moses who asked me: "what has Allah enjoined on your followers?" I replied: "He has enjoined fifty prayers on them." Moses said: Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it." Therefore, I went back to Allah and requested for reduction. He cut it to half. When I passed by Moses again and informed him about it, he said: "Go back to your Lord, as your followers will not be able to bear it." So, I returned to Allah and requested for further reduction. (A further reduction was made) and He said: "These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change. I returned to Moses and he said to me: "go back to your Lord once again." I replied: "Now I feel shy of asking my Lord (for further reduction)."

448- It is narrated on the authority of Anas Ibn Malik that he said: The Prophet "Allah's blessing and peace be upon him" said: "A beast, bigger than a donkey and smaller than a mule, whose steps were as long as the furthest point its sight could reach, was brought to me and I rode it in the company of Gabriel. I proceeded on until he asked me to dismount and offer prayer, and I did accordingly. He asked me: "Do you know where you've offered prayer? You've offered prayer in Taibah (Medina) to which your migration would be." he asked me to dismount and offer prayer once again, and I did accordingly. He asked me: "Do you know where you've offered prayer? You've offered prayer in the Mount of Sinai, where Allah Almighty talked direct to Moses "Peace be upon him"." he asked me to dismount and offer prayer, and I did accordingly. He asked me: "Do you know where you've offered prayer? You've offered prayer in Bethlehem where Jesus "Peace be upon him" was born." Then, I entered (the Farthest mosque in) Jerusalem,



إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ وَإِنَّ أَمَّتَكَ لَنْ يُطِيقُوا ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ أَنْ يُخَفِّفَ عَنْكَ فَرَجَعْتُ إِلَى رَبِّي فَسَأَلْتُهُ أَنْ يُخَفِّفَ عَنِّي فَجَعَلَهَا أَرْبَعِينَ ثُمَّ رَجَعْتُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ فَقَالَ: مَا صَنَعْتُ؟ قُلْتُ: جَعَلَهَا أَرْبَعِينَ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى فَرَجَعْتُ إِلَى رَبِّي عَزَّ وَجَلَّ فَجَعَلَهَا ثَلَاثِينَ فَأَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ فَأَخْبَرْتُهُ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى فَرَجَعْتُ إِلَى رَبِّي فَجَعَلَهَا عَشْرِينَ ثُمَّ عَشْرَةً ثُمَّ خَمْسَةً فَأَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى فَقُلْتُ إِنِّي أَسْتَحْيِي مِنْ رَبِّي عَزَّ وَجَلَّ أَنْ أَرْجِعَ إِلَيْهِ فَنُودِي أَنْ قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي وَأَجْزِي بِالْحَسَنَةِ عَشْرَ امْتَالِهَا».

447 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِي شِهَابٍ، قَالَ أَنَسُ بْنُ مَالِكٍ وَابْنُ حَزْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً فَرَجَعْتُ بِذَلِكَ حَتَّى أُمِرَ بِمُوسَى عَلَيْهِ السَّلَامُ فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلَاةً. قَالَ لِي مُوسَى: فَارْجِعْ رَبُّكَ عَزَّ وَجَلَّ فَإِنَّ أَمَّتَكَ لَا تُطِيقُ ذَلِكَ فَارْجَعْتُ إِلَى مُوسَى فَخَبَرْتُهُ فَقَالَ: رَاجِعْ رَبُّكَ فَإِنَّ أَمَّتَكَ لَا تُطِيقُ ذَلِكَ فَارْجَعْتُ إِلَى مُوسَى فَخَبَرْتُهُ فَقَالَ: رَاجِعْ رَبُّكَ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدِّلُ الْقَوْلَ لَدَيَّ فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبُّكَ فَقُلْتُ: قَدْ أَسْتَحْيَيْتُ مِنْ رَبِّي عَزَّ وَجَلَّ».

448 - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَالِكٍ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُتِيتُ بِدَابَّةٍ فَوْقَ الْحِمَارِ وَدُونَ الْبُغْلِ خَطُوهَا عِنْدَ مُنْتَهَى طَرَفِهَا فَرَكِبْتُ وَمَعِيَ جَبْرِيلُ عَلَيْهِ السَّلَامُ فَسِرْتُ فَقَالَ: أَنْزِلْ فَصَلِّ فَفَعَلْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟! صَلَّيْتَ بِطَيْبَةٍ وَإِلَيْهَا الْمُهَاجِرُ ثُمَّ قَالَ: أَنْزِلْ فَصَلِّ فَصَلَّيْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟! صَلَّيْتَ بِطُورِ سِنَاءٍ حَيْثُ كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ ثُمَّ قَالَ: أَنْزِلْ فَصَلِّ فَزَلَّيْتُ فَقَالَ أَتَدْرِي أَيْنَ صَلَّيْتَ؟! صَلَّيْتَ بِبَيْتِ لَحْمٍ حَيْثُ وُلِدَ عِيسَى عَلَيْهِ السَّلَامُ، ثُمَّ دَخَلْتُ بَيْتَ الْمُقَدِّسِ فَجُمِعَ لِي الْأَنْبِيَاءُ عَلَيْهِمُ

and all the Prophets (who were sent before me) were gathered for me, and Gabriel brought me forward until I led them in prayer. Then, I was made to ascend to the nearest heaven, and behold! there was Adam "Peace be upon him". I was then made to ascend to the second heaven and behold! there were both cousins, Jesus and John "Peace be upon them". I was made to ascend to the third heaven, and behold! there was Joseph "Peace be upon him". I was made to ascend to the fourth heaven, and behold! there was Aaron "Peace be upon him". I was made to ascend to the fifth heaven, and behold! there was Idris "Peace be upon him". I was made to ascend to the sixth heaven, and behold! there was Moses "Peace be upon him". I was made to ascend to the seventh heaven, and behold! there was Abraham "Peace be upon him". Then, I was made to ascend above the seventh heaven until we came upon the Farthest Lot-Tree (beyond which none could pass)." A cloud covered me and I fell in prostration. It was said to me: "On the very day I've created both the heavens and the earth, I've enjoined upon you and your nation fifty prayers (to be offered a day): so, let you and your nation undertake them!" I returned to Abraham, and he did not ask me about anything. I came upon Moses who asked me: "How many prayers has your Lord enjoined upon you and your nation?" I said: "Fifty prayers (to be offered a day)." He said: "Indeed, neither you nor your nation could have power to carry them out: so, go back to your Lord and ask Him for reduction." I went back to my Lord Who reduced ten for me. I came upon Moses who told me to go back (to my Lord for more reduction), and I went back to Him and He reduced more ten for me. Finally, they were reduced to five prayers (to be offered a day), thereupon he (Moses) said to me: "Go back to your Lord and ask Him for more reduction: however, He enjoined only two prayers (to be offered a day) upon the children of Israel; and even though they failed to undertake them." I went back to my Lord and asked Him for more reduction, thereupon He said: "On the very day I've created both the heavens and the earth, I've enjoined upon you and your nation fifty prayers (to be offered a day): let them then be five (to be offered a day even though they stand) for fifty (in reward). So, let you and your nation undertake them!" I came to know that this was a Decree by Allah Almighty which must be accomplished. I returned to Moses (and told him) and he said to me: "Go back to your Lord!" but, I came to know that this was a Decree by Allah Almighty which must be accomplished; and thus I did not return.

449- It is narrated on the authority of Abdullah that when The Messenger of Allah "Allah's blessing and peace be upon him" was taken to the Night journey, he was made to ascend to the Farthest Lote, which is situated on the sixth heaven, where there terminates everything that comes up from the earth



السَّلَامُ فَقَدَّمَنِي جِبْرِيلُ حَتَّى أَمْتُتَهُمْ ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَإِذَا فِيهَا آدَمُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَإِذَا فِيهَا أَبْنَا الْخَالَةِ عِيسَى وَيَحْيَى عَلَيْهِمَا السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَإِذَا فِيهَا يُوسُفُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ فَإِذَا فِيهَا هَارُونُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الْخَامِسَةِ فَإِذَا فِيهَا إِدْرِيسُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ السَّادِسَةِ فَإِذَا فِيهَا مُوسَى عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَإِذَا فِيهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي فَوْقَ سَبْعِ سَمَوَاتٍ فَاتَيْنَا سِدْرَةَ الْمُنْتَهَى فَعَشِيتَنِي ضَبَابَةً فَخَرَزْتُ سَاجِداً فَقِيلَ لِي: إِنِّي يَوْمَ خَلَقْتُ السَّمَوَاتِ وَالْأَرْضِ فَرَضْتُ عَلَيْكَ وَعَلَى أُمَّتِكَ خَمْسِينَ صَلَاةً فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ فَرَجَعْتُ إِلَى إِبْرَاهِيمَ فَلَمْ يَسْأَلْنِي عَنْ شَيْءٍ ثُمَّ أَتَيْتُ عَلَى مُوسَى فَقَالَ: كَمْ فَرَضَ اللَّهُ عَلَيْكَ وَعَلَى أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً. قَالَ: فَإِنَّكَ لَا تَسْتَطِيعُ أَنْ تَقُومَ بِهَا أَنْتَ وَلَا أُمَّتُكَ فَأَرْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَرَجَعْتُ إِلَى رَبِّي فَخَفَّفَ عَنِّي عَشْرًا ثُمَّ أَتَيْتُ مُوسَى فَأَمَرَنِي بِالرُّجُوعِ فَرَجَعْتُ فَخَفَّفَ عَنِّي عَشْرًا ثُمَّ رَدَّتْ إِلَى خَمْسِ صَلَوَاتٍ قَالَ: فَأَرْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَإِنَّهُ فَرَضَ عَلَى بَنِي إِسْرَائِيلَ صَلَاتَيْنِ فَمَا قَامُوا بِهِمَا فَرَجَعْتُ إِلَى رَبِّي عَزَّ وَجَلَّ فَسَأَلْتُهُ التَّخْفِيفَ فَقَالَ: إِنِّي يَوْمَ خَلَقْتُ السَّمَوَاتِ وَالْأَرْضِ فَرَضْتُ عَلَيْكَ وَعَلَى أُمَّتِكَ خَمْسِينَ صَلَاةً فَخَمْسُ بِخَمْسِينَ فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ فَعَرَفْتُ أَنَّهَا مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى صِرَى فَرَجَعْتُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ فَقَالَ: أَرْجِعْ فَعَرَفْتُ أَنَّهَا مِنَ اللَّهِ صِرَى أَيَّ حَتْمٍ فَلَمْ أَرْجِعْ».

449 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا

مَالِكُ بْنُ مِغْوَلٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ مَرَّةَ عَنْ عَبْدِ اللَّهِ قَالَ: «لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ أَنْتَهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى وَهِيَ فِي السَّمَاءِ السَّادِسَةِ وَإِلَيْهَا يَنْتَهِي مَا عُرِجَ بِهِ مِنْ تَحْتِهَا وَإِلَيْهَا يَنْتَهِي مَا أَهْبِطَ بِهِ مِنْ فَوْقِهَا

and is held there, as well as there terminates everything that comes down from above it and is held there. Allah said (pointing to that): " Behold, the Lote tree was shrouded (in mystery unspeakable!)". (Star "An-Najm" 16) He (the narrator) said (explaining): i.e. gold moths. He (the narrator) added: The Messenger of Allah "Allah's blessing and peace be upon him" was given three (things): five prayers (everyday), the last verses of The Surah of the Heifer "Al-Baqarah", and a forgiveness (by erasing) the destructive sins for those of his (Muslim) nation, who associate nothing (in worship) with Allah.

### **[2] Where Was The Prayer Enjoined?**

450- It is narrated on the authority of Anas that the prayer was enjoined (while the Prophet was) in Mecca: two angels came to the Messenger of Allah and took him to Zamzam, where they split open his belly and brought out his abdominal contents in a tray of gold, and washed that with the water of Zamzam, and then they stuffed his inside with wisdom and knowledge.

### **[3] How Was The Prayer Enjoined?**

451- It is narrated on the authority of A'ishah that she said: When the prayer was enjoined at first, it was of two rak'ahs (to be performed for each prayer, whether on residence or on journey); and then the prayer on journey remained as such, while the prayer on residence was increased (to such of rak'ahs as differ in number according to the different prayers).

452- It is narrated on the authority of Al-Awza'i that he asked Az-Zuhri about the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" in Mecca before his migration to Medina, thereupon he said to him: Urwah Ibn Az-Zubair narrated that A'ishah said: When Allah enjoined the prayer first on his Messenger, it was of two Rak'ahs for each (prayer). Then, He completed it up to four rak'ahs on residence (i.e. Zhuhr, Asr and Isha'), and the prayer on journey remained as it was enjoined at first.

453- It is narrated on the authority of Urwah that A'ishah told that when the prayer was enjoined at first, it consisted of two rak'ahs for each (prayer). The prayer on journey remained the same, while the prayer in residence was completed.

454- It is narrated on the authority of Ibn Abbas that he said: The prayer was enjoined on the tongue of the Messenger of Allah "Allah's blessing and peace be upon him" (to be offered) in form of four rak'ahs on residence, two rak'ahs on journey, and one rak'ah at (the time of) fear.

455- It is narrated on the authority of Umayyah Ibn Abdullah Ibn Khalid Ibn Asid that he asked Ibn Umar: "How should the prayer be shortened (on



حَتَّى يُقْبَضَ مِنْهَا قَالَ: إِذْ يَغْشَى السُّدْرَةَ مَا يَغْشَى قَالَ: فَرَأَشُ مِنْ ذَهَبٍ فَأَعْطِي ثَلَاثًا الصَّلَوَاتِ الْخَمْسُ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ وَيُغْفَرُ لِمَنْ مَاتَ مِنْ أُمَّهِ لَا يُشْرِكُ بِاللَّهِ شَيْئًا الْمُفْجَحَاتُ».

## (2) - بَابُ أَيْنَ فُرِضَتِ الصَّلَاةُ؟

450 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ أَبِي وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ عَبْدَ رَبِّهِ بْنِ سَعِيدٍ حَدَّثَهُ أَنَّ الْبُنَانِيَّ حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ الصَّلَوَاتِ فُرِضَتْ بِمَكَّةَ وَأَنَّ مَلَكَينِ أَتَيَا رَسُولَ اللَّهِ ﷺ فَذَهَبَا بِهِ إِلَى زَمْزَمَ فَشَقَّا بَطْنَهُ وَأَخْرَجَا حَسَوَهُ فِي طَسْتٍ مِنْ ذَهَبٍ فَعَسَلَاهُ بِمَاءِ زَمْزَمَ ثُمَّ كَبَسَا جَوْفَهُ حِكْمَةً وَعِلْمًا».

## (3) - بَابُ كَيْفَ فُرِضَتِ الصَّلَاةُ؟

451 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «أَوَّلَ مَا فُرِضَتِ الصَّلَاةُ رَكَعَتَيْنِ فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَأُتِمَّتْ صَلَاةُ الْحَضَرِ».

452 - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ الْبَعْلَبَكِيُّ قَالَ: أَنْبَأَنَا الْوَلِيدُ قَالَ: أَخْبَرَنِي أَبُو عَمْرٍو يَعْنِي الْأَوْزَاعِيَّ أَنَّهُ سَأَلَ الزُّهْرِيَّ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِمَكَّةَ قَبْلَ الْهَجْرَةِ إِلَى الْمَدِينَةِ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: «فَرَضَ اللَّهُ عَزَّ وَجَلَّ الصَّلَاةَ عَلَى رَسُولِهِ ﷺ أَوَّلَ مَا فَرَضَهَا رَكَعَتَيْنِ رَكَعَتَيْنِ ثُمَّ أُتِمَّتْ فِي الْحَضَرِ أَرْبَعًا وَأُقِرَّتْ صَلَاةُ السَّفَرِ عَلَى الْفَرِيضَةِ الْأُولَى».

453 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «فُرِضَتِ الصَّلَاةُ رَكَعَتَيْنِ رَكَعَتَيْنِ فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ».

454 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ عَنْ مُجَاهِدٍ عَنْ أَبِي عَبَّاسٍ قَالَ: «فُرِضَتِ الصَّلَاةُ عَلَى لِسَانِ النَّبِيِّ ﷺ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكَعَتَيْنِ وَفِي الْخَوْفِ رَكَعَةً».

455 - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّعْبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أُمِّئَةَ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدِ بْنِ أُسَيْدٍ: «أَنَّهُ قَالَ لِابْنِ عُمَرَ: كَيْفَ تَقْصُرُ الصَّلَاةَ؟ وَإِنَّمَا قَالَ

journey), even though Allah Almighty says: "there is no blame on you if you shorten your prayers, for fear the Unbelievers may attack you?" (An-Nisa 101) on that Ibn Umar said to him: "O son of my brother! The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and instructed us while we were straying (before his coming); and from amongst what he instructed us to do was that Allah Almighty enjoined upon us to offer two rak'ahs (for each obligatory prayer) while being on journey."

#### **[4] How Many Prayers Have Been Enjoined Every Day And Night?**

**456-** It is narrated on the authority of Talhah Ibn Ubaidullah that he said: a man, with unkempt hair, from the people of Najd, came to The Messenger of Allah "Allah's blessing and peace be upon him". The humming of his voice was heard, though what he had been saying was unclear. Then, he came close to The Messenger of Allah "Allah's blessing and peace be upon him". It was then (clear) that he was asking about Islam. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five prayers during the day and the night." He said: "Am I in need to offer more besides these (prayers)?" He (The Prophet) said: "No, except if you wanted to pray voluntarily. (You should also observe) the fasts of (the month of) Ramadan." The man asked: "Am I forced to observe more in addition to it?" He (The Prophet) said: "No, except if you wanted to do voluntarily." The Messenger of Allah "Allah's blessing and peace be upon him" told him about the obligatory charity. The man asked: "Have I to pay more than that?" He (The Prophet) said: "No, except if you wanted to pay voluntarily." The man turned back while he was saying: "I will neither add more to this, nor will I decrease anything from it." The Prophet "Allah's blessing and peace be upon him" commented: "He will be prosperous, if he is true (to what he said)."

**457-** It is narrated on the authority of Anas that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How many prayers has Allah enjoined upon His servants (to be offered every day and night)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has enjoined five prayers upon His servants (to be performed every day and night)." The man asked: "O Messenger of Allah! Is there any more before or after them?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has enjoined five prayers upon His servants (to be performed every day and night)." The man then took oath not to add more to, nor to reduce anything from that. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If this (man) proves true (to what he says) he will enter the Garden."



اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحُ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ﴾ فَقَالَ ابْنُ عُمَرَ: يَا ابْنَ أَخِي إِنَّ رَسُولَ اللَّهِ ﷺ أَتَانَا وَنَحْنُ ضُلَّالٌ فَعَلَّمَنَا فَكَانَ فِيمَا عَلَّمَنَا أَنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنَا أَنْ نُصَلِّيَ رَكَعَتَيْنِ فِي السَّفَرِ.

قَالَ الشَّعْبِيُّ: وَكَانَ الزُّهْرِيُّ يُحَدِّثُ بِهَذَا الْحَدِيثِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ.

#### (4) - بَابُ كَمْ فُرِضَتْ فِي الْيَوْمِ وَاللَّيْلَةِ؟

456 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي سُهَيْلٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرِ الرَّأْسِ نَسَمِعُ دَوِيَّ صَوْتِهِ وَلَا نَفْهَمُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا إِلَّا أَنْ تَطْوَعَ» قَالَ: «وَصِيَامُ شَهْرِ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا إِلَّا أَنْ تَطْوَعَ» وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا إِلَّا أَنْ تَطْوَعَ» فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ مِنْهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

457 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ خَالِدِ بْنِ قَيْسٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ كَمْ أَفْتَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى عِبَادِهِ مِنَ الصَّلَوَاتِ؟ قَالَ: «أَفْتَرَضَ اللَّهُ عَلَى عِبَادِهِ صَلَوَاتٍ خَمْسًا». قَالَ: يَا رَسُولَ اللَّهِ هَلْ قَبْلَهُنَّ أَوْ بَعْدَهُنَّ شَيْئًا؟ قَالَ: «أَفْتَرَضَ اللَّهُ عَلَى عِبَادِهِ صَلَوَاتٍ خَمْسًا» فَحَلَفَ الرَّجُلُ لَا يَزِيدُ عَلَيْهِ شَيْئًا وَلَا يَنْقُصُ مِنْهُ شَيْئًا قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ».

### [5] Giving The Pledge Of Allegiance To Offer The Five Prayers

458- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him", and he said to us: "Should you not give the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him"?" he said it thrice after which we stretched our hands and gave him the pledge of allegiance. Then we said: "O Messenger of Allah! We had given you the pledge of allegiance (earlier): then, for which (more) should we give you the pledge of allegiance (once again)?" on that he said: "To worship Allah (Alone) and not ascribe anything to Him (in service), to establish the five (obligatory) prayers (in congregation), (and he said a word in secrecy after which he said) and to beg nothing from the people."

### [6] Guarding Strictly The Five (Obligatory) Prayers

459- It is narrated on the authority of Ibn Muhairiz that a man from Kinanah called Al-Mukhdaji heard a man from the inhabitants of Sham called Abu Muhammad having said: "The Witr prayer is obligatory." Al-Mukhdaji said: Very soon, I went to Ubadah Ibn As-Samit and met him while he was going to the mosque, and told him of what Abu Muhammad had said, thereupon Ubadah Ibn As-Samit said: Abu Muhammad has told a lie. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There are five (obligatory) prayers (every day, i.e. 24 hours) enjoined by Allah Almighty upon His servants: he, who offers them at their due time, with perfect rak'ahs and willing submission, with no indulgence in anyone of them out of regarding them slightly, has a pledge from Allah to admit him to the Garden; and he who does not do has no pledge from Allah: If he so likes, He will punish him, and if He so likes, He will admit him to the Garden."

### [7] The Excellence Of The Five Prayers

460- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if anyone of you has a flowing stream in the courtyard of his house, in which he takes bath five times a day: does anything of his dirt remain on his body?" They said: "Nothing of dirt remains on his body." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As such is the example of the five (obligatory) prayers, therewith Allah Almighty removes the sins (in the same way as water removes the dirt)."



## (5) - بَابُ الْبَيْعَةِ عَلَى الصَّلَوَاتِ الْخَمْسِ

458 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ قَالَ: أَخْبَرَنِي الْحَبِيبُ الْأَمِينُ عَوْفُ بْنُ مَالِكٍ الْأَشْجَعِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ ﷺ؟» فَرَدَدَهَا ثَلَاثَ مَرَّاتٍ فَقَدَّمْنَا أَيْدِيَنَا فَبَايَعَنَاهُ فَقُلْنَا: يَا رَسُولَ اللَّهِ قَدْ بَايَعْنَاكَ فَعَلَامَ؟ قَالَ: «عَلَى أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالصَّلَوَاتِ الْخَمْسِ» وَأَسَرَّ كَلِمَةً خَفِيَّةً «أَنْ لَا تَسْأَلُوا النَّاسَ شَيْئًا».

## (6) - بَابُ الْمُحَافَظَةِ عَلَى الصَّلَوَاتِ الْخَمْسِ

459 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ أَبِي مُخَيْرِيزٍ: أَنَّ رَجُلًا مِنْ بَنِي كِنَانَةَ يُدْعَى الْمُخَدَّجِيُّ سَمِعَ رَجُلًا بِالشَّامِ يُكْنَى أَبَا مُحَمَّدٍ يَقُولُ: الْوِثْرُ وَاجِبٌ قَالَ الْمُخَدَّجِيُّ: فَرُحْتُ إِلَى عِبَادَةِ بْنِ الصَّامِتِ فَأَعْتَرَضْتُ لَهُ وَهُوَ رَائِحٌ إِلَى الْمَسْجِدِ فَأَخْبَرْتُهُ بِالَّذِي قَالَ أَبُو مُحَمَّدٍ فَقَالَ عِبَادَةُ: كَذَبَ أَبُو مُحَمَّدٍ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ مَنْ جَاءَ بِهِنَّ لَمْ يُضَيَّعْ مِنْهُنَّ شَيْئًا اسْتَخْفَافًا بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ عَذَبَهُ وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ».

## (7) - فَضْلُ الصَّلَوَاتِ الْخَمْسِ

460 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ: «فَكَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا».

### [8] The Commandment Pertaining To Such As Leaves The Prayer

461- It is narrated on the authority of Abdullah Ibn Abu Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the pledge that is between us and those (of the true faith) is the prayer; and whoever leaves it has rejected faith."

461- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing stands to keep a servant from polytheism but (not) to leave the prayer."

### [9] Reckoning For Prayer

462- It is narrated on the authority of Huraith Ibn Qabisah that he said: I came to Medina and invoked Allah: "O Allah! Make it easy for me to find a good sitter." Then, I sat with Abu Hurairah and said to him: I invoked Allah: "O Allah! Make it easy for me to find a good sitter." So, please, relate to me a narration you heard from the Messenger of Allah "Allah's blessing and peace be upon him", perchance Allah will make it a source of benefit to me. He said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The first thing for which a servant will be reckoned is his prayer: if it is good, then he will have been prosperous and successful, and if it is ineffective, he will have failed and lost (all goodness). If anything is missing in the obligation, (Allah Almighty) will say (to His angels): "Look whether My servant has any voluntary (prayers), with which you might complete what is missing in his obligation." Then, all of his deeds will be dealt with like this."

463- It is narrated on the authority of Tamim Ad-Dari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing for which a servant will be reckoned on the Day of Judgement is his (obligatory) prayer: if he completed it, it would be written as additional (good deed) for him. But if he did not complete it, Allah Almighty would say to His angels: "Look: do you find any voluntary (prayers) to be offered by My servant therewith to complete whatever obligatory (prayers) he missed?" then, all the remaining deeds will be dealt with in the same way."

464- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the first thing for which a servant will be reckoned on the Day of Judgement is the (obligatory) written prayer: if he completed it (it would be good), otherwise, it will be said: "Complete it for him from whatever voluntary (prayers he offered)." If he has voluntary (prayers), the obligatory (prayer) will be



## (8) - بَابُ الْحُكْمِ فِي تَارِكِ الصَّلَاةِ

461 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ».

461م - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ إِلَّا تَرْكُ الصَّلَاةِ».

## (9) - بَابُ الْمُحَاسَبَةِ عَلَى الصَّلَاةِ

462 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَارُونُ هُوَ ابْنُ إِسْمَاعِيلَ الْخَزَّازُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ حُرَيْثِ بْنِ قَبِيصَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ قَالَ: قُلْتُ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا فَجَلَسْتُ إِلَى أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَقُلْتُ إِنِّي دَعَوْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُيسِّرَ لِي جَلِيسًا صَالِحًا فَحَدَّثَنِي بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَعَلَّ اللَّهَ أَنْ يَنْفَعَنِي بِهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ بِصَلَاتِهِ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ» قَالَ هَمَّامٌ: لَا أَذْرِي هَذَا مِنْ كَلَامِ قَتَادَةَ أَوْ مِنَ الرَّوَايَةِ «فَإِنْ أَنْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ: أَنْظَرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكْمَلُ بِهِ مَا نَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى نَحْوِ ذَلِكَ» خَالَفَهُ أَبُو الْعَوَّامِ.

463 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعَيْبٌ يَعْنِي ابْنَ بَيَانَ بْنِ زِيَادٍ بْنِ مَيْمُونٍ قَالَ: كَتَبَ عَلِيُّ بْنُ الْمَدِينِيِّ عَنْهُ أَخْبَرَنَا أَبُو الْعَوَّامِ عَنْ قَتَادَةَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ فَإِنْ وَجَدَتْ تَامَةً كُتِبَتْ تَامَةً وَإِنْ كَانَ أَنْتَقَصَ مِنْهَا شَيْءٌ قَالَ: أَنْظَرُوا هَلْ تَجِدُونَ لَهُ مِنْ تَطَوُّعٍ يُكْمَلُ لَهُ مَا ضَيَّعَ مِنْ فَرِيضَةٍ مِنْ تَطَوُّعِهِ؟ ثُمَّ سَائِرُ الْأَعْمَالِ تَجْرِي عَلَى حَسَبِ ذَلِكَ».

464 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَمِيلٍ قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ الْأَزْرَقِ بْنِ قَيْسٍ عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ صَلَاتُهُ فَإِنْ كَانَ أَكْمَلَهَا وَإِلَّا قَالَ

completed from his voluntary (prayers); and then, the same will apply to all the remaining (religious) services enjoined (by Allah upon the people)."

#### [10] The Reward Of Such As Establishes The Prayer

465- It is narrated on the authority of Abu Ayyub that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a deed, which leads me to enter the Garden." the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "To worship Allah and not ascribe anything to Him (in service), to establish the (obligatory) prayers, to give the regular charity, and to keep good relation with your kith and kin."

#### [11] How Many Rak'ahs Should Be Offered For Zhuhr Prayer On Residence?

466- It is narrated on the authority of Anas that he said: I offered four rak'ahs for Zhuhr prayer in Medina with the Messenger of Allah "Allah's blessing and peace be upon him", and two for Asr prayer in Dhul-Hulaifah.

#### [12] The Zhuhr Prayer On Journey

467- It is narrated on the authority of Abu Juhaifah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" set out to Batha' when it was very hot (at noon), and he performed ablution and offered two rak'ahs for Zhuhr prayer and two for Asr prayer, and there was a short stick fixed in front of him (to which he prayed).

#### [13] The Excellence Of Asr Prayer

468- It is narrated on the authority of Abu Bakr Ibn Umarah Ibn Ruwaibah Ath-Thaqafi from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Never will enter the fire (of Hell) such as offers a prayer before sunrise (i.e. Morning prayer) and a prayer before sunset (i.e. Asr prayer)."

#### [14] Guarding Strictly The Asr Prayer

469- It is narrated on the authority of Abu Yunus, the freed slave of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: A'ishah ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse: "Guard strictly the prayers and (particularly) the middle prayer" (The Heifer "Al-Baqarah" 238), inform me. When I reached it, I informed her and she dictated to me (the following): "Guard strictly the prayers and (particularly) the middle prayer and the Afternoon (Asr) prayer, and stand up devoutly obedient to Allah".



اللَّهُ عَزَّ وَجَلَّ: أَنْظَرُوا لِعَبْدِي مِنْ تَطَوُّعٍ فَإِنْ وَجَدَ لَهُ تَطَوُّعٌ قَالَ أَكْمِلُوا بِهِ الْفَرِيضَةَ».

#### (10) - بَابُ ثَوَابِ مَنْ أَقَامَ الصَّلَاةَ

465 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللَّهِ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَبِي أَيُّوبَ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يَدْخِلُنِي الْجَنَّةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ. ذَرَاهَا». كَأَنَّهُ كَانَ عَلَى رَاحِلَتِهِ.

#### (11) - بَابُ عَدَدِ صَلَاةِ الظُّهْرِ فِي الْحَضَرِ

466 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ الْمُنَكِّدِ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ سَمِعَا أَنَسًا قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَبِذِي الْحَلِيفَةِ الْعَصْرَ رَكَعَتَيْنِ».

#### (12) - بَابُ صَلَاةِ الظُّهْرِ فِي السَّفَرِ

467 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ بِالْهَاجِرَةِ. قَالَ ابْنُ الْمُثَنَّى: إِلَى الْبُطْحَاءِ فَتَوَضَّأَ وَصَلَّى الظُّهْرَ رَكَعَتَيْنِ وَالْعَصْرَ رَكَعَتَيْنِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ».

#### (13) - بَابُ فَضْلِ صَلَاةِ الْعَصْرِ

468 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَابْنُ أَبِي خَالِدٍ وَالْبُخْتَرِيُّ بْنُ أَبِي الْبُخْتَرِيِّ كُلُّهُمْ سَمِعُوهُ مِنْ أَبِي بَكْرٍ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ الثَّقَفِيِّ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا».

#### (14) - بَابُ الْمُحَافَظَةِ عَلَى صَلَاةِ الْعَصْرِ

469 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي يُوسُفَ مَوْلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَ: «أَمَرْتَنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا فَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَأَذِّنِي: ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [البقرة: 238] فَلَمَّا بَلَغْتُهَا أَذَنْتُهَا فَأَمَلْتُ عَلَيَّ ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ وَقَوْمُوا لِلَّهِ

A'ishah said: No doubt, I heard that from The Messenger of Allah "Allah's blessing and peace be upon him".

470- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Those (infidels and pagans) diverted us from the middle prayer (Asr) until the sun set."

### **[15] What About Such As Leaves Asr Prayer?**

471- It is narrated on the authority of Abu Al-Malih that he said: We were with Buraidah on a cloudy day when he said: Perform prayer as early as it could be, for the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves Asr prayer, his deed will be fruitless."

### **[16] How Many Rak'ahs Should Be Offered For Asr Prayer On Residence?**

472- It is narrated on the authority of Abu Sa'id Al-Khudri: We used to guess (the time of) the standing of The Messenger of Allah "Allah's blessing and peace be upon him" in both the Noon (Zhuhr) and Afternoon (Asr) prayers. We guessed (the time of) his standing in the first two Rak'ahs in the Noon (Zhuhr) prayer as long as it takes one to recite thirty Holy Verses from As-Sajdah. As for (the time of) his standing in the last two Rak'ahs, it was equal to the half of that. We guessed (the time of) his standing in the first two Rak'ahs of the Asr prayer as equal to his standing in the last two Rak'ahs of the Zhuhr prayer, and (his standing in) the last two Rak'ahs of Asr prayer as equal to the half of that.

473- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to stand in Zhuhr prayer and recite as much as thirty Holy Verses in each (of the first two) Rak'ahs, and he used to stand in Asr prayer and recite in each of the first two as much as fifteen holy Verses.

### **[17] Asr Prayer On Journey**

474- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered four rak'ahs for Zhuhr prayer in Medina and two for Asr prayer in Dhul-Hulaifah.

475- It is narrated on the authority of Nawfal Ibn Mu'awiyah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who misses Asr prayer seems as if he is cut off his family and property." It is further narrated on the authority of Ibn Umar that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having



قَتِينَيْنِ ﴿ ثُمَّ قَالَتْ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ ﴾.

470 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ

قَالَ: أَخْبَرَنِي قَتَادَةُ عَنْ أَبِي حَسَّانَ عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ».

### (15) - بَابُ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ

471 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنِي

يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ قَالَ: حَدَّثَنِي أَبُو الْمَلِيحِ قَالَ: كُنَّا مَعَ بَرِيدَةَ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ: بَكَّرُوا بِالصَّلَاةِ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبَطَ عَمَلُهُ».

### (16) - بَابُ عَدَدِ صَلَاةِ الْعَصْرِ فِي الْحَضَرِ

472 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورُ بْنُ

زَادَانَ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ أَبِي الصَّدِيقِ النَّاجِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ فِي الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً قَدْرَ سُورَةِ السَّجْدَةِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ وَفِي الْأُخْرَيَيْنِ عَلَى النُّصْفِ مِنْ ذَلِكَ وَحَزَرْنَا قِيَامَهُ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ وَحَزَرْنَا قِيَامَهُ فِي الرَّكَعَتَيْنِ الْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النُّصْفِ مِنْ ذَلِكَ».

473 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ أَبِي عَوَانَةَ

عَنْ مَنْصُورِ بْنِ زَادَانَ عَنِ الْوَلِيدِ أَبِي بَشِيرٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ فِي الظُّهْرِ فَيَقْرَأُ قَدْرَ ثَلَاثِينَ آيَةً فِي كُلِّ رَكْعَةٍ ثُمَّ يَقُومُ فِي الْعَصْرِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ قَدْرَ خَمْسِ عَشْرَةِ آيَةً».

### (17) - بَابُ صَلَاةِ الْعَصْرِ فِي السَّفَرِ

474 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ

مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ».

475 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ

قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ رَبِيعَةَ أَنَّ عِرَاكَ بْنَ مَالِكٍ حَدَّثَهُ: أَنَّ نَوْفَلَ بْنَ مُعَاوِيَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ».

said: "He, who misses Asr prayer seems as if he is cut off his family and property."

476- It is narrated on the authority of Nawfal Ibn Mu'awiyah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "From amongst the (obligatory) prayers, there is such as whoever misses seems as if he is deprived of his family and property." It is further narrated on the authority of Ibn Umar that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is Asr prayer."

477- It is narrated on the authority of Nawfal Ibn Mu'awiyah that he said: "There is a prayer, and whoever misses it seems as if he is deprived of his family and property." It is further narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is Asr prayer."

### [18] Maghrib Prayer

478- It is narrated on the authority of Salamah Ibn Kuhail that he said: I saw Sa'id Ibn Jubair in Muzdalifah, having established the prayer and then offered three rak'ahs for Maghrib prayer. Then he established the prayer and offered two rak'ahs for Isha prayer. He mentioned that Ibn Umar did the same with them in that very place, and he (Ibn Umar) mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" did the same in that very place.

### [19] The Excellence Of Isha Prayer

479- It is narrated on the authority of A'ishah that she said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha prayer until it was dark to the extent that Umar called him saying: "(O Messenger of Allah!) both women and children fell asleep!" on that the Messenger of Allah "Allah's blessing and peace be upon him" came out and said: "Indeed, none other than you (on the surface of the earth) is offering this (Isha) prayer." At that time, none barring the Muslims of Medina was offering prayer.

### [20] Isha Prayer On Journey

480- It is narrated on the authority of Al-Hakam that he said: Sa'id Ibn Jubair led us in three-rak'ah prayer for Maghrib in Muzdalifah with a prayer establishment, and then he concluded the prayer with the end salutation. Then he offered two rak'ahs for Isha prayer. He mentioned that Ibn Umar did the same (in that very place), and he (Ibn Umar) mentioned that the



قَالَ عِرَاكُ: وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ». خَالَفَهُ يَزِيدُ بْنُ أَبِي حَبِيبٍ.

476 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ رُغْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عِرَاكِ بْنِ مَالِكٍ أَنَّهُ بَلَغَهُ: أَنَّ نَوْفَلَ بْنَ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مِنَ الصَّلَاةِ صَلَاةٌ مِنْ فَاتَتْهُ فَكَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ». قَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ صَلَاةُ الْعَصْرِ» خَالَفَهُ مُحَمَّدُ بْنُ إِسْحَاقَ.

477 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عِرَاكِ بْنِ مَالِكٍ قَالَ: «سَمِعْتُ نَوْفَلَ بْنَ مُعَاوِيَةَ يَقُولُ: صَلَاةٌ مِنْ فَاتَتْهُ فَكَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ» قَالَ ابْنُ عُمَرَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ صَلَاةُ الْعَصْرِ».

### (18) - بَابُ صَلَاةِ الْمَغْرِبِ

478 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ يَجْمَعُ أَقَامَ فَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ ثُمَّ أَقَامَ فَصَلَّى يَغْنِي الْعِشَاءَ رَكَعَتَيْنِ ثُمَّ ذَكَرَ أَنَّ ابْنَ عُمَرَ صَنَعَ بِهِمْ مِثْلَ ذَلِكَ فِي ذَلِكَ الْمَكَانِ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ صَنَعَ مِثْلَ ذَلِكَ فِي ذَلِكَ الْمَكَانِ.

### (19) - بَابُ فَضْلِ صَلَاةِ الْعِشَاءِ

479 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ بْنِ نَصْرِ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ نَامَ النِّسَاءُ وَالصَّبِيَّانُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ لَيْسَ أَحَدٌ يُصَلِّي هَذِهِ الصَّلَاةَ غَيْرُكُمْ» وَلَمْ يَكُنْ يَوْمَئِذٍ أَحَدٌ يُصَلِّي غَيْرَ أَهْلِ الْمَدِينَةِ.

### (20) - بَابُ صَلَاةِ الْعِشَاءِ فِي السَّفَرِ

480 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْحَكَمُ قَالَ: «صَلَّى بِنَا سَعِيدُ بْنُ جُبَيْرٍ يَجْمَعُ الْمَغْرِبَ ثَلَاثًا بِإِقَامَةٍ ثُمَّ سَلَّمَ

Messenger of Allah “Allah’s blessing and peace be upon him” did the same (in that very place).

**481-** It is narrated on the authority of Sa'id Ibn Jubair that he said: I saw Abdullah Ibn Umar when he offered prayer in Muzdalifah: he established the prayer and offered three rak'ahs for Maghrib prayer, and offered two rak'ahs for Isha prayer. He said: No doubt, I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having done the same in that very place.

### **[21] The Superiority Of Offering Prayer In Congregation**

**482-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and Asr prayers. Those who have passed the night with you ascend (to the Heaven) whom Allah asks, though He knows everything about you well: "How did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."

**483-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward one receives by) offering prayer in congregation is twenty-five times (that he receives by) offering prayer alone; and the angels of both night and day gather at (the time of) Morning prayer; and if you so like, recite Allah's saying (in confirmation to that): "and the morning prayer and reading: for the prayer and reading in the morning carry their testimony." (Al-Isra' 78)

**484-** It is narrated on the authority of Abu Bakr Ibn Umarah Ibn Ruwaibah Ath-Thaqafi from his father that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: "Never will enter the fire (of Hell) such as offers a prayer before sunrise (i.e. Morning prayer) and a prayer before sunset (i.e. Asr prayer)."

### **[22] The Obligation Of (Offering Prayer Towards) The Qiblah**

**485-** It is narrated on the authority of Al-Bara' that he said: We offered prayer with the Messenger of Allah “Allah’s blessing and peace be upon him” towards Jerusalem for sixteen or seventeen months (Sufyan is in doubt) after which he was made to turn his face to the Qiblah (the Ka'bah).

**486-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” came to Medina, and offered prayer facing Jerusalem for sixteen months. Then, he was made to turn his face (in prayer) towards the Ka'bah. A man, who offered prayer with the Messenger of Allah “Allah’s blessing and peace be



ثُمَّ صَلَّى الْعِشَاءَ رَكَعَتَيْنِ ثُمَّ ذَكَرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ فَعَلَ ذَلِكَ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ.

481 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: «رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ صَلَّى بِجَمْعٍ فَأَقَامَ فَصَلَّى الْمَغْرِبَ ثَلَاثًا ثُمَّ صَلَّى الْعِشَاءَ رَكَعَتَيْنِ ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَضَعُ فِي هَذَا الْمَكَانِ».

## (21) - بَابُ فَضْلِ صَلَاةِ الْجَمَاعَةِ

482 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ ثُمَّ يَرْجِعُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يَصَلُّونَ وَاتَيْنَاهُمْ وَهُمْ يَصَلُّونَ».

483 - أَخْبَرَنَا كَثِيرُ بْنُ عُبيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَفْضُلُ صَلَاةِ الْجَمْعِ عَلَى صَلَاةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةِ وَعِشْرِينَ جُزْأً وَيَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَالنَّهَارِ فِي صَلَاةِ الْفَجْرِ وَأَقْرَأُوا إِنْ شِئْتُمْ: ﴿وَقَرَأَ الْفَجْرَ إِنْ قَرَأَ الْفَجْرَ كَانَتْ مَشْهُودًا﴾». [الإسراء، الآية: 78].

484 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عُمَارَةَ بْنِ رُوَيْبَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَلِجُ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ أَنْ تَغْرُبَ».

## (22) - بَابُ فَرَضِ الْقِبْلَةِ

485 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: «صَلَّيْنَا مَعَ النَّبِيِّ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا - شَكَّ سُفْيَانُ - وَصُرِفَ إِلَى الْقِبْلَةِ».

486 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ فَصَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا ثُمَّ إِنَّهُ وُجِّهَ إِلَى

upon him" (after being turned to the Ka'bah), came upon a people from Ansar who were praying, and said to them: "I bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" was made to turn to the Ka'bah (in prayer)." On that they turned to the Ka'bah (while they were praying).

### [23] The State In Which One Might Not Face The Qiblah

487- It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayers and the Witr prayers on his riding mount towards whichever direction it turned with him; but he never offered the obligatory written prayers on it.

488- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayers on his mount while going from Mecca to Medina, and on that occasion it was revealed: " To Allah belong the East and the West: whithersoever you turn, there is Allah's countenance. For Allah is All-Embracing, All-Knowing." (Al-Baqarah 115)

489- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayers on his riding mount towards whichever direction it turned with him. Abdullah Ibn Dinar said: Ibn Umar used to do the same.

### [24] Discovering The Mistake After Doing The Best To Do The Right

490- It is narrated on the authority of Ibn Umar that he said: While the people were in (the mosque of) Quba', offering Morning prayer, one came to them and said: "Tonight, it was revealed upon the Messenger of Allah "Allah's blessing and peace be upon him", and he was commanded to face the Ka'bah (in the prayer). So, face it (in your prayer)!" their faces were towards the direction of Sham (while they were praying), thereupon they turned their faces to the Ka'bah.



الْكَعْبَةِ فَمَرَّ رَجُلٌ قَدْ كَانَ صَلَّى مَعَ النَّبِيِّ ﷺ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فَقَالَ: أَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ وَجَّهَ إِلَى الْكَعْبَةِ فَأَنْحَرُفُوا إِلَى الْكَعْبَةِ».

### (23) - بَابُ الْحَالِ الَّتِي يَجُوزُ فِيهَا اسْتِقْبَالُ غَيْرِ الْقِبْلَةِ

487 - أَخْبَرَنَا عَيْسَى بْنُ حَمَّادٍ زُعْبَةُ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مَسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ أَبِي وَهْبٍ عَنْ يُونُسَ عَنْ أَبِي شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قَبْلَ أَيِّ وَجْهِ تَتَوَجَّهُ وَيُوتِرُ عَلَيْهَا غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ».

488 - أَخْبَرَنَا عُمَرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى عَنْ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنْ أَبِي عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى ذَابْتِهِ وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ وَفِيهِ أَنْزَلَتْ: ﴿فَإَيْنَمَا تُولُوا فَتَمَّ وَجْهَ اللَّهِ﴾». [البقرة: 115]

489 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُمَا تَوَجَّهَتْ بِهِ».

قَالَ مَالِكٌ: قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ: وَكَانَ أَبُو عُمَرَ يَفْعَلُ ذَلِكَ.

### (24) - بَابُ اسْتِثْنَاءِ الْخَطَا بَعْدَ الاجْتِهَادِ

490 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي عُمَرَ قَالَ: «بَيْنَمَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ».

## (6) THE BOOK OF PRAYER STATED FIXED TIMES

### [1]

**491-** It is narrated on the authority of Ibn Shihab that he said: Once, Umar Ibn Abd Al-Aziz delayed the Asr prayer a bit. Upon this, Urwah said to him: "No doubt, Gabriel descended and led The Messenger of Allah "Allah's blessing and peace be upon him" in the prayers (in their due times)." Umar said: "Know what you are saying O Urwah!" he said: I heard Bashir Ibn Abu Mas'ud saying: I heard Abu Mas'ud Al-Ansari saying: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Gabriel came down and acted as my Imam, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, and then I prayed with him", (counting with his fingers five obligatory Prayers."

### [2] The First Portion Of The Due Time Of Offering Zhuhr Prayer

**492-** It is narrated on the authority of Sayyar Ibn Salamah that he said: My father asked Abu Barzah. I (Shu'bah) asked him: Did you really hear him? I said: Just as clear as I'm hearing you now at that moment. He resumed: "My father asked him about the (obligatory) prayers of the Messenger of Allah "Allah's blessing and peace be upon him (concerning their times). Abu Barzah replied: "The Prophet "Allah's blessing and peace be upon him" did not mind delaying it (i.e. the Isha prayer) to the midnight, and he disliked sleeping before it or speaking after it." Shu'bah reported: Later, I met him once again, and asked him (about the due time of the remaining prayers). He said: "He (The Prophet) used to offer the Zhuhr prayer at midday when the sun had just declined, The Asr prayer at a time when after the prayer, a man could go to the farthest place in Medina (and arrive) while the sun was still hot. (I do not know which time he mentioned for the Maghrib prayer)." He (Shu'bah) said: Later, I met him (for the third time) and asked him. he said: "He used to offer the Morning prayer and (after finishing it) one would turn, look at the face of the person sitting by his side, and recognize him; and he (The Prophet) used to recite between 60 to 100 verses in the Fajr prayer."

**493-** It is narrated on the authority of Az-Zuhri that he said: Anas told me that The Messenger of Allah "Allah's blessing and peace be upon him" set out just when the sun had declined (and passed the meridians) and led them in Zhuhr prayer.

**494-** It is narrated on the authority of Khabbab that he said: We complained to the Messenger of Allah "Allah's blessing and peace be upon



## (6) - كِتَابُ الْمَوَاقِيتِ

## (1) - بَابُ

491 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْرَجَ الْعَصْرَ شَيْئًا فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَدْ نَزَلَ فَصَلَّى أَمَامَ رَسُولِ اللَّهِ ﷺ فَقَالَ عُمَرُ: أَعْلَمُ مَا تَقُولُ يَا عُرْوَةُ فَقَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي فَصَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ ثُمَّ صَلَّيْتُ مَعَهُ» يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

## (2) - بَابُ أَوَّلُ وَقْتِ الظُّهْرِ

492 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرزَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ قُلْتُ: أَنْتَ سَمِعْتَهُ؟ قَالَ كَمَا أَسْمَعُكَ السَّاعَةَ فَقَالَ: «سَمِعْتُ أَبِي يَسْأَلُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ قَالَ: كَانَ لَا يُبَالِي بَعْضَ تَأْخِيرِهَا يَعْنِي الْعِشَاءَ إِلَى نِصْفِ اللَّيْلِ وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ بَعْدُ فَسَأَلْتُهُ قَالَ: كَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ وَالْعَصْرَ يَذْهَبُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ وَالْمَغْرِبَ لَا أَدْرِي أَيَّ حِينٍ ذَكَرْتُ ثُمَّ لَقِيتُهُ بَعْدُ فَسَأَلْتُهُ فَقَالَ: وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُهُ فَيَعْرِفُهُ قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِينَ إِلَى الْمِائَةِ».

493 - أَخْبَرَنَا كَثِيرُ بْنُ عُبيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى بِهِمْ صَلَاةَ الظُّهْرِ».

494 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ وَهْبٍ عَنْ حَبَّابٍ قَالَ: «شَكُونَا إِلَى

him” the scorching heat of the sand (that would affect our feet whenever we set out to offer the Zhuhr prayer, and asked him to delay it until it would be cooler); but the Messenger of Allah “Allah’s blessing and peace be upon him” did not make us in need of complaint (i.e. he allowed for us to delay Zhuhr prayer a bit).

### **[3] Hastening To Offer Zhuhr Prayer On Journey**

495- It is narrated on the authority of Anas that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” halted at a certain station (before the due time of Zhuhr prayer while being on journey), he would not leave it until he offered Zhuhr prayer. He was asked: Even though it was at midday? He said: Even though it was at midday.

### **[4] Hastening To Offer Zhuhr Prayer When It Is Cold**

496- It is narrated on the authority of Anas that he said: Whenever it was very hot, the Messenger of Allah “Allah’s blessing and peace be upon him” would delay the (Zhuhr) prayer until it would be cooler; and whenever it was cold, the Messenger of Allah “Allah’s blessing and peace be upon him” would hasten to offer (Zhuhr) prayer.

### **[5] Delaying Zhuhr Prayer When It Is Very Hot Until It Is Cool**

497- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "When it is very hot, delay offering (Zhuhr) prayer until it becomes cooler, for indeed, the scorching heat is from the exhalation of (the fire of) Hell."

498- It is narrated on the authority of Abu Musa, tracing it up to the Messenger of Allah, that he said: "Offer Zhuhr prayer when it is much cooler, for such scorching heat as you feel (just when the sun declines) is from the exhalation of (the fire of) Hell."

### **[6] The Last Portion Of The Due Time Of Offering Zhuhr Prayer**

499- It is narrated on the authority of Abu Hurairah : The Messenger of Allah “Allah’s blessing and peace be upon him” said: “This is Gabriel “Peace be upon him” and he has come to instruct you in your religion. He led the Morning prayer when the dawn broke (and such as intends to observe fast would stop from having food and drink); then he led Zhuhr prayer just when the sun passed the meridian (and came to be as small as a strap); then he led the Asr prayer just when he saw his shade like him; and he led the Maghrib prayer when the sun disappeared and it was time for the fasting to break his fast; and he led the Isha prayer when the twilight disappeared. When it was the coming day, he came to him and led the Morning prayer



رَسُولِ اللَّهِ ﷺ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا، قِيلَ لِأَبِي إِسْحَاقَ فِي تَعْجِيلِهَا؟ قَالَ: نَعَمْ.

### (3) - بَابُ تَعْجِيلِ الظُّهْرِ فِي السَّفَرِ

495 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي حَمْرَةُ الْعَائِذِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ مَنْزِلًا لَمْ يَزْتَجِلْ مِنْهُ حَتَّى يُصَلِّيَ الظُّهْرَ فَقَالَ رَجُلٌ وَإِنْ كَانَتْ بِنِصْفِ النَّهَارِ؟ قَالَ: وَإِنْ كَانَتْ بِنِصْفِ النَّهَارِ».

### (4) - بَابُ تَعْجِيلِ الظُّهْرِ فِي الْبَرْدِ

496 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ دِينَارٍ أَبُو خَلْدَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ وَإِذَا كَانَ الْبَرْدُ عَجَلَ».

### (5) - بَابُ الْإِبْرَادِ بِالظُّهْرِ إِذَا اشْتَدَّ الْحَرُّ

497 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فِتْنٍ جَهَنَّمَ».

498 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي ح. وَأَنْبَأَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا حَفْصُ ح. وَأَنْبَأَنَا عُمَرُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ عَنْ يَزِيدَ بْنِ أَوْسٍ عَنْ ثَابِتِ بْنِ قَيْسٍ عَنْ أَبِي مُوسَى يَرْفَعُهُ قَالَ: «أَبْرِدُوا بِالظُّهْرِ فَإِنَّ الَّذِي تَحْدُونُ مِنَ الْحَرِّ مِنْ فِتْنٍ جَهَنَّمَ».

### (6) - بَابُ آخِرِ وَقْتِ الظُّهْرِ

499 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا جَبْرِيلُ عَلَيْهِ السَّلَامُ جَاءَكُمْ يَعْلَمُكُمْ دِينَكُمْ» فَصَلَّى الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ وَصَلَّى الظُّهْرَ حِينَ زَاغَتِ الشَّمْسُ ثُمَّ صَلَّى الْعَصْرَ حِينَ رَأَى الظِّلَّ مِثْلَهُ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَرَبَتِ الشَّمْسُ وَحَلَّ فِطْرُ الصَّائِمِ ثُمَّ صَلَّى الْعِشَاءَ حِينَ ذَهَبَ شَفَقُ اللَّيْلِ ثُمَّ جَاءَهُ الْعَدَدُ فَصَلَّى بِهِ الصُّبْحَ حِينَ أَسْفَرَ قَلِيلًا ثُمَّ صَلَّى بِهِ الظُّهْرَ حِينَ كَانَ الظِّلُّ مِثْلَهُ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ الظِّلُّ مِثْلَهُ ثُمَّ

when the morning was clear; then he led the Zhuhr prayer when his shade was like him; and he led the Asr prayer when his shade was twice like him; then he led the Maghrib prayer just at the same time (of the earlier day) i.e. when the sun disappeared and it was time for the fasting to break his fast; and he led the Isha prayer when one-third the night passed. Then, he said: "The time (of offering prayer for you and your nation) lies within the limits of both extremes of time of your prayer yesterday and today."'''

**500-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The shade (at the time of) the (Zhuhr) prayer offered by the Messenger of Allah "Allah's blessing and peace be upon him" was as much as three to five feet in the summer, and as much as five to seven in the winter.

### **[7] The First Portion Of The Due Time Of Offering Asr Prayer**

**501-** It is narrated on the authority of Jabir that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the stated fixed times of offering (obligatory) prayers, thereupon he said to him: "Offer prayer with us (so that you would learn the due times of offering prayers)." He offered Zhuhr prayer when the sun declined (and passed the meridian), Asr prayer when the shade of everything was like it, Maghrib prayer when the sun disappeared, Isha prayer when the twilight disappeared. (On the coming day) he offered Zhuhr prayer when the shade of everything was like it, Asr prayer when the shade of man was twice like him, Maghrib prayer a short time before the disappearance of the twilight. Abdullah Ibn Al-Harith said concerning Isha prayer: I think (he delayed it) to the third of the night.

### **[8] Hastening To Offer Asr Prayer**

**502-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered Asr prayer while the (shade of the) sun was still in her chamber, and its shade had not risen (up as high on the walls) of her chamber. It is further narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered Asr prayer while the (shade of the) sun was still in her chamber, and its shade had not risen (up as high on the walls) of her room.

**503-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer Asr prayer (as early as it could be that) one might go to Quba' and arrive there to find them still in prayer, and the sun was still high (and bright).

**504-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer Asr prayer while the



صَلَّى الْمَغْرِبَ بِوَقْتٍ وَاحِدٍ حِينَ غَرَبَتِ الشَّمْسُ وَحَلَّ فِطْرُ الصَّائِمِ ثُمَّ صَلَّى الْعِشَاءَ حِينَ ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ ثُمَّ قَالَ: الصَّلَاةُ مَا بَيْنَ صَلَاتِكَ أَمْسٍ وَصَلَاتِكَ الْيَوْمِ.

500 - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْأَذْرَمِيُّ قَالَ: حَدَّثَنَا

عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ سَعْدِ بْنِ طَارِقٍ عَنْ كَثِيرِ بْنِ مُدْرِكٍ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «كَانَ قَدْرُ صَلَاةِ رَسُولِ اللَّهِ ﷺ الظُّهْرِ فِي الصَّيْفِ ثَلَاثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ وَفِي الشِّتَاءِ خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ».

### (7) - بَابُ أَوَّلِ وَقْتِ الْعَصْرِ

501 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ قَالَ:

حَدَّثَنَا ثَوْرٌ حَدَّثَنِي سُلَيْمَانُ بْنُ مُوسَى عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرٍ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنْ مَوَاقِيتِ الصَّلَاةِ فَقَالَ: «صَلِّ مَعِيَ» فَصَلَّى الظُّهْرَ حِينَ زَاغَتِ الشَّمْسُ وَالْعَصْرَ حِينَ كَانَ فِيءٌ كُلُّ شَيْءٍ مِثْلُهُ وَالْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ وَالْعِشَاءَ حِينَ غَابَ الشَّفَقُ قَالَ: ثُمَّ صَلَّى الظُّهْرَ حِينَ كَانَ فِيءُ الْإِنْسَانِ مِثْلُهُ وَالْعَصْرَ حِينَ كَانَ فِيءُ الْإِنْسَانِ مِثْلِهِ وَالْمَغْرِبَ حِينَ كَانَ قُبَيْلَ غَيْبَةِ الشَّفَقِ قَالَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ: ثُمَّ قَالَ فِي الْعِشَاءِ: «أَرَى إِلَى ثُلُثِ اللَّيْلِ».

### (8) - بَابُ تَعْجِيلِ الْعَصْرِ

502 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ:

«أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةَ الْعَصْرِ وَالشَّمْسُ فِي حُجْرَتِهَا لَمْ يَظْهَرْ الْفَيْءُ مِنْ حُجْرَتِهَا».

503 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي

الزُّهْرِيُّ وَإِسْحَاقُ بْنُ عَبْدِ اللَّهِ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءٍ فَقَالَ أَحَدُهُمَا: فَيَأْتِيهِمْ وَهُمْ يُصَلُّونَ وَقَالَ الْآخَرُ: وَالشَّمْسُ مُرْتَفِعَةٌ».

504 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ:

أَنَّهُ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةً وَيَذْهَبُ

sun was still high and bright, and one might go to the Heights (of Medina after offering prayer and arrive there) while the sun was still high and bright.

**505-** It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to lead us in Asr prayer while the sun was still bright and high.

**506-** It is narrated on the authority of Abu Umamah Ibn Sahl that he said: We offered Zhuhr prayer with Umar Ibn Abd Al-Aziz and then came to visit Anas Ibn Malik, and found him offering Asr prayer. (When he finished) I asked him: "O uncle! What is that prayer you have offered?" he said: "It is Asr prayer; and this is (the time at which) the Messenger of Allah "Allah's blessing and peace be upon him" used to offer Asr prayer and we used to offer with him.

**507-** It is narrated on the authority of Abu Salamah that he said: We offered (Zhuhr) prayer during the time Umar Ibn Abd Al-Aziz (was the governor of Medina) and then we went to Anas Ibn Malik and found him praying. When he (finished and) turned away he asked us: "Have you offered prayer?" we said: "We've offered Zhuhr prayer." On that he said: "I've offered Asr prayer." They said to him: "You've hastened to offer it (before its due time)." He said: "I just offer prayer (at the very time and) in the same way I saw my companions praying (during the lifetime of the Prophet)."

#### **[9] The Severe Warning Of Delaying Asr Prayer**

**508-** It is narrated on the authority of Al-Ala' Ibn Abd Ar-Rahman that he went to visit Anas Ibn Malik at his house in Basra, after he had finished from Zhuhr prayer, and his (Anas's) house was by the side of the mosque. He said: When we entered upon him he asked us: "Have you offered Asr prayer?" we said: "No, for we've just finished from Zhuhr prayer." He asked us to offer Asr prayer, and we stood and offered Asr prayer. When we (finished from the prayer and) turned away, he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "This (prayer one offers late) is the prayer of a hypocrite! He would sit (and do not offer the prayer in its due time) until when the sun would be yellow and become between both horns of the devil, he would stand and offer (four rak'ahs as short and light as if they are) four clicks, in which he would not celebrate Allah Almighty but little."

**509-** It is narrated on the authority of Ibn Umar that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who misses Asr prayer seems as if he is cut off (deprived of) his family and property."



الذَّاهِبُ إِلَى الْعَوَالِي وَالشَّمْسُ مُرْتَفَعَةٌ».

505 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ رَبِيعِ بْنِ جَرَّاشٍ عَنْ أَبِي الْأَبْيَضِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا الْعَصْرِ وَالشَّمْسُ بَيْنَاءَ مُحَلَّقَةٍ».

506 - أَخْبَرَنَا سُويْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي بَكْرِ بْنِ عُثْمَانَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ قُلْتُ: يَا عَمُّ مَا هَذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرَ وَهَذِهِ صَلَاةُ رَسُولِ اللَّهِ ﷺ الَّتِي كُنَّا نُصَلِّي.

507 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْمَدَنِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ قَالَ: صَلَّيْنَا فِي زَمَانِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ ثُمَّ أَنْصَرَفْنَا إِلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي فَلَمَّا أَنْصَرَفَ قَالَ لَنَا: صَلَّيْتُمْ؟ قُلْنَا: صَلَّيْنَا الظُّهْرَ قَالَ: إِنِّي صَلَّيْتُ الْعَصْرَ فَقَالُوا لَهُ: عَجَلْتَ فَقَالَ: إِنَّمَا أَصَلِّي كَمَا رَأَيْتُ أَصْحَابِي يُصَلُّونَ.

### (9) - بَابُ التَّشْدِيدِ فِي تَأْخِيرِ الْعَصْرِ

508 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ بْنُ إِيَّاسٍ بْنِ مُقَاتِلٍ بْنِ مُشْمَرٍ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا الْعَلَاءُ: أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ أَنْصَرَفَ مِنَ الظُّهْرِ وَدَارُهُ بِجَنْبِ الْمَسْجِدِ فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَّيْتُمُ الْعَصْرَ؟ قُلْنَا: لَا إِنَّمَا أَنْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ قَالَ: فَصَلُّوا الْعَصْرَ قَالَ: فَقُمْنَا فَصَلَّيْنَا فَلَمَّا أَنْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِ جَلَسَ يَرْقُبُ صَلَاةَ الْعَصْرِ حَتَّى إِذَا كَانَتْ بَيْنَ قُرْنِي الشَّيْطَانِ قَامَ فَتَقَرَّ أَرْبَعًا لَا يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فِيهَا إِلَّا قَلِيلًا».

509 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ».

### [10] The Last Portion Of The Due Time Of Offering Asr Prayer

510- It is narrated on the authority of Jabir Ibn Abdullah that Gabriel came to the Messenger of Allah "Allah's blessing and peace be upon him" to show to him the stated fixed times of offering (obligatory) prayers: Gabriel led the prayer and the Messenger of Allah "Allah's blessing and peace be upon him" stood behind him, and the people stood behind the Messenger of Allah "Allah's blessing and peace be upon him", and offered Zhuhr prayer when the sun had declined. He came to him when his shade was like him and did the same. Gabriel led the prayer and the Messenger of Allah "Allah's blessing and peace be upon him" stood behind him, and the people stood behind the Messenger of Allah "Allah's blessing and peace be upon him" and offered Asr prayer. Then he came to him when the sun set, and Gabriel led the prayer and the Messenger of Allah "Allah's blessing and peace be upon him" stood behind him and the people stood behind the Messenger of Allah "Allah's blessing and peace be upon him" and offered Maghrib prayer. He came to him when the twilight disappeared and Gabriel led the prayer and the Messenger of Allah "Allah's blessing and peace be upon him" stood behind him, and the people stood behind the Messenger of Allah "Allah's blessing and peace be upon him" and offered Isha prayer. Then, he came to him when the dawn broke and Gabriel led the prayer and the Messenger of Allah "Allah's blessing and peace be upon him" stood behind him and the people stood behind the Messenger of Allah "Allah's blessing and peace be upon him" and offered Morning prayer. He came to him on the coming day when one's shade was like him and did the same as he had done the day before, and offered Zhuhr prayer. He came to him when one's shade was twice like him and did the same as he had done the day before and offered Asr prayer. Then he came to him when the sun set and did the same as he had done the day before and offered Maghrib prayer. Then, we slept, then woke up, then slept once again, then woke up before he came to him and did the same as he had done the day before and offered Isha prayer. Then he came to him when the dawn was so bright and (by the time he finished from the prayer) the morning rose that the stars seemed visible and intermingled (in the sky) and did the same as he had done the day before and offered Morning prayer. Then he said: "The time (of your obligatory prayers) lies between both extremes."

### [11] When One Catches Up Two Rak'ahs From Asr Prayer

511- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up two rak'ahs from Asr before the sun sets, and a single rak'ah from Morning



## (10) - بَابُ آخِرِ وَقْتِ الْعَصْرِ

510 - أَخْبَرَنَا يُونُسُ بْنُ وَاصِحٍ قَالَ: حَدَّثَنَا قُدَامَةُ يَعْنِي ابْنَ شِهَابٍ عَنْ بُرَيْدٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ ﷺ يُعَلِّمُهُ مَوَاقِيتَ الصَّلَاةِ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى الظُّهَرَ حِينَ زَالَتِ الشَّمْسُ وَأَتَاهُ حِينَ كَانَ الظِّلُّ مِثْلَ شَخْصِهِ فَصَنَعَ كَمَا صَنَعَ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى الْعَصَرَ ثُمَّ أَتَاهُ حِينَ وَجَبَتِ الشَّمْسُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى الْمَغْرِبَ ثُمَّ أَتَاهُ حِينَ غَابَ الشَّفَقُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى الْعِشَاءَ ثُمَّ أَتَاهُ حِينَ انْشَقَّ الْفَجْرُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى الْغَدَاةَ، ثُمَّ أَتَاهُ الْيَوْمَ الثَّانِي حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَ شَخْصِهِ فَصَنَعَ مِثْلَ مَا صَنَعَ بِالْأَمْسِ فَصَلَّى الظُّهَرَ ثُمَّ أَتَاهُ حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَ شَخْصِهِ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْعَصَرَ ثُمَّ أَتَاهُ حِينَ وَجَبَتِ الشَّمْسُ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْمَغْرِبَ فَنِمْنَا ثُمَّ قُمْنَا ثُمَّ نِمْنَا ثُمَّ قُمْنَا فَأَتَاهُ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْعِشَاءَ ثُمَّ أَتَاهُ حِينَ امْتَدَّ الْفَجْرُ وَأَصْبَحَ وَالنُّجُومُ بَادِيَةٌ مُشْتَبِكَةٌ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْغَدَاةَ ثُمَّ قَالَ: مَا بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ وَقْتُ».

## (11) - بَابُ مَنْ أَدْرَكَ رَكَعَتَيْنِ مِنَ الْعَصْرِ

511 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكَعَتَيْنِ مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ

prayer before the sun rises has, indeed, caught up (the whole prayer provided that he should complete the missing ones)."

**512-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up a single rak'ah from Asr prayer before the sun disappears, and a single rak'ah from Morning prayer before the sun rises has, indeed, caught up (the whole prayer provided that he should pray the missing ones)."

**513-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you catches up even a single rak'ah from Asr prayer before the sun disappears, let him complete his prayer; and when anyone of you catches up even a single rak'ah from Morning prayer before the sun rises, let him complete his prayer."

**514-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up a single rak'ah from Fajr prayer before the sun rises has, indeed, caught up the (whole prayer of) Fajr (provided that he should pray the missing ones); and he, who catches up a single rak'ah from Asr prayer before the sun disappears has, indeed, caught up (the whole prayer of) Asr (provided that he should pray the missing ones)."

**515-** It is narrated on the authority of Nasr Ibn Abd Ar-Rahman from his grandfather Mu'adh that he circumambulated (the House) with Mu'adh Ibn Afra' and did not offer prayer (after circumambulation). I asked him: "Should you not offer prayer?" he said: Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer (should be offered voluntarily) after Asr prayer until the sun disappears, nor after Morning prayer until the sun rises."

### **[12] The First Portion Of The Due Time Of Offering Maghrib Prayer**

**516-** It is narrated on the authority of Sulaiman Ibn Buraidah from his father that once, a man came and asked the Messenger of Allah "Allah's blessing and peace be upon him" about the time of the prayer. He said: "Pray with us those two days." He ordered Bilal (to announce the Adhan for Fajr) and the establishment for the morning (Fajr) prayer was pronounced when the dawn appeared. When the sun passed the meridian, he ordered Bilal to announce the call (Adhan) for (Zhuhr) prayer, and he offered the Noon (Zhuhr) prayer. (At the time of the afternoon prayer) he ordered (Bilal to announce the call for prayer) and the establishment for the afternoon (Asr) prayer was pronounced when he saw the sun as high, white and clear. He



أَوْ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَظْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ».

512 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ أَوْ أَدْرَكَ رَكْعَةً مِنَ الْفَجْرِ قَبْلَ طُلُوعِ الشَّمْسِ فَقَدْ أَدْرَكَ».

513 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَدْرَكَ أَحَدُكُمْ أَوَّلَ سَجْدَةٍ مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيَتِمَّ صَلَاتَهُ وَإِذَا أَدْرَكَ أَوَّلَ سَجْدَةٍ مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَظْلُعَ الشَّمْسُ فَلْيَتِمَّ صَلَاتَهُ».

514 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ وَعَنْ بُسْرِ بْنِ سَعِيدٍ وَعَنِ الْأَعْرَجِ يُحَدِّثُونَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَظْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ».

515 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ نَصْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَدِّهِ مُعَاذٍ: أَنَّهُ طَافَ مَعَ مُعَاذِ بْنِ عَفْرَاءَ فَلَمْ يُصَلِّ فَقُلْتُ: أَلَا تُصَلِّي؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ وَلَا بَعْدَ الصُّبْحِ حَتَّى تَظْلُعَ الشَّمْسُ».

## (12) - بَابُ أَوَّلِ وَقْتِ الْمَغْرِبِ

516 - أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ: «أَقِمْ مَعَنَا هَذَيْنِ الْيَوْمَيْنِ» فَأَمَرَ بِلَالًا فَأَقَامَ عِنْدَ الْفَجْرِ فَصَلَّى الْفَجْرَ ثُمَّ أَمَرَهُ حِينَ زَالَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ ثُمَّ أَمَرَهُ حِينَ رَأَى الشَّمْسَ بَيَضَاءً فَأَقَامَ الْعَصْرَ ثُمَّ أَمَرَهُ حِينَ وَقَعَ حَاجِبُ الشَّمْسِ فَأَقَامَ

ordered (Bilal to announce the call for the Evening prayer) and the establishment for the evening (Maghrib) prayer was pronounced after the farthest end of the sun disk had set. He ordered him (to announce the Adhan for Isha prayer) and the establishment for the night (Isha) prayer was pronounced When the twilight had disappeared. On the next day, he ordered him to delay Fajr (prayer) until it was clear daylight, and to delay the Noon (Zhuhr) prayer till the extreme heat had passed and he prolonged (the period of delay) till it became cooler. He performed the Afternoon (Asr) prayer when the sun was high, sometime later than the time he had performed it (on the prior day). He offered the Evening (Maghrib) prayer a short time before the twilight had faded away. He ordered him (Bilal) to pronounce Iqamah for the Night (Isha) prayer when the (first) third of the night had passed, and then he prayed it. Then, He (The Prophet) said: "Where is the man who asked about the time of prayer? The time for your prayer is within the limits of what you saw" (i.e. between the extremes of the beginning of the time of each prayer as shown on the first day, and the conclusion of the time as shown on the other day).

### **[13] Hastening To Offer Maghrib Prayer**

517- It is narrated on the authority of Hassan Ibn Bilal from a man belonging to the tribe of Aslam from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that they used to offer Maghrib prayer with the Messenger of Allah "Allah's blessing and peace be upon him" (so much early that) when they returned to their families at the farthest end of Medina, and shot arrows, they would be able to see the very locations their arrows would reach.

### **[14] Delaying Maghrib Prayer**

518- It is narrated on the authority of Abu Basrah Al-Ghifari that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led us in Asr prayer at (a place called) Mukhammas, and then he said: "No doubt, this prayer was offered to such as before you but they wasted it, even though he, who guards it strictly will have a double reward. To be sure, there is no prayer (to be offered) after it until the star appears (referring to the disappearance of the sun)."

### **[15] The Last Portion Of The Due Time Of Offering Maghrib Prayer**

519- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The time of offering Zhuhr prayer is effective as long as (the time of offering) Asr prayer does not enter; and the time of offering Asr prayer is effective as



الْمَغْرِبَ ثُمَّ أَمَرَهُ حِينَ غَابَ الشَّفَقُ فَأَقَامَ الْعِشَاءَ ثُمَّ أَمَرَهُ مِنَ الْغَدِ فَنَوَّرَ بِالْفَجْرِ ثُمَّ أَبْرَدَ بِالظُّهْرِ وَأَنْعَمَ أَنْ يُبْرَدَ ثُمَّ صَلَّى الْعَصْرَ وَالشَّمْسُ بَيَضاءُ وَأَخَّرَ عَنْ ذَلِكَ ثُمَّ صَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ فَصَلَّاهَا ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟ وَقْتُ صَلَاتِكُمْ مَا بَيْنَ مَا رَأَيْتُمْ».

### (13) - بَابُ تَعْجِيلِ الْمَغْرِبِ

517 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ قَالَ: سَمِعْتُ حَسَّانَ بْنَ بِلَالٍ عَنْ رَجُلٍ مِنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ نَبِيِّ اللَّهِ ﷺ الْمَغْرِبَ ثُمَّ يَرْجِعُونَ إِلَى أَهْلِيهِمْ إِلَى أَقْصَى الْمَدِينَةِ يَرْمُونَ وَيُبْصِرُونَ مَوَاقِعَ سِهَامِهِمْ».

### (14) - بَابُ تَأْخِيرِ الْمَغْرِبِ

518 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ نَعِيمٍ الْحَضْرَمِيِّ عَنْ ابْنِ جُبَيْرَةَ عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ بِالْمُخَمَّصِ قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ عُرِضَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَضَيَعُوهَا وَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ وَلَا صَلَاةَ بَعْدَهَا حَتَّى يَظْلُعَ الشَّاهِدُ» وَالشَّاهِدُ: النَّجْمُ.

### (15) - بَابُ آخِرِ وَقْتِ الْمَغْرِبِ

519 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ الْأَزْدِيَّ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: قَالَ شُعْبَةُ: كَانَ قَتَادَةُ يَرْفَعُهُ أحياناً وَأحياناً لَا يَرْفَعُهُ قَالَ: «وَقْتُ صَلَاةِ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرَ وَوَقْتُ

long as the sun is not yellow; and the time of offering Maghrib prayer is effective as long as the twilight does not fall; and the time of offering Isha prayer is effective up to the middle of the night; and the time of offering the Fajr prayer is effective as long as the sun does not rise.”

520- It is narrated on the authority of Abu Musa that once, a man asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the time of the prayer, but he gave no reply to him until he ordered Bilal (to announce the Adhan for Fajr) and the establishment for the morning (Fajr) prayer was pronounced, when the dawn had broken, (and he offered the Fajr prayer when it was very dark). Then, he ordered Bilal to (announce the call for Zhuhr prayer) and the establishment for the Noon (Zhuhur) prayer was pronounced when the sun passed the meridian, and somebody said: “It was midday”; and he had better knowledge. Then, he ordered Bilal (to announce the call for Asr prayer) and the establishment for the afternoon (Asr) prayer was pronounced when the sun was high, white and clear. He ordered (Bilal to announce the call for the Evening prayer) and the establishment for the evening (Maghrib) prayer was pronounced, just when the sun set. He ordered Bilal (to announce the Adhan for Isha prayer) and the establishment for the night (Isha) prayer was pronounced When the twilight just disappeared. On the next day, he delayed offering Fajr prayer until (it was clear daylight to the extent that) when he turned away we said (to one another): “Has the sun risen?” then, the Noon (Zhuhur) prayer was established a short while before the time he offered the Asr prayer on the previous day. He delayed offering the Afternoon (Asr) prayer to the extent that when he turned away we said(to one another): "Has the sun turned red?" He delayed offering the Evening (Maghrib) prayer until it was the time of the fall of twilight. He delayed offering the Night (Isha) prayer until the (first) third of the night passed. Then, He (The Prophet) said: “The time for your prayer lies within the limits of both extremes of time.” (i.e. between the extremes of the beginning of the time of each prayer as shown on the first day, and the conclusion of the time as shown on the other day).

521- It is narrated on the authority of Al-Husain Ibn Bashir Ibn Sallam from his father that he said: I and Muhammad Ibn Ali came to visit Jabir Ibn Abdullah and asked him to tell us of the prayer of the Messenger of Allah “Allah’s blessing and peace be upon him”, and this was during the time of Al-Hajjaj Ibn Yusuf. He said: the Messenger of Allah “Allah’s blessing and peace be upon him” came out and led Zhuhr prayer when the sun declined,



صَلَاةِ الْعَصْرِ مَا لَمْ تَصْفَرَ الشَّمْسُ وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ نُورُ الشَّفَقِ وَوَقْتُ الْعِشَاءِ مَا لَمْ يَنْتَصِفِ اللَّيْلُ وَوَقْتُ الصُّبْحِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

520 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ وَأَحْمَدُ بْنُ سُلَيْمَانَ وَاللَّفْظُ لَهُ قَالَا:

حَدَّثَنَا أَبُو دَاوُدَ عَنْ بَدْرِ بْنِ عَثْمَانَ قَالَ: إِمْلَاءَ عَلَيَّ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا فَأَمَرَ بِإِلَاءٍ فَأَقَامَ بِالْفَجْرِ حِينَ أُنشِقَ ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ حِينَ زَالَتِ الشَّمْسُ وَالْقَائِلُ يَقُولُ انْتَصَفَ النَّهَارُ وَهُوَ أَعْلَمُ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْمَغْرِبِ حِينَ غَرَبَتِ الشَّمْسُ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعِشَاءِ حِينَ غَابَ الشَّفَقُ ثُمَّ أَخَّرَ الْفَجْرَ مِنَ الْعِدِّ حِينَ أَنْصَرَفَ وَالْقَائِلُ يَقُولُ طَلَعَتِ الشَّمْسُ ثُمَّ أَخَّرَ الظُّهْرَ إِلَى قَرِيبٍ مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى أَنْصَرَفَ وَالْقَائِلُ يَقُولُ أَحْمَرَتِ الشَّمْسُ ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ ثُمَّ أَخَّرَ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ ثُمَّ قَالَ: «الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ».

521 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ:

حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ بَشِيرِ بْنِ سَلَامٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَمُحَمَّدُ بْنُ عَلِيٍّ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ فَقُلْنَا لَهُ: أَخْبِرْنَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ وَذَلِكَ زَمَنُ الْحَجَّاجِ بْنِ يَوْسُفَ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى الظُّهْرَ

and the shade was (as small) as a strap; then he led Asr prayer when the shade was a strap longer than a man; then he led Maghrib prayer when the sun disappeared; then led Isha prayer when the twilight disappeared; and led Morning prayer when the dawn broke. On the next day, he led Zhuhr prayer when the shade was as long as the height of a man; then he led Asr prayer when the shade was twice like a man as long as a rider might walk at a speed pace towards Dhul-Hulaifah; then he led Maghrib prayer when the sun disappeared; then he led Isha prayer when it was third of the night or midnight (Zaid is in doubt); and then he led Morning prayer when it was clear daylight.

### **[16] It Is Undesirable To Sleep After Offering Maghrib Prayer**

**522-** It is narrated on the authority of Sayyar Ibn Salamah that he said: I (and My father) visited Abu Barzah Al-Aslami and my father asked him about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer (obligatory) written prayers (concerning their times). Abu Barzah replied: "The Prophet "Allah's blessing and peace be upon him" used to offer Zhuhr prayer which you give the name of the First (for it was the first prayer Gabriel led for the Prophet) just when the sun passed the meridian. He used to offer Asr prayer at a time (when after the prayer) a man could go to his dwelling place at the farthest place in Medina (and arrive) while the sun was still bright and hot. (I forgot what he said concerning Maghrib prayer). He liked to delay offering Isha prayer which you call the Prayer of Darkness; even though he disliked sleeping before it and talking after it. He used to (offer the Morning prayer and after he would finish and) turn from Morning prayer one would be able to recognize the person sitting by his side; and he (The Prophet) used to recite between 60 to 100 verses in the Fajr prayer."

### **[17] The First Portion Of The Due Time Of Offering Isha Prayer**

**523-** It is narrated on the authority of Jabir that he said: Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him" when the sun had declined and said to him: "O Muhammad! Stand and offer Zhuhr prayer!" (And he stood and offered Zhuhr prayer) when the sun had passed the meridian. He waited until one's shade was like him and he came to him for Asr prayer and said to him: "Stand O Muhammad and offer Asr prayer!" (He stood and offered Asr prayer). He waited until the sun set when he came to him and said to him: "Stand and offer Maghrib prayer!" he stood and offered it just when the sun disappeared. He waited until when the twilight disappeared he came to him and said:



حِينَ زَالَتْ الشَّمْسُ وَكَانَ الْفَيْءُ قَدَرُ الشَّرَاكِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ الْفَيْءُ قَدَرُ الشَّرَاكِ وَظِلُّ الرَّجُلِ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ ثُمَّ صَلَّى مِنَ الْعِدِّ الظُّهْرَ حِينَ كَانَ الظِّلُّ طُولَ الرَّجُلِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلِيهِ قَدَرًا مَا يَسِيرُ الرَّابِيبُ سِيرَ الْعَنْقِ إِلَى ذِي الْحُلَيْفَةِ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ ثُمَّ صَلَّى الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِ اللَّيْلِ شَكَّ زَيْدٌ ثُمَّ صَلَّى الْفَجْرَ فَأَسْفَرَ.

### (16) - بَابُ كَرَاهِيَةِ النَّوْمِ بَعْدَ صَلَاةِ الْمَغْرِبِ

522 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنِي سَيَّارُ بْنُ سَلَامَةَ قَالَ: دَخَلْتُ عَلَى أَبِي بَرزَةَ فَسَأَلَهُ أَبِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟ قَالَ: «كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الْأُولَى حِينَ تَدْخُضُ الشَّمْسُ وَكَانَ يُصَلِّي الْعَصْرَ حِينَ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخَّرَ الْعِشَاءَ الَّتِي تَدْعُونَهَا الْعَتَمَةَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ وَكَانَ يَقْرَأُ بِالسَّتِينَ إِلَى الْمِائَةِ».

### (17) - بَابُ أَوَّلِ وَقْتِ الْعِشَاءِ

523 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حُسَيْنِ بْنِ عَلِيٍّ بْنِ حُسَيْنٍ قَالَ: أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ قَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: «جَاءَ جَبْرِيلُ عَلَيْهِ السَّلَامُ إِلَى النَّبِيِّ ﷺ حِينَ زَالَتْ الشَّمْسُ فَقَالَ: قُمْ يَا مُحَمَّدُ فَصَلِّ الظُّهْرَ حِينَ مَالَتِ الشَّمْسُ ثُمَّ مَكَثَ حَتَّى إِذَا كَانَ فِيهِ الرَّجُلُ مِثْلَهُ جَاءَهُ لِلْعَصْرِ فَقَالَ: قُمْ يَا مُحَمَّدُ فَصَلِّ الْعَصْرَ ثُمَّ مَكَثَ حَتَّى إِذَا غَابَتِ الشَّمْسُ جَاءَهُ فَقَالَ: قُمْ فَصَلِّ الْمَغْرِبَ فَقَامَ فَصَلَّاهَا حِينَ غَابَتِ الشَّمْسُ سَوَاءً ثُمَّ مَكَثَ حَتَّى إِذَا ذَهَبَ الشَّفَقُ جَاءَهُ فَقَالَ: قُمْ فَصَلِّ الْعِشَاءَ فَقَامَ فَصَلَّاهَا ثُمَّ جَاءَهُ حِينَ سَطَعَ الْفَجْرُ فِي الصُّبْحِ فَقَالَ: قُمْ يَا مُحَمَّدُ فَصَلِّ فَقَامَ فَصَلَّى الصُّبْحَ ثُمَّ جَاءَهُ مِنَ الْعِدِّ

"Stand and offer Isha prayer!" he stood and offer it. He waited until when the dawn broke in the morning he came to him and said: "Stand O Muhammad and offer prayer!" he stood and offered Morning prayer." On the next day he came to him when one's shade was like him and said to him: "O Muhammad! Stand and offer prayer!" he stood and offered Zhuhr prayer. When one's shade was twice like him Gabriel "Peace be upon him" came to him and said to him: "Stand O Muhammad and offer prayer!" he stood and offered Asr prayer. He came to him for Maghrib prayer just when the sun disappeared, the same time as he had come to him (the day before), and said to him: "Stand and offer prayer!" he stood and offered Maghrib prayer. When the first third of the night passed he came to him for Isha prayer and said to him: "Stand and offer prayer!" he stood and offered Isha prayer. He came to him for Morning prayer when it was clear daylight and said to him: "Stand and offer prayer!" he stood and offered Morning prayer. Then, he said to him: "The time (of your obligatory prayers) lies between both extremes (within which the prayer was offered on these two days)."

### [18] Hastening To Offer Isha Prayer

524- It is narrated on the authority of Muhammad Ibn Amr Ibn Hasan that he said: Al-Hajjaj came (as the governor of Medina) and we asked Jabir (about the time at which the Prophet used to offer the obligatory prayers) and he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer Zhuhr prayer at midday (when it was very hot), Asr when the sun was still clear, bright and white, Maghrib when the sun disappeared. As for Isha prayer, whenever he saw them having gathered, he would hasten to offer it, and whenever he saw them having delayed to gather, he would delay offering it.

### [19] What About Twilight?

525- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I know best from amongst all the people the time of offering this prayer, i.e. the Isha prayer: the Prophet "Allah's blessing and peace be upon him" used to offer it at the fall of the moon at the third (night of the month).

526- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: By Allah, I know best from amongst all the people the time of offering this prayer, i.e. the Isha prayer: the Prophet "Allah's blessing and peace be upon him" used to offer it at the fall of the moon at the third (night of the month).

### [20] It Is Desirable To Delay Offering Isha Prayer

527- It is narrated on the authority of Sayyar Ibn Salamah that he said: I (and My father) visited Abu Barzah Al-Aslami and my father asked him



حِينَ كَانَ فِيءُ الرَّجُلِ مِثْلَهُ فَقَالَ: قُمْ يَا مُحَمَّدُ فَصَلِّ فَصَلَّى الظُّهْرَ ثُمَّ جَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ حِينَ كَانَ فِيءُ الرَّجُلِ مِثْلِيهِ فَقَالَ: قُمْ يَا مُحَمَّدُ فَصَلِّ فَصَلَّى الْعَصْرَ ثُمَّ جَاءَهُ لِلْمَغْرِبِ حِينَ غَابَتِ الشَّمْسُ وَقَتًا وَاحِدًا لَمْ يَزُنْ عَنْهُ فَقَالَ: قُمْ فَصَلِّ فَصَلَّى الْمَغْرِبَ ثُمَّ جَاءَهُ لِلْعِشَاءِ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلُ فَقَالَ: قُمْ فَصَلِّ الْعِشَاءَ ثُمَّ جَاءَهُ لِلصُّبْحِ حِينَ أَصْفَرَ جِدًا فَقَالَ: قُمْ فَصَلِّ الصُّبْحَ فَقَالَ: مَا بَيْنَ هَذَيْنِ وَقْتُ كُلُّهُ.

### (18) - بَابُ تَعْجِيلِ الْعِشَاءِ

524 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَسَنِ قَالَ: قَدِمَ الْحَجَّاجُ فَسَأَلَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ بَيَضَاءَ نَفِيَّةٍ وَالْمَغْرِبَ إِذَا وَجَبَتِ الشَّمْسُ وَالْعِشَاءُ أَحْيَانًا كَانَ إِذَا رَأَاهُمْ قَدِ اجْتَمَعُوا عَجَلًا وَإِذَا رَأَاهُمْ قَدْ أَبْطَأُوا آخَرَ».

### (19) - بَابُ الشَّقِيِّ

525 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ عَنْ جَعْفَرِ بْنِ إِيَّاسٍ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «أَنَا أَعْلَمُ النَّاسِ بِمِيقَاتِ هَذِهِ الصَّلَاةِ عِشَاءِ الْآخِرَةِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ».

526 - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ بَشِيرِ بْنِ ثَابِتٍ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «وَاللَّهِ إِنِّي لَأَعْلَمُ النَّاسَ بِوَقْتِ هَذِهِ الصَّلَاةِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ».

### (20) - بَابُ مَا يُسْتَحَبُّ مِنْ تَأْخِيرِ الْعِشَاءِ

527 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَوْفٍ عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ: دَخَلْتُ أَنَا وَأَبِي عَلَى أَبِي بَرَزَةَ الْأَسْلَمِيِّ فَقَالَ لَهُ أَبِي: أَخْبَرْنَا كَيْفَ

about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer (obligatory) written prayers (concerning their times). Abu Barzah replied: "The Prophet "Allah's blessing and peace be upon him" used to offer Zhuhr prayer which you give the name of the First (for it was the first prayer Gabriel led for the Prophet) just when the sun passed the meridian. He used to offer Asr prayer at a time (when after the prayer) a man could go to his dwelling place at the farthest place in Medina (and arrive) while the sun was still bright and hot. (I forgot what he said concerning Maghrib prayer). He liked to delay offering Isha prayer which you call the Prayer of Darkness; even though he disliked sleeping before it and talking after it. He used to (offer Morning prayer and after he would finish and) turn away from Morning prayer one would be able to recognize the person sitting by his side; and he used to recite between 60 to 100 verses in Fajr prayer."

528- It is narrated on the authority of Ibn Juraij that he said: I asked Ata': "At which time is it desirable in your sight that I should offer Isha prayer, whether as an imam (in congregation) or alone?" he said: I heard Ibn Abbas having said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha prayer until it was very dark to the extent that the people slept, then woke up, then slept and then they woke up again and Umar stood and said: "(Come to) prayer! (Come to) prayer!" Ibn Abbas resumed: Then, the Messenger of Allah "Allah's blessing and peace be upon him" came out, as if I'm seeing him now, with his head dripping water, placing his hand on the side of his head. He (Ibn Abbas) beckoned to him (in illustration of the way the Prophet was placing his hand on his head). I (Ibn Juraij) asked Ata' to show me how the Messenger of Allah "Allah's blessing and peace be upon him" was placing his hand on the side of his head and he nodded to me in the same way as Ibn Abbas beckoned to him: he parted his fingers and placed his hand on his head, with his fingertips reaching the front part of the head, and then he joined them, passing with them on the head until both his thumbs touched the end of the ears facing the cheeks and then on the temple towards the direction of the forehead, without delaying nor hastening. Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for fear I might put my nation to trouble, I would have ordered them not to offer it (Isha prayer) but at such (time)."

529- It is narrated on the authority of Ibn Abbas that he said: One night the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha prayer until (one-third) of the night elapsed thereupon Umar stood and said aloud: "(Come to) prayer O Messenger of Allah! Women and children fell asleep!" the Messenger of Allah "Allah's blessing and peace be



كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟ قَالَ: كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الْأُولَى حِينَ تَذَحُضُ الشَّمْسُ وَكَانَ يُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ أَحَدَنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ قَالَ: وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ قَالَ: وَكَانَ يَسْتَحِبُّ أَنْ تُؤَخَّرَ صَلَاةُ الْعِشَاءِ الَّتِي تَدْعُونَهَا الْعَتَمَةَ قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ وَكَانَ يَقْرَأُ بِالسُّتَيْنِ إِلَى الْمِائَةِ.

528 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعَتَمَةَ إِمَامًا أَوْ خِلْوًا؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ بِالْعَتَمَةِ حَتَّى رَقَدَ النَّاسُ وَأَسْتَيْقُظُوا وَرَقَدُوا وَأَسْتَيْقُظُوا فَقَامَ عُمَرُ فَقَالَ: الصَّلَاةُ الصَّلَاةُ قَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: خَرَجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ يَقْطُرُ رَأْسُهُ مَاءً وَاضِعاً يَدَهُ عَلَى شِقِّ رَأْسِهِ قَالَ: وَأَشَارَ فَاسْتَنْبَتَ عَطَاءٌ كَيْفَ وَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى رَأْسِهِ فَأَوْمَأَ إِلَيَّ كَمَا أَشَارَ ابْنُ عَبَّاسٍ فَبَدَدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ بِشَيْءٍ مِنْ تَبْدِيدٍ ثُمَّ وَضَعَهَا فَاَنْتَهَى أَطْرَافَ أَصَابِعِهِ إِلَى مُقَدِّمِ الرَّأْسِ ثُمَّ ضَمَّهَا يَمْرُ بِهَا كَذَلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِنْهَامَاهُ طَرَفَ الْأُذُنِ مِمَّا يَلِي الْوَجْهَ ثُمَّ عَلَى الصَّدْغِ وَنَاحِيَةِ الْجَبِينِ لَا يَقْصُرُ وَلَا يَنْطُشُ شَيْئاً إِلَّا كَذَلِكَ ثُمَّ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ أَنْ لَا يُصَلُّوهَا إِلَّا هَكَذَا».

529 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ وَعَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَخَّرَ النَّبِيُّ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ مِنَ اللَّيْلِ فَقَامَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَنَادَى: الصَّلَاةُ يَا رَسُولَ اللَّهِ رَقَدَ النَّسَاءُ وَالْوِلْدَانُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَالْمَاءُ

upon him" came out with water dribbling from his head while saying: "This is the time (most fitting and desirable in my sight to offer this prayer) had it been for fear that I might put my nation to difficulty."

**530-** It is narrated on the authority of Jabir Ibn Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to delay offering Isha prayer.

**531-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for fear I might put my nation to difficulty, I would have ordered them to delay offering Isha prayer every time."

### **[21] The Last Portion Of The Due Time Of Offering Isha Prayer**

**532-** It is narrated on the authority of A'ishah that she said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha prayer until it was dark to the extent that Umar called him saying: "(O Messenger of Allah!) both women and children fell asleep!" on that the Messenger of Allah "Allah's blessing and peace be upon him" came out and said: "Indeed, none other than you (on the surface of the earth) is waiting in expectation for this (Isha) prayer." At that time, none barring the Muslims of Medina was offering prayer. He further said: "Offer it (Isha prayer) within the range of time starting from twilight's disappearance up to the third of the night."

**533-** It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha prayer until it was dark and the majority of (the first third of the) night passed to the extent that those who were in the mosque fell asleep. Then he came out and led the prayer, and said: "This is the time (most fitting and desirable in my sight to offer this prayer) had it been for fear that I might put my nation to difficulty."

**534-** It is narrated on the authority of Ibn Umar that he said: One night we sat in expectation for the Messenger of Allah "Allah's blessing and peace be upon him" to lead Isha prayer, and he came out to us when almost the third of the night had passed or some time after that and said when he came out: "No doubt, you are waiting a prayer which none belonging to any religion barring you is waiting; and had it not been for fear it might be heavy upon my nation, I would have led the prayer at that hour (every time)." Then, he ordered the Mu'adhdhin (to pronounce the prayer establishment) and he pronounced the prayer establishment and he led the prayer.



يَقْطُرُ مِنْ رَأْسِهِ وَهُوَ يَقُولُ: «إِنَّهُ الْوَفْتُ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي».

530 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ

قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ الْعِشَاءَ الْآخِرَةَ».

531 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزُّنَادِ

عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ وَبِالسَّوَالِكِ عِنْدَ كُلِّ صَلَاةٍ».

### (21) - بَابُ آخِرِ وَقْتِ الْعِشَاءِ

532 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا ابْنُ جُمَيْرٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي

عَبْلَةَ عَنِ الزُّهْرِيِّ وَأَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعَتَمَةِ فَنَادَاهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ نَامَ النِّسَاءُ وَالصَّبِيَّانُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «مَا يَنْتَظِرُهَا غَيْرُكُمْ» وَلَمْ يَكُنْ يُصَلِّي يَوْمَئِذٍ إِلَّا بِالْمَدِينَةِ ثُمَّ قَالَ: «صَلُّوْهَا فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ» وَاللَّفْظُ لابْنِ جُمَيْرٍ.

533 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ

ح. وَأَخْبَرَنِي يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْمُغِيرَةُ بْنُ حَكِيمٍ عَنْ أُمِّ كُلْثُومِ ابْنَةَ أَبِي بَكْرٍ أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَةُ اللَّيْلِ وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ خَرَجَ فَصَلَّى وَقَالَ: «إِنَّهُ لَوْفَتْهَا لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي».

534 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ

عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: مَكُنَّا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِعِشَاءِ الْآخِرَةِ فَخَرَجَ عَلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ فَقَالَ حِينَ خَرَجَ: «إِنَّكُمْ تَنْتَظِرُونَ صَلَاةَ مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ وَلَوْلَا أَنْ يَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ».

ثُمَّ أَمَرَ الْمُؤَدِّنَ فَأَقَامَ ثُمَّ صَلَّى.

**535-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" led us in Maghrib prayer (and went home) and he did not come out to us (to lead Isha prayer) until half of the night had passed. Then, he came out and led the prayer and said: "No doubt, the people have prayed and gone to bed, but you are still in prayer as long as you are waiting the prayer. Had it not been for the weakness of the weak and the illness of the ill (among you), I would have ordered to delay offering this (Isha) prayer to midnight."

**536-** It is narrated on the authority of Humaid that he said: Anas was asked whether The Prophet "Allah's blessing and peace be upon him" had taken a ring, thereupon he said: Yes. One night, the Prophet "Allah's blessing and peace be upon him" delayed offering the Isha prayer till some time near midnight. When The Prophet "Allah's blessing and peace be upon him" offered the prayer he turned his face towards us and said: "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking now at the glitter of the ring of The Prophet "Allah's blessing and peace be upon him".

### **[22] The Concession To Name Isha The Prayer Of Darkness**

**537-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots. If they knew the reward of the Zhuhr prayer (in the early moments of its due time) they would race for it (go early). If they knew the reward of (the Prayer of) Darkness (Isha) and Fajr (morning) prayers in congregation, they would come to offer them even if they had to come to them as crawling."

### **[23] The Undesirability To Give That Name To Isha**

**538-** It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Let not the desert Arabs overpower you concerning (the name of) your prayer, for indeed, they (give it the name of Darkness for they delay offering it until they ) milk their camels when it is very dark; and of a surety, (the real name of) it is Isha (prayer according to Allah's Book)."

**539-** It is narrated on the authority of Ibn Umar that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said while being on the pulpit: "Let not the desert Arabs overpower you concerning (the



535 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الْمَغْرِبِ ثُمَّ لَمْ يَخْرُجْ إِلَيْنَا حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ فَخَرَجَ فَصَلَّى بِهِمْ ثُمَّ قَالَ: «إِنَّ النَّاسَ قَدْ صَلُّوا وَنَامُوا وَأَنْتُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمْ الصَّلَاةَ وَلَوْلَا ضَعْفُ الضَّعِيفِ وَسُقْمُ السَّقِيمِ لَأَمَرْتُ بِهَذِهِ الصَّلَاةِ أَنْ تُؤَخَّرَ إِلَى شَطْرِ اللَّيْلِ».

536 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ح. وَأَنْبَاءَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسٌ هَلْ اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا؟ قَالَ: نَعَمْ أَخَرُ لَيْلَةِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ إِلَى قَرِيبٍ مِنْ شَطْرِ اللَّيْلِ فَلَمَّا أَنْ صَلَّى أَقْبَلَ النَّبِيُّ ﷺ عَلَيْنَا بِوَجْهِهِ ثُمَّ قَالَ: «إِنَّكُمْ لَنْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمُوهَا» قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَبِصِ خَاتَمِهِ. فِي حَدِيثِ عَلِيٍّ: إِلَى شَطْرِ اللَّيْلِ.

## (22) - بَابُ الرُّخْصَةِ فِي أَنْ يُقَالَ لِلْعِشَاءِ الْعَتَمَةُ

537 - أَخْبَرَنَا عُثْبَةُ بْنُ عَبْدِ اللَّهِ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ ح. وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا وَلَوْ يَعْلَمُ النَّاسُ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ وَلَوْ عَلِمُوا مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا».

## (23) - بَابُ الْكَرَاهِيَةِ فِي ذَلِكَ

538 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ هُوَ الْخُضْرِيُّ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ عَنْ أَبِي سَلَمَةَ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ هَذِهِ فَإِنَّهُمْ يُغْتَمُونَ عَلَى الْإِبِلِ وَإِنَّهَا الْعِشَاءُ».

539 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ ابْنِ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ

name of) your prayer, for of a surety, (the real name of) it is Isha (prayer according to Allah's Book)."

#### **[24] The First Portion Of The Due Time Of Offering Morning Prayer**

540- It is narrated on the authority of Jabir Ibn Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" offered Morning prayer when dawn seemed to him.

541- It is narrated on the authority of Anas that a man asked Allah's Apostle "Allah's blessing and peace be upon him" about the due time of offering Morning prayer; and when it was morning of the next day he ordered that the prayer should be established just when the dawn broke, and he led the prayer. When it was the next day, and it was clear daylight, he ordered that the prayer should be established and he led the prayer. Then he said: "Where is the man who asked about the due time of offering (Morning) prayer? The due time (of offering Morning prayer) lies between both extremes."

#### **[25] Offering Morning Prayer When It Is Dark On Residence**

542- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to offer Morning prayer (when it was very dark) that whenever women turned away (after finishing from the prayer) wrapped in their mantles, they would not be recognized in view of the severe darkness.

543- It is narrated on the authority of A'ishah that she said: The women used to offer Morning prayer with Allah's Apostle "Allah's blessing and peace be upon him" and (it was so much dark that) whenever they returned, while being wrapped in their garments, none would recognize them in view of the severe darkness.

#### **[26] Offering Morning Prayer When It Is Dark On Journey**

544- It is narrated on the authority of Anas that he said: On the day of (the holy battle of) Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" offered the Fajr prayer near it early in the morning when it was still dark, and then he attacked it. When he entered the town, he said twice: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned."



رَسُولُ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ إِلَّا إِنَّهَا الْعِشَاءُ».

### (24) - بَابُ أَوَّلِ وَقْتِ الصُّبْحِ

540 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الصُّبْحَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ».

541 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ وَقْتِ صَلَاةِ الْعَدَاةِ فَلَمَّا أَصْبَحْنَا مِنَ الْعَدِ أَمَرَ حِينَ انْشَقَّ الْفَجْرُ أَنْ تُقَامَ الصَّلَاةُ فَصَلَّى بِنَا فَلَمَّا كَانَ مِنَ الْعَدِ أَسْفَرْتُ ثُمَّ أَمَرَ فَأَقِيمَتِ الصَّلَاةُ فَصَلَّى بِنَا ثُمَّ قَالَ: «أَيُّنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟ مَا بَيْنَ هَذَيْنِ وَقْتُ».

### (25) - بَابُ التَّغْلِيسِ فِي الْحَضَرِ

542 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ الصُّبْحَ فَيَنْصَرِفَ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ مَا يُعْرِفْنَ مِنَ الْغَلَسِ».

543 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كُنَّ النِّسَاءُ يُصَلِّينَ مَعَ رَسُولِ اللَّهِ ﷺ الصُّبْحَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ فَيَرْجِعْنَ فَمَا يَعْرِفُهُنَّ أَحَدٌ مِنَ الْغَلَسِ».

### (26) - بَابُ التَّغْلِيسِ فِي السَّفَرِ

544 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْرِ صَلَاةِ الصُّبْحِ بِغَلَسٍ وَهُوَ قَرِيبٌ مِنْهُمْ فَأَغَارَ عَلَيْهِمْ وَقَالَ: «اللَّهُ أَكْبَرُ خَرِبْتُ خَيْرُ» مَرَّتَيْنِ «إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ».

### [27] Offering Morning Prayer When It Is Clear Daylight

545- It is narrated on the authority of Rafi' Ibn Khadij that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Offer Fajr prayer (as early as you could, and prolong the prayer) until it is clear daylight."

546- It is narrated on the authority of Mahmud Ibn Labid from men belonging to the Ansar that Allah's Apostle "Allah's blessing and peace be upon him" said: "Offer Fajr prayer (as early as you could, and prolong the prayer) until it is clear daylight, so that your reward will be much greater."

### [28] When One Catches A Rak'ah From Morning Prayer

547- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up a single rak'ah from Fajr prayer before the sun rises has, indeed, caught up the (whole prayer of) Fajr (provided that he should pray the missing one); and he, who catches up a single rak'ah from Asr prayer before the sun disappears has, indeed, caught up (the whole prayer of) Asr (provided that he should pray the missing ones)."

548- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up a single rak'ah from Fajr prayer before the sun rises has, indeed, caught up the (whole prayer of) Fajr (provided that he should pray the missing one); and he, who catches up a single rak'ah from Asr prayer before the sun disappears has, indeed, caught up (the whole prayer of) Asr (provided that he should pray the missing ones)."

### [29] The Last Portion Of The Due Time Of Offering Morning Prayer

549- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer Zhuhr prayer when the sun declined, Asr prayer (at the time) between those two prayers of yours (i.e. between the time of Zhuhr and Asr which you delay now), Maghrib prayer when the sun set, Isha prayer when the twilight disappeared. He further said: and he used to offer Morning prayer when it was (clear enough for) the sight to see at ease.

### [30] When One Catches Up A Single Rak'ah From The Prayer

550- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah from the prayer has, indeed, caught up the whole prayer (provided that he should complete the missing rak'ahs)."



## (27) - بَابُ الْإِسْفَارِ

545 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجَلَانَ قَالَ: حَدَّثَنِي عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْفِرُوا بِالْفَجْرِ».

546 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا ابْنُ مَرْيَمَ قَالَ: أَخْبَرَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ مُحَمَّدِ بْنِ لَبِيدٍ عَنْ رَجَالٍ مِنْ قَوْمِهِ مِنَ الْأَنْصَارِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا أَسْفَرْتُمْ بِالْفَجْرِ فَإِنَّهُ أَعْظَمُ بِالْأَجْرِ».

## (28) - بَابُ مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ

547 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ سَجْدَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا وَمَنْ أَدْرَكَ سَجْدَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا».

548 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الْفَجْرِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا».

## (29) - بَابُ آخِرِ وَقْتِ الصُّبْحِ

549 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي صَدَقَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ وَيُصَلِّي الْعَصْرَ بَيْنَ صَلَاتَيْكُمْ هَاتَيْنِ وَيُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَيُصَلِّي الْعِشَاءَ إِذَا غَابَ الشَّفَقُ ثُمَّ قَالَ عَلَى إِثْرِهِ: وَيُصَلِّي الصُّبْحَ إِلَى أَنْ يَنْفَسِحَ الْبَصَرُ».

## (30) - بَابُ مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ

550 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ».

551- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah from the prayer has, indeed, caught up it (the whole prayer provided that he should complete the missing rak'ahs)."

552- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah from the prayer has, indeed, caught up the whole prayer (provided that he should complete the missing rak'ahs)."

553- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah from the prayer has, indeed, caught up it (the whole prayer provided that he should complete the missing rak'ahs)."

554- It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah from the Friday prayer, or any prayer else, his prayer will be regarded as complete (provided that he should offer what is missing)."

555- It Is Narrated On The Authority Of Salim That He Said: The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" Said: "He, Who Catches Up Even A Single Rak'ah From Anyone Of The Prayers Has, Indeed, Caught Up It (The Whole Prayer) Provided That He Should Complete The Missing Rak'ahs."

### [31] The Hours In Which Prayer Is Forbidden

556- It is narrated on the authority of Abdullah As-Sunabihi that he said: The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" said: "The sun rises and the horn of Satan appears with it, and when it is high, it leaves it, and when it is in the middle of the sky it joins it once again, and when it declines (and passes the meridian) it leaves it, and when it is about to set it joins it, and when it sets it leaves it." Furthermore, The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" forbade offering prayer in those (three) hours (in which Satan joins the sun).

557- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to offer prayer or bury our dead persons in three hours (of the day): before the sun rises clearly, when the shadow seems standing at noon (i.e. when the sun becomes in the middle of the sky) until it passes the meridian, and when it (the sun) inclines to set until it sets (completely).



551 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَهَا».

552 - أَخْبَرَنِي يَزِيدُ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامُ الْعَطَّارُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ سَمَاعَةَ عَنْ مُوسَى بْنِ أَعِينَ عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ».

553 - أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبٍ عَنْ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَهَا».

554 - أَخْبَرَنِي مُوسَى بْنُ سُلَيْمَانَ بْنِ إِسْمَاعِيلَ بْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ يُونُسَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ أَوْ غَيْرِهَا فَقَدْ تَمَّتْ صَلَاتُهُ».

555 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةٍ مِنَ الصَّلَوَاتِ فَقَدْ أَدْرَكَهَا إِلَّا أَنَّهُ يَقْضِي مَا فَاتَهُ».

### (31) - بَابُ السَّاعَاتِ الَّتِي نُهِيَ عَنِ الصَّلَاةِ فِيهَا

556 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ الصَّنَابِجِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشَّمْسُ تَظْلُعُ وَمَعَهَا قَرْنُ الشَّيْطَانِ فَإِذَا أَرْتَفَعَتْ فَارْقَهَا فَإِذَا أَسْتَوَتْ قَارَنَهَا فَإِذَا زَالَتْ فَارْقَهَا فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا فَإِذَا غَرَبَتْ فَارْقَهَا» وَنَهَى رَسُولُ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي تِلْكَ السَّاعَاتِ.

557 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مُوسَى بْنِ عَلِيٍّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: «ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَظْلُعُ الشَّمْسُ بَارِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظُّهَيْرَةِ حَتَّى تَمِيلَ وَحِينَ تَصِيفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ».

**[32] It Is Forbidden To Offer Prayer After Morning Prayer**

558- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after Asr prayer until the sun sets, as well as he forbade offering prayer after Morning prayer until the sun rises.

559- It is narrated on the authority of Ibn Abbas that he said: I heard from more than one from amongst the companions of The Messenger of Allah "Allah's blessing and peace be upon him", including Umar, the most reliable and the dearest from amongst them to me, that The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after Morning prayer until the sun rises , as well as he forbade offering prayer after Asr prayer until the sun sets.

**[33] It Is Forbidden To Offer Prayer On The Rising Of The Sun**

560- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you tend to offer prayer on the rising nor on the setting of the sun (because of his failure to pray in the proper times)."

561- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer on the rising as well as on the setting of the sun.

**[34] It Is Forbidden To Offer Prayer At Midday**

562- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to offer prayer or bury our dead persons in three hours (of the day): before the sun rises clearly, when the shadow seems standing at noon (i.e. when the sun becomes in the middle of the sky) until it passes the meridian, and when it (the sun) inclines to set until it sets (completely).

**[35] It Is Forbidden To Offer Prayer After Asr Prayer**

563- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after Morning prayer until the sun rises , as well as he forbade offering prayer after Asr prayer until the sun sets.

564- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "No prayer should be offered after Morning prayer until the sun rises, and no prayer should be offered after Asr prayer until the sun sets."



## (32) - بَابُ النَّهْيِ عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ

558 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ جَبَانَ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَعَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ».

559 - أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَبُو الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ قَالَ: «سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ عُمَرُ وَكَانَ مِنْ أَحَبِّهِمْ إِلَيَّ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَعَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ».

## (33) - بَابُ النَّهْيِ عَنِ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ

560 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَحَرَّرَ أَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا».

561 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ، أَنْبَأَنَا خَالِدٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُصَلَّى مَعَ طُلُوعِ الشَّمْسِ أَوْ غُرُوبِهَا».

## (34) - بَابُ النَّهْيِ عَنِ الصَّلَاةِ بِنِصْفِ النَّهَارِ

562 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا سُفْيَانُ وَهُوَ ابْنُ حَبِيبٍ عَنْ مُوسَى بْنِ عَلِيٍّ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَامِرٍ يَقُولُ: «ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَارِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ وَحِينَ تَضَيَّفُ لِلْغُرُوبِ حَتَّى تَغْرُبَ».

## (35) - بَابُ النَّهْيِ عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ

563 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ، سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى الطُّلُوعِ وَعَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى الْغُرُوبِ».

564 - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بَعْدَ الْفَجْرِ حَتَّى تَبْزُغَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ».

565- It is narrated on the authority of Abu Sa'id Al-Khudri from The Messenger of Allah "Allah's blessing and peace be upon him" that he said the same.

566- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after Asr prayer (until the sun sets).

567- It is narrated on the authority of A'ishah that she said: Umar was mistaking in his thought (that there should be no prayer to be performed after both Fajr and Asr prayers). Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you tend to offer prayer on the rising nor on the setting of the sun (because of his failure to pray in the proper times), for it (the sun) rises between both horns of Satan."

568- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the front part of the sun starts to rise, delay offering prayer until it rises clearly; and when the farthest end of the sun starts to set delay offering prayer until it sets completely."

569- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Which time during the night is the most fitting for offering prayer?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the middle of the last portion of the night, in which the Lord Almighty becomes the nearest to His servants. So, if you could be of those who celebrate (the Praises of) Allah Almighty at that time, you would be (i.e. you would pray as much as you like) for the prayer is attended and witnessed (by the angels), until the sun rises for it rises from between two horns of the devil, and at this time the infidels pray. So, you should leave the prayer until it rises as high as a spear, and its ray fades away, (and then you might pray as much as you like) for the prayer by then is witnessed and attended (by the angels), until the sun seems as vertical as a spear at midday for this is an hour in which the gates of the Hell are opened and it (Hell) goes in flames. So, leave the prayer until the sun declines. Then, (you could pray as much as you like) for the prayer by then is witnessed and attended (by the angels) until the sun sets: indeed it (the sun) sets from between both horns of the Devil, at which the infidels pray."



565 - أَخْبَرَنِي مُحَمَّدُ بْنُ غِيلَانَ حَدَّثَنَا الْوَلِيدُ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ عَنْ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ، بِنَحْوِهِ.

566 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ».

567 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ عَنَسَةَ قَالَ: حَدَّثَنَا وَهَيْبٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَوْهَمَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ قَالَ: «لَا تَتَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ».

568 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ غُرُوةٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي ابْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَأَخْرُوا الصَّلَاةَ حَتَّى تَشْرِقَ وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخْرُوا الصَّلَاةَ حَتَّى تَغْرُبَ».

569 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: أَخْبَرَنِي أَبُو يَحْيَى سُلَيْمُ بْنُ عَامِرٍ وَضَمْرَةُ بْنُ حَبِيبٍ وَأَبُو طَلْحَةَ نَعِيمُ بْنُ زِيَادٍ قَالُوا: سَمِعْنَا أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ عَمْرُو بْنَ عَنَسَةَ يَقُولُ: قُلْتُ يَا رَسُولَ اللَّهِ هَلْ مِنْ سَاعَةٍ أَقْرَبُ مِنَ الْآخِرَى؟ أَوْ هَلْ مِنْ سَاعَةٍ يُبْتَغَى ذِكْرُهَا؟ قَالَ: «نَعَمْ إِنَّ أَقْرَبَ مَا يَكُونُ الرَّبُّ عَزَّ وَجَلَّ مِنَ الْعَبْدِ جَوْفُ اللَّيْلِ الْآخِرِ فَإِنْ أَسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فِي نِلْكَ السَّاعَةِ فَكُنْ فَإِنَّ الصَّلَاةَ مَحْضُورَةٌ مَشْهُودَةٌ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ وَهِيَ سَاعَةٌ صَلَاةُ الْكُفَّارِ فَدَعْ الصَّلَاةَ حَتَّى تَرْتَفِعَ قِيدَ رُمْحٍ وَيَذْهَبَ شُعَاعُهَا ثُمَّ الصَّلَاةُ مَحْضُورَةٌ مَشْهُودَةٌ حَتَّى تَعْتَدِلَ الشَّمْسُ أَعْتَدَالَ الرُّمَحِ بِنِصْفِ النَّهَارِ فَإِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ جَهَنَّمَ وَتُسَجَّرُ فَدَعْ الصَّلَاةَ حَتَّى يَفِيءَ الْفَيْءُ ثُمَّ الصَّلَاةُ مَحْضُورَةٌ مَشْهُودَةٌ حَتَّى تَغِيبَ الشَّمْسُ فَإِنَّهَا تَغِيبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَهِيَ صَلَاةُ الْكُفَّارِ».

### [36] The Concession To Offer Prayer After Asr Prayer

**570-** It is narrated on the authority of Ali that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” forbade offering prayer after Asr prayer unless the sun is still white, bright and high.

**571-** It is narrated on the authority of A'ishah that she said: Never did the Messenger of Allah “Allah’s blessing and peace be upon him” leave offering two rak'ahs while being in my house after offering Asr prayer.

**572-** It is narrated on the authority of A'ishah that she said: Never did the Messenger of Allah “Allah’s blessing and peace be upon him” come to visit me after Asr prayer but that he offered those (two rak'ahs).

**573-** It is narrated on the authority of both Masruq and Al-Aswad that they said: We bear witness that A'ishah said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” was in my house after Asr prayer, he would offer those (two rak'ahs).

**574-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah “Allah’s blessing and peace be upon him” never left offering two (voluntary) prayers while being in my house, whether in secrecy or in public: two rak'ahs before Fajr prayer and two rak'ahs after Asr prayer.

**575-** It is narrated on the authority of Abu Salamah that he asked A'ishah about the two-rak'ah prayer which the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer after Asr prayer, thereupon she said: At first, he used to offer it before Asr prayer, but once he was occupied from offering it, or he forgot to offer it, thereupon he offered it after Asr prayer; and whenever the Messenger of Allah “Allah’s blessing and peace be upon him” offered prayer, he would do it regularly.

**576-** It is narrated on the authority of Umm Salamah that the Messenger of Allah “Allah’s blessing and peace be upon him” offered two rak'ahs after Asr prayer in her house only once, and when she made a mention of that to him he said: "Those are two rak'ahs which I used to offer after Zhuhr prayer, from which I was occupied until I offered Asr prayer.

**577-** It is narrated on the authority of Umm Salamah that she said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” was occupied from offering a two-rak'ah prayer he used to offer before Asr prayer, thereupon he offered it after Asr prayer.



## (36) - بَابُ الرُّخْصَةِ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ

570 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ وَهْبِ بْنِ الْأَجْدَعِ عَنْ عَلِيٍّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ إِلَّا أَنْ تَكُونَ الشَّمْسُ بَيْضَاءَ نَفِيَّةٍ مُرْتَفِعَةٍ».

571 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي. قَالَ: قَالَتْ عَائِشَةُ: «مَا تَرَكَ رَسُولُ اللَّهِ ﷺ السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ».

572 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا: «مَا دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بَعْدَ الْعَصْرِ إِلَّا صَلَّاهُمَا».

573 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدِ بْنِ الْحَارِثِ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ مَسْرُوقًا وَالْأَسْوَدَ قَالَا: نَشْهَدُ عَلَى عَائِشَةَ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ عِنْدِي بَعْدَ الْعَصْرِ صَلَّاهُمَا».

574 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «صَلَّاتَانِ مَا تَرَكَهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي سِرًّا وَلَا عَلَانِيَةً رَكَعَتَانِ قَبْلَ الْفَجْرِ وَرَكَعَتَانِ بَعْدَ الْعَصْرِ».

575 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَزْمَلَةَ عَنْ أَبِي سَلَمَةَ: «أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ فَقَالَتْ: إِنَّهُ كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلَّاهُمَا بَعْدَ الْعَصْرِ وَكَانَ إِذَا صَلَّى صَلَاةً أَثْبَتَهَا».

576 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَعْمَرًا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي بَيْتِهَا بَعْدَ الْعَصْرِ رَكَعَتَيْنِ مَرَّةً وَاحِدَةً وَأَنَّهَا ذَكَرَتْ ذَلِكَ لَهُ فَقَالَ: «هُمَا رَكَعَتَانِ كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ فَشُغِلْتُ عَنْهُمَا حَتَّى صَلَّيْتُ الْعَصَرَ».

577 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «شُغِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّكَعَتَيْنِ قَبْلَ الْعَصْرِ فَصَلَّاهُمَا بَعْدَ الْعَصْرِ».

### [37] The Concession To Offer Prayer Before Sunset

578- It is narrated on the authority of Imran Ibn Hudair that he said: I asked later about the two-rak'ah prayer before sunset and it was said that Abdullah Ibn Az-Zubair used to offer it. Mu'awiyah sent to him asking: "What are those two rak'ahs (which you offer) on the setting of the sun?" he referred the narration to Umm Salamah, and Umm Salamah said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer before Asr prayer, and once, he was occupied from offering it, thereupon he offered it on the disappearance of the sun, even though I have never seen him having offered it before or after that.

### [38] The Concession To Offer Prayer Before Maghrib Prayer

579- It is narrated on the authority of Abu Al-Khair that Abu Tamim Al-Jaishani stood to offer a two-rak'ah prayer before Maghrib prayer, thereupon I said to Uqbah Ibn Amir: "Look to this man: which prayer is he offering?" he turned to him and saw him (praying), thereupon he said: "This is a prayer which we used to offer during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"."

### [39] Offering Prayer After The Dawn Rises

580- It is narrated on the authority of Ibn Umar from Hafsa that she said: Whenever the dawn rose, the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two light rak'ahs (before offering the Morning obligatory prayer).

### [40] The Permissibility To Pray Until Morning Prayer Is Offered

581- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Which of people have embraced Islam with you?" he said: "Free men and slaves (have embraced Islam)." I further asked him: "Is there a time (during the day and night) much dearer to Allah than another (pertaining to prayer)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes: it is the middle of the night, in which (it is desirable that) you would pray as much as you like until the morning appears; and then stop until the sun rises (and keep stopping) as long as it is like a shield (whose heat is light); and when it grows, you might pray as much as you like until the pillar (seems to) stand on its shade (i.e. until the shade shrinks as possible as it could be); and then stop until the sun declines: indeed, the (fire of) Hell always goes in flames at the middle of the day. Then, you could pray as much as you like until you offer the Asr prayer; and then stop until the sun



## (37) - بَابُ الرُّخْصَةِ فِي الصَّلَاةِ

## قَبْلَ غُرُوبِ الشَّمْسِ

578 - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: أُنْبَأَنَا أَبِي قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ قَالَ: سَأَلْتُ لَاحِقًا عَنِ الرَّكَعَتَيْنِ قَبْلَ غُرُوبِ الشَّمْسِ فَقَالَ: كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يُصَلِّيهِمَا فَأَرْسَلَ إِلَيْهِ مُعَاوِيَةُ مَا هَاتَانِ الرَّكَعَتَانِ عِنْدَ غُرُوبِ الشَّمْسِ فَأَضْطَرَّ الْحَدِيثُ إِلَى أُمِّ سَلَمَةَ فَقَالَتْ أُمُّ سَلَمَةَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكَعَتَيْنِ قَبْلَ الْعَصْرِ فَشَغِلَ عَنْهُمَا فَرَكَعَهُمَا حِينَ غَابَتِ الشَّمْسُ فَلَمْ أَرَهُ يُصَلِّيهِمَا قَبْلَ وَلَا بَعْدَ».

## (38) - بَابُ الرُّخْصَةِ فِي الصَّلَاةِ قَبْلَ الْمَغْرِبِ

579 - أَخْبَرَنَا عَلِيُّ بْنُ عُثْمَانَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ بْنِ عَبْدِ اللَّهِ بْنِ نُفَيْلٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَيْسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا بُكْرُ بْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ أَنَّ أَبَا تَمِيمٍ الْجَيْشَانِيَّ قَامَ لِيَرْكَعَ رَكَعَتَيْنِ قَبْلَ الْمَغْرِبِ فَقُلْتُ لِعُقْبَةَ بْنِ عَامِرٍ: أَنْظِرْ لِي هَذَا أَيَّ صَلَاةٍ يُصَلِّي؟ فَالْتَفَتَ إِلَيْهِ فَرَأَاهُ فَقَالَ: «هَذِهِ صَلَاةٌ كُنَّا نُصَلِّيُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

## (39) - بَابُ الصَّلَاةِ بَعْدَ طُلُوعِ الْفَجْرِ

580 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ نَافِعًا يَحْدُثُ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَلَعَ الْفَجْرُ لَا يُصَلِّي إِلَّا رَكَعَتَيْنِ خَفِيفَتَيْنِ».

## (40) - بَابُ إِبَاحَةِ الصَّلَاةِ إِلَى أَنْ يُصَلِّيَ الصُّبْحَ

581 - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ وَأَيُّوبُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ أَيُّوبُ: حَدَّثَنَا وَقَالَ حَسَنُ: أَخْبَرَنِي شُعْبَةُ عَنْ يَغْلَى بْنِ عَطَاءٍ عَنْ يَزِيدَ بْنِ طَلْقٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ عَنْ عَمْرِو بْنِ عَبْسَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَنْ أَسْلَمَ مَعَكَ؟ قَالَ: «حُرٌّ وَعَبْدٌ» قُلْتُ: هَلْ مِنْ سَاعَةٍ أَقْرَبَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ أُخْرَى؟ قَالَ: «نَعَمْ جَوْثُ اللَّيْلِ الْآخِرُ فَصَلِّ مَا بَدَأَ لَكَ حَتَّى تُصَلِّيَ الصُّبْحَ ثُمَّ أَنْتَ حَتَّى تَطْلُعَ الشَّمْسُ وَمَا دَامَتْ» وَقَالَ أَيُّوبُ: «فَمَا دَامَتْ كَأَنَّهَا حَجَفَةٌ حَتَّى تَنْتَشِرَ ثُمَّ صَلِّ مَا بَدَأَ لَكَ حَتَّى يَقُومَ الْعَمُودُ عَلَى ظِلِّهِ ثُمَّ أَنْتَ حَتَّى تَزُولَ الشَّمْسُ فَإِنَّ جَهَنَّمَ تُسَجَّرُ نِصْفَ النَّهَارِ ثُمَّ صَلِّ مَا بَدَأَ لَكَ حَتَّى تُصَلِّيَ الْعَصْرَ ثُمَّ

sets: indeed it (the sun) sets between both horns of the Devil, as well as it rises between both horns of the Devil.”

#### **[41] The Permissibility To Offer Prayer At Every Time In Mecca**

**582-** It is narrated on the authority of Jubair Ibn Mut'im that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Banu Abd Manaf! Do not prevent anyone to circumambulate this House or offer prayer (within the sanctuary) whenever he likes during night and day.”

#### **[42] When Could A Traveller Combine Both Zhuhr And Asr?**

**583-** It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” set out on journey before the sun declined, he would delay offering Zhuhr prayer to the time of Asr prayer, and he would dismount and combine them; and whenever the sun had declined before he set out he would pray Zhuhr before departure.

**584-** It is narrated on the authority of Mu'adh Ibn Jabal that they set out with the Messenger of Allah “Allah’s blessing and peace be upon him” in the holy battle of Tabuk, during which the Messenger of Allah “Allah’s blessing and peace be upon him” used to combine both Zhuhr and Asr, and both Maghrib and Isha prayers. One day, the Messenger of Allah “Allah’s blessing and peace be upon him” delayed to offer prayer, and when he came out he offered both Zhuhr and Asr together, and then he came in and when he came out he offered both Maghrib and Isha together.

#### **[43] The Details Pertaining To That**

**585-** It is narrated on the authority of Kathir Ibn Qarawanda that he said: I asked Salim Ibn Abdullah about the prayer of his father on journey: Did he use to combine any of prayers on journey? He told that Safiyyah Bint Abu Ubaid and she was his wife, wrote to him a message and he was in one of his farms in which she said: "I'm on the last of my days in this world, and the first of those of the hereafter (i.e. I'm at the threshold of death)." He rode and proceeded on at a speed pace until when the time of Zhuhr prayer was due the Mu'adhdhin said to him: "Come to prayer O Abu Abd Ar-Rahman!" he did not mind until when it was the time between both (Zhuhr and Asr) prayers he dismounted and said (to the Mu'adhdhin): "Establish the prayer (for Zhuhr) and when I utter the end salutation establish the prayer (for Asr)." He offered prayer and rode (and proceeded on) until when the sun disappeared the Mu'adhdhin said to him: "Come to prayer!" he asked him to do the same as he had done in Zhuhr and Asr prayers. He proceeded on until



أَنْتَهُ حَتَّى تَغْرُبَ الشَّمْسُ فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَتَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ».

#### (41) - بَابُ إِبَاحَةِ الصَّلَاةِ فِي السَّاعَاتِ كُلِّهَا بِمَكَّةَ

582 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ مِنْ أَبِي الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بَابَاهُ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى آيَةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ».

#### (42) - بَابُ الْوَقْتِ الَّذِي يَجْمَعُ فِيهِ الْمُسَافِرُ

##### بَيْنَ الظُّهْرِ وَالْعَصْرِ

583 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُفَضَّلٌ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ آخِرَ الظُّهْرِ إِلَى وَقْتِ الْعَصْرِ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحَلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ».

584 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ أَبِي الطَّفِيلِ عَامِرِ بْنِ وَاثِلَةَ أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُ: «أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ تَبُوكَ فَكَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فَأَخَّرَ الصَّلَاةَ يَوْمًا ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصَرَ جَمِيعًا ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ».

#### (43) - بَابُ بَيَانِ ذَلِكَ

585 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ قَارُونَْدَا قَالَ: سَأَلْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ عَنْ صَلَاةِ أَبِيهِ فِي السَّفَرِ وَسَأَلْنَاهُ هَلْ كَانَ يَجْمَعُ بَيْنَ شَيْءٍ مِنْ صَلَاتِهِ فِي سَفَرِهِ؟ فَذَكَرَ أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ كَانَتْ تَحْتَهُ فَكَتَبَتْ إِلَيْهِ وَهُوَ فِي زَرَّاعَةٍ لَهُ أَنِّي فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ فَرَكِبَ فَأَسْرَعَ السَّيْرَ إِلَيْهَا حَتَّى إِذَا حَانَتْ صَلَاةُ الظُّهْرِ قَالَ لَهُ الْمُؤَذِّنُ: الصَّلَاةُ يَا أَبَا عَبْدِ الرَّحْمَنِ فَلَمْ يَلْتَفِتْ حَتَّى إِذَا كَانَ بَيْنَ الصَّلَاتَيْنِ نَزَلَ فَقَالَ: أَقِمْ فَإِذَا سَلِمْتَ فَأَقِمْ فَصَلَّى ثُمَّ رَكِبَ حَتَّى إِذَا غَابَتِ الشَّمْسُ قَالَ لَهُ الْمُؤَذِّنُ:

the stars seemed intermingled (in the sky) he dismounted and said to the Mu'adhdhin: "Establish the prayer (for Maghrib) and when I utter the end salutation establish the prayer (for Isha)." He offered the prayer and when he finished from it he turned his face to us and said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is in the face of anything which he fears he might miss, let him offer prayer as such." (I.e. to combine both Zhuhr and Asr together, and both Maghrib and Isha together in case he is on journey).

#### [44] When Could A Resident Combine Prayers?

**586-** It is narrated on the authority of Ibn Abbas that he said: I offered with the Messenger of Allah "Allah's blessing and peace be upon him" in Medina eight rak'ahs (for Zhuhr and Asr) together and seven rak'ahs (for Maghrib and Isha) together. He delayed offering Zhuhr prayer and hastened to offer Asr prayer, as well as he delayed offering Maghrib prayer and hastened to offer Isha prayer.

**587-** It is narrated on the authority of Ibn Abbas that he offered both the First (Zhuhr) and Asr in Basra together, with nothing between them, as well as he offered both Maghrib and Isha together with nothing between them; and he did so because of a serious matter with which he was occupied. Ibn Abbas pretended that he offered in Medina with the Messenger of Allah "Allah's blessing and peace be upon him" eight rak'ahs for both the First (Zhuhr) and Asr prayers with nothing between them.

#### [45] When Could A Traveller Combine Both Maghrib And Isha?

**588-** It is narrated on the authority of Isma'il Ibn Abd Ar-Rahman, an old man from the Quraish that he said: I accompanied Ibn Umar to the Protected Zone (near Medina), and when the sun set, I felt it difficult to notify him of the due time of (Maghrib) prayer. He proceeded on until the whiteness of the horizon faded away, and the darkness of night started to fall, thereupon he dismounted and offered three rak'ahs, followed by two. Then he said: As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done.

**589-** It is narrated on the authority of Salim from his father that he said: I observed that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was hasty in proceeding during his journey, he would delay offering Maghrib prayer until (the time of Isha so that) he would combine both Maghrib and Isha prayers.



الصَّلَاةَ فَقَالَ: كَفِّعْكَ فِي صَلَاةِ الظُّهْرِ وَالْعَصْرِ ثُمَّ سَارَ حَتَّى إِذَا أَشْتَبَكَ النُّجُومُ نَزَلَ ثُمَّ قَالَ لِلْمُؤَدِّينَ: أَقِمُوا فَإِذَا سَلَّمْتُمْ فَأَقِمُوا فَصَلُّوا ثُمَّ انْصَرَفَ فَالْتَفَتَ إِلَيْنَا فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرَ أَحَدُكُمْ الْأَمْرُ الَّذِي يَخَافُ فَوْنَهُ فَلْيُصَلِّ هَذِهِ الصَّلَاةَ».

#### (44) - بَابُ الْوَقْتِ الَّذِي يَجْمَعُ فِيهِ الْمُقِيمُ

586 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ جَابِرٍ بْنِ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِالْمَدِينَةِ ثَمَانِيًا جَمِيعًا وَسَبْعًا جَمِيعًا آخِرَ الظُّهْرِ وَعَجَلَ الْعَصْرَ وَآخِرَ الْمَغْرَبِ وَعَجَلَ الْعِشَاءَ».

587 - أَخْبَرَنَا أَبُو عَاصِمٍ خَشِيشُ بْنُ أَضْرَمَ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا حَبِيبٌ وَهُوَ ابْنُ أَبِي حَبِيبٍ عَنْ عَمْرِو بْنِ هَرَمٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ: «أَنَّهُ صَلَّى بِالْبَصْرَةِ الْأُولَى وَالْعَصْرَ لَيْسَ بَيْنَهُمَا شَيْءٌ وَالْمَغْرَبَ وَالْعِشَاءَ لَيْسَ بَيْنَهُمَا شَيْءٌ فَعَلَ ذَلِكَ مِنْ شُغْلٍ وَزَعَمَ ابْنُ عَبَّاسٍ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ الْأُولَى وَالْعَصْرَ ثَمَانٍ سَجَدَاتٍ لَيْسَ بَيْنَهُمَا شَيْءٌ».

#### (45) - بَابُ الْوَقْتِ الَّذِي يَجْمَعُ فِيهِ الْمُسَافِرُ

##### بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

588 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ شَيْخٍ مِنْ قُرَيْشٍ قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْحِمَى فَلَمَّا غَرَبَتِ الشَّمْسُ هَبْتُ أَنْ أَقُولَ لَهُ: الصَّلَاةَ فَسَارَ حَتَّى ذَهَبَ بَيَاضُ الْأَفُقِ وَفَحَمَةُ الْعِشَاءِ ثُمَّ نَزَلَ فَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ ثُمَّ صَلَّى رَكَعَتَيْنِ عَلَى إِنْهَارِهَا ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

589 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ ابْنِ أَبِي حَمْزَةَ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ وَاللَّفْظُ لَهُ عَنْ شُعَيْبٍ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا عَجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ».

590- It is narrated on the authority of Jabir that he said: Once, the sun disappeared while the Messenger of Allah "Allah's blessing and peace be upon him" was in Mecca, thereupon he combined both (Maghrib and Isha) prayers in Sarif.

591- It is narrated on the authority of Anas that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was hasty in proceeding during his journey, he would delay offering Zhuhr to the time of Asr prayer and combine them, as well as he would delay offering Maghrib prayer until he would combine both Maghrib and Isha prayers when the twilight disappeared.

592- It is narrated on the authority of Nafi' that he said: I set out with Ibn Umar on journey for a territory of land to which he wanted to go when somebody came to him and said: "Safiyyah Bint Abu Ubaid (Ibn Umar's wife) is at the threshold of death: see whether you could catch up with her (before death)." He hastened to return, and there was somebody from the Quraish proceeding with him. The sun disappeared and he did not offer (Maghrib) prayer, even though I knew very well that he was eager to guard strictly the prayers (with no indulgence). When he delayed (to offer the prayer) I said to him: "Come to prayer, might Allah's Mercy be upon you!" he turned to me (but did not mind) until it was a short while before the disappearance of the twilight he dismounted and offered Maghrib prayer, and pronounced the prayer establishment for Isha, just by the time the twilight had disappeared. He led the prayer and then faced us and said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was hasty to proceed on (while being on journey), he would do the same."

593- It is narrated on the authority of Nafi' that he said: We came with Ibn Umar from Mecca, and when it was that night (on which Safiyyah Bint Abu Ubaid died) he proceeded on with us until it was evening and we thought he had forgotten (Maghrib) prayer, thereupon we said to him: "Come to prayer!" he kept silent and went on proceeding until the twilight was about to disappear, thereupon he dismounted and offered (Maghrib) prayer and when the twilight disappeared he offered Isha prayer. He faced us and said: As such we used to do (when we were) with the Messenger of Allah "Allah's blessing and peace be upon him" whenever he was earnest to proceed fast.

594- It is narrated on the authority of Kathir Ibn Qarawanda that he said: I asked Salim Ibn Abdullah about the prayer on journey: "Did Abdullah (Ibn Umar) use to combine any of prayers on journey?" he said: "No, unless it is



590 - أَخْبَرَنَا الْمُؤَمِّلُ بْنُ إِهَابٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مُحَمَّدٍ الْجَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «غَابَتِ الشَّمْسُ وَرَسُولُ اللَّهِ ﷺ بِمَكَّةَ فَجَمَعَ بَيْنَ الصَّلَاتَيْنِ بِسَرَفٍ».

591 - أَخْبَرَنِي عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ بْنِ عَمْرِو قَالَ: أَنْبَأَنَا أَبُو وَهَبٍ قَالَ: حَدَّثَنَا جَابِرُ بْنُ إِسْمَاعِيلَ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ كَانَ إِذَا عَجَلَ بِهِ السَّيْرُ يُؤَخِّرُ الظُّهْرَ إِلَى وَفَاتِ الْعَصْرِ فَيَجْمَعُ بَيْنَهُمَا وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حَتَّى يَغِيبَ الشَّفَقُ».

592 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو جَابِرٍ قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي سَفَرٍ يُرِيدُ أَرْضاً لَهُ فَأَتَاهُ آتٍ فَقَالَ: إِنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ لَمَّا بِهَا فَانْظُرْ أَنْ تُدْرِكَهَا فَخَرَجَ مُسْرِعاً وَمَعَهُ رَجُلٌ مِنْ قُرَيْشٍ يُسَايِرُهُ وَغَابَتِ الشَّمْسُ فَلَمْ يُصَلِّ الصَّلَاةَ وَكَانَ عَهْدِي بِهِ وَهُوَ يُحَافِظُ عَلَى الصَّلَاةِ فَلَمَّا أَبْطَأْتُ قُلْتُ: الصَّلَاةُ يَرْحَمُكَ اللَّهُ، فَالْتَمَتُ إِلَيَّ وَمَضَى حَتَّى إِذَا كَانَ فِي آخِرِ الشَّفَقِ نَزَلَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَقَامَ الْعِشَاءَ وَقَدْ تَوَارَى الشَّفَقُ فَصَلَّى بِنَا ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَجَلَ بِهِ السَّيْرُ صَنَعَ هَكَذَا».

593 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا الْعَطَّافُ عَنْ نَافِعٍ قَالَ: أَقْبَلْنَا مَعَ ابْنِ عُمَرَ مِنْ مَكَّةَ فَلَمَّا كَانَ تِلْكَ اللَّيْلَةُ سَارَ بِنَا حَتَّى أُمْسَيْنَا فَظَنْنَا أَنَّهُ نَسِيَ الصَّلَاةَ فَقُلْنَا لَهُ: الصَّلَاةُ فَسَكَتَ وَسَارَ حَتَّى كَادَ الشَّفَقُ أَنْ يَغِيبَ ثُمَّ نَزَلَ فَصَلَّى وَغَابَ الشَّفَقُ فَصَلَّى الْعِشَاءَ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: «هَكَذَا كُنَّا نَصْنَعُ مَعَ رَسُولِ اللَّهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ».

594 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَبُو شَمِيلٍ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ قَارَوْنَدَا قَالَ: سَأَلْنَا سَالِمَ بْنَ عَبْدِ اللَّهِ عَنِ الصَّلَاةِ فِي السَّفَرِ فَقُلْنَا: أَكَانَ عَبْدُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ شَيْءٍ مِنَ الصَّلَوَاتِ فِي السَّفَرِ؟ فَقَالَ: لَا إِلَّا بِجَمْعٍ ثُمَّ أَتَيْتُهُ

in Muzdalifah." I came to him once again (and raised to him the same question), thereupon He said: "Safiyyah Bint Abu Ubaid and she was his wife, wrote to him a message in which she said: 'I'm on the last of my days in this world, and the first of those of the hereafter (i.e. I'm at the threshold of death).' He rode and I was with him, and proceeded on at a speed pace until when the time of Zhuhr prayer was due the Mu'adhdhin said to him: 'Come to prayer O Abu Abd Ar-Rahman!' he (did not mind and) went on proceeding until when it was the time between both (Zhuhr and Asr) prayers he dismounted and said (to the Mu'adhdhin): 'Establish the prayer (for Zhuhr) and when I utter the end salutation (and finish) from Zhuhr prayer establish the prayer (for Asr) while you are in your place.' He offered two rak'ahs for Zhuhr prayer and when he uttered the end salutation he (the Mu'adhdhin) established the prayer (for Asr) while being in his place, and he offered two rak'ahs for Asr prayer. Then, he rode and proceeded on at a fast pace until when the sun disappeared the Mu'adhdhin said to him: 'Come to prayer O Abu Abd Ar-Rahman!' he asked him to do the same as he had done in Zhuhr and Asr prayers. He proceeded on until the stars seemed intermingled (in the sky) he dismounted and said to the Mu'adhdhin: 'Establish the prayer (for Maghrib) and when I utter the end salutation establish the prayer (for Isha).' He offered three rak'ahs for Maghrib prayer and he (the Mu'adhdhin) established the prayer (for Isha) while being in his place, and he offered two rak'ahs for Isha prayer after which he uttered the end salutation once in front of him. He said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is in the face of anything which he fears he might miss, let him offer prayer as such." (I.e. to combine both Zhuhr and Asr together, and both Maghrib and Isha together in case he is on journey).

#### [46] The State In Which Two Prayers Might Be Combined Together

**595-** It is narrated on the authority of Ibn Umar that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was earnest to proceed on fast, he would combine both Maghrib and Isha prayers together.

**596-** It is narrated on the authority of Ibn Umar that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was earnest to proceed on fast, or he was befallen by something (of significance) he would combine both Maghrib and Isha prayers together.

**597-** It is narrated on the authority of Ibn Umar that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him"



فَقَالَ: كَانَتْ عِنْدَهُ صَفِيَّةٌ فَأَرْسَلَتْ إِلَيْهِ أَنِّي فِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا  
وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ فَرَكِبَ وَأَنَا مَعَهُ فَأَسْرَعَ السَّيْرَ حَتَّى حَانَتْ  
الصَّلَاةُ فَقَالَ لَهُ الْمُؤَذِّنُ: الصَّلَاةُ يَا أَبَا عَبْدِ الرَّحْمَنِ فَسَارَ حَتَّى إِذَا  
كَانَ بَيْنَ الصَّلَاتَيْنِ نَزَلَ فَقَالَ لِلْمُؤَذِّنِ: أَقِمْ فَإِذَا سَلَّمْتُ مِنَ الظُّهْرِ فَأَقِمِ  
مَكَانَكَ فَأَقَامَ فَصَلَّى الظُّهْرَ رَكَعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ أَقَامَ مَكَانَهُ فَصَلَّى  
الْعَصْرَ رَكَعَتَيْنِ ثُمَّ رَكِبَ فَأَسْرَعَ السَّيْرَ حَتَّى غَابَتِ الشَّمْسُ فَقَالَ لَهُ  
الْمُؤَذِّنُ: الصَّلَاةُ يَا أَبَا عَبْدِ الرَّحْمَنِ فَقَالَ: كَفَيْكَ الْأَوَّلَ فَسَارَ حَتَّى  
إِذَا أَشْتَبَكَ النُّجُومُ نَزَلَ فَقَالَ: أَقِمْ فَإِذَا سَلَّمْتُ فَأَقِمِ فَصَلَّى الْمَغْرِبَ  
ثَلَاثًا ثُمَّ أَقَامَ مَكَانَهُ فَصَلَّى الْعِشَاءَ الْآخِرَةَ ثُمَّ سَلَّمَ وَاحِدَةً تِلْقَاءَ وَجْهِهِ  
ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرَ أَحَدُكُمْ أَمْرٌ يَخْشَى فَوْتَهُ  
فَلْيُصَلِّ هَذِهِ الصَّلَاةَ».

#### (46) - بَابُ الْحَالِ الَّتِي يَجْمَعُ فِيهَا بَيْنَ الصَّلَاتَيْنِ

595 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ:  
«أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ».

596 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ:  
حَدَّثَنَا مَعْمَرٌ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ  
رَسُولُ اللَّهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ أَوْ حَزَبَهُ أَمْرٌ جَمَعَ بَيْنَ الْمَغْرِبِ  
وَالْعِشَاءِ».

597 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا سُفْيَانُ قَالَ: سَمِعْتُ  
الزُّهْرِيَّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ إِذَا جَدَّ بِهِ

was earnest to proceed on fast, he would combine both Maghrib and Isha prayers together.

#### **[47] Combining Two Prayers On Residence**

**598-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” offered both Zhuhr and Asr prayers together, and both Maghrib and Isha prayers together and he was not at the time of fear, nor was he on journey.

**599-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer prayers in Medina, and it happened that he combined two prayers together: he combined both Zhuhr and Asr prayers, and both Maghrib and Isha prayers together, and he was not at a time of fear, nor was there rain (to force him to do so). He was asked about the reason for that, thereupon he said: "In order not to put his nation to critical situation." (I.e. to affirm to them the fact that combining two prayers on residence is possible, so that if anyone of them is occupied by a serious matter, and is forced by necessity to combine two prayers, he would do with no blame nor harm upon him).

**600-** It is narrated on the authority of Ibn Abbas that he said: I offered behind the Messenger of Allah “Allah’s blessing and peace be upon him” (in Medina) eight rak'ahs (for both Zhuhr and Asr prayers) together, and seven rak'ahs (for both Maghrib and Isha prayers) together.

#### **[48] Combining Both Zhuhr And Asr Prayers At Arafah**

**601-** It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” proceeded on until he reached Arafah and found that his tent had been pitched up for him at Namirah, and he descended. When the sun declined, he ordered that his (she-camel known as) Qaswa' should be saddled for him, (and he rode and proceeded on) until he reached the bottom of the valley, he addressed the people (with his sermon) and then Bilal pronounced Adhan, and he pronounced Iqamah and he (the Prophet) led Zhuhr prayer, and Bilal pronounced Iqamah once again, and he (the Prophet) led Asr prayer, and he offered no prayers between them.

#### **[49] Combining Both Maghrib And Isha Prayers At Muzdalifah**

**602-** It is narrated on the authority of Abu Ayyub Al-Ansari that during the Farewell Hajj, he offered both Maghrib and Isha prayers together with the Messenger of Allah “Allah’s blessing and peace be upon him” at Muzdalifah.



السَّيْرِ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ».

#### (47) - بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ فِي الْحَضَرِ

598 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعاً وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعاً مِنْ غَيْرِ خَوْفٍ وَلَا سَفَرٍ».

599 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ وَاسْمُهُ غَزْوَانُ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْأَعْمَشِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بِالْمَدِينَةِ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ قِيلَ لَهُ: لِمَ؟ قَالَ: لِئَلَّا يَكُونَ عَلَى أُمَّتِهِ حَرَجٌ».

600 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الشَّعْثَاءِ عَنْ ابْنِ عَبَّاسٍ قَالَ: «صَلَّيْتُ وَرَاءَ رَسُولِ اللَّهِ ﷺ ثَمَانِيًا جَمِيعاً وَسَبْعاً جَمِيعاً».

#### (48) - بَابُ الْجَمْعِ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِعَرَفَةَ

601 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «سَارَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمْرَةٍ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقُضْوَاءِ فَرَجَلَتْ لَهُ حَتَّى إِذَا أَتَتْهُ إِلَى بَطْنِ الْوَادِي خَطَبَ النَّاسَ ثُمَّ أَدَنَّ بِلَالٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً».

#### (49) - بَابُ الْجَمْعِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ

602 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ أَخْبَرَهُ: «أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعاً».

603- It is narrated on the authority of Sa'id Ibn Jubair that he said: I was with Ibn Umar where he poured down from Arafat, and when he reached Muzdalifah, he combined both Maghrib and Isha prayers together. When he finished he said: As such the Messenger of Allah "Allah's blessing and peace be upon him" did in the same place.

604- It is narrated on the authority of Salim from his father Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" offered both Maghrib and Isha prayers together at Muzdalifah.

605- It is narrated on the authority of Abdullah that he said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" having combined two prayers together but at Muzdalifah, and by then he offered the Morning prayer before the time (in which he used to do).

#### [50] The Way Of Combining Two Prayers Together

606- It is narrated on the authority of Ibn Abbas from Usamah Ibn Zaid, and the Messenger of Allah "Allah's blessing and peace be upon him" made him ride behind him from Arafah, that when they came to the mountain pass the Messenger of Allah "Allah's blessing and peace be upon him" dismounted and urinated. (Usamah did not use a word other than "urinated"). Usamah said: Then, I poured water for him from a pot to offer ablution. He performed ablution, but not perfectly. I said to him: "(Would you not offer) the prayer, O Messenger of Allah?" he said: "The (place of) prayer is ahead of you." Then, (he rode and proceeded on) until when he came to Muzdalifah, he led Maghrib prayer. The people had no sooner unpacked their luggage than he led Isha prayer.

#### [51] The Excellence Of Offering Prayer Just At Its Due Time

607- It is narrated on the authority of Abdullah that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Which deed is the dearest to Allah Almighty?" he said: "It is to offer prayer just at its due time, to be dutiful and kind to one's parents, to be engaged in Jihad in the Cause of Allah Almighty."

608- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Which deed is the dearest to Allah Almighty?" he said: "It is to establish prayer just at its stated prescribed time."

609- It is narrated on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntashir from his father that he was in the mosque of Amr Ibn Shurahbil when the prayer establishment was pronounced, and they kept waiting him.



603 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «كُنْتُ مَعَ ابْنِ عُمَرَ حِينَ أَفَاضَ مِنْ عَرَافَاتٍ فَلَمَّا أَتَى جَمْعاً جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فَلَمَّا فَرَغَ قَالَ: فَعَلَ رَسُولُ اللَّهِ ﷺ فِي هَذَا الْمَكَانِ مِثْلَ هَذَا».

604 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ».

605 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: «مَا رَأَيْتُ النَّبِيَّ ﷺ جَمَعَ بَيْنَ صَلَاتَيْنِ إِلَّا بِجَمْعٍ وَصَلَّى الصُّبْحَ يَوْمَئِذٍ قَبْلَ وَفَتْهَا».

### (50) - بَابُ كَيْفِ الْجَمْعِ؟

606 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ وَمُحَمَّدَ بْنَ أَبِي حَزْمَةَ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ: عَنْ أُسَامَةَ بْنِ زَيْدٍ: «وَكَانَ النَّبِيُّ ﷺ أَرْدَفَهُ مِنْ عَرَفَةَ فَلَمَّا أَتَى الشَّعْبَ نَزَلَ فَبَالَ وَلَمْ يَقُلْ أَهْرَاقَ الْمَاءِ قَالَ فَصَبَبْتُ عَلَيْهِ مِنْ إِدَاوَةٍ فَتَوَضَّأَ وَضُوءاً خَفِيفاً فَقُلْتُ لَهُ: الصَّلَاةُ فَقَالَ: «الصَّلَاةُ أَمَامَكَ» فَلَمَّا أَتَى الْمُزْدَلِفَةَ صَلَّى الْمَغْرِبَ ثُمَّ نَزَعُوا رِحَالَهُمْ ثُمَّ صَلَّى الْعِشَاءَ».

### (51) - بَابُ فَضْلِ الصَّلَاةِ لِمَوَاقِيتِهَا

607 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْوَلِيدُ بْنُ الْعِزَّارِ قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ يَقُولُ: حَدَّثَنَا صَاحِبُ هَذِهِ الدَّارِ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ: «الصَّلَاةُ عَلَى وَفَتْهَا وَبِرُّ الْوَالِدَيْنِ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

608 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ النَّخَعِيُّ سَمِعَهُ مِنْ أَبِي عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «إِقَامُ الصَّلَاةِ لَوْفَتْهَا وَبِرُّ الْوَالِدَيْنِ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

609 - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ وَعَمْرُو بْنُ يَزِيدَ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ عَنْ أَبِيهِ: أَنَّهُ كَانَ فِي مَسْجِدِ عَمْرٍو بْنِ شُرْحَبِيلٍ فَأَقِيمَتِ الصَّلَاةُ فَجَعَلُوا يَنْتَظِرُونَهُ فَقَالَ: إِنِّي كُنْتُ أُوْتِرُ قَالَ: وَسُئِلَ عَبْدُ اللَّهِ

He said to them: I was offering Witr prayer. Abdullah was asked whether there was Witr to be offered after Adhan, thereupon he said: "Yes and even (there is Witr to be offered) after the pronouncement of prayer establishment." He related from the Messenger of Allah "Allah's blessing and peace be upon him" that once he slept (and was hindered) from offering (Morning) prayer until the sun rose, and then (he got up and) offered prayer.

### **[52] When One Forgets A Prayer**

610- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgets a prayer, let him fulfill it once he remembers it."

### **[53] When One Sleeps (And Is Hindered) From Offering Prayer**

611- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about one who sleeps or is heedless of offering a certain prayer, thereupon he said: "Its expiation is to offer it once he remembers it."

612- It is narrated on the authority of Abu Qatadah that he said: They mentioned to the Messenger of Allah "Allah's blessing and peace be upon him" their sleep (which prevents them) from offering prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indulgence (in offering prayer) does not apply to the state of sleep, but it applies to the state of wakefulness: so, when anyone of you forgets to offer, or sleeps and does not offer a prayer, let him fulfill it once he remembers it."

613- It is narrated on the authority of Abu Qatadah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indulgence (in offering prayer) does not apply to the state of sleep, but it applies to such as waits (without offering prayer) until he is heedful of it when the time of the next prayer comes upon him."

### **[54] Such As Sleeps And Does Not Offer A Prayer Repeats It At Its Due Time Of The Next Day**

614- It is narrated on the authority of Abu Qatadah that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", when they slept and did not offer (Morning prayer) until the sun rose, the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Let anyone of you offer it at its due time of the next day."

615- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When



هَلْ بَعْدَ الْأَذَانِ وَتَر؟ قَالَ: نَعَمْ وَبَعْدَ الْإِقَامَةِ، وَحَدَّثَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَامَ عَنِ الصَّلَاةِ حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ صَلَّى» وَاللَّفْظُ لِيَخْيَى.

### (52) - بَابُ فِيمَنْ نَسِيَ صَلَاةً

610 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

### (53) - بَابُ فِيمَنْ نَامَ عَنِ صَلَاةٍ

611 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا حَجَّاجُ الْأَحْوَلُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يَرْقُدُ عَنِ الصَّلَاةِ أَوْ يَغْفُلُ عَنْهَا قَالَ: «كَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

612 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ قَالَ: ذَكَرُوا لِلنَّبِيِّ ﷺ نَوْمَهُمْ عَنِ الصَّلَاةِ فَقَالَ: «إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

613 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ وَهُوَ ابْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِيمَنْ لَمْ يُصَلِّ الصَّلَاةَ حَتَّى يَجِيءَ وَفَتْ الصَّلَاةُ الْأُخْرَى حِينَ يَنْتَبِهَ لَهَا».

### (54) - بَابُ إِعَادَةِ مَنْ نَامَ عَنِ الصَّلَاةِ لَوْفَتْهَا مِنَ الْغَدِ

614 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَامُوا عَنِ الصَّلَاةِ حَتَّى طَلَعَتِ الشَّمْسُ قَالَ رَسُولُ اللَّهِ ﷺ: «فَلْيُصَلِّهَا أَحَدُكُمْ مِنَ الْغَدِ لَوْفَتْهَا».

615 - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

you forget a prayer, offer it once you remember it, for Allah Almighty says: "and establish regular prayer for celebrating My praise."" (Ta Ha 14)

616- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you forget a prayer, offer it once you remember it, for Allah Almighty says: "and establish regular prayer for celebrating My praise."" (Ta Ha 14)

617- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you forget a prayer, offer it once you remember it, for Allah Almighty says: "and establish regular prayer for celebrating My praise."" (Ta Ha 14) I asked Az-Zuhri: As such did the Messenger of Allah "Allah's blessing and peace be upon him" recite it? He answered in the affirmative.

### [55] How Is A Missing Prayer Offered?

618- It is narrated on the authority of Buraid Ibn Abu Maryam from his father that he said: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him" and we went on proceeding on one night until when it was a short time before morning, the Messenger of Allah "Allah's blessing and peace be upon him" dismounted and slept, and the people slept and it was not before the sun had risen upon us that he got up. the Messenger of Allah "Allah's blessing and peace be upon him" ordered the Mu'adhdhin to pronounce Adhan and he did accordingly. He offered the two rak'ahs before Fajr prayer. Then he ordered him to pronounce Iqamah and he did accordingly, and he led the prayer, after which he talked to us about what is going to be up to the establishment of the Hour (of Judgement).

619- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him" when we were detained from offering Zhuhr, Asr, Maghrib and Isha prayers. I felt it and said to myself: "We are on journey with the Messenger of Allah "Allah's blessing and peace be upon him" in Allah's Cause." Then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal and he pronounced the prayer establishment, and he led us in Zhuhr prayer. Then he (Bilal) pronounced the prayer established and he (the Prophet) led us in Asr prayer. Then he (Bilal) pronounced prayer establishment and he (the Prophet) led us in Maghrib prayer. Then he (Bilal) pronounced prayer establishment and he (the Prophet) led us in Isha prayer. Then the Messenger of Allah "Allah's blessing and peace be upon him" went



رَسُولُ اللَّهِ ﷺ: «إِذَا نَسِيتَ الصَّلَاةَ فَصَلِّ إِذَا ذَكَرْتَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿أَقِمِ الصَّلَاةَ لِذِكْرِي﴾». قَالَ عَبْدُ الْأَعْلَى: حَدَّثَنَا بِهِ يَعْلَى مُخْتَصَرًا.

616 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ بْنِ عَمْرِو قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَنْبَأَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ تَعَالَى قَالَ: ﴿أَقِمِ الصَّلَاةَ لِذِكْرِي﴾».

617 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿أَقِمِ الصَّلَاةَ لِذِكْرِي﴾» قُلْتُ لِلزُّهْرِيِّ هَكَذَا قَرَأَهَا رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

#### (55) - بَابُ كَيْفِ يَقْضِي الْفَائِتَ مِنَ الصَّلَاةِ

618 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِيهِ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَسْرَيْنَا لَيْلَةً فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ نَزَلَ رَسُولُ اللَّهِ ﷺ فَتَامَ وَتَامَ النَّاسُ فَلَمْ نَسْتَقِظْ إِلَّا بِالشَّمْسِ قَدْ طَلَعَتْ عَلَيْنَا فَأَمَرَ رَسُولُ اللَّهِ ﷺ الْمُؤَذِّنَ فَأَذَّنَ ثُمَّ صَلَّى الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى بِالنَّاسِ، ثُمَّ حَدَّثَنَا بِمَا هُوَ كَائِنٌ حَتَّى تَقُومَ السَّاعَةُ».

619 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ الدَّسْتَوَائِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَحَبِسْنَا عَنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فَاشْتَدَّ ذَلِكَ عَلَيَّ فَقُلْتُ فِي نَفْسِي نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ وَفِي سَبِيلِ اللَّهِ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِأَلَّا أَقَامَ فَصَلَّى بِنَا الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى بِنَا الْعَصْرَ ثُمَّ أَقَامَ فَصَلَّى بِنَا الْمَغْرِبَ ثُمَّ أَقَامَ فَصَلَّى بِنَا الْعِشَاءَ ثُمَّ طَافَ عَلَيْنَا فَقَالَ: «مَا عَلَى

round us and said: "There is no pact celebrating Allah on the surface of the earth other than you."

620- It is narrated on the authority of Abu Hurairah that he said: We spent the night with the Messenger of Allah "Allah's blessing and peace be upon him" (at a certain place while being on journey) and we did not get up until the sun rose. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let anyone of you take hold of the head of his riding mount (and walk far from that place), for Satan has attended with us in that station." We did accordingly. He then asked for water to offer ablution. He then offered a two-rak'ah prayer. Then the prayer was established and he led the Morning prayer.

621- It is narrated on the authority of Nafi' Ibn Jubair from his father that once the Messenger of Allah "Allah's blessing and peace be upon him" said: "Who should keep on guard (of the time) this night, so that we would not sleep and leave offering Morning prayer?" Bilal said: "I would do." He faced the rising point of the sun, but (a veil) was drawn over their ears, until the heat of the sun awakened them. they got up and he (the Prophet) ordered them to perform ablution. Bilal then pronounced Adhan, and he (the Prophet) offered the two rak'ahs (before Fajr) and they also offered two rak'ahs before Fajr. Then they offered Fajr prayer.

622- It is narrated on the authority of Ibn Abbas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" went on proceeding during the first portion of the night, and when it was the last portion of the night he (stopped and) spent the night at a certain place. (He slept and his companions also slept and) he did not get up until the sun or some of it rose. He did not offer prayer until the sun was high thereupon he led the prayer.



الْأَرْضِ عِصَابَةً يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ غَيْرُكُمْ».

620 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: عَرَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ فَلَمَّا هَذَا مَنَزِلٌ حَضَرْنَا فِيهِ الشَّيْطَانُ» قَالَ: فَفَعَلْنَا فَدَعَا بِالْمَاءِ فَتَوَضَّأْنَا ثُمَّ صَلَّيْ سَجْدَتَيْنِ ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْعِدَاةَ.

621 - أَخْبَرَنَا أَبُو عَاصِمٍ خَشِيشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي سَفَرٍ لَهُ: «مَنْ يَكُلُونَا اللَّيْلَةَ لَا نَرْقُدْ عَنْ صَلَاةِ الصُّبْحِ؟». قَالَ بِلَالٌ: أَنَا فَاسْتَقْبَلَ مَطْلَعَ الشَّمْسِ فَضْرِبَ عَلَى آذَانِهِمْ حَتَّى أَيْقَظَهُمْ حَرُّ الشَّمْسِ فَقَامُوا فَقَالَ: «تَوَضَّؤُوا» ثُمَّ أَذَّنَ بِلَالٌ فَصَلَّ رَكْعَتَيْنِ وَصَلَّوْا رَكْعَتَيِ الْفَجْرِ ثُمَّ صَلُّوا الْفَجْرَ.

622 - أَخْبَرَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا حَبِيبٌ عَنْ عَمْرِو بْنِ هَرَمٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَذْلَجَ رَسُولُ اللَّهِ ﷺ ثُمَّ عَرَسَ فَلَمْ يَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ أَوْ بَعْضُهَا فَلَمْ يُصَلِّ حَتَّى أَرْتَفَعَتِ الشَّمْسُ فَصَلَّى وَهِيَ صَلَاةُ الْوُسْطَى».

## (7) THE BOOK OF ADHAN

### [1] The Commencements Of Adhan

**623-** It is narrated on the authority of Abdullah Ibn Umar that he said: When the Muslims came to Medina, they used to gather upon their guessing of the due time of the prayer, and there was still none to call for it. One day they discussed the matter, and one of them said: "Take a bell like that of the Christians." Another said: "No, let it be a horn like that of the Jews." Umar said: "Should you not send somebody to call for the prayer?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal! Stand and call for the prayer!"

### [2] Uttering The Wording Of Adhan Twice

**624-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal to utter the wording of Adhan twice, and that of Iqamah once.

**625-** It is narrated on the authority of Ibn Umar that he said: The (wording of) Adhan during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" used to be uttered twice for each (statement) and the (wording of) Iqamah once, except that you say (in Iqamah in addition): "The prayer has been established! The prayer has been established!"

### [3] Lowering The Voice In Repeating The Testimony During Adhan

**626-** It is narrated on the authority of Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me the Adhan (Call for prayer) letter by letter. Ibrahim said: It is like this Adhan of ours. I asked him to repeat it to me and he said: "Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" then he said in a low tone just to make those around him hear: "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! Allah is greater! Allah is greater! there is no god but Allah."

### [4] The Number Of Statements Of Which Adhan Consists

**627-** It is narrated on the authority of Abdullah Ibn Muhairiz from Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adhan (Call for prayer) is of nineteen statements;



## (7) - كِتَابُ الْأَذَانِ

## (1) - بَدْءُ الْأَذَانِ

623 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَإِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَا: حَدَّثَنَا حَبَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَاةَ وَلَيْسَ يُنَادِي بِهَا أَحَدٌ فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ فَقَالَ بَعْضُهُمْ: اتَّخَذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى وَقَالَ بَعْضُهُمْ: بَلْ قَرْنَا مِثْلَ قَرْنِ الْيَهُودِ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَوَلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلَالُ قُمْ فَتَادِ بِالصَّلَاةِ».

## (2) - تَشْنِيَةُ الْأَذَانِ

624 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِلَالًا أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُؤَيِّرَ الْإِقَامَةَ».

625 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ عَنْ أَبِي الْمُثَنَّى عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَثْنَى مَثْنَى وَالْإِقَامَةُ مَرَّةً مَرَّةً إِلَّا أَنَّكَ تَقُولُ: قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ».

## (3) - خَفْضُ الصَّوْتِ فِي التَّرْجِيعِ فِي الْأَذَانِ

626 - أَخْبَرَنَا بِشْرُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ قَالَ: حَدَّثَنِي أَبِي عَبْدُ الْعَزِيزِ وَجَدِّي عَبْدُ الْمَلِكِ عَنْ أَبِي مَحْذُورَةَ: «أَنَّ النَّبِيَّ ﷺ أَفْعَدَهُ فَأَلْقَى عَلَيْهِ الْأَذَانَ حَرْفًا حَرْفًا. قَالَ إِبْرَاهِيمُ: هُوَ مِثْلُ أَذَانِنَا هَذَا قُلْتُ لَهُ: أَعِدْ عَلَيَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مَرَّتَيْنِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ مَرَّتَيْنِ ثُمَّ قَالَ بِصَوْتٍ دُونَ ذَلِكَ الصَّوْتِ يُسْمَعُ مَنْ حَوْلَهُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مَرَّتَيْنِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ مَرَّتَيْنِ حَيَّ عَلَى الصَّلَاةِ مَرَّتَيْنِ حَيَّ عَلَى الْفَلَاحِ مَرَّتَيْنِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ».

## (4) - كَمِ الْأَذَانُ مِنْ كَلِمَةٍ

627 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هَمَّامِ بْنِ يَحْيَى عَنْ عَامِرِ بْنِ عَبْدِ الْوَاحِدِ: حَدَّثَنَا مَكْحُولٌ عَنْ عَبْدِ اللَّهِ بْنِ مُحْيِرِيزٍ عَنْ أَبِي مَحْذُورَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَذَانُ تِسْعَ عَشْرَةَ كَلِمَةً وَالْإِقَامَةُ سَبْعَ عَشْرَةَ كَلِمَةً».

and the Iqamah (pronouncement of prayer establishment) is of seventeen statements." Abu Mahdhurah counted them as nineteen statements for Adhan and seventeen for Iqamah.

### [5] The Way Of Uttering Adhan

628- It is narrated on the authority of Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me the Adhan (Call for prayer). It goes as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" then he should repeat: "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! Allah is greater! Allah is greater! there is no god but Allah."

629- It is narrated on the authority of Abdullah Ibn Muhairiz who was an orphan under the guardianship of Abu Mahdhurah that he asked him when he prepared him to set out to Sham: "O Uncle! I'm going to travel to Sham, and I fear the people there might ask me about your way of Adhan." He said: "Yes. I set out with a group of my companions on the way of Hunain through which the Messenger of Allah "Allah's blessing and peace be upon him" was returning from Hunain. the Messenger of Allah "Allah's blessing and peace be upon him" met us on the way, and his Mu'adhdhin announced the call for the prayer while he was with the Messenger of Allah "Allah's blessing and peace be upon him". We heard the voice of this Mu'adhdhin, of which we disapproved, and we went on sending our voices loud, in imitation of his voice mockingly. When the Messenger of Allah "Allah's blessing and peace be upon him" heard our voices, he sent someone to bring us, and when we stood before him he said to us: "Who among you whose loud voice I heard?" the people hinted to me, and they were true. He let them off and kept me standing. He asked me to get up and announce the call for the prayer. I got up, and the Messenger of Allah "Allah's blessing and peace be upon him" dictated to me the (wording of) Adhan as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to repeat that raising my voice: "I testify that



ثُمَّ عَدَّهَا أَبُو مَحْذُورَةَ تِسْعَ عَشْرَةَ كَلِمَةً وَسَبْعَ عَشْرَةَ.

### (5) - كَيْفَ الْأَذَانُ

628 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَامِرِ الْأَحْوَلِ عَنْ مَكْحُولٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ عَنْ أَبِي مَحْذُورَةَ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ الْأَذَانَ فَقَالَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» ثُمَّ يَعُودُ فَيَقُولُ: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ».

629 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي مَحْذُورَةَ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَيْرِيزٍ أَخْبَرَهُ وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي مَحْذُورَةَ حَتَّى جَهَّزَهُ إِلَى الشَّامِ قَالَ: قُلْتُ لِأَبِي مَحْذُورَةَ: إِنِّي خَارِجٌ إِلَى الشَّامِ وَأَخْشَى أَنْ أُسْأَلَ عَنْ تَأْذِينِكَ فَأَخْبَرَنِي أَنَّ أَبَا مَحْذُورَةَ قَالَ لَهُ: «خَرَجْتُ فِي نَفَرٍ فَكُنَّا بِبَعْضِ طَرِيقِ حُنَيْنٍ مَقْفَلِ رَسُولِ اللَّهِ ﷺ مِنْ حُنَيْنٍ فَلَقِينَا رَسُولَ اللَّهِ ﷺ فِي بَعْضِ الطَّرِيقِ فَأَذَّنَ مُؤَذِّنٌ رَسُولِ اللَّهِ ﷺ بِالصَّلَاةِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَسَمِعْنَا صَوْتَ الْمُؤَذِّنِ وَنَحْنُ عَنْهُ مَتَنَكِّبُونَ فَظَلَّلْنَا نَحْكِيهِ وَنَهَزْنَا بِهِ فَسَمِعَ رَسُولُ اللَّهِ ﷺ الصَّوْتَ فَأَرْسَلَ إِلَيْنَا حَتَّى وَقَفْنَا بَيْنَ يَدَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ الَّذِي سَمِعْتُ صَوْتَهُ قَدْ أَرْتَفَعَ؟» فَأَشَارَ الْقَوْمُ إِلَيَّ وَصَدَقُوا فَأَرْسَلَهُمْ كُلَّهُمْ وَحَبَسَنِي فَقَالَ: «قُمْ فَأَذِّنْ بِالصَّلَاةِ». فَقُمْتُ فَأَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ قَالَ: «قُلِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ» ثُمَّ قَالَ: «أَرْجِعْ فَاْمُدِّ صَوْتَكَ»

there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! Allah is greater! Allah is greater! there is no god but Allah." When I finished, he invited me and gave me a parcel containing something of silver. I said: "O Messenger of Allah! Give an order that I should announce the calls for prayer in Mecca." He said: "I order that you should do so." Then, I came to Itab Ibn Usaid, who was appointed by the Messenger of Allah "Allah's blessing and peace be upon him" in charge of the affairs of the people in Mecca, and I undertook the task of announcing the calls for prayers there.

### [6] Pronouncing Adhan On Journey

630- It is narrated on the authority of Abu Mahdhurah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" (and his companions) left Hunain, I set out as the tenth of ten persons from amongst the inhabitants of Mecca in pursuit of them. we heard them calling for prayer, and we got up and uttered the wording of Adhan in imitation of their voices, by way of mocking at them, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "I heard among those a man of sweet voice uttering the wording of Adhan." He sent somebody to invite us, and he made us utter the wording of Adhan, and I was the last of them. when I uttered the wording of Adhan he said to me: "Come here!" he made me sit in front of him. He passed his hand on my forelock and invoked blessing upon me thrice. He said to me: "Go and pronounce the Adhan (call for prayer) at the Sacred House." I asked: "How should I do O Messenger of Allah?" he taught (the wording of Adhan) to me in the same way as you do now: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! Prayer is much better than sleep! (in the Adhan for Morning prayer)." On the other hand, he taught me the wording of Iqamah (call for prayer establishment) which should be repeated twice as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer!



ثُمَّ قَالَ: «قُلْ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ». ثُمَّ دَعَانِي حِينَ قَضَيْتُ التَّأْذِينَ فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ فَقُلْتُ يَا رَسُولَ اللَّهِ: مُرْنِي بِالتَّأْذِينَ بِمَكَّةَ فَقَالَ: «قَدْ أَمَرْتُكَ بِهِ». فَقَدِمْتُ عَلَى عَتَابِ بْنِ أَسِيدٍ عَامِلِ رَسُولِ اللَّهِ ﷺ بِمَكَّةَ فَأَذَنْتُ مَعَهُ بِالصَّلَاةِ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

#### (6) - الْأَذَانُ فِي السَّفَرِ

630 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ عَنْ عُثْمَانَ بْنِ السَّائِبِ قَالَ: أَخْبَرَنِي أَبِي وَأُمُّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ عَنْ أَبِي مَحْذُورَةَ قَالَ: «لَمَّا خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ حُنَيْنٍ خَرَجْتُ عَاشِرَ عَشْرَةِ مِنْ أَهْلِ مَكَّةَ نَظَلْبُهُمْ فَسَمِعْنَاهُمْ يُؤَذِّنُونَ بِالصَّلَاةِ فَقُمْنَا نُؤَذِّنُ نَسْتَهْزِئُ بِهِمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: قَدْ سَمِعْتُ فِي هَؤُلَاءِ تَأْذِينَ إِنْسَانٍ حَسَنِ الصَّوْتِ فَأَرْسَلَ إِلَيْنَا فَأَذَّنَا رَجُلٌ رَجُلٌ وَكُنْتُ آخِرَهُمْ فَقَالَ حِينَ أَذَنْتُ: «تَعَالَى». فَأَجْلَسَنِي بَيْنَ يَدَيْهِ فَمَسَحَ عَلَى نَاصِيَّتِي وَبَرَكَ عَلَيَّ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: «اذْهَبْ فَأَذِّنْ عِنْدَ الْبَيْتِ الْحَرَامِ». قُلْتُ: كَيْفَ يَا رَسُولَ اللَّهِ؟ فَعَلَّمَنِي كَمَا تُؤَذِّنُونَ الْآنَ بِهَا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ فِي الْأُولَى مِنَ الصُّبْحِ قَالَ: وَعَلَّمَنِي الْإِقَامَةَ مَرَّتَيْنِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

Come to prayer! Come to prosperity! Come to prosperity! The prayer has been established! The prayer has been established! Allah is Greater! Allah is Greater! There is no god but Allah!"

### **[7] The Adhan Of Two Persons On Journey**

**631-** It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of a paternal cousin of mine (or a companion of mine according to another narration), thereupon he said to us: "When you are on journey, let one of you pronounce Adhan (call for prayer) and Iqamah (prayer establishment) and let the older of you lead the prayer."

### **[8] One's Call For Prayer Is Sufficient For Another On Residence**

**632-** It is narrated on the authority of Malik Ibn Al-Huwairith that he said: We came to The Prophet "Allah's blessing and peace be upon him" and we were young men, almost equal in age. We stayed with him for twenty nights. The Prophet "Allah's blessing and peace be upon him" was kind and merciful to us. When he realized our longing for our families, he asked us about those whom we left behind, and we told him. On that he said to us: "Go back and stay with your families to teach them the religion, and order them that 'when the time of the prayer is due, let one of you pronounce the call (Adhan) for prayer, and let the oldest one amongst you lead the prayer'."

**633-** It is narrated on the authority of Ayyub from Abu Qilabah from Amr Ibn Salamah that Abu Qilabah said to me: He (Amr Ibn Salamah) is still alive: should you not meet him?" I met him and when I asked him he told me: When it was the day of the conquest (of Mecca), every people initiated to embrace Islam. My father went to announce the conversion of the inhabitants of our village into Islam. When he returned we received him and he said: "By Allah, I've come to you from the Messenger of Allah "Allah's blessing and peace be upon him" and he is really so. He said: "Offer such and such prayer at such and such time, such and such prayer at such and such time; and when the time of the prayer is due, let one of you pronounce Adhan, and let the oldest among you lead the prayer.""

### **[9] When One Mosque Has Two Mu'adhdhins**

**634-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night: so, keep eating and drinking until Ibn Umm Maktum pronounces the call (for prayer)."



حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ قَالَ أَبُو جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ هَذَا الْخَبَرَ كُلُّهُ عَنْ أَبِيهِ وَعَنْ أُمِّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ أَنَّهَا سَمِعَتْ ذَلِكَ مِنْ أَبِي مَحْذُورَةَ.

### (7) - أَذَانُ الْمُتَفَرِّدِينَ فِي السَّفَرِ

631 - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ عَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَابْنُ عَمِّ لِي وَقَالَ مَرَّةً أُخْرَى: أَنَا وَصَاحِبٌ لِي فَقَالَ: «إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيُؤَمِّكُمَا أَكْبَرُكُمَا».

### (8) - اجْتِزَاءُ الْمَرْءِ بِأَذَانِ غَيْرِهِ فِي الْحَضَرِ

632 - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ وَنَحْنُ شَبَبَةٌ مُتَفَارِقُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَفِيقًا فَظَنَّ أَنَّا قَدْ اسْتَقْنَا إِلَى أَهْلِنَا فَسَأَلَنَا عَمَّنْ تَرَكْنَاهُ مِنْ أَهْلِنَا فَأَخْبَرْنَاهُ فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا عِنْدَهُمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ إِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ».

633 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ عَمْرِو بْنِ سَلَمَةَ فَقَالَ لِي أَبُو قِلَابَةَ: هُوَ حَيٌّ أَفَلَا تَلْقَاهُ؟ قَالَ أَيُّوبُ: فَلَقِيْتُهُ فَسَأَلْتُهُ فَقَالَ: لَمَّا كَانَ وَقَعَةُ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ بِإِسْلَامِهِمْ فَذَهَبَ أَبِي بِإِسْلَامِ أَهْلِ جَوَائِنَا فَلَمَّا قَدِمَ اسْتَقْبَلْنَاهُ فَقَالَ: جِئْتُكُمْ وَاللَّهِ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ حَقًّا فَقَالَ: «صَلُّوا صَلَاةَ كَذَا فِي جِئِن كَذَا وَصَلَاةَ كَذَا فِي جِئِن كَذَا فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّكُمْ أَكْثَرُكُمْ قُرْآنًا».

### (9) - الْمُؤَذِّنَانِ لِلْمَسْجِدِ الْوَاحِدِ

634 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ بِلَا لَا يُؤَذِّنُ بِلَيْلٍ فَكُلُّوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ».

635- It is narrated on the authority of Salim from his father (Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night: so, keep eating and drinking until you hear the call of Ibn Umm Maktum (for prayer)."

#### **[10] Could Both Pronounce Adhan Together Or Each Solely?**

636- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Bilal pronounces Adhan, keep eating and drinking until Ibn Umm Maktum pronounces Adhan." She further said: There was no interval between them more than what is just enough for the descent of this (Bilal from the pulpit) and the ascent of that (Ibn Umm Maktum on the pulpit).

637- It is narrated on the authority of Khubaib Ibn Abd Ar-Rahman from his paternal aunt Unaisah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Ibn Umm Maktum pronounces Adhan, keep eating and drinking; and when Bilal pronounces Adhan, stop from eating and drinking."

#### **[11] Pronouncing Adhan But Not At The Due Time Of The Prayer**

638- It is narrated on the authority of Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night (or calls at night) in order to turn the standing one from among you (for the night prayers), and awaken the sleeping one from among you." he said: "The dawn is not thus and thus, (and he raised his hand) till it is like this" (and he dispersed his fingers).

#### **[12] The Due Time Of Pronouncing Adhan For Morning Prayer**

639- It is narrated on the authority of Anas that a man asked The Messenger of Allah "Allah's blessing and peace be upon him" about the due time of Morning prayer, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal to pronounce Adhan for Morning prayer just when dawn broke. When it was the next morning, he delayed offering Morning prayer until it was clear daylight, thereupon he ordered him (Bilal) to pronounce Iqamah (the prayer establishment) and he (the Prophet) led the prayer. Then he said: "This (period which lies between both extremes of offering prayer yesterday and today) is the time of (offering Morning) prayer."

#### **[13] How Should A Mu'adhdhin Do In His Adhan?**

640- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father that he said: I came to The Messenger of Allah "Allah's blessing and



635 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ فَكُلُّوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ».

### (10) - هل يُؤذنانِ جميعاً أو فرادى؟

636 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَفْصٌ عَنْ عُبَيْدِ اللَّهِ عَنْ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَدَّنَ بِلَالٌ فَكُلُّوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ» قَالَتْ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا أَنْ يَنْزِلَ هَذَا وَيَصْعَدَ هَذَا.

637 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ هُشَيْمٍ قَالَ: أَنْبَأَنَا مَنْصُورٌ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمَّتِهِ أُنَيْسَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَدَّنَ ابْنُ أُمِّ مَكْتُومٍ فَكُلُّوا وَاشْرَبُوا وَإِذَا أَدَّنَ بِلَالٌ فَلَا تَأْكُلُوا وَلَا تَشْرَبُوا».

### (11) - الْأَذَانُ فِي غَيْرِ وَقْتِ الصَّلَاةِ

638 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي عُثْمَانَ عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ لِيُوقِظَ نَائِمَكُمْ وَلِيَرْجِعَ قَائِمَكُمْ وَلَيْسَ أَنْ يَقُولَ هَكَذَا» يَغْنِي فِي الصُّبْحِ.

### (12) - وَقْتُ أَذَانِ الصُّبْحِ

639 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ وَقْتِ الصُّبْحِ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلَالًا فَأَذَّنَ حِينَ طَلَعَ الْفَجْرُ فَلَمَّا كَانَ مِنَ الْغَدِ آخِرَ الْفَجْرِ حَتَّى أَسْفَرَ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى ثُمَّ قَالَ: «هَذَا وَقْتُ الصَّلَاةِ».

### (13) - كَيْفَ يَضَعُ الْمُؤَذِّنُ فِي أَذَانِهِ

640 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَخَرَجَ بِلَالٌ فَأَذَّنَ فَجَعَلَ يَقُولُ

peace be upon him” thereupon Bilal came out and pronounced Adhan, and went on saying as such in his Adhan, i.e. turning rightwards and leftwards.

#### **[14] Raising The Voice With Adhan**

**641-** It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah Ibn Abd Ar-Rahman Ibn Sa'sa'ah Al-Ansari from his father That Abu Sa'id Al-Khudri said to him: "I see you are fond of sheep and the desert, so when you want to pronounce Adhan, raise your voice with it. That is because whoever hears the Mu'adhdhin whether a human being, a Jinn, or anything else, will bear witness in favour of him on the Day of Judgement." Abu Sa'id added: "I have heard this from The Messenger of Allah "Allah's blessing and peace be upon him"."

**642-** It is narrated on the authority of Abu Hurairah that he heard the following narration direct from the mouth of The Messenger of Allah "Allah's blessing and peace be upon him": "The Mu'adhdhin (has his sins and mistakes) forgiven for him as much as his voice covers, and everything, be it wet (living) or solid bears witness in his favour."

**643-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah and His angels invoke blessing and prayer upon (such of praying people as of) the first row. Furthermore, The Mu'adhdhin (has his sins and mistakes) forgiven for him as much as his voice covers, and everything that hears him, be it wet (living) or solid, bears witness to him, and he has the like of the reward of such as pray with him."

#### **[15] Saying "Prayer Is Better Than Sleep" In The Call For Fajr**

**644-** It is narrated on the authority of Abu Mahdhurah that he said: I pronounced Adhan for The Messenger of Allah "Allah's blessing and peace be upon him", and I said in the Call for Fajr prayer: "Come to prosperity! Prayer is better than sleep! Prayer is better than sleep! Allah is Greater! Allah is Greater! There is no god but Allah."

**645-** The same is narrated on the authority of Sufyan through the same chain of transmission.

#### **[16] The Concluding Portion Of Adhan**

**646-** It is narrated on the authority of Bilal that he said: The concluding portion of Adhan goes as follows: "Allah is Greater! Allah is Greater! There is no god but Allah."



فِي أَذَانِهِ هَكَذَا يَنْحَرِفُ يَمِينًا وَشِمَالًا .

#### (14) - رَفْعُ الصَّوْتِ بِالْأَذَانِ

641 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا أَبُو الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ الْأَنْصَارِيِّ الْمَازِنِيُّ عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ: «إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا كُنْتُ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَادْنُتُ بِالصَّلَاةِ فَارْزُقْ صَوْتَكَ فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ حِينَ وَلَا إِنْسٍ وَلَا شَيْءٍ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ» قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ .

642 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ عَنْ أَبِي يَحْيَى عَنْ أَبِي هُرَيْرَةَ سَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «الْمُؤَذِّنُ يُغْفَرُ لَهُ بِمَدِّ صَوْتِهِ وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَاسٍ».

643 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي إِسْحَاقَ الْكُوفِيِّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْمُقَدَّمِ وَالْمُؤَذِّنُ يُغْفَرُ لَهُ بِمَدِّ صَوْتِهِ وَيُصَدِّقُهُ مَنْ سَمِعَهُ مِنْ رَطْبٍ وَيَاسٍ وَلَهُ مِثْلُ أَجْرِ مَنْ صَلَّى مَعَهُ».

#### (15) - التَّثَوُّبُ فِي أَذَانِ الْفَجْرِ

644 - أَخْبَرَنَا سُؤدَدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ سُفْيَانَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي سَلْمَانَ عَنْ أَبِي مَحْذُورَةَ قَالَ: كُنْتُ أُؤَذِّنُ لِرَسُولِ اللَّهِ ﷺ وَكُنْتُ أَقُولُ فِي أَذَانِ الْفَجْرِ الْأَوَّلِ حَيَّ عَلَى الْفَلَاحِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ.

645 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَلَيْسَ بِأَبِي جَعْفَرٍ الْفَرَّاءِ.

#### (16) - آخِرُ الْأَذَانِ

646 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنٍ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ بِلَالٍ قَالَ: «آخِرُ الْأَذَانِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ».

647- It is narrated on the authority of Al-Aswad that he said: The concluding portion of the Adhan which Bilal used to pronounce was: "Allah is Greater! Allah is Greater! There is no god but Allah."

648- A Hadith like that is narrated on the authority of Al-Aswad.

649- It is narrated on the authority of Abu Mahdhurah that he said: The concluding portion of Adhan is: "There is no god but Allah."

### **[17] The Call To Leave Prayer In Congregation When It Is Rainy**

650- It is narrated on the authority of Amr Ibn Aws from a man belonging to Tha'qif that he heard the caller (Mu'adhdhin) of The Messenger of Allah "Allah's blessing and peace be upon him" calling on a rainy night while they were on journey: "Come to prayer! Come to prosperity! Pray in your dwelling places!"

651- It is narrated on the authority of Nafi' that once Ibn Umar announced the call for prayer on a cold, windy night. He said: "Pray in your dwelling places!" He further said: Whenever it was a cold, rainy night, The Messenger of Allah "Allah's blessing and peace be upon him" would order the Mu'adhdhin to say: "Pray in your dwelling places!"

### **[18] The Adhan For Such As Combines Two Prayers Together At The Due Time Of The First Of Them**

652- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on until he reached Arafah and found that his tent had been pitched up for him at Namirah, and he descended. When the sun declined, he ordered that his (she-camel known as) Qaswa' should be saddled for him, (and he rode and proceeded on) until he reached the bottom of the valley, he addressed the people (with his sermon) and then Bilal pronounced Adhan, and he pronounced Iqamah and he (the Prophet) led Zhuhr prayer, and Bilal pronounced Iqamah once again, and he (the Prophet) led Asr prayer, and he offered no prayer between them.

### **[19] The Adhan For Such As Combines Two Prayers Together After The Due Time Of The First Of Them Is Over**

653- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" poured down from Arafat until he reached Muzdalifah, where he offered both Maghrib and Isha prayers with a single Adhan and two prayer establishments (Iqamah), and he offered no prayer between them.



647 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ قَالَ: «كَانَ آخِرُ أَذَانِ بِلَالٍ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ».

648 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ، مِثْلَ ذَلِكَ.

649 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: حَدَّثَنِي الْأَسْوَدُ بْنُ يَزِيدَ عَنْ أَبِي مَحْذُورَةَ: «أَنَّ آخِرَ الْأَذَانِ لَا إِلَهَ إِلَّا اللَّهُ».

### (17) - الْأَذَانُ فِي التَّخْلُفِ عَنْ شُهُودِ الْجَمَاعَةِ فِي اللَّيْلَةِ الْمَطِيرَةِ

650 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ يَقُولُ: أُنْبَأَنَا رَجُلٌ مِنْ ثَقِيفٍ: «أَنَّهُ سَمِعَ مُنَادِيَ النَّبِيِّ ﷺ يَغْنِي فِي لَيْلَةٍ مَطِيرَةٍ فِي السَّفَرِ يَقُولُ: حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ صَلُّوا فِي رِحَالِكُمْ».

651 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ: أَنَّ أَبْنَ عُمَرَ أَذَّنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ فَقَالَ: أَلَا صَلُّوا فِي الرَّحَالِ فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَدَّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ يَقُولُ: «أَلَا صَلُّوا فِي الرَّحَالِ».

### (18) - الْأَذَانُ لِمَنْ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي وَقْتِ الْأُولَى مِنْهُمَا

652 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: أُنْبَأَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ: «أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: سَارَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمْرَةٍ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقُضَاءِ فَرُحِلَتْ لَهُ حَتَّى إِذَا أَتَتْهُ إِلَى بَطْنِ الْوَادِي خَطَبَ النَّاسَ ثُمَّ أَذَّنَ بِلَالٍ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا».

### (19) - الْأَذَانُ لِمَنْ جَمَعَ بَيْنَ الصَّلَاتَيْنِ بَعْدَ ذَهَابِ وَقْتِ الْأُولَى مِنْهُمَا

653 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «دَفَعَ رَسُولُ اللَّهِ ﷺ حَتَّى أَنْتَهَى إِلَى الْمُزْدَلِفَةِ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَإِقَامَتَيْنِ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا».

**654-** It is narrated on the authority of Sa'id Ibn Jubair that he said: We were with Ibn Umar at Muzdalifah when he pronounced Adhan and then established prayer and led the Maghrib prayer after which he said: "Come to prayer!" he led us in two-rak'ah prayer for Isha, thereupon I asked him: "What is this prayer (which you've offered)?" he said: "As such I offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him" in the same place."

### **[20] Pronouncing Iqamah For Such As Combines Two Prayers**

**655-** It is narrated on the authority of Sa'id Ibn Jubair that he offered both Maghrib and Isha prayers at Muzdalifah with a single Iqamah. He told that Ibn Umar did the same, and Ibn Umar told that the Messenger of Allah "Allah's blessing and peace be upon him" did the same.

**656-** It is narrated on the authority of Sa'id Ibn Jubair from Ibn Umar that he offered (both Maghrib and Isha) prayers with the Messenger of Allah "Allah's blessing and peace be upon him" at Muzdalifah with a single Iqamah.

**657-** It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" combined both (Maghrib and Isha prayers) at Muzdalifah: he prayed each with an independent Iqamah, but he offered no voluntary prayers before or after each one of them.

### **[21] Pronouncing Adhan For The Missing Prayers**

**658-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Sa'id from his father that he said: On the day of the Trench, the pagans occupied us from offering Zhuhr prayer until the sun set, and that was before Allah Almighty revealed what he revealed (concerning the prayer at the time of fear) during fighting. Allah Almighty revealed: "and enough is Allah for the Believers in their fight." (Al-Ahzab 25) the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal to pronounce Iqamah for Zhuhr, and he (the Prophet) led Zhuhr prayer in the same way as he used to do at its due time. Then Bilal pronounced Iqamah for Asr and he (the Prophet) led Asr prayer in the same way as he used to do at its due time. Then he (Bilal) pronounced Adhan for Maghrib prayer (and then pronounced Iqamah) and he (the Prophet) led Maghrib prayer in the same way as he used to do at its due time.



654 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أُنْبَأَنَا شَرِيكٌ عَنْ سَلَمَةَ بْنِ كَهِيلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ قَالَ: «كُنَّا مَعَهُ بِجَمْعٍ فَأَذَّنَ ثُمَّ أَقَامَ فَصَلَّى بِنَا الْمَغْرِبَ ثُمَّ قَالَ: الصَّلَاةُ فَصَلَّى بِنَا الْعِشَاءَ رَكَعَتَيْنِ فَقُلْتُ: مَا هَذِهِ الصَّلَاةُ؟ قَالَ: هَكَذَا صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي هَذَا الْمَكَانِ».

### (20) - الْإِقَامَةُ لِمَنْ جَمَعَ بَيْنَ الصَّلَاتَيْنِ

655 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ وَسَلَمَةُ بْنُ كَهِيلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ: «أَنَّهُ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ بِإِقَامَةٍ وَاحِدَةٍ ثُمَّ حَدَّثَ عَنِ ابْنِ عُمَرَ أَنَّهُ صَنَعَ مِثْلَ ذَلِكَ وَحَدَّثَ ابْنُ عُمَرَ أَنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ذَلِكَ».

656 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ أَبِي خَالِدٍ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ: «أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ بِجَمْعٍ بِإِقَامَةٍ وَاحِدَةٍ».

657 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَهُمَا بِالْمُزْدَلِفَةِ صَلَّى كُلَّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ وَلَمْ يَتَطَوَّعْ قَبْلَ وَاحِدَةٍ مِنْهُمَا وَلَا بَعْدُ».

### (21) - الْأَذَانُ لِلْفَائِتِ مِنَ الصَّلَوَاتِ

658 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ قَالَ: «شَغَلَنَا الْمُشْرِكُونَ يَوْمَ الْخَنْدَقِ عَنْ صَلَاةِ الظُّهْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَذَلِكَ قَبْلَ أَنْ يَنْزَلَ فِي الْقِتَالِ مَا نَزَلَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ﴾ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِإِقَامَةٍ لَصَلَاةِ الظُّهْرِ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيهَا لَوْفَتِهَا ثُمَّ أَقَامَ لِلْعَصْرِ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيهَا فِي وَفَتِهَا ثُمَّ أَذَّنَ لِلْمَغْرِبِ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيهَا فِي وَفَتِهَا».

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**[22] It Is Sufficient To Pronounce A Single Adhan For All With An Independent Iqamah For Each**

659- It is narrated on the authority of Abdullah that he said: On the day of the Trench, the pagans occupied the Messenger of Allah "Allah's blessing and peace be upon him" (and the Muslims) from offering four prayers. On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered Bilal to pronounce Adhan, and then he established the prayer and he (the Prophet) led Zhuhr prayer. Then he (Bilal) established the prayer and he (the Prophet) led Asr prayer. Then he (Bilal) established the prayer and he (the Prophet) led Maghrib prayer. Then he (Bilal) established the prayer and he (the Prophet) led Isha prayer.

**[23] It Is Sufficient To Pronounce An Independent Iqamah For Each Combined Prayer**

660- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: We were in a certain holy battle with the Messenger of Allah "Allah's blessing and peace be upon him" when we were detained from offering Zhuhr, Asr, Maghrib and Isha prayers. When the pagans turned away, the Messenger of Allah "Allah's blessing and peace be upon him" ordered a caller and he pronounced Iqamah for Zhuhr and we offered prayer. Then he (the caller) pronounced Iqamah for Asr and we offered prayer. Then he (the caller) pronounced Iqamah for Maghrib and we offered prayer. Then he (the caller) pronounced Iqamah for Isha and we offered prayer. Then the Messenger of Allah "Allah's blessing and peace be upon him" went round us and said: "There is no pact celebrating Allah on the surface of the earth except for you."

**[24] What About Pronouncing Iqamah For Such As Forgets A Rak'ah From The Prayer?**

661- It is narrated on the authority of Mu'awiyah Ibn Hudaij that once, the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation (and turned away) and there remained a rak'ah out of the prayer. A man caught up with him and said: "You've forgotten a rak'ah from the prayer." the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and ordered Bilal to pronounce prayer establishment and he led the rak'ah. I told the people about that, and they asked me: "Do you know that man (who notified the Prophet of the forgotten rak'ah)?" I said: "No, unless I see his face." He happened to have come upon me and I said: "This is the man!" they said to me: "This is Talhah Ibn Ubaidullah."



## (22) - الاجْتِزَاءُ لَدُنْكَ كُلُّهُ بِأَذَانٍ وَاحِدٍ وَالْإِقَامَةُ

لِكُلِّ وَاحِدَةٍ مِنْهَا

659 - أَخْبَرَنَا هَنَادٌ عَنْ هُشَيْمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: «إِنَّ الْمُشْرِكِينَ شَغَلُوا النَّبِيَّ ﷺ عَنْ أَرْبَعِ صَلَوَاتٍ يَوْمَ الْخَنْدَقِ فَأَمَرَ بِإِلَاءٍ فَأَذَّنَ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ».

## (23) - الْاِكْتِفَاءُ بِالْإِقَامَةِ لِكُلِّ صَلَاةٍ

660 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ قَالَ: حَدَّثَنَا هِشَامُ أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُمْ عَنْ نَافِعِ بْنِ جُبَيْرٍ: أَنَّ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: كُنَّا فِي غَزْوَةٍ فَحَبَسَنَا الْمُشْرِكُونَ عَنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فَلَمَّا أَنْصَرَفَ الْمُشْرِكُونَ أَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِيًا فَأَقَامَ لِصَلَاةِ الظُّهْرِ فَصَلَّيْنَا، وَأَقَامَ لِصَلَاةِ الْعَصْرِ فَصَلَّيْنَا، وَأَقَامَ لِصَلَاةِ الْمَغْرِبِ فَصَلَّيْنَا، وَأَقَامَ لِصَلَاةِ الْعِشَاءِ فَصَلَّيْنَا، ثُمَّ طَافَ عَلَيْنَا فَقَالَ: «مَا عَلَى الْأَرْضِ عِصَابَةٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ غَيْرُكُمْ».

## (24) - الْإِقَامَةُ لِمَنْ نَسِيَ رَكْعَةً مِنْ صَلَاةٍ

661 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ سُوَيْدَ بْنَ قَيْسٍ حَدَّثَهُ عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمًا فَسَلَّمَ وَقَدْ بَقِيََتْ مِنَ الصَّلَاةِ رَكْعَةٌ فَأَذْرَكَهُ رَجُلٌ فَقَالَ: نَسِيتَ مِنَ الصَّلَاةِ رَكْعَةً فَدَخَلَ الْمَسْجِدَ وَأَمَرَ بِإِلَاءٍ فَأَقَامَ الصَّلَاةَ فَصَلَّى لِلنَّاسِ رَكْعَةً فَأُخْبِرْتُ بِذَلِكَ النَّاسُ فَقَالُوا لِي: أَتَعْرِفُ الرَّجُلَ؟ قُلْتُ: لَا إِلَّا أَنْ أَرَاهُ فَمَرَّ بِي فَقُلْتُ: هَذَا هُوَ قَالُوا: هَذَا طَلَحَةُ بْنُ عُبَيْدٍ اللَّهِ».

### **[25] The Shepherd's Adhan**

662- It is narrated on the authority of Abdullah Ibn Rubaiyyi'ah that he was with the Messenger of Allah "Allah's blessing and peace be upon him" on journey when he heard the voice of a man pronouncing Adhan, and he repeated the same wording (of Adhan). Then he said: "This man might be either a shepherd of sheep or absent from his family." They investigated and behold! he was a shepherd of sheep.

### **[26] What About Adhan For Such As Prays Alone?**

663- It is narrated on the authority of Uqbah Ibn Amir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "(Allah) Your Lord wonders (i.e. is pleased with, and gives reward to) a shepherd of sheep at a high place of a mountain top, who pronounces Adhan for prayer and then prays alone: Allah Almighty says: Look at this servant of Mine: He pronounces Adhan and establishes the prayer (and offers prayer) for fear of Me: I've forgiven for My servant, and admitted him to the Garden."

### **[27] What About Iqamah For Such As Prays Alone?**

664- It is narrated on the authority of Rifa'ah Ibn Rafi' that while the Messenger of Allah "Allah's blessing and peace be upon him" was sitting in the row of the praying people...and the narration in full will be mentioned later.

### **[28] The Way Of Pronouncing Iqamah**

665- It is narrated on the authority of Abu Al-Muthanna, the Mu'adhdhin of the Mosque of Gathering, that he said: I asked Ibn Umar about Adhan, and he said: The (wording of) Adhan during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" used to be uttered twice for each (statement), and the (wording of) Iqamah once, except that you say (in Iqamah in addition): "The prayer has been established! The prayer has been established!" once we heard (the statement) "The prayer has been established" we soon would perform ablution and come out to offer prayer.

### **[29] Everyone Pronounces Iqamah For Himself**

666- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to both me and a companion of mine: "When the time of prayer is due, let anyone of you pronounce Adhan and Iqamah, and let one of you lead the prayer."



## (25) - أَذَانُ الرَّاعِي

662 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَى عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَسَمِعَ صَوْتَ رَجُلٍ يُؤَذِّنُ فَقَالَ مِثْلَ قَوْلِهِ ثُمَّ قَالَ: «إِنَّ هَذَا لِرَاعِي غَنَمٍ أَوْ عَازِبٍ عَنْ أَهْلِهِ». فَتَنظَرُوا فَإِذَا هُوَ رَاعِي غَنَمٍ.

## (26) - الْأَذَانُ لِمَنْ يُصَلِّي وَحْدَهُ

663 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ أَبَا عُشَانَةَ الْمُعَافِرِيَّ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَعْجَبُ رَبُّكَ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَطِيطَةِ الْجَبَلِ يُؤَذِّنُ بِالصَّلَاةِ وَيُصَلِّي فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَذِّنُ وَيُقِيمُ الصَّلَاةَ يَخَافُ مِنِّي قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ».

## (27) - الْإِقَامَةُ لِمَنْ يُصَلِّي وَحْدَهُ

664 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَلِيٍّ بْنُ يَحْيَى بْنُ خَلَادٍ بْنُ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ رِفَاعَةَ بْنِ رَافِعٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَا هُوَ جَالِسٌ فِي صَفِّ الصَّلَاةِ الْحَدِيثِ.

## (28) - كَيْفَ الْإِقَامَةُ

665 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ مُؤَذِّنَ مَسْجِدِ الْعُرْيَانِ عَنْ أَبِي الْمُثَنَّى مُؤَذِّنِ مَسْجِدِ الْجَامِعِ قَالَ: «سَأَلْتُ ابْنَ عُمَرَ عَنِ الْأَذَانِ فَقَالَ: كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَثْنَى مَثْنَى وَالْإِقَامَةُ مَرَّةً مَرَّةً إِلَّا أَنْتَ إِذَا قُلْتَ: قَدْ قَامَتِ الصَّلَاةُ قَالَهَا مَرَّتَيْنِ فَإِذَا سَمِعْنَا قَدْ قَامَتِ الصَّلَاةُ تَوَضَّأْنَا ثُمَّ خَرَجْنَا إِلَى الصَّلَاةِ».

## (29) - إِقَامَةُ كُلِّ وَاحِدٍ لِنَفْسِهِ

666 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ خَالِدِ الْحَذَاءِ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ وَلِصَاحِبٍ لِي: «إِذَا حَضَرَتِ الصَّلَاةُ فَأَذِّنْ ثُمَّ أَقِمْ ثُمَّ لِيُؤْمَكُمَا أَحَدُكُمَا».

### [30] The Excellence Of Pronouncing Adhan

667- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced, Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and again turns on his heels when the prayer establishment (Iqamah) is pronounced. After its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) saying to him: "Remember such-and-such a thing, and such-and-such a thing", making him remember things, which he has not recalled to his mind before the prayer to the extent that he would forget how much he prayed."

### [31] Casting Lots For Pronouncing Adhan

668- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots. If they knew the reward of the Zhuhr prayer (in the early moments of its due time) they would race for it (go early). If they knew the reward of (the Prayer of) Darkness (Isha) and Fajr (morning) prayers in congregation, they would come to offer them even if they had to come to them as crawling."

### [32] Taking Mu'adhdhin Who Accepts No Charge

669- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! appoint me as the leader and imam of my people." He said: "You are the leader and imam of your people: (be eager to) follow the weak among them, and take as Mu'adhdhin such as accepts no charge for pronouncing the Adhan."

### [33] One Says The Like Of What The Mu'adhdhin Says

670- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you hear the call for prayer, say the like of what the Mu'adhdhin says."

### [34] The Reward Of That

671- It is narrated on the authority of Abu Hurairah that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" when Bilal stood and pronounced the call for prayer, and when he stopped, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He,



## (30) - فَضْلُ التَّائِذِينَ

667 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّائِذِينَ فَإِذَا قُضِيَ النَّدَاءُ أَقْبَلَ حَتَّى إِذَا نُوبَ بِالصَّلَاةِ أَذْبَرَ حَتَّى إِذَا قُضِيَ التَّنَوُّبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ أَذْكَرُ كَذَا أَذْكَرُ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الْمَرْءُ إِنْ يَذِرِي كَمْ صَلَّى».

## (31) - الِاسْتِهَامُ عَلَى التَّائِذِينَ

668 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهَمُوا عَلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ وَلَوْ عَلِمُوا مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا».

## (32) - اتِّخَاذُ الْمُؤَذِّنِ الَّذِي لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا

669 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ عَنْ مُطَرِّفٍ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ اجْعَلْنِي إِمَامَ قَوْمِي فَقَالَ: «أَنْتَ إِمَامُهُمْ وَاقْتَدِ بِأَضْعَفِهِمْ وَاتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا».

## (33) - الْقَوْلُ مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ

670 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

## (34) - ثَوَابُ ذَلِكَ

671 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ بُكَيْرَ بْنَ الْأَشَجِّ حَدَّثَهُ: أَنَّ عَلِيَّ بْنَ خَالِدٍ الزُّرْقِيَّ حَدَّثَهُ: أَنَّ النَّضَرَ بْنَ سَفْيَانَ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَقَامَ بِلَالٌ يُنَادِي فَلَمَّا

who says the like of that (which the Mu'adhdhin says) out of certainty (of faith in it) will enter the Garden."

### **[35] One Says The Like Of The Testification Of The Mu'adhdhin**

672- It is narrated on the authority of Mujammi Ibn Yahya Al-Ansari that he said: I was sitting with Abu Umamah Ibn Sahl Ibn Hunaif when the Mu'adhdhin pronounced Adhan and said: "Allah is Greater; Allah is Greater", thereupon he (Abu Umamah) magnified Allah twice (according to the wording of Adhan). When the Mu'adhdhin said: "I bear testimony that there is no god but Allah", he repeated the same testimony twice (one after each). When the Mu'adhdhin said: "I bear testimony that Muhammad is the Messenger of Allah" he repeated the same testimony twice (one after each). Then he said: As such Mu'awiyah related to me from the Messenger of Allah "Allah's blessing and peace be upon him".

673- It is narrated on the authority of Mu'awiyah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the like of what the Mu'adhdhin had said when he heard him.

### **[36] What Is Said In Response To The Mu'adhdhin's Saying: "Come To Prayer! Come To Prosperity!"**

674- It is narrated on the authority of Alqamah Ibn Waqqas that he said: I was sitting with Mu'awiyah when his Mu'adhdhin pronounced Adhan, and he repeated the same as the Mu'adhdhin said until when he said: "Come to prayer" he said: "There is neither might nor power but with Allah"; and when he said: "Come to prosperity" he said: "There is neither might nor power but with Allah". then, he said after that the like of what the Mu'adhdhin had said. Then he commented: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same.

### **[37] Invoking Allah's Prayer Upon The Prophet After Adhan**

675- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he heard The Prophet "Allah's blessing and peace be upon him" saying: "If you heard the call (for prayer) then you should say what the Mu'adhdhin says, and then invoke for Allah's Prayer and Peace upon me. Indeed, he, who invoked for Allah's Prayer and Peace upon me once, Allah would bless him ten times. Then, you should ask Allah to give me the access (to intercession). Verily, it is a (high) position in Paradise, which none except one of Allah's servants would get, and I hope I would be that servant. He, who asked Allah to give me the access to intercession, then my intercession would be assured to him."



سَكَتَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ مِثْلَ هَذَا يَقِينًا دَخَلَ الْجَنَّةَ».

### (35) - الْقَوْلُ مِثْلُ مَا يَتَشَهَّدُ الْمُؤَذِّنُ

672 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ، أُنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مُجَمِّعِ بْنِ يَحْيَى الْأَنْصَارِيِّ قَالَ: «كُنْتُ جَالِسًا عِنْدَ أَبِي أَمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ فَأَذَّنَ الْمُؤَذِّنُ فَقَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَكَبَّرْتُ اثْنَتَيْنِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَتَشَهَّدْتُ اثْنَتَيْنِ فَقَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَتَشَهَّدْتُ اثْنَتَيْنِ» ثُمَّ قَالَ: حَدَّثَنِي هَكَذَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ عَنْ قَوْلِ رَسُولِ اللَّهِ ﷺ.

673 - أَخْبَرَنَا مُحَمَّدُ بْنُ قَدَامَةَ حَدَّثَنَا جَرِيرٌ عَنْ مِسْعَرٍ عَنْ مُجَمِّعٍ عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ وَسَمِعَ الْمُؤَذِّنُ فَقَالَ مِثْلَ مَا قَالَ».

### (36) - الْقَوْلُ إِذَا قَالَ الْمُؤَذِّنُ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ

674 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى وَإِبْرَاهِيمُ بْنُ الْحَسَنِ الْإِفْسِمِيُّ قَالَا: حَدَّثَنَا حَجَّاجٌ قَالَ أَبْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى أَنَّ عِيسَى بْنَ عُمَرَ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُلْقَمَةَ بْنِ وَقَاصٍ عَنْ عُلْقَمَةَ بْنِ وَقَاصٍ قَالَ: «إِنِّي عِنْدَ مُعَاوِيَةَ إِذْ أَدَّنَ مُؤَذِّنُهُ فَقَالَ مُعَاوِيَةُ كَمَا قَالَ الْمُؤَذِّنُ حَتَّى إِذَا قَالَ: حَيَّ عَلَى الصَّلَاةِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَلَمَّا قَالَ: حَيَّ عَلَى الْفَلَاحِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَقَالَ بَعْدَ ذَلِكَ مَا قَالَ الْمُؤَذِّنُ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مِثْلَ ذَلِكَ».

### (37) - الصَّلَاةُ عَلَى النَّبِيِّ ﷺ بَعْدَ الْأَذَانِ

675 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ أَنَّ كَعْبَ بْنَ عُلْقَمَةَ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ مَوْلَى نَافِعِ بْنِ عَمْرِو الْقُرَشِيِّ يُحَدِّثُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، وَصَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ».

### **[38] The Supplication On Hearing Adhan**

676- It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says when he hears the Mu'adhdhin: "As to me, I bear witness that there is no god but Allah, the One and Only, with Whom there is no partner, and I bear witness that Muhammad is His servant and Messenger: I've accepted Allah as Lord, Muhammad as Messenger and Islam as religion", his sins will be forgiven for him."

677- It is narrated on the authority of Jabir Ibn Abdullah: Allah's Apostle "Allah's blessing and peace be upon him" said: "he, who says after listening the Adhan: "O Allah! Lord of this perfect call (by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and celebrity, and resurrect him to the best and the highest Station that You promised him in Paradise", then my intercession will be assured to him on the Day of Judgement."

### **[39] Offering Prayer In The Interval Between Adhan And Iqamah**

678- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is a prayer between every two Adhans! There is a prayer between every two Adhans! There is a prayer between every two Adhans (the call for prayer "Adhan" and the call for establishing the prayer "Iqamah") For the one who wants to pray."

679- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Mu'adhdhin pronounced Adhan, some from amongst the companions of Allah's Apostle "Allah's blessing and peace be upon him" would stand and rush as if in a race towards the pillars in order to pray until Allah's Apostle "Allah's blessing and peace be upon him" would come out (to lead the prayer) while being as such; and they used to pray before Maghrib, even though there is no long time between Adhan and Iqamah.

### **[40] The Severe Warning Of Coming Out Of The Mosque After Hearing Adhan (Without Praying)**

680- It is narrated on the authority of Abu Ash-Sha'tha' that he said: I was sitting in the mosque in the company of Abu Hurairah when a man in the mosque walked (until he came out of the mosque) after the Mu'adhdhin had pronounced the call for prayer. On that Abu Hurairah said: "As for this (man), he has disobeyed Abu Al-Qasim (the Messenger of Allah) "Allah's blessing and peace be upon him"."



## (38) - الدُّعَاءُ عِنْدَ الْأَذَانِ

676 - أَخْبَرَنَا قُتَيْبَةُ عَنِ اللَّيْثِ عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا غُفِرَ لَهُ ذَنْبُهُ».

677 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ الْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتُهُ إِلَّا حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ».

## (39) - الصَّلَاةُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ

678 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ كَهْمَسٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَغْفَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ».

679 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ عَامِرٍ الْأَنْصَارِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ الْمُؤَذِّنُ إِذَا أَدَّنَ أَذْنَ قَامَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَيَتَدَرُونَ السَّوَارِيَ يُصَلُّونَ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ وَهُمْ كَذَلِكَ وَيُصَلُّونَ قَبْلَ الْمَغْرِبِ وَلَمْ يَكُنْ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ شَيْءٌ».

## (40) - التَّشْدِيدُ فِي الْخُرُوجِ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ

680 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ عُمَرَ بْنِ سَعِيدٍ عَنْ أَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ أَبَا هُرَيْرَةَ وَمَرَّ رَجُلٌ فِي الْمَسْجِدِ بَعْدَ النِّدَاءِ حَتَّى قَطَعَهُ فَقَالَ أَبُو هُرَيْرَةَ: أَمَا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ».

681- It is narrated on the authority of Abu Ash-Sha'tha' that he said: A man came out of the mosque after the Mu'adhdhin had pronounced the call for prayer. On that Abu Hurairah said: "As for this (man), he has disobeyed Abu Al-Qasim (the Messenger of Allah) "Allah's blessing and peace be upon him"."

#### [41] The Mu'adhdhins Notify The Imams Of The Time Of Prayer

682- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (in the period) from the conclusion of the Isha prayer to the Fajr (prayer) eleven rak'ahs, ending each two of them with the salutation, and he used to conclude (his prayer) with a single rak'ah. (The period of) his prostrations in them was (so long) enough for anyone of you to recite fifty Verses, before he would raise his head. Whenever the Mu'adhdhin finished the first call for the Morning prayer, he would stand and offer two light rak'ahs, after which he would lie on his right side until the Mu'adhdhin would come to him with the pronouncement of Iqamah, thereupon he would come out with him.

683- It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas that he said: I asked Ibn Abbas about the (supererogatory) prayer of The Messenger of Allah "Allah's blessing and peace be upon him" at night, and he told that he prayed eleven rak'ahs, including the Witr, after which he slept until slumber overtook him and I saw him blowing. Then, Bilal came and said: "(Come to) prayer o Messenger of Allah!" he got up and prayed two rak'ahs. Then he (came out and) led the prayer without repeating ablution.

#### [42] The Mu'adhdhin Pronounces Iqamah On The Imam's Coming

684- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, do not stand up until you see me having come out."



681 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ أَبِي عُمَيْسٍ قَالَ: أَخْبَرَنَا أَبُو صَخْرَةَ عَنْ أَبِي الشَّعَثَاءِ: قَالَ: «خَرَجَ رَجُلٌ مِنَ الْمَسْجِدِ بَعْدَ مَا نُودِيَ بِالصَّلَاةِ فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ».

#### (41) - إِذَانُ الْمُؤَذِّنِ الْأَيَّمَّةَ بِالصَّلَاةِ

682 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي أَبُو أَبِي ذَلْبٍ وَيُونُسُ وَعَمْرُو بْنُ الْحَارِثِ أَنَّ أَبِينَ شَهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ وَيَسْجُدُ سَجْدَةً قَدَرًا مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً ثُمَّ يَرْفَعُ رَأْسَهُ فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ بِالْإِقَامَةِ فَيَخْرُجُ مَعَهُ».

وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ فِي الْحَدِيثِ.

683 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي هِلَالٍ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ أَنَّ كُرَيْبًا مَوْلَى أَبِي عَبَّاسٍ أَخْبَرَهُ قَالَ: «سَأَلْتُ أَبِينَ عَبَّاسٍ قُلْتُ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ؟ فَوَصَفَ أَنَّهُ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً بِالْوُتْرِ ثُمَّ نَامَ حَتَّى اسْتَثْقَلَ فَرَأَيْتُهُ يَنْفُخُ وَأَتَاهُ بِلَالٌ فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللَّهِ فَقَامَ فَصَلَّى رَكْعَتَيْنِ وَصَلَّى بِالنَّاسِ وَلَمْ يَتَوَضَّأْ».

#### (42) - إِقَامَةُ الْمُؤَذِّنِ عِنْدَ خُرُوجِ الْإِمَامِ

684 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي خَرَجْتُ».

## **(8) THE BOOK OF MOSQUES**

### **[1] The Excellence Of Building Mosques**

**685-** It is narrated on the authority of Amr Ibn Abasah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who constructs a mosque, in which Allah is celebrated, Allah Almighty builds a house for him in the Garden."

### **[2] Competing One Another In The Construction Of Mosques**

**686-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One from amongst the portents of the Hour (of Judgement) is that the people will compete one another in the construction of mosques."

### **[3] The First Mosque To Be Founded (On Earth)**

**687-** It is narrated on the authority of Ibrahim that he said: I used to recite Qur'an to my father on the way, and whenever I read (a verse containing) prostration, he would prostrate (wherever he was). I asked him: "O my father! Do you fall in prostration on the way?" he said: I heard Abu Dharr having said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which mosque was constructed first on earth?" he (The Messenger) answered: "It was The Sacred Mosque (of Mecca)." I asked: "Then, which was next?" he said: "It was the farthest mosque (of Jerusalem)." I asked again: "How long was the period between (constructing) them?" he said: "Forty years; and (it should be known to you that wherever you are on) earth is a place of prayer for you. So, wherever the time of the prayer comes upon you, then you should offer the prayer."

### **[4] The Superiority Of Offering Prayer In Mosques**

**688-** It is narrated on the authority of Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: He, who offers prayer in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" (will receive much reward for) I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Offering prayer in it is greater than one thousand prayers to be offered in any mosque else, barring the Mosque of the Ka'bah (the prayer in which is better than one hundred thousand prayers in any mosque else)."

### **[5] Offering Prayer In The Ka'bah**

**689-** It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" entered



## (8) - كِتَابُ الْمَسَاجِدِ

## (1) - الْفَضْلُ فِي بِنَاءِ الْمَسَاجِدِ

685 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ بَجِيرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ كَثِيرِ بْنِ مُرَّةٍ عَنْ عَمْرِو بْنِ عَبْسَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ بَنَى مَسْجِدًا يُذْكَرُ اللَّهُ فِيهِ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ».

## (2) - الْمُبَاهَاةُ فِي الْمَسَاجِدِ

686 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ».

## (3) - ذِكْرُ أَيِّ مَسْجِدٍ وَضِعَ أَوَّلًا

687 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ قَالَ: «كُنْتُ أَقْرَأُ عَلَى أَبِي الْقُرْآنِ فِي السُّكَّةِ فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ فَقُلْتُ: يَا أَبَتِ أَتَسْجُدُ فِي الطَّرِيقِ؟ فَقَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ مَسْجِدٍ وَضِعَ أَوَّلًا؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَى». قُلْتُ: وَكَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَامًا وَالْأَرْضُ لَكَ مَسْجِدٌ فَحَيْثُمَا أَدْرَكْتَ الصَّلَاةَ فَصَلَّ».

## (4) - فَضْلُ الصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ

688 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ عَنْ عَبَّاسٍ أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: مَنْ صَلَّى فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الصَّلَاةُ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا مَسْجِدَ الْكُعْبَةِ».

## (5) - الصَّلَاةُ فِي الْكُعْبَةِ

689 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ هُوَ وَأَسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ فَأَغْلَقُوا

the House in the company of Usamah Ibn Zaid, Bilal, and Uthman Ibn Talhah and closed the door upon them. when the Messenger of Allah "Allah's blessing and peace be upon him" opened the door I was the first to enter where I met Bilal and asked him: "Has the Messenger of Allah "Allah's blessing and peace be upon him" prayed in it?" he said: "Yes, he has prayed (in the area) between the pillars which were at the direction of Yemen."

### **[6] The Excellence Of The Farthest Mosque And Praying In It**

**690-** It is narrated on the authority of Abdullah Ibn Amr: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When Solomon, son of David, finished from constructing Jerusalem, he asked Allah to give him three merits: he asked Him a (sound) judgement in decision, to agree with His (Allah's) Judgement (in justice and validity); he asked him a dominion which should not be fitting for anyone after him; and he asked him that if anyone sets out from his house, with the sole intention to offer the prayer in this (Farthest) Mosque, he will come out of his sins (and become as pure) as he was on the day his mother gave birth to him."

### **[7] The Excellence Of The Prophet's Mosque And Praying In It**

**691-** It is narrated on the authority of both Abu Salamah Ibn Abd Ar-Rahman and Abu Abdullah Al-Agharr, and they were from amongst the companions of Abu Hurairah, that they heard Abu Hurairah having said: "Offering a single prayer in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" is better than one thousand prayers to be offered in any mosque else barring the Sacred Mosque (the Ka'bah), for the Messenger of Allah "Allah's blessing and peace be upon him" is the Seal of the Prophets, and his mosque is the last (to be constructed after both the Sacred Mosque and the Farthest Mosque)." Both Abu Salamah and Abu Abdullah said: We had no doubt that Abu Hurairah related this narration from the Messenger of Allah "Allah's blessing and peace be upon him", even though we were disinclined to have Abu Hurairah confirm to us the authenticity of this narration, and when Abu Hurairah died, we discussed that, and blamed one another for our failure to talk to Abu Hurairah about that, so that he would confirm its being attributed to the Messenger of Allah "Allah's blessing and peace be upon him" in case he heard it from him. Such being the case, we sat with Abdullah Ibn Ibrahim Ibn Qarizh, to whom we made a mention of that narration and our indulgence in asking Abu Hurairah about its attribution, thereupon Abdullah Ibn Ibrahim said to us: I bear witness that I heard Abu Hurairah having said: the Messenger of Allah

عَلَيْهِمْ فَلَمَّا فَتَحَهَا رَسُولُ اللَّهِ ﷺ كُنْتُ أَوَّلَ مَنْ وَلَجَ فَلَقِيتُ بِلَالًا فَسَأَلْتُهُ هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ صَلَّى بَيْنَ الْعُمُودَيْنِ الْيَمَانَيْنِ» .

### (6) - فَضْلُ الْمَسْجِدِ الْأَقْصَى وَالصَّلَاةِ فِيهِ

690 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ ابْنِ الدَّيْلَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ سُلَيْمَانَ بْنَ دَاوُدَ ﷺ لَمَّا بَنَى بَيْتَ الْمَقْدِسِ سَأَلَ اللَّهَ عَزَّ وَجَلَّ خِلَالَ ثَلَاثَةِ: سَأَلَ اللَّهَ عَزَّ وَجَلَّ حُكْمًا يُصَادِفُ حُكْمَهُ فَأُوتِيَهُ، وَسَأَلَ اللَّهَ عَزَّ وَجَلَّ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأُوتِيَهُ وَسَأَلَ اللَّهَ عَزَّ وَجَلَّ حِينَ فَرَعَ مِنْ بِنَاءِ الْمَسْجِدِ أَنْ لَا يَأْتِيَهُ أَحَدٌ لَا يَنْهَرُهُ إِلَّا الصَّلَاةُ فِيهِ، أَنْ يُخْرِجَهُ مِنْ خَطِيئَتِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ» .

### (7) - فَضْلُ مَسْجِدِ النَّبِيِّ ﷺ وَالصَّلَاةِ فِيهِ

691 - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَأَبِي عَبْدِ اللَّهِ الْأَغَرِّ مَوْلَى الْجُهَيْنِيِّ وَكَانَا مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: «صَلَاةٌ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ فَإِنَّ رَسُولَ اللَّهِ ﷺ آخِرُ الْأَنْبِيَاءِ وَمَسْجِدُهُ آخِرُ الْمَسَاجِدِ» .

قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللَّهِ: لَمْ نَشْكُ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ فَمُنِعْنَا أَنْ نَسْتَشِيبَ أَبَا هُرَيْرَةَ فِي ذَلِكَ الْحَدِيثِ حَتَّى إِذَا تُوفِّيَ أَبُو هُرَيْرَةَ ذَكَرْنَا ذَلِكَ وَتَلَاوَمْنَا أَنْ لَا نَكُونَ كَلَمْنَا أَبَا هُرَيْرَةَ فِي ذَلِكَ حَتَّى يُسْنِدَهُ إِلَى رَسُولِ اللَّهِ ﷺ إِنْ كَانَ سَمِعَهُ مِنْهُ فَبَيْنَا نَحْنُ عَلَى ذَلِكَ جَالِسًا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنُ قَارِظٍ فَذَكَرْنَا ذَلِكَ الْحَدِيثَ وَالَّذِي فَرَّطْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ فَقَالَ لَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ



“Allah’s blessing and peace be upon him” said: "Indeed, I'm the Seal of the Prophets, and this (mosque of mine) is the last to (be constructed after) those (three) mosques."

692- It is narrated on the authority of Abdullah Ibn Zaid that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "In (the area) between my house and pulpit, there is one of the gardens of Paradise."

693- It is narrated on the authority of Umm Salamah that she said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The sides of this pulpit of mine will (be made to) stand in the Garden."

### **[8] The Mosque That Was Founded On Piety**

694- It is narrated on the authority of Abu Sa'id that he said: Two men argued over the mosque that was founded on piety from the first day. One said: "It is the mosque of Quba'." The other said: "It is the mosque of the Messenger of Allah “Allah’s blessing and peace be upon him”." On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "It is this mosque of mine."

### **[9] The Excellence Of The Mosque Of Quba' And Praying In It**

695- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” used to go to (the mosque of) Quba' as riding (sometimes) and on foot (sometimes).

696- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said: My father said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who sets out (and walks) until he comes to this mosque, i.e. the mosque of Quba' and offers prayer in it, will receive (a reward) equal to (that of) performing Umrah."

### **[10] The Mosques To Which Journeys Should Be Made**

697- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The journeys (of religious service) should not be made but to three places of worship: the Sacred Mosque, this mosque of mine (in Medina), and the Farthest Mosque."

### **[11] Taking (The Places Of) Synagogues As Mosques**

698- It is narrated on the authority of Talq Ibn Ali that he said: We set out in a delegate to the Messenger of Allah “Allah’s blessing and peace be upon him”, and we gave him the pledge of allegiance (for Islam), and offered prayer with him. We told him that there was a synagogue in our territory,

رَسُولُ اللَّهِ ﷺ: «لَمَّا آخِرُ الْأَنْبِيَاءِ وَإِنَّهُ آخِرُ الْمَسَاجِدِ».

692 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

693 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارِ الدَّهْنِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ قَوَائِمَ مَنْبَرِي هَذَا رَوَاتِبُ فِي الْجَنَّةِ».

#### (8) - ذِكْرُ الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى

694 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ: تَمَارَى رَجُلَانِ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ فَقَالَ رَجُلٌ: هُوَ مَسْجِدُ قُبَاءٍ وَقَالَ الْآخَرُ: هُوَ مَسْجِدُ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ مَسْجِدِي هَذَا».

#### (9) - فَضْلُ مَسْجِدِ قُبَاءٍ وَالصَّلَاةُ فِيهِ

695 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي قُبَاءَ رَاكِبًا وَمَاشِيًا».

696 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُجَمِّعُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الْكُرْمَانِيِّ قَالَ: سَمِعْتُ أَبَا أَمَامَةَ بْنَ سَهْلٍ بْنَ حُنَيْفٍ قَالَ: قَالَ أَبِي: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ حَتَّى يَأْتِيَ هَذَا الْمَسْجِدَ مَسْجِدَ قُبَاءٍ فَصَلَّى فِيهِ كَانَ لَهُ عَدَلٌ عُمْرَةٌ».

#### (10) - مَا تُشَدُّ الرَّحَالُ إِلَيْهِ مِنَ الْمَسَاجِدِ

697 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَمَسْجِدِي هَذَا وَمَسْجِدِ الْأَقْصَى».

#### (11) - اتِّخَاذُ الْبَيْعِ مَسَاجِدَ

698 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ مُلَازِمٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْحَةَ عَنْ أَبِيهِ طَلْحَةَ بْنِ عَلِيٍّ قَالَ: خَرَجْنَا إِلَى النَّبِيِّ ﷺ فَبَايَعَنَاهُ وَصَلَّيْنَا مَعَهُ وَأَخْبَرَنَا أَنْ بَارِضَنَا بَيْعَةً لَنَا فَاسْتَوْهَبْنَاهُ مِنْ فَضْلِ ظَهْوَرِهِ فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَتَمَضَّمَصَ



and asked him to give us some water from the remaining of his ablution. He called for water therewith he performed ablution, and rinsed his mouth, and poured that in a pot (which he gave to us). He ordered us saying: "Set out and when you come to your synagogue, ruin it and sprinkle from that water over its place, and then take it as mosque." We said: "Our town is far, and it is very hot, and the water would be dried." He said: "Supply it with the water (of the wells) for it (this water) increases that (the water of you) but sweetness." We set out until when we reached our town we ruined the synagogue, sprinkled water over its place, and took it as mosque. We pronounced Adhan in it. At the same time the monk there was a man belonging to (the tribe of) Tai. When he heard (the wording of) Adhan, he said: "Of a surety, this is a call of truth." Then, he faced one of our slopes in which the water was overflowing, and then we have never seen him afterwards.

### [12] Digging Out Graves And Taking Their Ground As Mosques

699- It is narrated on the authority of Anas Ibn Malik that he said: When The Prophet "Allah's blessing and peace be upon him" arrived in Medina he dismounted at the heights of Medina amongst a tribe called Banu Amr Ibn Awf. He stayed there for fourteen nights. Then he sent for Banu An-Najjar and they came, armed with their swords; as if I am looking (just now) at The Prophet "Allah's blessing and peace be upon him", sitting on his Mount with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Ayyub's house. The Prophet "Allah's blessing and peace be upon him" would pray wherever he was even if he was at sheepfolds, whenever the time for prayer was due. Later on he ordered that a mosque should be built. He sent for some people of Banu An-Najjar and said: "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied: "No! By Allah! We do not demand its price except from Allah." Anas added: In it, there were some date-palm trees and some graves of pagans, and some of it was unleveled. The Prophet "Allah's blessing and peace be upon him" ordered that the graves of the pagans be dug out, the unleveled land be leveled, and the date-palm trees be cut down,. They aligned these cut date-palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone sidewalls (of the mosque). They (his companions) brought the stones while they were reciting some poetic verses, and The Prophet "Allah's blessing and peace be upon him" was with them. They kept on saying: "There is no goodness except that of the Hereafter, O Allah! So please support the Ansar and the emigrants.



ثُمَّ صَبَّهُ فِي إِدَاوَةٍ وَأَمَرَنَا فَقَالَ: «فَإِذَا أَتَيْتُمْ أَرْضَكُمْ فَأَكْسِرُوا بِعَيْتَكُمْ وَانْضَحُوا مَكَانَهَا بِهَذَا الْمَاءِ وَاتَّخِذُوهَا مَسْجِدًا». قُلْنَا: إِنَّ الْبَلَدَ بَعِيدٌ وَالْحَرُّ شَدِيدٌ وَالْمَاءُ يَنْشَفُ فَقَالَ: «مُدُّوهُ مِنَ الْمَاءِ فَإِنَّهُ لَا يَزِيدُهُ إِلَّا طِيبًا». فَخَرَجْنَا حَتَّى قَدِمْنَا بَلَدَنَا فَكَسَرْنَا بِعَيْتَنَا ثُمَّ نَضَحْنَا مَكَانَهَا وَاتَّخَذْنَاهَا مَسْجِدًا فَنَادَيْنَا فِيهِ بِالْأَذَانِ قَالَ: وَالرَّاهِبُ رَجُلٌ مِنْ طَيِّئٍ فَلَمَّا سَمِعَ الْأَذَانَ قَالَ: دَعُوهُ حَقٌّ ثُمَّ اسْتَقْبَلَ ثَلَاثَةً مِنْ تِلَاعِنَا فَلَمْ نَرَهُ بَعْدُ.

### (12) - نَبَشُ الْقُبُورِ وَاتَّخَاذُ أَرْضِهَا مَسْجِدًا

699 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ نَزَلَ فِي عُرْضِ الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ثُمَّ أَرْسَلَ إِلَى مَلَأٍ مِنْ بَنِي النَّجَّارِ فَجَاؤُوا مُتَقَلِّدِي سُيُوفِهِمْ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَدِيفُهُ وَمَلَأٌ مِنْ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفَنَاءِ أَبِي أَيُّوبَ وَكَانَ يُصَلِّي حَيْثُ أَدْرَكَتُهُ الصَّلَاةُ فَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ ثُمَّ أُمِرَ بِالْمَسْجِدِ فَأَرْسَلَ إِلَى مَلَأٍ مِنْ بَنِي النَّجَّارِ فَجَاؤُوا فَقَالَ: «يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا». قَالُوا: وَاللَّهِ لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ عَزَّ وَجَلَّ. قَالَ أَنَسٌ: وَكَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ وَكَانَتْ فِيهِ خَرِبٌ وَكَانَ فِيهِ نَخْلٌ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ وَبِالنَّخْلِ فَقُطِعَتْ وَبِالْخَرِبِ فَسُوِّيَتْ فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ وَجَعَلُوا عِضَادَتِيهِ الْحِجَارَةَ وَجَعَلُوا يَنْقُلُونَ الصَّخَرَ وَهُمْ يَرْتَجِزُونَ وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ وَهُمْ يَقُولُونَ:

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

### [13] It Is Forbidden To Take Graves As Places Of Worship

700- It is narrated on the authority of both A'ishah and Ibn Abbas that they said: When the Messenger of Allah "Allah's blessing and peace be upon him" became fatally ill, he kept on placing a square garment with marks on his face, and when he felt short of breaths, he lifted it from his face. He said while being in such a state: "Allah's Curse be upon both Jews and Christians, for they've taken the graves of their Prophets as places of worship."

701- It is narrated on the authority of A'ishah that she said: Both of Umm Salamah and Umm Habibah mentioned a church they had seen in Abyssinia in which there were pictures. They told The Prophet "Allah's blessing and peace be upon him" about it, who commented: "If any religious man died amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creatures in the sight of Allah on the Day of Judgement."

### [14] The Excellence Of Going To Mosques

702- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man comes out from his house on his way to his mosque, (for every footstep he takes towards it by) one foot, a good deed is recorded for him, and (for every footstep he takes towards it by) the other foot, an evil deed is plotted out from him."

### [15] It Is Forbidden To Prevent Women From Going To Mosques

703- It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the wife of anyone of you seeks his permission to go to the mosque, let not him prevent her."

### [16] Who Should Be Prevented From Going To The Mosque?

704- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats of this plant, (and he mentioned garlic on the first day and then he said) i.e. garlic, onion and leak, let not him approach us in our mosques, for indeed the angels receive harm from the same things from which men receive harm."

## (13) - النَّهْيُ عَنِ اتِّخَاذِ الْقُبُورِ مَسَاجِدَ

700 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ وَيُونُسَ قَالَا: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ وَابْنَ عَبَّاسٍ قَالَا: لَمَّا نَزَلَ رَسُولُ اللَّهِ ﷺ فَطَفِقَ يَطْرَحُ خِمِصَةً لَهُ عَلَى وَجْهِهِ فَإِذَا أَعْتَمَ كَشَفَهَا عَنْ وَجْهِهِ قَالَ وَهُوَ كَذَلِكَ: «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

701 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرْنَا كَنِيسَةً رَأَتْهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوْلَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا تَبَكُّ الصُّورَ أَوْلَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

## (14) - الْفَضْلُ فِي إِتْيَانِ الْمَسَاجِدِ

702 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو أَبِي ذُنْبٍ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ الْعَلَاءِ بْنُ جَارِيَةَ الثَّقَفِيُّ عَنْ أَبِي سَلَمَةَ هُوَ أَبُو عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «حِينَ يَخْرُجُ الرَّجُلُ مِنْ بَيْتِهِ إِلَى مَسْجِدِهِ فَرَجُلٌ تَكْتُبُ حَسَنَةً وَرَجُلٌ تَمْحُو سَيِّئَةً».

## (15) - النَّهْيُ عَنِ مَنَعِ النِّسَاءِ مِنْ إِتْيَانِهِنَّ الْمَسَاجِدَ

703 - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَسْتَأْذَنْتِ امْرَأَةً أَحَدِكُمْ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا».

## (16) - مَنْ يُمْنَعُ مِنَ الْمَسْجِدِ؟

704 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ» قَالَ أَوَّلَ يَوْمٍ: «الثُّومُ» ثُمَّ قَالَ: الثُّومُ وَالْبَصَلُ وَالْكَرَّاثُ فَلَا يَقْرَبُنَا فِي مَسَاجِدِنَا فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ الْإِنْسُ».



### [17] Who Should Be Driven Away Out Of The Mosque?

705- It is narrated on the authority of Ma'dan Ibn Abu Talhah that Umar said: "O people, you eat these two (offensive) plants and these are onion and garlic, which I find nothing but vicious. I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" detected the (offensive) smell of these two in a person in the mosque, he would order that he be driven away to Baqi'. So, he, who finds it necessary to eat them, let him cause (their odor) to die by cooking them well."

### [18] Pitching Up Tents In The Mosques

706- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" wanted to practice I'tikaf, he would offer Morning Prayer, and then he would enter the place of his I'tikaf. He intended to practice I'tikaf for the last ten (days) of Ramadan, and ordered that a tent should be pitched up for him, and Hafsa ordered that a tent should be pitched up for her, and when Zainab saw their tents, she ordered that a tent should be pitched up for her. When the Messenger of Allah "Allah's blessing and peace be upon him" saw that, he said: "Is it righteousness that you really intend?" He did not practice I'tikaf in Ramadan, and practiced it for ten (days) from Shawwal.

707- It is narrated on the authority of A'ishah that she said: On the day of the (holy battle of the) Trench, Sa'd (Ibn Mu'adh) was wounded: a pagan threw him with an arrow in his arm medial vein, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" pitched up a tent for him in the mosque, in order to be able to visit him regularly.

### [19] Getting The Boys Into The Mosques

708- It is narrated on the authority of Abu Qatadah that he said: While we were sitting in the mosque, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, carrying Umamah, the daughter of Abu Al-As Ibn Ar-Rabie, and her mother Zainab, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him". Since she was a child, he was carrying her on his shoulder. The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer while she was on his shoulder: he would place her (on the ground) whenever he bowed, and take her whenever he stood until he finished the prayer, during which he did the same with her.

### [20] Fastening The Captive To The Pillar Of The Mosque

709- It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" sent

## (17) - مَنْ يُخْرِجُ مِنَ الْمَسْجِدِ؟

705 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: «إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ مِنْ شَجَرَتَيْنِ مَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ هَذَا الْبَصَلُ وَالثُّومُ وَلَقَدْ رَأَيْتُ نَبِيَّ اللَّهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ فَمَنْ أَكَلَهُمَا فَلْيُمِثْهُمَا طَبْخًا».

## (18) - ضَرْبُ الْخِبَاءِ فِي الْمَسَاجِدِ

706 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَغْتَكِفَ صَلَّى الصُّبْحَ ثُمَّ دَخَلَ فِي الْمَكَانِ الَّذِي يُرِيدُ أَنْ يَغْتَكِفَ فِيهِ فَأَرَادَ أَنْ يَغْتَكِفَ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ فَأَمَرَ فَضْرِبَ لَهُ خِبَاءٌ وَأَمَرَتْ حَفْصَةُ فَضْرِبَ لَهَا خِبَاءٌ فَلَمَّا رَأَتْ زَيْنَبُ خِبَاءَهَا أَمَرَتْ فَضْرِبَ لَهَا خِبَاءٌ فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ ﷺ. قَالَ: «الْبِرُّ تُرْدَنُ؟» فَلَمْ يَغْتَكِفْ فِي رَمَضَانَ وَاعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

707 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: أُصِيبَ سَعْدُ يَوْمَ الْخَنْدَقِ رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ رَمِيَةً فِي الْأَكْحَلِ فَضْرِبَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ خِيَمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ.

## (19) - إِدْخَالُ الصَّبْيَانِ الْمَسَاجِدِ

708 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرْقِيِّ أَنَّهُ سَمِعَ أَبَا قَتَادَةَ يَقُولُ: «بَيْنَا نَحْنُ جُلُوسٌ فِي الْمَسْجِدِ إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَحْمِلُ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ بْنِ الرَّبِيعِ وَأُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَهِيَ صَبِيَّةٌ يَحْمِلُهَا فَصَلَّى رَسُولُ اللَّهِ ﷺ وَهِيَ عَلَى عَاتِقِهِ يَضَعُهَا إِذَا رَكَعَ وَيُعِيدُهَا إِذَا قَامَ حَتَّى قَضَى صَلَاتَهُ يَفْعَلُ ذَلِكَ بِهَا».

## (20) - رِبْطُ الْأَسِيرِ بِسَارِيَةِ الْمَسْجِدِ

709 - أَخْبَرَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ



Horsemen towards Najd, and they brought a man from Banu Hanifah named Thumamah Ibn Uthal, the chief of the inhabitants of Yamamah, and he was fastened to one of the pillars of the mosque.

### **[21] Making A Camel Enter The Mosque**

710- It is narrated on the authority of Abdullah Ibn Abbas that during the Farewell Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House on a camel, pointing to the Corner (Stone) with a headed-stick (which was in his hand).

### **[22] It Is Forbidden To Enter Into Transactions In The Mosque; And To Sit In Circles In The Mosque Before Friday Prayer**

711- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade sitting in circles (in the mosque) before offering Friday prayer, as well as he forbade entering into transactions in the mosque.

### **[23] It Is Forbidden To Recite Poetry In The Mosque**

712- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade reciting (evil) poetry in the mosque.

### **[24] The Concession To Recite Good Poetry In The Mosque**

713- It is narrated on the authority of Sa'id Ibn Al-Musayyab that once, Umar passed by Hassan Ibn Thabit while he was reciting poetry in the mosque. He caught a glance of him with the side of his eye, thereupon Hassan said to him: "No doubt, I recited poetry in it when there was the one who was better than you (i.e. the Messenger of Allah, who did not prevent me)." Then, he turned to Abu Hurairah and said: Did you hear the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Reply on behalf of me: O Allah! support him with the Holy Spirit"? he said: Yes, by Allah (I heard him having said so).

### **[25] It Is Forbidden To Cry Out (Asking) For Lost Things In The Places Of Worship**

714- It is narrated on the authority of Jabir that he said: A man came to the mosque (and cried out) asking for a lost thing belonging to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Might you find it not!"



يَقُولُ: «بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلًا قَبْلَ نَجْدِ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أَثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ فَرُبَطَ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ». مُخْتَصَرٌ.

### (21) - إِدْخَالُ الْبَعِيرِ الْمَسْجِدِ

710 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ أَبِي وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِخْجَنٍ».

### (22) - النَّهْيُ عَنِ الْبَيْعِ وَالشِّرَاءِ فِي الْمَسْجِدِ وَعَنِ التَّحَلُّقِ قَبْلَ صَلَاةِ الْجُمُعَةِ

711 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّحَلُّقِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ وَعَنِ الشِّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ.

### (23) - النَّهْيُ عَنِ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ

712 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ.

### (24) - الرُّخْصَةُ فِي إِنْشَادِ الشُّعْرِ الْحَسَنِ فِي الْمَسْجِدِ

713 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَرَّ عُمَرُ بِحَسَّانَ بْنِ ثَابِتٍ وَهُوَ يُنْشِدُ فِي الْمَسْجِدِ فَلَحَظَ إِلَيْهِ فَقَالَ: قَدْ أَنْشَدْتَ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ ثُمَّ أَلْتَفَتَ إِلَى أَبِي هُرَيْرَةَ فَقَالَ: أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَجِبْ عَنِّي اللَّهُمَّ أَيُّذُهُ بِرُوحِ الْقُدُسِ؟» قَالَ: أَلَلَّهِمَّ نَعَمْ.

### (25) - النَّهْيُ عَنِ إِنْشَادِ الضَّالَّةِ فِي الْمَسْجِدِ

714 - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنْيسَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ يُنْشِدُ ضَالَّةً فِي الْمَسْجِدِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَا وَجَدْتُ».

### **[26] Showing The Weapons In The Mosque**

715- It is narrated on the authority of Sufyan that he said: I asked Amr: Did you hear Jabir having related that once, a man passed by in the mosque carrying arrows, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Catch hold of their blades"? he answered in the affirmative.

### **[27] Intertwining Fingers In The Mosque**

716- It is narrated on the authority of Al-Aswad that he said: I and Alqamah visited Abdullah Ibn Mas'ud and he asked: "Have those offered prayer?" we answered in the negative, and he said: "Then, stand and offer prayer!" we went to stand behind him, but he made one of us on his right and the other on his left and he offered prayer with neither Adhan nor Iqamah, and whenever he bowed, he would intertwine his fingers and place them in between his knees. Then he said: As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done.

717- It is narrated on the authority of both Alqamah and Al-Aswad from Abdullah that he said the same.

### **[28] Lying In The Mosque**

718- It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle that he saw the Messenger of Allah "Allah's blessing and peace be upon him" lying in the mosque, placing one of his feet over the other.

### **[29] Sleeping In The Mosque**

719- It is narrated on the authority of Ibn Umar that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", he used to sleep in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him", and he was still a single, young man, having no wife.

### **[30] Spitting In The Mosque**

720- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "To spit in the mosque is to commit a sin and its expiation is to bury it (in the earth)."

### **[31] It Is Forbidden To Expectorate In The Direction Of The Qiblah**

721- It is narrated on the authority of Ibn Umar that once the Messenger of Allah "Allah's blessing and peace be upon him" saw sputum in the wall of the Qiblah (of the mosque), which he scraped and then he faced the people

## (26) - إِظْهَارُ السَّلَاحِ فِي الْمَسْجِدِ

715 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ بَصْرِيُّ وَمُحَمَّدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَمْرٍو: أَسَمِعْتَ جَابِرًا يَقُولُ: مَرَّ رَجُلٌ بِسَهَامٍ فِي الْمَسْجِدِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُذْ بِنَصَالِهَا؟» قَالَ: نَعَمْ.

## (27) - تَشْيِيكُ الْأَصَابِعِ فِي الْمَسْجِدِ

716 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ قَالَ: دَخَلْتُ أَنَا وَعَلْقَمَةُ عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَقَالَ لَنَا: أَصَلَّى هَؤُلَاءِ؟ قُلْنَا: لَا، قَالَ: قُومُوا فَصَلُّوا فَذَهَبْنَا لِنَقُومَ خَلْفَهُ فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ فَصَلَّى بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ فَجَعَلَ إِذَا رَكَعَ شَبَكَ بَيْنَ أَصَابِعِهِ وَجَعَلَهَا بَيْنَ رُكْبَتَيْهِ وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ.

717 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ، فَذَكَرَ نَحْوَهُ.

## (28) - الِاسْتِلْقَاءُ فِي الْمَسْجِدِ

718 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.

## (29) - النَّوْمُ فِي الْمَسْجِدِ

719 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَنَامُ وَهُوَ شَابٌّ عَزْبٌ لَا أَهْلَ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِ النَّبِيِّ ﷺ.

## (30) - الْبُصَاقُ فِي الْمَسْجِدِ

720 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُصَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا».

## (31) - النَّهْيُ عَنْ أَنْ يَتَنَحَّمَ الرَّجُلُ فِي قِبْلَةِ الْمَسْجِدِ

721 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَّهُ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا



and said: "When anyone of you is in prayer, let not him spit in front of him, for Allah Almighty is in his face as long as he is in prayer."

**[32] It Is Forbidden To Spit In Front Of One Or On His Right Side While Being In Prayer**

722- It is narrated on the authority of Abu Sa'id Al-Khudri that once the Messenger of Allah "Allah's blessing and peace be upon him" saw a sputum in the wall of the Qiblah of the mosque, which he scraped with a gravel and then he forbade that one should spit in his front or on his right side, and said: "(If it is necessary for him to do so) let him spit on his left side or under his left foot."

**[33] The Concession For A Praying One To Spit On His Back Or On His Left Side**

723- It is narrated on the authority of Tariq Ibn Abdullah Al-Muharibi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are offering prayer, (and you find it necessary to spit) do not spit in front of you, nor on your right: but spit on your back or on your left side, if there is none (to receive harm from that), otherwise, do as such." He spat under his (left) foot and then rubbed it.

**[34] With Which Foot Should One Rub His Sputum?**

724- It is narrated on the authority of Abu Al-Ala' Ibn Ash-Shakhir from his father that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having expectorated, which he rubbed with his left foot.

**[35] Applying Saffron To (The Walls Of) Mosques**

725- It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a sputum on the (direction of the) Qiblah (on the wall) of the mosque, thereupon he grew angry so much that (the colour of) his face turned red. A woman from amongst the Ansar came to him, scraped it (the sputum) and replaced it with Khaluq (a kind of perfume). On that Allah's Apostle "Allah's blessing and peace be upon him" said: "How good this act is!"

**[36] What Is Said On Coming In And Going Out Of The Mosque**

726- It is narrated on the authority of both Abu Humaid and Abu Usaïd that they said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him say: "O Allah! open for me the gates of Your Mercy!" and when he comes out let him say: "O Allah! I ask You (to give me) out of Your Bounty!"

يَبْصُقْنَ قَبْلَ وَجْهِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَبْلَ وَجْهِهِ إِذَا صَلَّى».

(32) - ذَكَرُ نَهْيِ النَّبِيِّ ﷺ عَنْ أَنْ يَبْصُقَ الرَّجُلُ بَيْنَ يَدَيْهِ

أَوْ عَنْ يَمِينِهِ وَهُوَ فِي صَلَاتِهِ

722 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ رَأَى نُحَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِحَصَاةٍ، وَنَهَى أَنْ يَبْصُقَ الرَّجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ وَقَالَ: «يَبْصُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى».

(33) - الرُّخْصَةُ لِلْمُصَلِّي أَنْ يَبْصُقَ خَلْفَهُ أَوْ تِلْقَاءَ شِمَالِهِ

723 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ رَبِيعٍ عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتَ تُصَلِّي فَلَا تَبْزُقَنَّ بَيْنَ يَدَيْكَ وَلَا عَنْ يَمِينِكَ وَابْصُقْ خَلْفَكَ أَوْ تِلْقَاءَ شِمَالِكَ إِنْ كَانَ فَارِغًا وَإِلَّا فَهَكَذَا» وَبَزَقَ تَحْتَ رِجْلِهِ وَدَلَّكَهُ.

(34) - بَأْيِ الرَّجُلَيْنِ يَذْلُكَ بُصَاقُهُ؟

724 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سَعِيدِ الْجُرَيْرِيِّ عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَنَحَّعَ فَدَلَّكَهُ بِرِجْلِهِ الْيُسْرَى.

(35) - تَخْلِيقُ الْمَسَاجِدِ

725 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ نُحَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَغَضِبَ حَتَّى احْمَرَّتْ وَجْهُهُ فَقَامَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ فَحَكَّتْهَا وَجَعَلَتْ مَكَانَهَا خُلُوقًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحْسَنَ هَذَا».

(36) - الْقَوْلُ عِنْدَ دُخُولِ الْمَسْجِدِ وَعِنْدَ الْخُرُوجِ مِنْهُ

726 - أَخْبَرَنَا سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ الْغِيلَانِيُّ بِصُرِّي قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ رَبِيعَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ وَأَبَا أُسَيْدٍ يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».



### [37] The Command To Pray Before Sitting In The Mosque

727- It is narrated on the authority of Abu Qatadah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him offer a two-rak'ah prayer before he sits."

### [38] The Concession To Sit In And Come Out Of It With No Prayer

728- It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik from his father while relating the story of his failure to attend the holy battle of Tabuk with the Messenger of Allah "Allah's blessing and peace be upon him". he said: Allah's Apostle "Allah's blessing and peace be upon him" arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'ah prayer therein and then sit for the people. So when he had done all that, those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allah's Apostle "Allah's blessing and peace be upon him" accepted the excuses they had expressed, took their pledge of allegiance, asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he gave a smile of an angry person and then said: "Come on." So I came walking till I sat before him. He said to me: "What stopped you from joining us. Had you not purchased an animal for carrying you?" I answered: "Yes, O Allah's Apostle! But by Allah, if I had sat before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favour, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I would hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "As regards this man, he has surely told the truth. So get up till Allah decides your matter." I got up and went away.

### [39] The Prayer Of Such As Passes By The Mosque

729- It is narrated on the authority of Sa'id Ibn Al-Mu'alla that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to go to the market, and on the way, we used to pass by the mosque and offer prayer in it.



## (37) - الْأَمْرُ بِالصَّلَاةِ قَبْلَ الْجُلُوسِ فِيهِ

727 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكَعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

## (38) - الرُّخْصَةُ فِي الْجُلُوسِ فِيهِ وَالخُرُوجُ مِنْهُ بِغَيْرِ صَلَاةٍ

728 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو وَهَبٍ عَنْ يُونُسَ، قَالَ أَبُو سَهَابٍ: وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ كَعْبٍ بْنُ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ قَالَ: وَصَبَحَ رَسُولُ اللَّهِ ﷺ قَادِمًا وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ وَيَخْلِفُونَ لَهُ وَكَانُوا بِضْعًا وَثَمَانِينَ رَجُلًا فَقَبِلَ رَسُولُ اللَّهِ ﷺ عَلَانِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَّلَ سَرَائِرَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ حَتَّى جِئْتُ فَلَمَّا سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَى» فَجِئْتُ حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقَالَ لِي: «مَا خَلَّفَكَ أَلَمْ تَكُنْ ابْتِغَتْ ظَهْرَكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي وَاللَّهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَآخِرُجٌ مِنْ سَخَطِهِ وَلَقَدْ أُعْطِيتُ جَدَلًا وَلَكِنْ وَاللَّهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ لَتَرْضَى بِهِ عَنِّي لَيُوشِكُ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُسَخِّطُكَ عَلَيَّ وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ وَاللَّهِ مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ». فَقُمْتُ فَمَضَيْتُ. مُخْتَصِرٌ.

## (39) - صَلَاةُ الَّذِي يَمُرُّ عَلَى الْمَسْجِدِ

729 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي هِلَالٍ قَالَ: أَخْبَرَنِي مَرْوَانُ بْنُ عُثْمَانَ أَنَّ عُبَيْدَ بْنَ حُنَيْنٍ أَخْبَرَهُ عَنْ أَبِي سَعِيدٍ بْنِ الْمُعَلَّى قَالَ: كُنَّا نَعْدُو إِلَى السُّوقِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَتَمُرُّ عَلَى الْمَسْجِدِ فَنُصَلِّي فِيهِ.

#### **[40] Exhortation To Sit In The Mosque In Expectation For Prayer**

730- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the angels invoke (Allah's) prayer and blessing upon anyone of you as long as he is in his praying place, provided that he does not break his ablution: "O Allah! forgive for him! O Allah! bestow mercy upon him!"

731- It is narrated on the authority of Sahl As-Sa'idi that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who is in the mosque in expectation for prayer is considered to be in prayer."

#### **[41] The Forbiddance To Offer Prayer In The Kneeling Places Of Camels Round The Water**

732- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer in the kneeling places of camels round the water.

#### **[42] The Concession Pertaining To That**

733- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The earth has been made pure (therewith one should practice Tayammum in case there is no water) and place of prayer for me, so whenever the time of the Prayer comes upon anyone of my nation, he should pray wherever he is."

#### **[43] Offering Prayer On The Straw Mat**

734- It is narrated on the authority of Anas that Umm Sulaim asked The Messenger of Allah "Allah's blessing and peace be upon him" to come to her house and offer prayer in it, so that she would take it as a praying place. He came to her and she took hold of a mat straw over which she sprinkled water, and he offered prayer on it and they (the household) prayed with him.

#### **[44] Offering Prayer On A Mat**

735- It is narrated on the authority of Maimunah that The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer on a mat.

#### **[45] Offering Prayer On The Pulpit**

736- It is narrated on the authority of Abu Hazim that he said: Some people came to Sahl Ibn Sa'd and they were different about the sort of wood from which the pulpit (of The Prophet "Allah's blessing and peace be upon him") was made. He said: By Allah, I know the (sort of) wood from which it

## (40) - التَّرْغِيبُ فِي الْجُلُوسِ فِي الْمَسْجِدِ وَانْتِظَارِ الصَّلَاةِ

730 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَلَائِكَةَ تَصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَاةٍ الَّذِي صَلَّى فِيهِ مَا لَمْ يُحْدِثِ اللَّهُمَّ أَغْفِرْ لَهُ اللَّهُمَّ أَرْحَمْهُ».

731 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ عِيَّاشِ بْنِ عُقْبَةَ، أَنَّ يَحْيَى بْنَ مَيْمُونٍ حَدَّثَهُ قَالَ: سَمِعْتُ سَهْلًا السَّاعِدِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي الصَّلَاةِ».

## (41) - ذِكْرُ نَهْيِ النَّبِيِّ ﷺ عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ

732 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَشْعَثِ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ.

## (42) - الرُّخْصَةُ فِي ذَلِكَ

733 - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا سَيَّارٌ عَنْ يَزِيدِ الْفَقِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا أَيْنَمَا أَذْرَكَ رَجُلٌ مِنْ أُمَّتِي الصَّلَاةَ صَلَّى».

## (43) - الصَّلَاةُ عَلَى الْحَصِيرِ

734 - أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أُمَّ سُلَيْمٍ سَأَلَتْ رَسُولَ اللَّهِ ﷺ أَنْ يَأْتِيَهَا فَيُصَلِّيَ فِي بَيْتِهَا فَتَتَّخِذَهُ مُصَلًى فَأَتَاهَا فَعَمِدَتْ إِلَى حَصِيرٍ فَنَضَحَتْهُ بِمَاءٍ فَصَلَّى عَلَيْهِ وَصَلَّوْا مَعَهُ.

## (44) - الصَّلَاةُ عَلَى الْخُمْرَةِ

735 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ يَغْنِي الشَّيْثَانِي عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ عَنْ مَيْمُونَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ.

## (45) - الصَّلَاةُ عَلَى الْمِنْبَرِ

736 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ بْنُ دِينَارٍ: أَنَّ رَجُلًا أَتَوْا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ مِمَّ عَوْدُهُ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: وَاللَّهِ إِنِّي لَأَعْرِفُ مِمَّ هُوَ وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وَضَعَ وَأَوَّلَ يَوْمٍ



was made, who made it, and the first day I saw the Messenger of Allah "Allah's blessing and peace be upon him" sitting on it. The Messenger of Allah "Allah's blessing and peace be upon him" sent for a woman (and Sahl named her) saying: "Allow your slave, a carpenter, to make some wood sticks (from which he would prepare a pulpit) so that I should sit on it, and talk to the people." She then ordered him to do it, and he (the carpenter) made (the pulpit) from the wood of Al-Ghabah (a place near the heights of Medina), and he brought it to her, thereupon she sent him with it to the Messenger of Allah "Allah's blessing and peace be upon him" (in the mosque), and the Messenger of Allah "Allah's blessing and peace be upon him" ordered that it should be placed here (as it is lying now). I saw the Messenger of Allah "Allah's blessing and peace be upon him" having assumed prayer over it and then, he magnified Allah, and then he bowed while being over it. Then, he stepped back and fell in prostration at the base of the pulpit. Then, he returned (to the place where he was). When he finished from the prayer he turned to the people and said: "O people, I have done so in order that you should follow me and learn my (way of) Prayer."

#### **[46] Offering Prayer On A Donkey**

**737-** It is narrated on the authority of Ibn Umar that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering (supererogatory) prayer on a donkey while going towards Khaibar.

**738-** It is narrated on the authority of Anas Ibn Malik that he saw the Messenger of Allah "Allah's blessing and peace be upon him" offering (supererogatory) prayer on a donkey while riding on his way to Khaibar, turning his back to the direction of the Qiblah.

جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةَ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلًا أَنْ مُرِيَ غُلَامَكَ النَّجَارَ أَنْ يَعْمَلَ لِي أَغْوَادًا أَجْلِسُ عَلَيْهِنَ إِذَا كَلَّمْتُ النَّاسَ فَأَمَرْتُهُ فَعَمِلَهَا مِنْ طَرْفَاءِ الْعَابَةِ ثُمَّ جَاءَ بِهَا فَأَرْسَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِهَا فَوُضِعَتْ هُنَا ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَقِيَ فَصَلَّى عَلَيْهَا وَكَبَّرَ وَهُوَ عَلَيْهَا ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَضَلِّ الْمُنْبَرِ ثُمَّ عَادَ فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُوا بِي وَلِتَعَلَّمُوا صَلَاتِي».

#### (46) - الصَّلَاةُ عَلَى الْحِمَارِ

737 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى حِمَارٍ وَهُوَ مُتَوَجِّهٌ إِلَى خَيْبَرَ.

738 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى حِمَارٍ وَهُوَ رَاكِبٌ إِلَى خَيْبَرَ وَالْقِبْلَةُ خَلْفَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا نَعْلَمُ أَحَدًا تَابَعَ عَمْرُو بْنُ يَحْيَى عَلَى قَوْلِهِ يُصَلِّي عَلَى حِمَارٍ، وَحَدِيثُ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسِ الصَّوَابُ مَوْفُوفٌ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

## **(9) THE BOOK OF QIBLAH**

(The direction to which a praying one should turn his face while offering prayer, and the Qiblah of all the Muslims is the Ka'bah of Mecca).

### **[1] Facing The Qiblah**

739- It is narrated on the authority of Al-Bara' Ibn Azib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, and offered prayer facing Jerusalem for sixteen months. Then, he was made to turn his face (in prayer) towards the Ka'bah. A man, who offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him" (after being turned to the Ka'bah), came upon a people from Ansar who were praying, and said to them: "I bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" was made to turn to the Ka'bah (in prayer)." On that they turned to the Ka'bah (while they were praying).

### **[2] The State In Which It Is Permissible To Face Any Direction Other Than That Of The Qiblah**

740- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayers on his riding mount towards whichever direction it turned with him. Abdullah Ibn Dinar said: Ibn Umar used to do the same.

741- It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the supererogatory prayers and the Witr prayers on his riding mount towards whichever direction it turned with him; but he never offered the obligatory written prayers on it.

### **[3] Discovering The Mistake After Doing One's Best To Do The Right**

742- It is narrated on the authority of Ibn Umar that he said: While the people were in (the mosque of) Quba', offering Morning prayer, one came to them and said: "Tonight, it was revealed upon the Messenger of Allah "Allah's blessing and peace be upon him", and he was commanded to face the Ka'bah (in the prayer). So, face it (in your prayer)!" their faces were towards the direction of Sham (while they were praying), thereupon they turned their faces to the Ka'bah.

### **[4] What A Praying Man Takes To Screen Him From The Passers-By**

743- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" was asked during the



## (9) - كِتَابُ الْقِبْلَةِ

## (1) - بَابُ اسْتِقْبَالِ الْقِبْلَةِ

739 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقُ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ فَصَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا ثُمَّ وَجَّهَ إِلَى الْكَعْبَةِ فَمَرَّ رَجُلٌ قَدْ كَانَ صَلَّى مَعَ النَّبِيِّ ﷺ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فَقَالَ: أَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ وَجَّهَ إِلَى الْكَعْبَةِ فَانْحَرَفُوا إِلَى الْكَعْبَةِ.

## (2) - بَابُ الْحَالِ الَّتِي يَجُوزُ عَلَيْهَا اسْتِقْبَالُ غَيْرِ الْقِبْلَةِ

740 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُمَا تَوَجَّهَتْ. قَالَ مَالِكٌ: قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ: وَكَانَ أَبُو عُمَرَ يَفْعَلُ ذَلِكَ.

741 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ قَالَ: حَدَّثَنَا أَبُو وَهَبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِي شَهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الرَّاحِلَةِ قَبْلَ أَيِّ وَجْهِ تَوَجَّهَ بِهِ وَيُؤَيِّرُ عَلَيْهَا غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ».

## (3) - بَابُ اسْتِثْنَاءِ الْخَطَأِ بَعْدَ الْاجْتِهَادِ

742 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي عُمَرَ قَالَ: بَيْنَمَا النَّاسُ بِقُبَاءَ فِي صَلَاةِ الصُّبْحِ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةُ فَرَأَوْا وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ فَاسْتَقْبَلُوهَا وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

## (4) - سُتْرَةُ الْمُصَلِّي

743 - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

Holy battle of Tabuk about what a praying man might take to screen him from the passers-by, thereupon he said: "It might be (even as little as) the like of the back of the saddle." (I.e. the wood against which a rider reclines).

**744-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to fix a short spear to which he would offer prayer (whenever he was in an open space having nothing to screen him from the passers-by).

### **[5] The Command To Come As Close As A Praying One Could To What Is Taken As A Screen**

**745-** It is narrated on the authority of Sahl Ibn Abu Hathmah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers prayer to such as he takes as a screen, let him come as close to it as he could, lest Satan would interrupt his prayer."

### **[6] To What Extent Should One Come Close To It?**

**746-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'bah, accompanied by Usamah Ibn Zaid, Bilal and Uthman Ibn Talhah the Keeper (of the Ka'bah),. He closed the door and stayed in it for some time. Ibn Umar said: I asked Bilal when he came out about what The Messenger of Allah "Allah's blessing and peace be upon him" had done there. He said: "He (took such a position as) made one pillar on his left side, two pillars on his right, and three pillars behind him. The House at that time was resting on six pillars. Then, he offered prayer, making a distance (as short as) nearly three cubits between him and the wall."

### **[7] What Interrupts Prayer In The Absence Of A Screen**

**747-** It is narrated on the authority of Abdullah Ibn As-Samit that Abu Dharr told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any one of you stands for prayer, there should be (at least) a thing in front of him equal to the back of a saddle so as to screen him (from the passers-by). But, in case there is nothing in front of him, equal to the back of a saddle, his prayer would be interrupted by (the passage of) an ass, a woman, and a black dog." I (the sub-narrator) said: "What does distinguish the black dog from the red dog and the yellow dog?" He said: "I asked The Messenger of Allah "Allah's blessing and peace be upon him" as you ask me, and he said: "The black dog is (likely equal to) a Satan.'"

سُئِلَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّي فَقَالَ: «مِثْلُ مُؤَخَّرَةِ الرَّحْلِ».

744 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. قَالَ: «كَانَ يَرْكُزُ الْحَرْبَةَ ثُمَّ يُصَلِّي إِلَيْهَا».

#### (5) - الْأَمْرُ بِالذُّنُوبِ مِنَ السُّتْرَةِ

745 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَذْنُ مِنْهَا لَا يَقْطَعُ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ».

#### (6) - مِقْدَارُ ذَلِكَ

746 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكُعْبَةَ هُوَ وَأَسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ. قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ مَاذَا صَنَعَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ وَعَمُودَيْنِ عَنْ يَمِينِهِ وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ ثُمَّ صَلَّى وَجَعَلَ بَيْنَهُ وَبَيْنَ الْجِدَارِ نَحْوًا مِنْ ثَلَاثَةِ أَذْرُعٍ.

#### (7) - ذِكْرُ مَا يَقْطَعُ الصَّلَاةَ وَمَا لَا يَقْطَعُ

إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْ الْمُصَلِّي سُتْرَةٌ

747 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا يَزِيدُ قَالَ: حَدَّثَنَا يُونُسُ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ قَائِمًا يُصَلِّي فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنْ لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْمَرْأَةُ وَالْجِمَارُ وَالْكَلْبُ الْأَسْوَدُ». قُلْتُ: مَا بَالُ الْأَسْوَدِ مِنَ الْأَضْفَرِ مِنَ الْأَحْمَرِ؟ فَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».



**748-** It is narrated on the authority of Qatadah that he said: I asked Jabir Ibn Zaid: "What does interrupt the prayer?" he said: Ibn Abbas said: "(The passage of) a menstruating woman and a black dog."

**749-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" was leading prayer (with his companions) in Arafah when I and Al-Fadl came riding a she-ass. We passed in front of a portion of the row (of the praying people) and then we dismounted and left it to enter the row (and catch up the prayer). The Prophet "Allah's blessing and peace be upon him" said nothing to us (by way of objection, i.e. that the passage of an ass does not interrupt prayer.)

**750-** It is narrated on the authority of Al-Fadl that he said: Once, The Prophet "Allah's blessing and peace be upon him" visited Abbas in a (piece of land in the) desert belonging to us, and we had there a young female dog and a she-ass, and both were playing. The Prophet "Allah's blessing and peace be upon him" offered Asr prayer while they were passing in front of him, but they were neither pushed away, nor brought back.

**751-** It is narrated on the authority of Ibn Abbas that he told that he and a boy belonging to Banu Hashim passed by in front of the Messenger of Allah "Allah's blessing and peace be upon him" riding a donkey, and the Messenger of Allah "Allah's blessing and peace be upon him" was offering prayer. They both dismounted and left the donkey in front of the row, and he did not care. Then, two girls belonging to the offspring of Abd Al-Muttalib came and caught hold of his knees, and he parted them even though he did not care.

**752-** It is narrated on the authority of A'ishah that she said: It happened that I was lying in front of the Messenger of Allah "Allah's blessing and peace be upon him" while he was praying, and whenever I wanted to stand, and I disliked to stand and pass by in front of him, I would slip away.

### **[8] The Severe Warning Of Passing By In Front Of A Praying Man**

**753-** It is narrated on the authority of Busr Ibn Sa'id that Zaid Ibn Khalid sent him to Abu Juha'im Al-Ansari, to ask him whether he heard from the Messenger of Allah "Allah's blessing and peace be upon him" something pertaining to such as passes in front of a praying man, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you knows whatever (sins) he carries when he passes by in front of his brother while he is praying, certainly, (he would come to know that) to stand for forty (Sufyan said: I do not know whether it is forty years, forty months, or forty days) is better for him than to do so."

748 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي شُعْبَةُ وَهَشَامٌ عَنْ قَتَادَةَ قَالَ: قُلْتُ لِحَبَابِ بْنِ زَيْدٍ: مَا يَقْطَعُ الصَّلَاةَ؟ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: «الْمَرْأَةُ الْحَائِضُ وَالْكَلْبُ» قَالَ يَحْيَى: رَفَعَهُ شُعْبَةُ.

749 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَالْفَضْلُ عَلَى أَتَانٍ لَنَا وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِعَرَفَةَ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا فَمَرَرْنَا عَلَى بَعْضِ الصَّفِّ فَتَزَلْنَا وَتَرَكْنَاهَا تَرْتَعُ فَلَمْ يَقُلْ لَنَا رَسُولُ اللَّهِ ﷺ شَيْئًا.

750 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ عَنْ عَبَّاسِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ قَالَ: زَارَ رَسُولُ اللَّهِ ﷺ عَبَّاسًا فِي بَادِيَةِ لَنَا وَلَنَا كَلْبِيَّةٌ وَحِمَارَةٌ تَرَعَى فَصَلَّى النَّبِيُّ ﷺ الْعَصْرَ وَهَمَّا بَيْنَ يَدَيْهِ فَلَمْ يُزَجِرَا وَلَمْ يُؤَخِّرَا.

751 - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ الْحَكَمَ أَخْبَرَهُ قَالَ: سَمِعْتُ يَحْيَى بْنَ الْجَزَّارِ يُحَدِّثُ عَنْ صُهِيبٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ: أَنَّهُ مَرَّ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ هُوَ وَغُلَامٌ مِنْ بَنِي هَاشِمٍ عَلَى خِمَارٍ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَتَزَلُوا وَدَخَلُوا مَعَهُ فَصَلُّوا وَلَمْ يَنْصَرِفْ فَجَاءَتْ جَارِيَتَانِ تَسْعِيَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَأَخَذَتَا بِرُكْبَتَيْهِ فَفَرَعَا بَيْنَهُمَا وَلَمْ يَنْصَرِفَا.

752 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَإِذَا أَرَدْتُ أَنْ أَقُومَ كَرِهْتُ أَنْ أَقُومَ فَأَمَرَّ بَيْنَ يَدَيْهِ أَنْسَلَلْتُ أَنْسِلَالًا.

#### (8) - التَّشْدِيدُ فِي الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي وَبَيْنَ سُرَّتَيْهِ

753 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَى أَبِي جُهَيْنٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ فَقَالَ أَبُو جُهَيْنٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ».



754- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is in prayer, he should not let anyone pass by in front of him, and if he rejects, he should use force against him."

#### [9] The Concession Pertaining To That

755- It is narrated on the authority of Kathir Ibn Kathir from his father from his grandfather that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having circumambulated the House seven rounds, after which he offered a two-rak'ah prayer facing it, behind the Station (of Abraham) with nothing to stand between him and the performers of circumambulation.

#### [10] The Concession To Pray Behind A Lying Person

756- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) offered (supererogatory) prayers at night while I was lying on my bed in front of him, between him and the direction of the Qiblah, and whenever he intended to offer Wit'r prayer, he would awaken me to offer Wit'r prayer.

#### [11] It Is Forbidden To Pray Facing A Grave

757- It is narrated on the authority of Abu Marthad Al-Ghanawi that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not offer prayer facing graves, nor sit on them."

#### [12] Offering Prayer Facing A Curtain Having Pictures

758- It is narrated on the authority of A'ishah that she said: I had in my house a curtain having pictures, and I hung it on a cupboard in the house, and once the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer facing it, thereupon he said: "O A'ishah! Lift that from my sight!" I removed it and tore it into many cushions.

#### [13] When There Is A Screen Between A Praying One And The Imam

759- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" had a straw mat which he used to spread by day and take as a small room (to screen him) at night, and offer prayer behind it. Some people made sense to him, thereupon they followed his prayer even though the straw mat was between them. on that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Do deeds as much as is within your capacity, since Allah never gets tired (of giving reward) until you get tired (of doing deeds). No



754 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدْعُ أَحَدًا أَنْ يَمُرَّ بَيْنَ يَدَيْهِ فَإِنْ أَبَى فَلْيَقَاتِلْهُ».

### (9) - الرُّخْصَةُ فِي ذَلِكَ

755 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْعَزِيزِ بْنُ جُرَيْجٍ عَنْ كَثِيرِ بْنِ كَثِيرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ طَافَ بِالْبَيْتِ سَبْعًا ثُمَّ صَلَّى رَكَعَتَيْنِ بِحِذَائِهِ فِي حَاشِيَةِ الْمَقَامِ وَلَيْسَ بَيْنَهُ وَبَيْنَ الطَّوَافِ أَحَدٌ.

### (10) - الرُّخْصَةُ فِي الصَّلَاةِ خَلْفَ النَّائِمِ

756 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا رَاقِدَةٌ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِهِ فَإِذَا أَرَادَ أَنْ يُوتِرَ أَتَقَطَّنِي فَأَوْتِرْتُ.

### (11) - النَّهْيُ عَنِ الصَّلَاةِ إِلَى الْقَبْرِ

757 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ ابْنِ جَابِرٍ عَنْ بُسْرِ بْنِ عَبْدِ اللَّهِ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُصَلُّوا إِلَى الْقُبُورِ وَلَا تَجْلِسُوا عَلَيْهَا».

### (12) - الصَّلَاةُ إِلَى ثَوْبٍ فِيهِ تَصَاوِيرُ

758 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَيْتِي ثَوْبٌ فِيهِ تَصَاوِيرُ فَجَعَلْتُهُ إِلَى سَهْوَةٍ فِي الْبَيْتِ فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَيْهِ ثُمَّ قَالَ: «يَا عَائِشَةُ أَخْرِجِي عَنِّي». فَتَرَعْتُهُ فَجَعَلْتُهُ وَسَائِدَ.

### (13) - الْمُصَلِّيُ يَكُونُ بَيْنَهُ وَبَيْنَ الْإِمَامِ سُرَّةٌ

759 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَصِيرَةٌ يَبْسُطُهَا بِالنَّهَارِ وَيَحْتَجِرُهَا بِاللَّيْلِ فَيُصَلِّي فِيهَا فَفُطِنَ لَهُ النَّاسُ فَصَلُّوا بِصَلَاتِهِ وَبَيْنَهُ وَبَيْنَهُمُ الْحَصِيرَةُ فَقَالَ: «اكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمَلُّ حَتَّى تَمَلُّوا وَإِنْ أَحَبَّ الْأَعْمَالُ إِلَى

doubt, the dearest deed in the Sight of Allah is that which is done regularly, no matter little it might be.” He then left this praying place of his and never returned to it until (he died and) Allah Almighty took him. However, whenever he did a thing, he liked to be firmly regular on doing it.

#### [14] Offering Prayer In A Single Garment

760- It is narrated on the authority of Abu Hurairah that a man asked The Messenger of Allah “Allah’s blessing and peace be upon him” about offering prayer in a single garment, thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Does everyone of you have two garments (in his possession)?"

761- It is narrated on the authority of Umar Ibn Abu Salamah that he saw The Messenger of Allah “Allah’s blessing and peace be upon him” offering prayer in a single garment in the house of Umm Salamah, putting its ends over his shoulders.

#### [15] Offering Prayer In A Single Shirt

762- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: I said to The Messenger of Allah “Allah’s blessing and peace be upon him”: "O Messenger of Allah! sometimes I go on hunting, having nothing more than a single shirt over me: could I offer prayer in it?" he said: "(Yes but) button it even with the help of a thorn (so that your privates would not be disclosed during prayer)."

#### [16] Offering Prayer In A Lower Garment

763- It is narrated on the authority of Sahl Ibn Sa'd that he said: There were men offering prayer with The Messenger of Allah “Allah’s blessing and peace be upon him”, and they were tying their lower garments in the same way as boys do, thereupon it was said to women: "Raise naught your heads (from prostration) until men become straight in their sitting."

764- It is narrated on the authority of Amr Ibn Salamah that he said: When my people returned from The Messenger of Allah “Allah’s blessing and peace be upon him” they said: He said: "Let such as recites Qur'an most among you lead the prayer." They invited me, and instructed me how to (offer prayer, i.e. how to) bow and prostrate, and I came to lead them in the prayer. I used to do so while having a torn Burdah over my body (which disclosed my privates), thereupon they said to my father: "Should you not (take from us what helps you buy a new Burdah in order to) cover the anus of your son?"

اللَّهُ عَزَّ وَجَلَّ أَذَوُّهُ وَإِنْ قُلَّ». ثُمَّ تَرَكَ مُصَلَّاهُ ذَلِكَ فَمَا عَادَ لَهُ حَتَّى قَبِضَهُ اللَّهُ عَزَّ وَجَلَّ وَكَانَ إِذَا عَمِلَ عَمَلًا أَثْبَتَهُ.

#### (14) - الصَّلَاةُ فِي الثُّوبِ الْوَاحِدِ

760 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي الثُّوبِ الْوَاحِدِ فَقَالَ: «أَوَّلُكُمْ ثُوبَانِ؟».

761 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثُوبٍ وَاحِدٍ فِي بَيْتٍ أُمَّ سَلَمَةَ وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

#### (15) - الصَّلَاةُ فِي قَمِيصٍ وَاحِدٍ

762 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْعَطَّافُ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي لَأَكُونُ فِي الصَّيْدِ وَلَيْسَ عَلَيَّ إِلَّا الْقَمِيصُ أَفَأُصَلِّي فِيهِ؟ قَالَ: «وَزُرُّهُ عَلَيْكَ وَلَوْ بِشَوْكَةٍ».

#### (16) - الصَّلَاةُ فِي الْإِزَارِ

763 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ عَاقِدِينَ أَرْزَهُمْ كَهَيْئَةِ الصَّبْيَانِ، فَقِيلَ لِلنِّسَاءِ: لَا تَرْفَعْنَ رُؤُوسَكُمْ حَتَّى يَسْتَوِيَ الرَّجَالُ جُلُوسًا.

764 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا عَاصِمٌ عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: لَمَّا رَجَعَ قَوْمِي مِنْ عِنْدِ النَّبِيِّ ﷺ قَالُوا: إِنَّهُ قَالَ: «لِيُؤْمَّكُمْ أَكْثَرُكُمْ قِرَاءَةً لِلْقُرْآنِ». قَالَ: فَدَعَوْنِي فَعَلَّمُونِي الرُّكُوعَ وَالسُّجُودَ فَكُنْتُ أَصَلِّي بِهِمْ وَكَانَتْ عَلَيَّ بُرْدَةٌ مَفْتُوقَةٌ فَكَانُوا يَقُولُونَ لِأَبِي أَلَا تُغْطِي عَنَّا أَسْتَ ابْنِكَ؟.



**[17] One's Prayer In A Garment A Part Of Which Is Over His Wife**

765- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to offer (supererogatory) prayers at night and I was by his side, and at that time I was menstruating, having a mantle, some of which was over The Prophet "Allah's blessing and peace be upon him" (while praying).

**[18] Man's Prayer In A Single Garment Nothing Of Which Is Over His Shoulder**

766- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you offer prayer in a single garment, nothing of which is over his shoulder."

**[19] Offering Prayer In Silk (Clothes)**

767- It is narrated on the authority of Uqbah Ibn Amir that he said: A split-backed dress of silk was presented to The Messenger of Allah "Allah's blessing and peace be upon him". He wore it and offered prayer in it (and this was before the prohibition of silk was set). Then, when he turned away, he took it off so much violently as if he disliked it very much. He said (in comment on that): "This (silk) is not fitting for the god-fearing."

**[20] The Concession To Pray In A Square Garment Having Marks**

768- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a square garment having marks. Then he said: "The marks of this (garment) occupied me (during the prayer). Take it and give it to Abu Jahm and bring me his woollen garment."

**[21] Offering Prayer In Red Garments**

769- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father that once the Messenger of Allah "Allah's blessing and peace be upon him" set out while he was wearing a matching set of two garments with red (lines). He fixed a short spear towards which he prayed, and from behind which women, dogs and donkeys were passing by.

**[22] Offering Prayer In An Inner Mantle**

770- It is narrated on the authority of A'ishah that she said: It happened that both I and the Messenger of Allah "Allah's blessing and peace be upon him" slept under the same inner mantle, while I was menstruating; and if his garment was affected by anything (like the blood) from me, he would wash

## (17) - صَلَاةُ الرَّجُلِ فِي ثَوْبٍ بَعْضُهُ عَلَى امْرَأَتِهِ

765 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ وَعَلَيَّ مِرْطٌ بَعْضُهُ عَلَى رَسُولِ اللَّهِ ﷺ.

## (18) - صَلَاةُ الرَّجُلِ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ

عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ

766 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُصَلِّيَنَّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ».

## (19) - الصَّلَاةُ فِي الْحَرِيرِ

767 - أَخْبَرَنَا قُتَيْبَةُ وَعِيسَى بْنُ حَمَادٍ زُغْبَةُ عَنِ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ غَامِرٍ قَالَ: أَهْدَيْ لِرَسُولِ اللَّهِ ﷺ قُرُوجَ حَرِيرٍ فَلَبَسَهُ ثُمَّ صَلَّى فِيهِ ثُمَّ انْصَرَفَ فَتَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ ثُمَّ قَالَ: «لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ».

## (20) - الرُّحْصَةُ فِي الصَّلَاةِ فِي خَمِيصَةٍ لَهَا أَعْلَامٌ

768 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلَامٌ ثُمَّ قَالَ: «شَغَلْتَنِي أَعْلَامُ هَذِهِ أَذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَاثْنُونِي بِأَنْبِجَانِيَّةٍ».

## (21) - الصَّلَاةُ فِي الثِّيَابِ الْحُمْرِ

769 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي حُلَّةٍ حُمْرَاءَ فَرَكَزَ عَنَرَةً فَصَلَّى لَهَا يَمُرُّ مِنْ وَرَائِهَا الْكُلْبُ وَالْمَرَأَةُ وَالْحِمَارُ.

## (22) - الصَّلَاةُ فِي الشُّعَارِ

770 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَابِرُ بْنُ صُبْحٍ قَالَ: سَمِعْتُ خِلَاسَ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ أَبُو الْقَاسِمِ فِي الشُّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِئٌ

only the affected spot and no more, and then he would offer prayer in it. Then he would return, and if his garment was affected by anything (harmful like the blood) from my menses, he would do the like of that and no more, and then he would offer prayer in it.

### **[23] Offering Prayer In Both Footwears**

771- It is narrated on the authority of Hammam that he said: I saw Jarir having urinated then he asked for water therewith he performed ablution and passed his wet hand over his footwears. Then he stood and offered prayer while having them. When he was asked about that he said: "No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the like of that."

### **[24] Offering Prayer In Both Sandals**

772- It is narrated on the authority of Abu Maslamah, and his name is Sa'id Ibn Yazid: a reliable one from Basrah that he said: I asked Anas: "Did the Messenger of Allah "Allah's blessing and peace be upon him" offer prayer in both sandals?" he answered in the affirmative.

### **[25] Where Should The Imam Put His Sandals When He Leads The People In The Prayer?**

773- It is narrated on the authority of Abdullah Ibn As-Sa'ib that on the day of conquest (of Mecca), the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer, and put his sandals on his left side.



فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَا أَصَابَهُ لَمْ يَغْدُهُ إِلَى غَيْرِهِ وَصَلَّى فِيهِ ثُمَّ يَعُودُ مَعِيَ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذَلِكَ لَمْ يَغْدُهُ إِلَى غَيْرِهِ.

### (23) - الصَّلَاةُ فِي الْخُفَّيْنِ

771 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ قَالَ: رَأَيْتُ جَرِيرًا بَالَ ثُمَّ دَعَا بِمَاءٍ فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ قَامَ فَصَلَّى فَسُئِلَ عَنْ ذَلِكَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَنَعَ مِثْلَ هَذَا.

### (24) - الصَّلَاةُ فِي النَّعْلَيْنِ

772 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ يَزِيدَ بْنِ زُرَيْعٍ وَعَسَّانُ بْنُ مُضَرَ قَالَا: حَدَّثَنَا أَبُو مَسْلَمَةَ وَأَسْمُهُ سَعِيدُ بْنُ يَزِيدَ، بَصْرِيُّ ثِقَّةٌ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ؟ قَالَ: نَعَمْ.

### (25) - أَيْنَ يَضَعُ الْإِمَامُ نَعْلَيْهِ إِذَا صَلَّى بِالنَّاسِ

773 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَشُعَيْبُ بْنُ يُونُسَ عَنْ يَحْيَى عَنْ أَبِي جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ الْفَتْحِ فَوَضَعَ نَعْلَيْهِ عَنْ يَسَارِهِ».

## (10) THE BOOK OF IMAMATE

### [1] What About Imamate, And The Imamate Of Those Of Knowledge And Good Merits

774- It is narrated on the authority of Abdullah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" died, the Ansar said: "Let one ruler be from us and another be from you." Umar went to them and said: "Do you not know that the Messenger of Allah "Allah's blessing and peace be upon him" ordered (during his fatal illness) that Abu Bakr should lead the prayer (on his behalf)? Who of you would be pleased to have precedence over Abu Bakr in this respect?" they said: "Allah forbids that anyone of us should have precedence over Abu Bakr!"

### [2] Offering Prayer Behind The Wrongful Imams

775- It is narrated on the authority of Abu Al-Aliyah Al-Barra' (who used to sharpen the arrow shafts) that he said: Once, Ziyad delayed offering the prayer thereupon Ibn Samit came to me and I brought a chair for him to sit down. I mentioned to him what Ziyad had done, thereupon he bit his lips (out of fury) and patted on my thigh and said: No doubt, I raised to Abu Dharr the same as you have raised to me now, and he patted on my thigh in the same way as I've patted on yours now, and said to me: No doubt, I raised to the Messenger of Allah "Allah's blessing and peace be upon him" the same as you've raised to me now, and he patted on my thigh in the same way as I've patted on yours and then he "Allah's blessing and peace be upon him" said: "You should offer prayer just at its due time, and if you join them (and they have not prayed yet) offer prayer with them, and do not say: I've prayed, so, I would not pray (with you)."

776- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "You will join a people, whose custom is that they will not offer prayer at its due time: if you join them, offer prayer just at its due time, and then offer prayer with them, and make that (which you offer with them) as supererogatory."

### [3] Who Has More Right To Be Imam?

777- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none lead the people in prayer but the one who recites Allah's Book (i.e. the Qur'an) best among them; and if they all are equal in reciting the Qur'an, let none lead them but the earliest of migration among them; and in case they all are equal in the time of migration, let none lead them but the oldest among

## (10) - كِتَابُ الْإِمَامَةِ

## (1) - ذِكْرُ الْإِمَامَةِ وَالْجَمَاعَةِ - إِمَامَةُ أَهْلِ الْعِلْمِ وَالْفَضْلِ

774 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَنَادُ بْنُ السَّرِيِّ عَنْ حُسَيْنِ بْنِ عَلِيٍّ عَنْ زَائِدَةَ عَنْ عَاصِمٍ عَنْ زُرٍّ عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ قَالَتْ الْأَنْصَارُ: مِمَّنَا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَأَتَاهُمْ عُمَرُ فَقَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ؟ فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ قَالُوا: نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ.

## (2) - الصَّلَاةُ مَعَ أَئِمَّةِ الْجَوْرِ

775 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْبَةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ قَالَ: أَخَّرَ زِيَادُ الصَّلَاةَ فَأَتَانِي ابْنُ صَامِتٍ فَأَلْفَيْتُ لَهُ كُرْسِيًّا فَجَلَسَ عَلَيْهِ فَذَكَرْتُ لَهُ صُنْعَ زِيَادٍ فَعَضَّ عَلَى شَفْتَيْهِ وَضَرَبَ عَلَى فَخِذِي وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «صَلِّ الصَّلَاةَ لَوْفَتِهَا فَإِنْ أَدْرَكْتَ مَعَهُمْ فَصَلِّ وَلَا تَقُلْ إِنِّي صَلَّيْتُ فَلَا أَصَلِّي».

776 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ زُرٍّ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّكُمْ سَتَذُرُّونَ أَقْوَامًا يُصَلُّونَ الصَّلَاةَ لِغَيْرِ وَفِيهَا فَإِنْ أَدْرَكْتُمُوهُمْ فَصَلُّوا الصَّلَاةَ لَوْفَتِهَا وَصَلُّوا مَعَهُمْ وَاجْعَلُوهَا سُبْحَةً».

## (3) - مَنْ أَحَقُّ بِالْإِمَامَةِ

777 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَنْبَأَنَا فُضَيْلُ بْنُ عِيَّاضٍ عَنِ الْأَعْمَشِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَوْسِ بْنِ ضَمْعَجٍ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ الْقَوْمِ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَقْدَمُهُمْ فِي الْهَجْرَةِ فَإِنْ



them. Let none be led (in the prayer) in his house or in (the place) where his power of authority is effective; and let none sit on his throne in his own house except with his leave."

#### **[4] Making The Oldest Take The Lead**

778- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of a paternal cousin of mine (or a companion of mine according to another narration), thereupon he said to us: "When you are on journey, let one of you pronounce Adhan (call for prayer) and Iqamah (prayer establishment) and let the older of you lead the prayer."

#### **[5] When The Gathering People Are Equal**

779- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If they are three persons, let one of them lead the prayer, and such as recites (the Qur'an) best among them has the greatest right to lead the prayer."

#### **[6] When People Gather And The Governor Is Among Them**

780- It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: " Let none be led (in the prayer) in his house or in (the place) where his power of authority is effective; nor should anyone sit on his throne in his own house except with his leave."

#### **[7] When One Proceeds On To Lead The Prayer And The Ruler Comes: Should He Move Backward To Give Room For The Ruler?**

781- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: The news reached Allah's Apostle "Allah's blessing and peace be upon him" that there was dispute among Banu Amr Ibn Awf, thereupon Allah's Apostle "Allah's blessing and peace be upon him" went with some of his companions to make reconciliation among them, and Allah's Apostle "Allah's blessing and peace be upon him" delayed (to come at the due time of the prayer). In the meantime the time of Zhuhr prayer was due and Bilal went to Abu Bakr and said: "O Abu Bakr! Allah's Apostle "Allah's blessing and peace be upon him" delayed to come and the time of prayer has become due: Will you lead the prayer?" Abu Bakr replied: "Yes, if you so like". Bilal then pronounced the prayer establishment, and Abu Bakr proceeded on to lead the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came (while the people were still praying) and he kept walking across the rows of the praying people till he stood in the (first) row. The people clapped their hands. Abu

كَانُوا فِي الْهَجْرَةِ سَوَاءً فَأَعْلَمَهُمْ بِالسَّنَةِ فَإِنْ كَانُوا فِي السَّنَةِ سَوَاءً فَأَقْدَمُهُمْ سِنًا وَلَا تَوْمَ الرَّجُلَ فِي سُلْطَانِهِ وَلَا تَقْعُدَ عَلَى تَكْرِمَتِهِ إِلَّا أَنْ يَأْذَنَ لَكَ».

#### (4) - تَقْدِيمُ ذَوِي السَّنِّ

778 - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ الْمُنْبِجِيُّ عَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ أَنَا وَابْنُ عَمِّ لِي وَقَالَ مَرَّةً أَنَا وَصَاحِبٌ لِي فَقَالَ: «إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلِيُؤْمَكُمَا أَكْبَرُكُمَا».

#### (5) - اجْتِمَاعُ الْقَوْمِ فِي مَوْضِعٍ هُمْ فِيهِ سَوَاءٌ

779 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانُوا ثَلَاثَةً فَلْيُؤْمَهُمُ أَحَدُهُمْ وَأَحْقُهُمْ بِالْإِمَامَةِ أَفْرَوْهُمْ».

#### (6) - اجْتِمَاعُ الْقَوْمِ فِيهِمُ الْوَالِي

780 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَوْسِ بْنِ ضَمْعَجٍ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمُ الرَّجُلُ فِي سُلْطَانِهِ وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ».

#### (7) - إِذَا تَقَدَّمَ الرَّجُلُ مِنَ الرَّعِيَّةِ ثُمَّ جَاءَ الْوَالِي هَلْ يَتَأَخَّرُ؟

781 - أَخْبَرَنَا فُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعِيدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَلَغَهُ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ كَانُوا بَيْنَهُمْ شَيْءٌ فَخَرَجَ رَسُولُ اللَّهِ ﷺ لِيُصْلِحَ بَيْنَهُمْ فِي أَنْاسٍ مَعَهُ فَحَسِرَ رَسُولُ اللَّهِ ﷺ فَحَانَتْ الْأُولَى فَجَاءَ بِلَالٌ إِلَى أَبِي بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حَسِرَ وَقَدْ حَانَتْ الصَّلَاةُ فَهَلْ لَكَ أَنْ تَوْمَ النَّاسَ؟ قَالَ: نَعَمْ إِنْ شِئْتَ فَأَقَامَ بِلَالٌ وَتَقَدَّمَ أَبُو بَكْرٍ فَكَبَّرَ بِالنَّاسِ وَجَاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي فِي الصُّفُوفِ حَتَّى قَامَ فِي الصَّفِّ وَأَخَذَ النَّاسُ فِي التَّصْفِيقِ وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّفَتَ فَإِذَا رَسُولُ اللَّهِ ﷺ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ يَأْمُرُهُ أَنْ يُصَلِّيَ فَرَفَعَ أَبُو بَكْرٍ



Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and behold! Allah's Apostle "Allah's blessing and peace be upon him" was there. Allah's Apostle "Allah's blessing and peace be upon him" beckoned to him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished from the prayer, he faced the people and said (addressing them): "Why did you clap so much when something doubtful has happened to you during the prayer? No doubt, clapping is for women. If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah." If he says so he will be responded to by such as hears him saying that." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "O Abu Bakr! What did prevent you from staying when I ordered you to do so?" Abu Bakr replied: "How can Ibn Abu Quhafah dare to lead the prayer in the presence of Allah's Apostle?"

### **[8] The Imam (Ruler) Prays Behind A Man Of His Subjects**

**782-** It is narrated on the authority of Anas that he said: Allah's Apostle "Allah's blessing and peace be upon him" offered the last of his prayers with the people (before death) behind Abu Bakr in a single garment in which he was wrapped, tying both its end over his breast.

**783-** It is narrated on the authority of A'ishah that Abu Bakr led the prayer while Allah's Apostle "Allah's blessing and peace be upon him" was (standing behind him) in the first row.

### **[9] When A Visitor Leads The Prayer**

**784-** It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "If anyone of you visits a people, let not him lead them in the prayer."

### **[10] When A Blind Leads The Prayer**

**785-** It is narrated on the authority of Mahmud Ibn Ar-Rabie that Itban Ibn Malik was the imam of his people, and he was blind. He said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Darkness, rain and torrent (prevent me from reaching the mosque of my people) since I'm sightless. So, O Messenger of Allah, (come and) offer prayer in my house, so that I would take the place (in which you will offer prayer) a praying place." Allah's Apostle "Allah's blessing and peace be upon him" came and said to him: "Where you like me to offer prayer in your



يَدِيهِ فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ وَرَجَعَ الْفَهْقَرَى وَرَأَاهُ حَتَّى قَامَ فِي الصَّفِّ فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِالنَّاسِ فَلَمَّا فَرِغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ فِي التَّصْفِيقِ إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ سُبْحَانَ اللَّهِ فَإِنَّهُ لَا يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ سُبْحَانَ اللَّهِ إِلَّا التَفَتَ إِلَيْهِ، يَا أَبَا بَكْرٍ مَا مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشْرْتُ إِلَيْكَ؟». قَالَ أَبُو بَكْرٍ: مَا كَانَ يَنْبَغِي لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ.

### (8) - صَلَاةُ الْإِمَامِ خَلْفَ رَجُلٍ مِنْ رَعِيَّتِهِ

782 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: آخِرُ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ ﷺ مَعَ الْقَوْمِ صَلَّى فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا خَلْفَ أَبِي بَكْرٍ.

783 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَيْسَى صَاحِبُ الْبُضْري قَالَ: سَمِعْتُ شُعْبَةَ يَذْكُرُ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ أَبَا بَكْرٍ صَلَّى لِلنَّاسِ وَرَسُولُ اللَّهِ ﷺ فِي الصَّفِّ».

### (9) - إِمَامَةُ الزَّائِرِ

784 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبَانَ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا بُدَيْلُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا أَبُو عَطِيَّةَ مَوْلَى لَنَا عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا زَارَ أَحَدُكُمْ قَوْمًا فَلَا يُصَلِّينَ بِهِمْ».

### (10) - إِمَامَةُ الْأَعْمَى

785 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ ح. قَالَ: وَحَدَّثَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدٍ بْنِ الرَّبِيعِ: أَنَّ عِثْبَانَ بْنَ مَالِكٍ كَانَ يُؤْمُ قَوْمَهُ وَهُوَ أَعْمَى وَأَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: إِنَّهَا تَكُونُ الظُّلْمَةُ وَالْمَطَرُ وَالسَّيْلُ وَأَنَا رَجُلٌ ضَرِيرُ الْبَصَرِ فَصَلِّ يَا رَسُولَ اللَّهِ فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًّى فَجَاءَ رَسُولُ اللَّهِ ﷺ

house?" he pointed out a certain location in the house, in which Allah's Apostle "Allah's blessing and peace be upon him" offered prayer.

### **[11] The Boy Leads The Prayer Before Attaining The Age Of Puberty**

786- It is narrated on the authority of Amr Ibn Salamah that he said: The caravans used to come upon us (on their way to and from the Prophet), from them we learnt Qur'an. Then, my father went to Allah's Apostle "Allah's blessing and peace be upon him", who said (to them): "Let such as recites the Qur'an best among you lead the prayer." My father returned and told that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let such as recites the Qur'an best among you lead the prayer." They looked for (such one) and behold! I was the best to recite the Qur'an among them. in this way, I led the prayer when I was still eight years old.

### **[12] The People Stand Once They See The Imam**

787- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the call for prayer establishment (Iqamah) is pronounced, do not stand up until you see me."

### **[13] When The Imam Has A Need To Fulfill After Iqamah**

788- It is narrated on the authority of Anas that he said: Once, the prayer was established, and Allah's Apostle "Allah's blessing and peace be upon him" was speaking privately with somebody, and it was not before slumber overtook the people that he stood to lead the prayer.

### **[14] When The Imam Remembers, After Iqamah, That He Is Not In The State Of Ablution**

789- It is narrated on the authority of Abu Hurairah that he said: Once, the prayer was established, the people aligned, and Allah's Apostle "Allah's blessing and peace be upon him" came out and stood in his praying place. Then he remembered that he did not take bath (to get clean from ceremonial impurity). He asked the people to remain in their places. He returned home and came out to us a short while later with his head dribbling water, while we were still standing in our rows.

### **[15] The Imam Appoints Somebody As His Successor In His Absence**

790- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: there was dispute among Banu Amr Ibn Awf, and the news of that reached Allah's Apostle "Allah's blessing and peace be upon him" thereupon he offered Zhuhr prayer, and then he went to make reconciliation among them.

فَقَالَ: «أَيْنَ تُحِبُّ أَنْ أَصْلِيَ لَكَ؟» فَأَشَارَ إِلَى مَكَانٍ مِنَ الْبَيْتِ فَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ.

### (11) - إِمَامَةُ الْغَلَامِ قَبْلَ أَنْ يَحْتَلِمَ

786 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْمَسْرُوقِيُّ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ سُفْيَانَ عَنْ أَيُّوبَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ سَلَمَةَ الْجَرَمِيُّ قَالَ: كَانَ يَمُرُّ عَلَيْنَا الرُّكْبَانُ فَتَتَعَلَّمُ مِنْهُمْ الْقُرْآنَ فَأَتَى أَبِي النَّبِيِّ ﷺ فَقَالَ: «لِيُؤْمِّكُمْ أَكْثَرُكُمْ قُرْآنًا». فَجَاءَ أَبِي فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِيُؤْمِّكُمْ أَكْثَرُكُمْ قُرْآنًا». فَنَظَرُوا فَكُنْتُ أَكْثَرَهُمْ قُرْآنًا فَكُنْتُ أَوْثَمُهُمْ وَأَنَا ابْنُ ثَمَانٍ سِنِينَ.

### (12) - قِيَامُ النَّاسِ إِذَا رَأَوْا الْإِمَامَ

787 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ وَحَجَّاجِ بْنِ أَبِي عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ لِلصَّلَاةِ فَلَا تَقُومُوا حَتَّى تَرَوْنِي».

### (13) - الْإِمَامُ تَعَرَّضُ لَهُ الْحَاجَّةُ بَعْدَ الْإِقَامَةِ

788 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَرَسُولُ اللَّهِ ﷺ نَجِيًّا لِرَجُلٍ فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

### (14) - الْإِمَامُ يَذْكُرُ بَعْدَ قِيَامِهِ فِي مُصَلَّاهُ أَنَّهُ عَلَى غَيْرِ طَهَارَةٍ

789 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ وَالْوَلِيدِ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أُقِيمَتِ الصَّلَاةُ فَصَفَّ النَّاسُ صُفُوفَهُمْ وَخَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ ذَكَرَ أَنَّهُ لَمْ يَغْتَسِلْ فَقَالَ لِلنَّاسِ: «مَكَانُكُمْ». ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَخَرَجَ عَلَيْنَا يَنْظِفُ رَأْسَهُ فَأَغْتَسَلَ وَنَحْنُ صُفُوفٌ.

### (15) - اسْتِخْلَافُ الْإِمَامِ إِذَا غَابَ

790 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ عَنَّةٍ عَنْ حَمَادِ بْنِ زَيْدٍ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا قَالَ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ سَهْلُ بْنُ سَعْدٍ: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرٍو وَبَنِي عَمْرِو بْنِ عَوْفٍ فَلَبَّغَ ذَلِكَ النَّبِيُّ ﷺ فَصَلَّى الظُّهْرَ ثُمَّ أَتَاهُمْ لِيُصْلِحَ بَيْنَهُمْ ثُمَّ قَالَ لِبِلَالٍ: «يَا بِلَالُ إِذَا حَضَرَ الْعَصْرُ وَلَمْ آتِ فَمُرْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ».



before he went away, Allah's Apostle "Allah's blessing and peace be upon him" said to Bilal: "O Bilal! When the time of Asr prayer becomes due and I do not come, tell Abu Bakr to lead the prayer (on my behalf)." When the time of prayer became due, Bilal pronounced Adhan and then Iqamah, and asked Abu Bakr to move forward (to lead the prayer). Abu Bakr moved forward and led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came (while the people were still praying) and he kept walking across the rows of the praying people till he stood in the (first) row behind Abu Bakr. The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and behold! Allah's Apostle "Allah's blessing and peace be upon him" was there. Allah's Apostle "Allah's blessing and peace be upon him" beckoned to him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. When Allah's Apostle "Allah's blessing and peace be upon him" saw that, he went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished from the prayer, he said to Abu Bakr: "O Abu Bakr! What did prevent you from staying when I ordered you to do so?" Abu Bakr replied: "It is not fitting for Ibn Abu Quhafah to lead Allah's Apostle "Allah's blessing and peace be upon him" in prayer." Then Allah's Apostle "Allah's blessing and peace be upon him" faced the people and said (addressing them): "If something doubtful happens to you during prayer men should glorify Allah, and women should clap their hands."

### [16] Following The Imam

791- It is narrated on the authority of Anas that once the Messenger of Allah "Allah's blessing and peace be upon him" fell from a horse thereupon his right side was wounded. They visited him (to enquire about his health); and when the prayer was due, he led the prayer as sitting. When he finished the prayer he said: "No doubt, the imam is made to be followed: when he bows down, you should bow down (after him); when he raises his head (from bowing) you should raise your heads (from bowing after him); when he falls in prostration, you should also fall in prostration; when he says: "Allah hears such as praises Him" you should reply: "O Allah our Lord! To You be All the praises!"

### [17] Following Such As Follows The Imam

792- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" observed

فَلَمَّا حَضَرَتْ أَذْنَ بِلَالٍ ثُمَّ أَقَامَ فَقَالَ لِأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ:  
تَقَدَّمَ فَتَقَدَّمَ أَبُو بَكْرٍ فَدَخَلَ فِي الصَّلَاةِ ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ فَجَعَلَ  
يَشُقُّ النَّاسَ حَتَّى قَامَ خَلْفَ أَبِي بَكْرٍ وَصَفَّحَ الْقَوْمَ وَكَانَ أَبُو بَكْرٍ إِذَا  
دَخَلَ فِي الصَّلَاةِ لَمْ يَلْتَفِتْ فَلَمَّا رَأَى أَبُو بَكْرٍ التَّصْفِيحَ لَا يُمَسِّكُ عَنْهُ  
الْتَفَتَ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِيَدِهِ فَحَمِدَ اللَّهُ عَزَّ وَجَلَّ عَلَى قَوْلِ  
رَسُولِ اللَّهِ ﷺ لَهُ أَمُضِهِ ثُمَّ مَشَى أَبُو بَكْرٍ الْقَهْقَرَى عَلَى عِقْبَيْهِ فَتَأَخَّرَ فَلَمَّا  
رَأَى ذَلِكَ رَسُولُ اللَّهِ ﷺ تَقَدَّمَ فَصَلَّى بِالنَّاسِ فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «يَا  
أَبَا بَكْرٍ مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ لَا تَكُونَ مَضِيَّتْ؟» فَقَالَ: لَمْ يَكُنْ  
لِابْنِ أَبِي قُحَافَةَ أَنْ يَوْمَ رَسُولِ اللَّهِ ﷺ. وَقَالَ لِلنَّاسِ: «إِذَا نَابَكُمْ شَيْءٌ  
فَلْيُسَبِّحِ الرَّجَالُ وَلْيُصَفِّحِ النِّسَاءُ».

### (16) - الْاِئْتِمَامُ بِالْإِمَامِ

791 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ:  
أَنَّ رَسُولَ اللَّهِ ﷺ سَقَطَ مِنْ فَرَسٍ عَلَى شِقِّهِ الْأَيْمَنِ فَدَخَلُوا عَلَيْهِ  
يَعُودُونَهُ فَحَضَرَتْ الصَّلَاةُ فَلَمَّا قَضَى الصَّلَاةُ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ  
لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا سَجَدَ فَاسْجُدُوا وَإِذَا  
قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ».

### (17) - الْاِئْتِمَامُ بِمَنْ يَأْتُمُّ بِالْإِمَامِ

792 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ  
جَعْفَرِ بْنِ حَيَّانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ



that many of his companions were in the rear, thereupon he said to them: "Come forward to follow me, and let those who will come after you follow you; and a people will keep themselves in the rear (to be far from the first rows) until Allah delays them (from coming out of the fire)."

**793-** The same is narrated on the authority of Abu Nadrah.

**794-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Bakr to lead the prayer, and The Messenger of Allah "Allah's blessing and peace be upon him" was sitting in front of Abu Bakr: he prayed while sitting, and Abu Bakr (who followed his prayer) led the people in the prayer, who were standing behind Abu Bakr.

**795-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in Zhuhr prayer, and Abu Bakr was standing behind him. Whenever The Messenger of Allah "Allah's blessing and peace be upon him" magnified Allah, Abu Bakr would magnify Allah (in a loud voice) so that he would make us hear him.

### **[18] The Position Of The Imam If The Praying Men Are Three**

**796-** It is narrated on the authority of both Alqamah and Al-Aswad that they said: We came to visit Abdullah ad midday, and he said to us: There will be rulers, who will be occupied from offering prayer at its due time: so, you should offer prayer just at its due time. Then he stood and led us in the prayer, and stood between us. He said: As such I saw The Messenger of Allah "Allah's blessing and peace be upon him" having done.

**797-** It is narrated on the authority of Buraidah Ibn Sufyan Ibn Farwah Al-Aslami from a slave belonging to his grandfather called Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr came upon me, and Abu Bakr said to me: "O Mas'ud! Go to Abu Tamim (my master) and ask him to provide us with a riding camel to carry us, and provisions, and a guide to guide us during the journey." I went to my master and told him, and he sent with me a riding camel and a leather container full of milk. I proceeded on with them and went on hiding them on the way (from the pagans). When the prayer was due The Messenger of Allah "Allah's blessing and peace be upon him" stood to offer prayer and Abu Bakr stood on his right. I knew Islam while I was with them, thereupon I came and stood behind them (to offer prayer with them), thereupon The Messenger of Allah "Allah's blessing and peace be upon him" pushed the chest of Abu Bakr (to bring him back) and we both stood behind The Messenger of Allah "Allah's blessing and peace be upon him".



رَأَى فِي أَصْحَابِهِ تَأْخَرًا فَقَالَ: «تَقَدَّمُوا فَأَتُمُوا بِي وَلْيَأْتَمْ بِكُمْ مَنْ بَعْدَكُمْ وَلَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخَّرَهُمُ اللَّهُ عَزَّ وَجَلَّ».

793 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ، نَحْوَهُ.

794 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنِي أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ قَالَتْ: وَكَانَ النَّبِيُّ ﷺ بَيْنَ يَدَيَّ أَبِي بَكْرٍ فَصَلَّى قَاعِدًا وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ.

795 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى يَعْنِي أَبْنَ يَحْيَى قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدِ الرَّوَاسِيِّ عَنْ أَبِيهِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَأَبُو بَكْرٍ خَلْفَهُ فَإِذَا كَبَّرَ رَسُولُ اللَّهِ ﷺ كَبَّرَ أَبُو بَكْرٍ يُسْمِعُنَا.

### (18) - مَوْقِفُ الْإِمَامِ إِذَا كَانُوا ثَلَاثَةً وَالْاِخْتِلَافُ فِي ذَلِكَ

796 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ هَارُونَ بْنِ عَتَرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنِ الْأَسْوَدِ وَعَلْقَمَةَ قَالَا: دَخَلْنَا عَلَى عَبْدِ اللَّهِ نِصْفَ النَّهَارِ فَقَالَ: إِنَّهُ سَيَكُونُ أَمْرَاءُ يَسْتَعْلُونَ عَنْ وَقْتِ الصَّلَاةِ فَصَلُّوا لَوْفَتِهَا ثُمَّ قَامَ فَصَلَّى بَيْنِي وَبَيْنَهُ فَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ.

797 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بُرَيْدَةُ بْنُ سَفْيَانَ بْنِ فَرْوَةَ الْأَسْلَمِيِّ عَنْ غُلَامٍ لِحَدِّهِ يُقَالُ لَهُ مَسْعُودٌ فَقَالَ: «مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ فَقَالَ لِي أَبُو بَكْرٍ: يَا مَسْعُودُ أَأَنْتَ أَبَا تَمِيمٍ، يَعْنِي مَوْلَاهُ، فَقُلْتُ لَهُ يَحْمِلُنَا عَلَى بَعِيرٍ وَيَبْعَثُ إِلَيْنَا بَزَادٍ وَدَلِيلٌ يَدُلُّنَا، فَجِئْتُ إِلَى مَوْلَايَ فَأَخْبَرْتُهُ فَبَعَثَ مَعِيَ بِبَعِيرٍ وَوَضَعَ مِنْ لَبَنٍ فَجَعَلْتُ أَخْذُ بِهِمْ فِي إِخْفَاءِ الطَّرِيقِ وَحَضَرَتِ الصَّلَاةُ فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَقَامَ أَبُو بَكْرٍ عَنْ يَمِينِهِ وَقَدْ عَرَفْتُ الْإِسْلَامَ وَأَنَا مَعَهُمَا فَجِئْتُ فَقُمْتُ خَلْفَهُمَا فَدَفَعَ رَسُولُ اللَّهِ ﷺ فِي صَدْرِ أَبِي بَكْرٍ فَقُمْنَا خَلْفَهُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: بُرَيْدَةُ هَذَا لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

### **[19] When The Praying People Are Three And A Woman**

798- It is narrated on the authority of Anas Ibn Malik that he said: My grandmother Mulaikah invited Allah's Apostle "Allah's blessing and peace be upon him" for a meal which she herself had prepared. He ate from it and said: "Get up! I will lead you in the prayer." Anas added: "I took our (straw) mat, which I washed with water as it had become dark because of long use, on which, Allah's Apostle "Allah's blessing and peace be upon him" stood. The orphan and I aligned behind him and the old lady (Mulaikah) stood behind us. Allah's Apostle "Allah's blessing and peace be upon him" led us in a two rak'ah-prayer and then left.

### **[20] When The Praying People Are Two Men And Two Women**

799- It is narrated on the authority of Anas that he said: Allah's Apostle "Allah's blessing and peace be upon him" visited us, and in the house there were but I, my mother, the orphan and Umm Haram, my maternal aunt. Allah's Apostle "Allah's blessing and peace be upon him" said: "Stand up so that I would lead you in prayer." This was not the time of any obligatory prayer. He led us in prayer.

800- It is narrated on the authority of Musa Ibn Anas from Anas that in the house there were but he, Allah's Apostle "Allah's blessing and peace be upon him", Anas's mother, and his maternal aunt. Allah's Apostle "Allah's blessing and peace be upon him" led them in prayer, making Anas stand on his right, and both Anas's mother and maternal aunt behind them.

### **[21] The Imam's Position When He Has A Boy And A Woman**

801- It is narrated on the authority of Ibn Abbas that he said: I offered prayer with Allah's Apostle "Allah's blessing and peace be upon him", and A'ishah was standing behind us, and she was praying with us, and I was standing by the (right) side of Allah's Apostle "Allah's blessing and peace be upon him", praying with him.

802- It is narrated on the authority of Musa Ibn Anas from Anas that he said: Allah's Apostle "Allah's blessing and peace be upon him" led me and a woman from my family in prayer: he made me stand on his right side, and the woman behind us.

### **[22] The Imam's Position When There Is Only A Boy**

803- It is narrated on the authority of Ibn Abbas that he said: Once, I spent the night in the house of Maimunah, my maternal aunt. At night, Allah's Apostle "Allah's blessing and peace be upon him" got up to offer



## (19) - إِذَا كَانُوا ثَلَاثَةً وَامْرَأَةً

798 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لَطَعَامٍ قَدْ صَنَعَتْهُ لَهُ فَأَكَلَ مِنْهُ ثُمَّ قَالَ: «قُومُوا فَلأَصْلِي لَكُمْ». قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ أَسْوَدَ مِنْ طُولٍ مَا لَيْسَ فَفَضَحْتُهُ بِمَاءٍ فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَأَاهُ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى لَنَا رَكْعَتَيْنِ ثُمَّ أَنْصَرَفَ.

## (20) - إِذَا كَانُوا رَجُلَيْنِ وَامْرَأَتَيْنِ

799 - أَخْبَرَنَا سُؤدُبُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَمَا هُوَ إِلَّا أَنَا وَأُمِّي وَالْيَتِيمُ وَأُمُّ حِرَامٍ خَالَتِي فَقَالَ: «قُومُوا فَلأَصْلِي بِكُمْ»، قَالَ فِي غَيْرِ وَقْتٍ صَلَاةٍ، قَالَ فَصَلَّى بِنَا.

800 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُحْتَارٍ يُحَدِّثُ عَنْ مُوسَى بْنِ أَنَسٍ عَنْ أَنَسٍ: أَنَّهُ كَانَ هُوَ وَرَسُولُ اللَّهِ ﷺ وَأُمُّهُ وَخَالَتُهُ فَصَلَّى رَسُولُ اللَّهِ ﷺ فَجَعَلَ أَنَسًا عَنْ يَمِينِهِ وَأُمُّهُ وَخَالَتُهُ خَلْفَهُمَا.

## (21) - مَوْقِفُ الْإِمَامِ إِذَا كَانَ مَعَهُ صَبِيٍّ وَامْرَأَةً

801 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ أَنَّ قُرْعَةَ مَوْلَى لِعَبْدٍ قَيْسٍ أَخْبَرَهُ أَنَّهُ سَمِعَ عِكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا وَأَنَا إِلَى جَنْبِ النَّبِيِّ ﷺ أَصَلِّي مَعَهُ.

802 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُحْتَارِ عَنْ مُوسَى بْنِ أَنَسٍ عَنْ أَنَسٍ قَالَ: صَلَّى بِي رَسُولُ اللَّهِ ﷺ وَبِامْرَأَةٍ مِنْ أَهْلِي فَأَقَامَنِي عَنْ يَمِينِهِ وَالْمَرْأَةُ خَلْفَنَا.

## (22) - مَوْقِفُ الْإِمَامِ وَالْمَأْمُومُ صَبِيٍّ

803 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُثَيْمٍ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةٌ فَقَامَ رَسُولُ اللَّهِ ﷺ



prayer and I got up (to pray with him) and I stood on his left side, thereupon he did to me as such: he caught me by the head and made me stand on his right side.

### [23] Who Should Stand Next To The Imam?

804- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pass his hand over our shoulders (to rest assured of straightening the rows) just before the beginning of the prayer, and say: "Do not be at variance (of your rows) lest your hearts will fall in dispute. Let those of sound minds and good understanding stand behind me (in the prayer), and then those who follow them (in degree) and then those who follow them." Abu Mas'ud said: You now are most ready to be at variance.

805- It is narrated on the authority of Qais Ibn Ubad that he said: While I was standing in the first row in the mosque, a man pulled me from behind and moved me away, and stood in my place. By Allah, I did not know how I was praying. When he turned away behold! he was Ubai Ibn Ka'b. he said: "O young man! Might Allah keep you away from evil! This is a pledge which The Messenger of Allah "Allah's blessing and peace be upon him" took from us that we should be next to him (in standing for prayer)." Then he faced the Qiblah and said thrice: "Those of tied banners (the appointed governors) have been ruined, by the Lord of the Ka'bah!" he further said: "By Allah! I'm not sorry for them, but I'm sorry for such as whom they lead astray." I (a sub-narrator) asked: "O Abu Ya'qub! What does he mean by those of tied banners?" he said: "The appointed governors."

### [24] Establishing The Rows Before The Imam Comes Out

806- It is narrated on the authority of Abu Hurairah that he said: The prayer was established, and we stood (and aligned) and the rows were straightened before The Messenger of Allah "Allah's blessing and peace be upon him" came out to us. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came to us and when he stood in his praying place, he turned away before he magnified (to assume the prayer), and asked us to remain in our places. We kept standing waiting him in our places until he returned to us after he had taken bath, with his head dribbling water. He then magnified Allah and led the prayer.

### [25] How Should The Imam Straighten The Rows?

807- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to straighten the row (of the praying people) until he would make it (as sharply

يُصَلِّي مِنَ اللَّيْلِ فَقُمْتُ عَنْ شِمَالِهِ فَقَالَ بِي هَكَذَا فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ يَمِينِهِ.

### (23) - مَنْ يَلِي الْإِمَامَ ثُمَّ الَّذِي يَلِيهِ

804 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ أَبِي مَعْمَرٍ عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ لِيَلَيْتَنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ» قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمْ الْيَوْمَ أَشَدُّ اخْتِلَافًا.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ.

805 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَمَرَ بْنِ عَلِيٍّ بْنِ مُقَدِّمٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ قَالَ: أَخْبَرَنِي التَّيْمِيُّ عَنْ أَبِي مِجْلَزٍ عَنْ قَيْسِ بْنِ عُبَادَةَ قَالَ: بَيْنَا أَنَا فِي الْمَسْجِدِ فِي الصَّفِّ الْمُقَدِّمِ فَجَبَذَنِي رَجُلٌ مِنْ خَلْفِي جَبَذَةً فَنَحَانِي وَقَامَ مَقَامِي فَوَاللَّهِ مَا عَقَلْتُ صَلَاتِي فَلَمَّا أَنْصَرَفَ فَإِذَا هُوَ أَبِي بْنُ كَعْبٍ فَقَالَ: يَا فَتَى لَا يَسُوكَ، إِنَّ هَذَا عَهْدٌ مِنَ النَّبِيِّ ﷺ إِلَيْنَا أَنْ نَلِيَهُ ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ فَقَالَ: هَلْكَ أَهْلُ الْعَقْدِ وَرَبُّ الْكُعْبَةِ ثَلَاثًا. ثُمَّ قَالَ: وَاللَّهِ مَا عَلَيْهِمْ أَسَى وَلَكِنْ أَسَى عَلَى مَنْ أَضَلُّوا قُلْتُ: يَا أَبَا يَعْقُوبَ مَا يَعْنِي بِأَهْلِ الْعَقْدِ؟ قَالَ: الْأَمْرَاءُ.

### (24) - إِقَامَةُ الصُّفُوفِ قَبْلَ خُرُوجِ الْإِمَامِ

806 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أُقِيمَتِ الصَّلَاةُ فَقُمْنَا فَعَدَلَتِ الصُّفُوفُ قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَأَتَانَا رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ قَبْلَ أَنْ يُكَبِّرَ فَأَنْصَرَفَ فَقَالَ لَنَا: «مَكَانُكُمْ». فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ إِلَيْنَا قَدْ اغْتَسَلَ يَنْطِفُ رَأْسُهُ مَاءً فَكَبَّرَ وَصَلَّى.

### (25) - كَيْفَ يَقُومُ الْإِمَامُ الصُّفُوفَ

807 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ الصُّفُوفَ كَمَا يَقُومُ الْفِدَاخُ فَأَبْصَرَ



upright) as a spear or an arrow shaft. Once, he saw a man, whose chest was bulging out of the row. Upon this, he said: "You should rather straighten your rows otherwise, Allah would create dissention among you."

**808-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to break in our rows from one side to another, and pass his hand over our shoulders and chests (to straighten the rows), and say: "Do not be at variance (of your rows) lest your hearts will fall in dispute." He further said: "Allah and His angels invoke prayer and blessing upon those of the first rows."

### **[26] What The Imam Says When He Comes To Straighten The Rows**

**809-** It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to pass his hand over our shoulders (to rest assured of straightening the rows) just before the beginning of the prayer, and say: "Do not be at variance (of your rows) lest your hearts will fall in dispute. Let those of sound minds and good understanding stand behind me (in the prayer), and then those who follow them (in degree) and then those who follow them."

### **[27] How Many Times Should He Say "Straighten Your Rows"?**

**810-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "Straighten your rows! Straighten your rows! Straighten your rows! For by Him, in Whose Hand is my life, I see you from behind my back in the same way as I see you in front of me."

### **[28] The Imam's Exhortation To Arrange The Rows And Make Them Close To Each Other**

**811-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" faced us when he stood to lead the prayer before he magnified (Allah to assume the prayer) and said: "Establish your rows, and stick to each other, for I see you from behind my back."

**812-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Arrange your rows, and make them close to each other, and make your necks at the same level, for by Him in Whose Hand is the life of Muhammad, I see devils entering (the prayer) from the spaces that are left in the row as if they are young goats."

**813-** It is narrated on the authority of Jabir Ibn Samurah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him"



رَجُلًا خَارِجًا صَدْرُهُ مِنَ الصَّفِّ فَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَقُولُ: «لَتَقِيمَنَّ صُفُوفُكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ».

808 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّلُ الصُّفُوفَ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ يَمْسَحُ مَنَاكِبَنَا وَصُدُورَنَا وَيَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ» وَكَانَ يَقُولُ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصُّفُوفِ الْمُتَقَدِّمَةِ».

### (26) - مَا يَقُولُ الْإِمَامُ إِذَا تَقَدَّمَ فِي تَسْوِيَةِ الصُّفُوفِ

809 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ أَبِي مَعْمَرٍ عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ عَوَاتِقَنَا وَيَقُولُ: «أُسْتَوُوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ وَلِيَلِيَنِّي مِنْكُمْ أُولُو الْأَخْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ».

### (27) - كَمْ مَرَّةً يَقُولُ اسْتَوُوا

810 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «أُسْتَوُوا أُسْتَوُوا أُسْتَوُوا فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيَّ».

### (28) - حَثُّ الْإِمَامِ عَلَى رَصِّ الصُّفُوفِ وَالْمُقَارَبَةِ بَيْنَهَا

811 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ أُنْبَأَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ بِوَجْهِهِ حِينَ قَامَ إِلَى الصَّلَاةِ قَبْلَ أَنْ يُكْبَرَ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

812 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا أَنَسٌ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «رَاصُّوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَادُّوا بِالْأَغْنَاكِ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لَأَرَى الشَّيَاطِينَ تَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهَا الْحَذَفُ».

813 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفَضِيلُ بْنُ عِيَاضٍ عَنِ الْأَعْمَشِ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ تَمِيمِ بْنِ طَرْفَةَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ:

came out to us and said: "Would you not align (in rows) in the same way as the angels align in the Presence of their Lord?" we asked: "How do the angels align (in rows) in the Presence of their Lord?" he said: "They complete the first rows, and stick to one another in the row."

### **[29] The Superiority Of The First And Second Rows**

814- It is narrated on the authority of Al-Irbad Ibn Sariyah that the Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah's prayer thrice upon the first row (of the praying people), and once upon the second row.

### **[30] The Last Row**

815- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Complete the first row and such as next to it (and so on), and if there is any shortage, let it be in the last row."

### **[31] What About Such As Connects A Row?**

816- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who connects a row (by filling whatever space it has), Allah keeps good relation with him, and he who cuts off a row (by sitting in the row with no prayer, or preventing anyone to fill the space in the row), Allah severs relation with him."

### **[32] The Best Of Women's Rows, And The Worst Of Men's Rows**

817- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of men's rows (for which they receive the greatest reward) is the first of them, and the worst of them (for which they receive the least reward) is the last of them; and the best of women's rows is the last of them, and the worst of them is the first of them." (This applies to women when they mix with men in prayer. But in case they offer prayer alone, of a surety, the first of their rows is the best, and Allah knows better).

### **[33] What About The Row Between Pillars?**

818- It is narrated on the authority of Abd Al-Hamid Ibn Mahmud that he said: We were offering prayer with Anas Ibn Malik behind one of the governors, and we were pushed until we stood and offered prayer between both pillars, thereupon Anas moved backward. On that he said: We were

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟» قَالُوا: وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟ قَالَ: «يُثْمُونَ الصَّفَّ الْأَوَّلَ ثُمَّ يَتَرَاوُونَ فِي الصَّفِّ».

### (29) - فَضْلُ الصَّفِّ الْأَوَّلِ عَلَى الثَّانِي

814 - أَخْبَرَنِي يَحْيَى بْنُ عُثْمَانَ الْجَمِصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جَبْرِ بْنِ نَفِيرٍ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «كَانَ يُصَلِّي عَلَى الصَّفِّ الْأَوَّلِ ثَلَاثًا وَعَلَى الثَّانِي وَاحِدَةً».

### (30) - الصَّفِّ الْمُؤَخَّرُ

815 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيْمُوا الصَّفَّ الْأَوَّلَ ثُمَّ الَّذِي يَلِيهِ وَإِنْ كَانَ نَقْصٌ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ».

### (31) - مَنْ وَصَلَ صَفًّا

816 - أَخْبَرَنَا عَيْسَى بْنُ إِبْرَاهِيمَ بْنِ مَثْرُودٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ أَبِي الزَاهِرِيَّةِ عَنْ كَثِيرِ بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ عَزَّ وَجَلَّ».

### (32) - ذِكْرُ خَيْرِ صُفُوفِ النِّسَاءِ وَشَرِّ صُفُوفِ الرِّجَالِ

817 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا».

### (33) - الصَّفِّ بَيْنَ السَّوَارِي

818 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نَعِيمٍ عَنْ سُفْيَانَ عَنْ يَحْيَى بْنِ هَانِيٍّ عَنْ عَبْدِ الْحَمِيدِ بْنِ مُحَمَّدٍ قَالَ: كُنَّا مَعَ أَنَسٍ فَصَلَّيْنَا مَعَ أَمِيرٍ مِنَ الْأَمْراءِ فَدَفَعُونَا حَتَّى قُمْنَا وَصَلَّيْنَا بَيْنَ السَّارِيَتَيْنِ فَجَعَلَ أَنَسٌ يَتَأَخَّرُ وَقَالَ: قَدْ



careful not to do so during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[34] The Very Place In The Row That Is Desirable**

819- It is narrated on the authority of Al-Bara' that he said: Whenever we offered prayer behind the Messenger of Allah “Allah’s blessing and peace be upon him”, I liked to be on his right side.

### **[35] The Imam Has To Make Short The Prayer**

820- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "When anyone of you leads the people in the prayer, let him make it short, for among the people, there are the ill, the weak, and the old one; and when anyone of you prays alone, let him prolong it as much as he likes."

821- It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him” was the best amongst the people to make short the prayer, even though (his prayer was) perfectly complete (as far as standing, bowing, prostration and sitting are concerned).

822- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "I stand in prayer (with the intention to prolong it) but on hearing the cry of a child, I make short my prayer, for I dislike to put his mother to difficulty."

### **[36] The Concession For The Imam To Prolong The Prayer**

823- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” used to order us to make short the prayer (in congregation), even though he led us in the prayer with (the Surah of) As-Saffat (so that such as likes to imitate his way of recitation might learn it).

### **[37] Which Act Is Permissible For The Imam To Do In The Prayer?**

824- It is narrated on the authority of Abu Qatadah that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” offering prayer, while he was carrying Umamah, daughter of Abu Al-As on his shoulder: whenever he bowed down, he would place her (on the ground), and whenever he rose from his prostration he would take her once again.

كُنَّا نَتَّقِي هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ .

### (34) - الْمَكَانُ الَّذِي يُسْتَحَبُّ مِنَ الصَّفِّ

819 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مِسْعَرٍ عَنْ ثَابِتِ بْنِ عُبَيْدٍ عَنِ ابْنِ الْبَرَاءِ عَنِ الْبَرَاءِ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ أَحْبَبْتُ أَنْ أَكُونَ عَنْ يَمِينِهِ .

### (35) - مَا عَلَى الْإِمَامِ مِنَ التَّخْفِيفِ

820 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ بِالنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ السَّقِيمَ وَالضَّعِيفَ وَالْكَبِيرَ فَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ» .

821 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ أَخَفَّ النَّاسِ صَلَاةً فِي تَمَامٍ» .

822 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي لَا قُومُ فِي الصَّلَاةِ فَاسْمَعُ بُكَاءَ الصَّبِيِّ فَأَوْجِزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ» .

### (36) - الرُّخْصَةُ لِلْإِمَامِ فِي التَّطَوُّلِ

823 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ ابْنِ أَبِي ذِئْبٍ قَالَ: أَخْبَرَنِي الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِالتَّخْفِيفِ وَيُؤْمِنُ بِالصَّاقَاتِ» .

### (37) - مَا يَجُوزُ لِلْإِمَامِ مِنَ الْعَمَلِ فِي الصَّلَاةِ

824 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيُّ عَنْ أَبِي قَتَادَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ النَّاسِ وَهُوَ حَامِلٌ أُمَامَةً بِنْتُ أَبِي الْعَاصِ عَلَى عَاتِقِهِ فَإِذَا رَكَعَ وَضَعَهَا وَإِذَا رَفَعَ مِنْ سُجُودِهَا أَعَادَهَا .

### [38] What About The Attempt To Precede The Imam?

825- It is narrated on the authority of Abu Hurairah that he said: Muhammad the Messenger of Allah "Allah's blessing and peace be upon him" said: "Does such as raises his head before the imam not fear that Allah might turn his head into that of a donkey?"

826- It is narrated on the authority of Abdullah Ibn Yazid that he said addressing the people: Al-Bara' told us, and he was reliable, that whenever they offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and he raised his head from bowing, they would stand and keep standing until they would see him having fallen in prostration, and then they would prostrate.

827- It is narrated on the authority of Hittan Ibn Abdullah Ar-Raqishi that he said: I offered prayer with Abu Musa Al-Ash'ari and when he was in the sitting posture (after the second Rak'ah), one from the people entered the prayer and said: "The prayer has been made obligatory along with piety and charity." After Abu Musa had finished the prayer with the end salutation, he faced (the people) and said: "Who amongst you said such-and-such a thing?" The people kept silent. He said: "O Hittan! Perhaps it is you who uttered it!" He (Hittan) said: "No. I did not utter it. I feared that you might blame me for it." Abu Musa said: "Verily The Messenger of Allah "Allah's blessing and peace be upon him" taught us the way of offering our prayer. He (The Prophet) said: "Indeed, the imam is made to be followed: Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who go astray", say: "Amen". Verily, Allah would respond to you. When he (the imam) kneels down in bowing, you should also bow (after him). When he raises his head (from bowing) and says: "Allah hears him who sends praises to Him", you should say: "Allah, our Lord, to You be all the praises", for Allah "Exalted and Glorified be He" would listen (and respond) to you. When he (the imam) prostrates, you should also prostrate. When he raises his (head from prostration), you should also raise your heads (after him) for the imam prostrates before you and raises (his head) before you." Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam precedes you in bowing is equal to the moment in which you bow and raise your head after him, and in this way, his bowing becomes equivalent to yours).



## (38) - مُبَادَرَةُ الْإِمَامِ

825 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ رَضِيَ اللَّهُ عَنْهُ: «أَلَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ؟».

826 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يَخْطُبُ قَالَ: «حَدَّثَنَا الْبَرَاءُ وَكَانَ غَيْرَ كَذُوبٍ أَنَّهُمْ كَانُوا إِذَا صَلَّوْا مَعَ رَسُولِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامُوا قِيَامًا حَتَّى يَرَوْهُ سَاجِدًا ثُمَّ سَجَدُوا».

827 - أَخْبَرَنَا مُؤَمِّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنَا أَبُو مُوسَى فَلَمَّا كَانَ فِي الْقَعْدَةِ دَخَلَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: أَقِرَّتِ الصَّلَاةُ بِالْبِرِّ وَالزَّكَاةِ فَلَمَّا سَلَّمَ أَبُو مُوسَى أَقْبَلَ عَلَى الْقَوْمِ فَقَالَ: أَيُّكُمْ الْقَائِلُ هَذِهِ الْكَلِمَةُ؟ فَأَرَمَ الْقَوْمُ قَالَ يَا حِطَّانُ: لَعَلَّكَ قُلْتَهَا قَالَ: لَا وَقَدْ خَشِيتُ أَنْ تَبْكَعَنِي بِهَا فَقَالَ: إِنَّ رَسُولَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ كَانَ يُعَلِّمُنَا صَلَاتَنَا وَسُنَّتَنَا فَقَالَ: «إِنَّمَا الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا آمِينَ يُجِبْكُمْ اللَّهُ وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ يَسْمَعِ اللَّهُ لَكُمْ وَإِذَا سَجَدَ فَاسْجُدُوا وَإِذَا رَفَعَ فَارْفَعُوا فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ. وَيَرْفَعُ قَبْلَكُمْ». قَالَ رَسُولُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: «فَتِلْكَ بِتِلْكَ».

### [39] When One Leaves His Prayer With The Imam And Completes His Prayer Apart In The Mosque

828- It is narrated on the authority of Jabir that he said: A man from amongst the Ansar came after the prayer had been established. He entered the mosque and offered prayer behind Mu'adh Ibn Jabal, who prolonged the prayer, thereupon the man turned away, and offered prayer apart in one corner of the mosque, and then he left. When Mu'adh finished it was said to him: "So and so did such and such." Mu'adh said: "When it is morning, I will go and make a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him". Mu'adh went to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" invited the man and asked him: "What led you to do what you did?" He said: "O Messenger of Allah! I was working along the day on my camel which was used for carrying water, and when I came the prayer had been established. I entered the mosque, and offered prayer with him, and he recited such and such (long) Surahs, and he prolonged the prayer. I turned away and offered prayer apart in one corner of the mosque." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Mu'adh! Are you going to put (the people praying behind you) to trial? O Mu'adh! Are you going to put (the people praying behind you) to trial? O Mu'adh! Are you going to put (the people praying behind you) to trial?"

### [40] Following The Imam When He Prays As Sitting

829- It is narrated on the authority of Anas that once the Messenger of Allah "Allah's blessing and peace be upon him" fell from a horse thereupon his right side was wounded. he led us in one of the prayers as sitting, and we prayed behind him as sitting. When he finished from the prayer he said: "No doubt, the imam is made to be followed: when he prays while standing, you should pray while standing; when he bows down, you should bow down (after him); when he says: "Allah hears such as praises Him" you should reply: "O Allah our Lord! To You be All the praises!"; when he falls in prostration, you should also fall in prostration; and when he prays as sitting, you all should pray as sitting."

830- It is narrated on the authority of A'ishah that she said: When Allah's Apostle "Allah's blessing and peace be upon him" became seriously ill, Bilal came to him to inform him of the due time of the prayer. He said: "Tell Abu Bakr to lead the people in the prayer." I said: "O Allah's Apostle! Abu Bakr is a softhearted man and if he stands in your place, he would not be able to

## (39) - خُرُوجُ الرَّجُلِ مِنْ صَلَاةِ الْإِمَامِ وَفَرَاغُهُ مِنْ صَلَاتِهِ

في ناحية المسجد

828 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو فُضَيْلٍ عَنِ الْأَعْمَشِ عَنْ مُحَارِبِ بْنِ دِثَارٍ وَأَبِي صَالِحٍ عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ وَقَدْ أُقِيمَتِ الصَّلَاةُ فَدَخَلَ الْمَسْجِدَ فَصَلَّى خَلْفَ مُعَاذٍ فَطَوَّلَ بِهِمْ فَأَنْصَرَفَ الرَّجُلُ فَصَلَّى فِي نَاحِيَةِ الْمَسْجِدِ ثُمَّ انْطَلَقَ فَلَمَّا قَضَى مُعَاذُ الصَّلَاةَ قِيلَ لَهُ: إِنَّ فَلَانًا فَعَلَ كَذَا وَكَذَا فَقَالَ مُعَاذٌ: لَيْسَ أَصْبَحْتُ لِأَذْكُرَنَّ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَأَتَى مُعَاذُ النَّبِيِّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَيْهِ فَقَالَ: «مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ؟» فَقَالَ: يَا رَسُولَ اللَّهِ عَمِلْتُ عَلَى نَاضِحِي مِنَ النَّهَارِ فَجِئْتُ وَقَدْ أُقِيمَتِ الصَّلَاةُ فَدَخَلْتُ الْمَسْجِدَ فَدَخَلْتُ مَعَهُ فِي الصَّلَاةِ فَقَرَأَ سُورَةَ كَذَا وَكَذَا فَطَوَّلَ فَأَنْصَرَفْتُ فَصَلَّيْتُ فِي نَاحِيَةِ الْمَسْجِدِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْتَانُ يَا مُعَاذُ؟ أَفْتَانُ يَا مُعَاذُ؟ أَفْتَانُ يَا مُعَاذُ؟».

## (40) - الْإِثْمَامُ بِالْإِمَامِ يُصَلِّي قَاعِدًا

829 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَضَرَعَ عَنْهُ فَجَحَشَ شِقُّهُ الْأَيْمَنُ فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ فَصَلَّيْنَا وَرَاءَهُ فُعُودًا فَلَمَّا أَنْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

830 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ جَاءَ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ وَإِنَّهُ مَتَى يَقُومُ فِي مَقَامِكَ لَا يُسْمِعُ النَّاسَ فَلَوْ أَمَرْتُ عُمَرَ



make the people hear him. Would you order Umar (to lead the prayer)?" The Prophet "Allah's blessing and peace be upon him" said: "Tell Abu Bakr to lead the people in the prayer." Then I told Hafsa to say to him the same (as I had said) and she did accordingly. The Prophet "Allah's blessing and peace be upon him" said: "Verily you, women, are the companions of Joseph. Tell Abu Bakr to lead the people in the prayer." So Abu Bakr was ordered to lead the prayer. When he stood to lead the prayer, Allah's Apostle "Allah's blessing and peace be upon him" felt better and came out with the help of two persons with both of his legs dragging on the ground till he entered the mosque. When Abu Bakr heard him coming, he tried to retreat but Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to carry on. The Prophet "Allah's blessing and peace be upon him" proceeded on until he sat on the left side of Abu Bakr. The Messenger of Allah "Allah's blessing and peace be upon him" was leading the prayer as sitting, and Abu Bakr was praying while standing. Abu Bakr was following the Prophet "Allah's blessing and peace be upon him" and the people were following Abu Bakr (in the prayer).

**831-** It is narrated on the authority of Ubaidullah Ibn Abdullah that he said: I visited A'ishah and asked her: "Would you not tell me about the fatal sickness of the Messenger of Allah "Allah's blessing and peace be upon him"?" A'ishah said: "When the Prophet "Allah's blessing and peace be upon him" became seriously ill he asked whether the people had prayed. We replied: "No. O Allah's Apostle! They are waiting for you." He added: "Put water for me in a trough." A'ishah added: We did so. He took a bath and tried to get up but fell unconscious. When he recovered, he again asked whether the people had prayed. We said: "No, they are waiting for you. O Allah's Apostle!" He again said: "Put water in a trough for me." He sat down and took a bath and tried to get up but he fell unconscious again. Then he recovered and said in the third time the same as he had said. At that time, the people were in the mosque waiting for The Prophet "Allah's blessing and peace be upon him" for the Isha prayer. The Prophet "Allah's blessing and peace be upon him" sent for Abu Bakr to lead the people in the prayer. The messenger went to Abu Bakr and said: "Allah's Apostle "Allah's blessing and peace be upon him" orders you to lead the people in the prayer." Abu Bakr was a softhearted man, so he demanded Umar to lead the prayer but Umar replied: "You are more entitled to do." So Abu Bakr led the prayer in those days. When The Prophet "Allah's blessing and peace be upon him" felt a bit better, he came out for Zhuhr prayer with the help of two persons one of whom was Al-Abbas, While Abu Bakr was leading the people in the prayer.

فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقُلْتُ لِحَفْصَةَ قُولِي لَهُ. فَقَالَتْ لَهُ، فَقَالَ: «إِنَّكُنْ لَأَنْتُنَّ صَوَاحِبَاتُ يُوسُفَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قَالَتْ: فَأَمُرُوا أَبَا بَكْرٍ فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولَ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، قَالَتْ فَقَامَ يُهَادِي بَيْنَ رَجُلَيْنِ وَرِجْلَاهُ تَخْطَانِ فِي الْأَرْضِ فَلَمَّا دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ فَذَهَبَ لِيَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ قُمْ كَمَا أَنْتَ. قَالَتْ: فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى قَامَ عَنْ يَسَارِ أَبِي بَكْرٍ جَالِسًا، فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ جَالِسًا وَأَبُو بَكْرٍ قَائِمًا يَقْتَدِي بِرَسُولِ اللَّهِ ﷺ وَالنَّاسُ يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

831 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ أَلَا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنَا لَا وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». فَفَعَلْنَا فَأَغْتَسَلَ ثُمَّ ذَهَبَ لِيَنْوَأَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا فَأَغْتَسَلَ ثُمَّ ذَهَبَ لِيَنْوَأَ ثُمَّ أُغْمِيَ عَلَيْهِ ثُمَّ قَالَ فِي الثَّلَاثَةِ مِثْلَ قَوْلِهِ قَالَتْ: وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ الْعِشَاءِ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي بَكْرٍ أَنْ صَلِّ بِالنَّاسِ فَجَاءَهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، وَكَانَ أَبُو بَكْرٍ رَجُلًا رَقِيقًا فَقَالَ: يَا عُمَرُ صَلِّ بِالنَّاسِ فَقَالَ: أَنْتَ أَحَقُّ بِذَلِكَ فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَجَاءَ يُهَادِي بَيْنَ رَجُلَيْنِ أَحَدُهُمَا الْعَبَّاسُ لِصَلَاةِ الظُّهْرِ فَلَمَّا رَأَهُ



When Abu Bakr saw him he wanted to retreat but The Prophet "Allah's blessing and peace be upon him" beckoned to him not to do so and asked them to make him sit beside Abu Bakr and they did so. Abu Bakr was leading the prayer while standing, and the people were following Abu Bakr, and The Prophet "Allah's blessing and peace be upon him" was offering prayer while sitting." Ubaidullah added: I went to Abdullah Ibn Abbas and said to him: "Do you allow me to expose to you what A'ishah had related to me about the fatal sickness of the Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Alright. Tell me." I told him what A'ishah had reported to me. He did deny nothing of what she had told me. But he asked: "Did she name to you the other man who was with Al-Abbas?" I answered: "No." he said: "He was Ali Ibn Abu Talib."

#### **[41] When The Intentions Of Both The Imam And Such As Prays Behind Him Differ**

(I.e. when the intention of the imam is to assume an obligatory prayer, and that of such as prays behind him is to assume a supererogatory prayer, and vice versa).

**832-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Mu'adh Ibn Jabal used to offer the Isha prayer with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer. Once he delayed in offering the prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then he went and led the Isha prayer and recited The Surah of Al-Baqarah. Somebody turned his side and (finished the prayer with the end salutation and then) prayed alone and departed. The people said to him: "Have you become a hypocrite O so-and-so?" he said: "No, by Allah! and I will go and make a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him"." then, he went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Mu'adh used to offer Isha prayer with you and then he would come and lead us in the prayer. Last night, you prolonged the prayer, and after he had offered prayer with you he came and led us in the prayer, in which he recited the Surah of The Heifer. When I heard that, I moved backward and prayed alone. However, We look after camels for watering, and work with our own hands during the day." The Messenger of Allah "Allah's blessing and peace be upon him" turned to Mu'adh and said to him: "O Mu'adh! Are you putting the people (who pray behind you) to trial? Recite such-and-such a Surah, and such-and-such a Surah."



أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ لَا يَتَأَخَّرَ  
وَأَمَرَهُمَا فَأَجْلَسَاهُ إِلَى جَنْبِهِ فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا وَالنَّاسُ  
يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي قَاعِدًا فَدَخَلْتُ عَلَى  
أَبْنِ عَبَّاسٍ فَقُلْتُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَنِي عَائِشَةُ عَنْ مَرَضِ  
رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ فَحَدَّثْتُهُ فَمَا أَنْكَرَ مِنْهُ شَيْئًا غَيْرَ أَنَّهُ قَالَ:  
أَسَمَّتَ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لَا. قَالَ: هُوَ  
عَلِيٌّ كَرَّمَ اللَّهُ وَجْهَهُ.

#### (41) - اخْتِلَافُ نِيَّةِ الْإِمَامِ وَالْمَأْمُومِ

832 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو  
قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ مُعَاذُ يُصَلِّي مَعَ  
النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ يُؤْمُهُمْ فَأَخَّرَ ذَاتَ لَيْلَةٍ الصَّلَاةَ وَصَلَّى  
مَعَ النَّبِيِّ ﷺ ثُمَّ رَجَعَ إِلَى قَوْمِهِ يُؤْمُهُمْ فَقَرَأَ سُورَةَ الْبَقَرَةِ فَلَمَّا سَمِعَ  
رَجُلٌ مِنَ الْقَوْمِ تَأَخَّرَ فَصَلَّى ثُمَّ خَرَجَ فَقَالُوا: نَافَقْتَ يَا فُلَانُ فَقَالَ:  
وَاللَّهِ مَا نَافَقْتُ وَلَا تَيْنَ النَّبِيِّ ﷺ فَأَخْبِرُهُ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا  
رَسُولَ اللَّهِ إِنَّ مُعَاذًا يُصَلِّي مَعَكَ ثُمَّ يَأْتِينَا فَيُؤْمِنُنَا وَإِنَّكَ أَخَّرْتَ  
الصَّلَاةَ الْبَارِحَةَ فَصَلَّى مَعَكَ ثُمَّ رَجَعَ فَأَمَّا نَا فَاسْتَفْتَحَ بِسُورَةِ الْبَقَرَةِ فَلَمَّا  
سَمِعْتُ ذَلِكَ تَأَخَّرْتُ فَصَلَّيْتُ وَإِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحٍ نَعْمَلُ  
بِأَيْدِينَا فَقَالَ لَهُ النَّبِيُّ ﷺ: «يَا مُعَاذُ أَفَتَأْنِ أَنْتَ؟ أَقْرَأَ بِسُورَةِ كَذَا  
وَسُورَةِ كَذَا».

833- It is narrated on the authority of Abu Bakrah that The Messenger of Allah "Allah's blessing and peace be upon him" offered Fear prayer: he prayed two rak'ahs with those who were behind him, and further two rak'ahs with those who came (and stood behind him after them). in this way, it was of four rak'ahs for The Messenger of Allah "Allah's blessing and peace be upon him", and of only two rak'ahs for each (of both parties).

#### **[42] The Superiority Of (Offering Prayer In) Congregation**

834- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering prayer in congregation is twenty-seven degrees higher than offering prayer alone."

835- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward received for) offering prayer in congregation is twenty-five times greater than (that received for) the prayer offered by anyone of you alone."

836- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward received for) offering prayer in congregation is twenty-five times greater than (that received for) the prayer offered by anyone of you alone."

#### **[43] When The Group Of Praying People Is Of Three**

837- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If they are three persons, let one of them lead the prayer, and such as recites the Qur'an best among them is more entitled to lead the prayer."

#### **[44] When The Group Is Of A Man, A Boy And A Woman**

838- It is narrated on the authority of Ibn Abbas that he said: I offered prayer with Allah's Apostle "Allah's blessing and peace be upon him", and A'ishah was standing behind us, and she was praying with us, and I was standing by the side of Allah's Apostle "Allah's blessing and peace be upon him", praying with him.

#### **[45] When The Group Is Of Two Persons**

839- It is narrated on the authority of Ibn Abbas that he said: I offered prayer with Allah's Apostle "Allah's blessing and peace be upon him", and I stood on his left side, thereupon he caught me with his left hand, and made me stand on his right side.

833 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَشْعَثَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى صَلَاةَ الْخَوْفِ فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكَعَتَيْنِ وَبِالَّذِينَ جَاؤُوا رَكَعَتَيْنِ فَكَانَتْ لِلنَّبِيِّ ﷺ أَرْبَعًا وَلِهَؤُلَاءِ رَكَعَتَيْنِ رَكَعَتَيْنِ.

#### (42) - فَضْلُ الْجَمَاعَةِ

834 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ عَلَى صَلَاةِ الْفَذِّ سَبْعٍ وَعِشْرِينَ دَرَجَةً».

835 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ أَحَدِكُمْ وَخَذَهُ خَمْسًا وَعِشْرِينَ جُزْءًا».

836 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاةِ الْفَذِّ خَمْسًا وَعِشْرِينَ دَرَجَةً».

#### (43) - الْجَمَاعَةُ إِذَا كَانُوا ثَلَاثَةً

837 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانُوا ثَلَاثَةً فَلْيُؤَمِّمُهُمْ أَحَدُهُمْ وَأَحَقُّهُمْ بِالْإِمَامَةِ أَفْرَؤُهُمْ».

#### (44) - الْجَمَاعَةُ إِذَا كَانُوا ثَلَاثَةً رَجُلٌ

وَصَبِيٌّ وَامْرَأَةٌ

838 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ أَنَّ قَزْعَةَ مَوْلَى لَعْبِدِ الْقَيْسِ أَخْبَرَهُ، أَنَّهُ سَمِعَ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا وَأَنَا إِلَى جَنْبِ النَّبِيِّ ﷺ أَصَلِّي مَعَهُ.

#### (45) - الْجَمَاعَةُ إِذَا كَانُوا اثْنَيْنِ

839 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَنِي بِيَدِهِ الْيُسْرَى فَأَقَامَنِي عَنْ يَمِينِهِ.



840- It is narrated on the authority of Ubai Ibn Ka'b that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the Morning prayer with us, and then he asked: "Is so and so present?" they answered in the negative. He further asked: "Is so and so present?" they answered in the negative, thereupon he said: "No doubt, those two prayers (Isha and Fajr) are the heaviest upon the hypocrites, and if you know (what excellence) they have, surely you will come to attend them even if crawling. No doubt, the first row (of praying people) is like the row of angels; and if you know its superiority you will hasten to come to it. Verily. The prayer of one with another is much better than his prayer alone, and his prayer with two is much better than his prayer with one, and the more there is increase in number, the more it becomes dear in the Sight of Allah Almighty."

#### [46] Offering Supererogatory Prayer In Congregation

841- It is narrated on the authority of Itban Ibn Malik that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! the torrent hinders me from reaching the mosque of my people (because I'm blind, and I lead them in prayer): so, I like that you should come and offer prayer in a certain location of my house, so that I would take it as a place of worship." the Messenger of Allah "Allah's blessing and peace be upon him" said: "We will do, Allah Willing." When the Messenger of Allah "Allah's blessing and peace be upon him" entered the house he asked me: "Where do you like (me to offer prayer in your house)?" I pointed out a corner in the house, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" stood and we aligned behind him, and he led us in a two-rak'ah prayer.

#### [47] Offering The Missing Prayer In Congregation

842- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" faced us when he stood to lead the prayer before he magnified (Allah to assume the prayer) and said: "Establish your rows, and stick to each other, for I see you from behind my back."

843- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: One night we were travelling with The Prophet "Allah's blessing and peace be upon him" when some people said: "We wish that Allah's Apostle "Allah's blessing and peace be upon him" would take rest along with us during the last hours of the night." He said: "I am afraid that you will sleep and miss the (Fajr) prayer." Bilal said: "I will make you get up." So all slept (except for) Bilal (who) rested his back against his mount.

840 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ، أَنَّهُ أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِيهِ، قَالَ شُعْبَةُ: وَقَالَ أَبُو إِسْحَاقَ: وَقَدْ سَمِعْتُهُ مِنْهُ وَمِنْ أَبِيهِ قَالَ: سَمِعْتُ أَبِي بْنَ كَعْبٍ يَقُولُ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْمًا صَلَاةَ الصُّبْحِ فَقَالَ: «أَشْهَدُ فُلَانٌ الصَّلَاةَ؟» قَالُوا: لَا قَالَ: «فَفُلَانٌ؟» قَالُوا: لَا قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ مِنْ أَثْقَلِ الصَّلَاةِ عَلَى الْمُنَافِقِينَ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا وَالصَّفَّ الْأَوَّلَ عَلَى مِثْلِ صَفِّ الْمَلَائِكَةِ وَلَوْ تَعْلَمُونَ فَضِيلَتَهُ لَأَبْتَدَرْتُمُوهُ وَصَلَاةُ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلَاتِهِ وَخَدَهُ وَصَلَاةُ الرَّجُلِ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ وَمَا كَانُوا أَكْثَرَ فَهُوَ أَحَبُّ إِلَيَّ اللَّهُ عَزَّ وَجَلَّ».

#### (46) - الْجَمَاعَةُ لِلنَّافِلَةِ

841 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ مُحَمَّدٍ عَنْ عِثْبَانَ بْنِ مَالِكٍ: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ السُّيُولَ لَتَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي فَأَجِبْ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي مَكَانٍ مِنْ بَيْتِي أَتَّخِذُهُ مَسْجِدًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَنَفْعَلُ»، فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ قَالَ: «أَبْنِ ثُرَيْدُ؟» فَأَشْرَفْتُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَفَفْنَا خَلْفَهُ فَصَلَّى بِنَا رَكَعَتَيْنِ.

#### (47) - الْجَمَاعَةُ لِلْفَائِتِ مِنَ الصَّلَاةِ

842 - أَنْبَأَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ بِوَجْهِهِ حِينَ قَامَ إِلَى الصَّلَاةِ قَبْلَ أَنْ يُكَبِّرَ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

843 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو زُبَيْدٍ وَاسْمُهُ عُبَيْرُ بْنُ الْقَاسِمِ عَنْ حُصَيْنٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ قَالَ بَعْضُ الْقَوْمِ: لَوْ عَرَّسَتْ بِنَا يَا رَسُولَ اللَّهِ قَالَ: «إِنِّي أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلَاةِ». قَالَ بِلَالٌ: أَنَا أَحْفَظُكُمْ، فَاضْطَجَعُوا فَنَامُوا وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ فَاسْتَيْقِظَ رَسُولُ اللَّهِ ﷺ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ: «يَا بِلَالُ، أَيْنَ مَا قُلْتَ؟» قَالَ: مَا أَلْقَيْتُ عَلَيَّ نَوْمَةً مِثْلَهَا قَطُّ.



But, he too was overwhelmed (by sleep). The Prophet "Allah's blessing and peace be upon him" got up when the edge of the sun had risen and said: "O Bilal! What about your statement?" He replied: "I have never slept as such (before)." The Prophet "Allah's blessing and peace be upon him" said: "Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Adhan for the prayer." The Prophet "Allah's blessing and peace be upon him" performed ablution and when the sun rose high and became bright, he stood up and led the prayer.

#### **[48] The Severe Warning Of Leaving (The Prayer In) Congregation**

**844-** It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that he said: Abu Ad-Darda' asked me: "Where is your residence?" I said: "In a village near Hims." He said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no village nor town having (at least) three persons in which the prayer is not established in congregation but that Satan has possessed them. So, stick to (offering prayer in) congregation for indeed the wolf eats only such as lives alone."

#### **[49] The Severe Warning Of Remaining Behind The Congregation**

**845-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him in Whose Hand my soul is! I was about to order for collecting firewood and then order Someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him, in Whose Hands my soul is! If anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha prayer."

#### **[50] Guarding Strictly The Prayers Where They Are called For**

**846-** It is narrated on the authority of Abdullah that he said: He, who likes to meet Allah tomorrow as Muslim, should keep on offering those (obligatory congregational) prayers, wherever the call for prayer is pronounced for them (i.e. in the mosques). That is because Allah has laid down for your Prophet the ways of right guidance, from amongst which are those (prayers). I do not think but anyone of you has in his house a place of worship, in which he prays. But even, if you pray in your houses and fail to attend (the congregational prayer in) your mosques, you would give up the tradition of your Prophet; and if you give up the tradition of your Prophet, you would go astray. No man, purifies himself (by performing ablution) perfectly, then walks to attend one of those (obligatory congregational)



قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ فَرَدَّهَا حِينَ شَاءَ ثُمَّ يَا بِلَالُ فَأَذِّنِ النَّاسَ بِالصَّلَاةِ» فَقَامَ بِلَالٌ فَأَذَّنَ فَتَوَضَّؤُوا يَعْنِي حِينَ أَرْتَفَعَتِ الشَّمْسُ ثُمَّ قَامَ فَصَلَّى بِهِمْ.

#### (48) - التَّشْدِيدُ فِي تَرْكِ الْجَمَاعَةِ

844 - أَخْبَرَنَا سُويْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ بْنِ قُدَامَةَ قَالَ: حَدَّثَنَا السَّائِبُ بْنُ حُبَيْشٍ الْكَلَاعِيُّ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيُّ قَالَ: قَالَ لِي أَبُو الدَّرْدَاءِ أَيْنَ مَسْكُنُكَ؟ قُلْتُ: فِي قَرْيَةٍ دُوَيْنَ حِمَصَ فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذُّبُّ الْقَاصِيَةَ». قَالَ السَّائِبُ: يَعْنِي بِالْجَمَاعَةِ الْجَمَاعَةُ فِي الصَّلَاةِ.

#### (49) - التَّشْدِيدُ فِي التَّخَلُّفِ عَنِ الْجَمَاعَةِ

845 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِحَطْبٍ فَيُحْطَبَ ثُمَّ أُمَرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا ثُمَّ أُمَرَ رَجُلًا فَيُؤَمُّ النَّاسَ ثُمَّ أُخَالِفَ إِلَى رَجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ».

#### (50) - الْمُحَافَظَةُ عَلَى الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ

846 - أَخْبَرَنَا سُويْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ الْمَسْعُودِيِّ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ: «أَنَّهُ كَانَ يَقُولُ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَزَّ وَجَلَّ غَدًا مُسْلِمًا فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادَى بِهِنَّ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ شَرَعَ لِنَبِيِّهِ ﷺ سُنَنَ الْهُدَى وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى وَإِنِّي لَا أَحْسَبُ مِنْكُمْ أَحَدًا إِلَّا لَهُ مَسْجِدٌ يُصَلِّي فِيهِ فِي بَيْتِهِ فَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ وَتَرَكْتُمْ مَسَاجِدَكُمْ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ عَبْدٍ مُسْلِمٍ يَتَوَضَّأُ فَيُحَسِّنُ الْوُضُوءَ ثُمَّ يَمْشِي إِلَى صَلَاةٍ إِلَّا كَتَبَ

prayers except that Allah would record a good deed in his favour for every step he takes, raise him a degree, and efface a sin from him because of it. I witnessed the time when we used to make our steps (to the mosque) of a narrow pace (to make our steps more in number, and thus receive more good deeds and plot out more evil deeds); and I witnessed the time when no one failed to attend it, except a hypocrite, who was famous for his hypocrisy. Therefore, I witnessed the time when a (sick) man was brought with the help of two men till he was set up in a row.

**847-** It is narrated on the authority of Abu Hurairah that he said: A blind man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I have no one to lead me on the way to the (mosque to attend the congregational) prayer." He asked him to give him concession to pray in his house, and Allah's Apostle "Allah's blessing and peace be upon him" gave him concession. When he went away he called him and said: "Do you hear the call for prayer?" he answered in the affirmative, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Then, answer the call (to the prayer in the mosque)."

**848-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that Ibn Umm Maktum said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Medina has a lot of animals (on my way to the mosque to attend the prayer in congregation)." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Do you hear (the Mu'adhdhin saying): "Come to prayer! Come to prosperity"?" he answered in the affirmative, thereupon he said to him: "Then, go to attend the prayer (in congregation from where you hear the call for prayer)." He gave him no concession (to pray in his house).

### **[51] The Legal Excuse To Leave The (Prayer In) Congregation**

**849-** It is narrated on the authority of Hisham Ibn Urwah from his father that Abdullah Ibn Arqam used to lead his companions in the prayer. One day, the prayer was due, thereupon he went to answer the call of nature and then when he returned he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "If (the prayer is due and) anyone of you feels (his need to) excrete, let him start with it before offering the prayer."

**850-** It is narrated on the authority of Anas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If the super is served and the prayer is established at the same time, start with having your supper."

**851-** It is narrated on the authority of Abu Al-Malih from his father that he said: We were with Allah's Apostle "Allah's blessing and peace be upon

اللَّهُ عَزَّ وَجَلَّ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةٌ أَوْ يَرْفَعُ لَهُ بِهَا دَرَجَةً أَوْ يُكْفِّرُ عَنْهُ بِهَا خَطِيئَةً وَلَقَدْ رَأَيْنَا نُقَارِبُ بَيْنَ الْخُطَا وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ نِفَاقُهُ وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادِي بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ» .

847 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ عَنْ عَمِّهِ يَزِيدَ بْنِ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ أَغْمَى إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الصَّلَاةِ فَسَأَلَهُ أَنْ يُرَخِّصَ لَهُ فِي بَيْتِهِ فَأَذِنَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ قَالَ لَهُ: «أَتَسْمَعُ النَّدَاءَ بِالصَّلَاةِ؟» قَالَ: نَعَمْ قَالَ: «فَأَجِبْ» .

848 - أَخْبَرَنَا هَارُونُ بْنُ زَيْدٍ بْنُ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سُفْيَانُ ح. وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا قَاسِمُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أُمِّ مَكْتُومٍ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهَوَامِّ وَالسَّبَاعِ قَالَ: «هَلْ تَسْمَعُ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ؟» قَالَ: نَعَمْ. قَالَ: «فَحَيِّ هَلَّا» . وَلَمْ يُرَخِّصْ لَهُ .

### (51) - الْعُذْرُ فِي تَرْكِ الْجَمَاعَةِ

849 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ بْنَ أَرْقَمَ كَانَ يَوْمَ أَصْحَابِهِ فَحَضَرَتِ الصَّلَاةُ يَوْمًا فَذَهَبَ لِحَاجَتِهِ ثُمَّ رَجَعَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا وَجَدَ أَحَدُكُمْ الْغَائِظَ فَلْيَبْدَأْ بِهِ قَبْلَ الصَّلَاةِ» .

850 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرَ الْعِشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَأَبْدُؤُوا بِالْعِشَاءِ» .

851 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِحُنَيْنٍ



him" at Hunain when we received much rain, thereupon the caller of Allah's Apostle "Allah's blessing and peace be upon him" announced that "you should offer prayer in your tents."

### **[52] The Limit At Which One Is Regarded To Have Joined The (Prayer in) Congregation**

852- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly, and then comes out aiming at the mosque (to attend the prayer in congregation), and then he finds that the people have prayed, Allah will write for him the like of the reward of such as has attended it, without reducing anything from theirs."

853- It is narrated on the authority of Uthman Ibn Affan that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "He, who performs ablution perfectly for the prayer, and then walks to attend the (obligatory) written prayers, which he offers with the people or with the group, or (in congregation) in the mosque, Allah forgives his sins for him."

### **[53] Repeating The Prayer In Congregation After Offering It Alone**

854- It is narrated on the authority of Mihjan that he was sitting in a gathering with Allah's Apostle "Allah's blessing and peace be upon him" when the call for prayer was pronounced, thereupon Allah's Apostle "Allah's blessing and peace be upon him" stood (and went to offer prayer), and when he returned, Mihjan was still in his gathering. On that Allah's Apostle "Allah's blessing and peace be upon him" asked him: "What prevented you from offering prayer with us? Are you not a Muslim?" he said: "Nay! I'm a Muslim. But I've offered prayer while I was with my family (before I came out)." Allah's Apostle "Allah's blessing and peace be upon him" said: "If you come out (and the call for prayer is pronounced) pray with the people even though you've prayed earlier."

### **[54] Such As Offers Fajr Prayer Alone Repeats It With The Group**

855- It is narrated on the authority of Jabir Ibn Yazid Ibn Al-Aswad Al-Amiri from his father that he said: Once, I offered Fajr prayer with the Messenger of Allah "Allah's blessing and peace be upon him" in the mosque of Khaif. When the prayer was over, two men were found and they were sitting in one corner of the mosque. They were invited and they came in a state of fright. He (the Prophet) asked them: "What prevented you from offering prayer with us?" they said: "O Messenger of Allah! We offered prayer in our dwelling places." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not do so! If you offer prayer in

فَأَصَابَنَا مَطَرٌ فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ أَنْ صَلُّوا فِي رِحَالِكُمْ.

### (52) - حَدُّ إِذْرَاكِ الْجَمَاعَةِ

852 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ ابْنِ طَخْلَاءَ عَنْ مُحْصِنِ بْنِ عَلِيٍّ الْفَهْرِيِّ عَنْ عَوْفِ بْنِ الْحَارِثِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ عَامِداً إِلَى الْمَسْجِدِ فَوَجَدَ النَّاسَ قَدْ صَلُّوا كَتَبَ اللَّهُ لَهُ مِثْلَ أَجْرِ مَنْ حَضَرَهَا وَلَا يَنْقُصُ ذَلِكَ مِنْ أَجُورِهِمْ شَيْئاً».

853 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ الْحَكِيمَ بْنَ عَبْدِ اللَّهِ الْقُرَشِيَّ حَدَّثَهُ أَنَّ نَافِعَ بْنَ جُبَيْرٍ وَعَبْدُ اللَّهِ بْنُ أَبِي سَلَمَةَ حَدَّثَاهُ أَنَّ مُعَاذَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُمَا عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَسْبَغَ الْوُضُوءَ ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوبَةِ فَصَلَّاهَا مَعَ النَّاسِ أَوْ مَعَ الْجَمَاعَةِ أَوْ فِي الْمَسْجِدِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ».

### (53) - إِعَادَةُ الصَّلَاةِ مَعَ الْجَمَاعَةِ بَعْدَ صَلَاةِ الرَّجُلِ لِنَفْسِهِ

854 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ رَجُلٍ مِنْ بَنِي الدَّيْلِ يُقَالُ لَهُ بُسْرُ بْنُ مِخْجَنٍ عَنْ مِخْجَنٍ: أَنَّهُ كَانَ فِي مَجْلِسٍ مَعَ رَسُولِ اللَّهِ ﷺ فَأَذَّنَ بِالصَّلَاةِ فَقَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ رَجَعَ وَمِخْجَنٌ فِي مَجْلِسِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا مَنَعَكَ أَنْ تُصَلِّيَ؟ أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟» قَالَ: بَلَى وَلَكِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي أَهْلِي فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِذَا جِئْتَ فَصَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ».

### (54) - إِعَادَةُ الْفَجْرِ مَعَ الْجَمَاعَةِ لِمَنْ صَلَّى وَحْدَهُ

855 - أَخْبَرَنَا زِيَادُ بْنُ أَبِي بَرٍّ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ قَالَ: حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ بْنِ الْأَسْوَدِ الْعَامِرِيُّ عَنْ أَبِيهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْفَجْرِ فِي مَسْجِدِ الْخَيْفِ فَلَمَّا قَضَى صَلَاتَهُ إِذَا هُوَ بِرَجُلَيْنِ فِي آخِرِ الْقَوْمِ لَمْ يُصَلِّا مَعَهُ قَالَ: «عَلَيَّ بِهِمَا»، فَأَتَيْتُ بِهِمَا تُرْعِدُ فَرَأَيْتُهُمَا فَقَالَ: «مَا مَنَعُكُمَا أَنْ تُصَلِّيَا مَعَنَا؟» قَالَا: يَا رَسُولَ اللَّهِ إِنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا قَالَ: «فَلَا



your dwelling places, and then you join the mosque (in which the prayer is being offered in) congregation, let you offer prayer with them, for it is then regarded as supererogatory for you."

### **[55] Repeating The Prayer With The Group After Its Time Is Over**

**856-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me, and he struck my thigh: "O Abu Dharr! What are you going to do if you come to live among a people who will delay the (obligatory) prayers from their due times?" I said: "What do you order me O Messenger of Allah?" he said: "Offer the prayer just at its due time, and then go to fulfill your needs; and in case the prayer is established while you are in the mosque, offer it once again (and it will be accounted as additional prayer for you)."

### **[56] No Prayer Is Due Upon Such As Prays It In Congregation With The Imam In The Mosque**

**857-** It is narrated on the authority of Sulaiman, the freed slave of Maimunah that he said: I saw Ibn Umar sitting on the Floor and the people were praying, thereupon I asked him: "O Abu Abd Ar-Rahman! Why are you not praying?" he said: "I've prayed earlier (in congregation): I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The same prayer should not be offered twice on the same day."

### **[57] Hastening Earnestly To Offer Prayer**

**858-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you go to offer prayer (in congregation in the mosque), do not come as running, but rather come to offer it as walking, having tranquillity over you, and pray what you catch up, and complete what you miss."

### **[58] Hastening To Offer Prayer Without Running**

**859-** It is narrated on the authority of Abu Rafi' that he said: It was the habit of The Messenger of Allah "Allah's blessing and peace be upon him" to go to (the dwelling places of) Banu Abd Al-Ashhal and have talks with them for some time until he would return fast to offer Maghrib prayer. While The Messenger of Allah "Allah's blessing and peace be upon him" was hastening to offer Maghrib prayer, we came upon (the graveyard of) Baqi' thereupon he said: "Fi to you! Fi to you!" I felt it, and thus I remained behind, thinking he intended me. He asked me: "What is wrong with you? Proceed on!" I asked: "Have I done anything evil?" he asked: "What is the reason for your statement?" I said: "You said to me "Fi to you"." He said:



تَفْعَلَا! إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيًا مَعَهُمْ فَإِنَّهَا لَكُمْ نَافِلَةٌ.

### (55) - إِعَادَةُ الصَّلَاةِ بَعْدَ ذَهَابِ وَقْتِهَا مَعَ الْجَمَاعَةِ

856 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَمُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ وَاللَّفْظُ لَهُ عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، وَضَرَبَ فَخِذِي: «كَيْفَ أَنْتَ إِذَا بَقِيَتْ فِي قَوْمٍ يُؤَخَّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟» قَالَ: مَا تَأْمُرُ؟ قَالَ: «صَلِّ الصَّلَاةَ لَوْ قُتِلَتْ ثُمَّ أَذْهَبَ لِحَاجَتِكَ فَإِنْ أُقِيمَتِ الصَّلَاةُ وَأَنْتَ فِي الْمَسْجِدِ فَصَلِّ».

### (56) - سُقُوطُ الصَّلَاةِ عَمَّنْ صَلَّى مَعَ الْإِمَامِ فِي الْمَسْجِدِ جَمَاعَةً

857 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُسَيْنِ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ سُلَيْمَانَ مَوْلَى مَيْمُونَةَ قَالَ: رَأَيْتُ أَبْنَ عُمَرَ جَالِسًا عَلَى الْبَلَاطِ وَالنَّاسُ يُصَلُّونَ قُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ: مَا لَكَ لَا تُصَلِّي؟ قَالَ: إِنِّي قَدْ صَلَّيْتُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَعَادُ الصَّلَاةُ فِي يَوْمٍ مَرَّتَيْنِ».

### (57) - السَّعْيُ إِلَى الصَّلَاةِ

858 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتَوْهَا وَأَنْتُمْ تَسْعَوْنَ وَأَتَوْهَا تَمْشُونَ وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَاقْضُوا».

### (58) - الْإِسْرَاعُ إِلَى الصَّلَاةِ مِنْ غَيْرِ سَعْيٍ

859 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ بْنِ عَمْرِو قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَنْبَأَنَا أَبُو جُرَيْجٍ عَنْ مَنْبُوذٍ عَنِ الْفَضْلِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي رَافِعٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْعَصْرَ ذَهَبَ إِلَى بَنِي عَبْدِ الْأَشْهَلِ فَيَتَحَدَّثُ عَنْدهُمْ حَتَّى يَنْحَدِرَ لِلْمَغْرَبِ. قَالَ أَبُو رَافِعٍ: فَبَيْنَمَا النَّبِيُّ ﷺ يُسْرِعُ إِلَى الْمَغْرَبِ مَرَرْنَا بِالْبَقِيعِ فَقَالَ: «أَفْ لَكَ أَفْ لَكَ». قَالَ: فَكَبَّرُ ذَلِكَ فِي ذَرْعِي فَاسْتَأْخَرْتُ وَظَنَنْتُ أَنَّهُ يُرِيدُنِي فَقَالَ: «مَا لَكَ؟ امْشِ». فَقُلْتُ: أَحَدَثْتُ حَدَثًا قَالَ: «مَا ذَاكَ؟» قُلْتُ: أَقْفَتَ بِي

"No (it is not you whom I've intended): but this is so and so, whom I sent to collect the objects of charity from sons of so and so, and he misappropriated a woollen sheet, and now he is dressed in the like of it of fire."

860- The same is narrated on the authority of Abu Rafi' through another chain of transmission.

### **[59] Going To Prayer As Early As It Could Be (Before Others)**

861- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the example of such as goes as early as it could be (before others) to offer prayer (in congregation) is like the example of him who gives a camel as a gift; and (the example of) such as comes next to him is like him who gives a cow as a gift; and (the example of) such as comes next to him is like him who gives a ram as a gift; and (the example of) such as comes next to him is like him who gives a hen; and (the example of) such as comes next to him is like him who gives an egg."

### **[60] No (Supererogatory) Prayer Is Desirable On Pronouncing Iqamah (For Obligatory Prayer)**

862- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the Iqamah for prayer is established, no prayer should be offered barring the (obligatory) written prayer."

863- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the Iqamah for prayer is established, no prayer should be offered barring the (obligatory) written prayer."

864- It is narrated on the authority of Ibn Buhainah that he said: Once, the Morning prayer was established, and The Messenger of Allah "Allah's blessing and peace be upon him" saw a man praying (the two rak'ahs offered before Fajr) thereupon he said to him: "Do you offer four rak'ahs for Morning prayer (instead of two)?"

### **[61] When One Prays The Two (Supererogatory) Rak'ahs (To Be Offered) Before Fajr While The Imam Is In Prayer**

865- It is narrated on the authority of Abdullah Ibn Sarjis that he said: A person entered the mosque, while The Messenger of Allah "Allah's blessing and peace be upon him" was leading the dawn prayer. He offered the two rak'ahs (which are performed before Fajr), and then joined The prayer. When The Messenger of Allah "Allah's blessing and peace be upon him" finished

قَالَ: «لَا وَلَكِنْ هَذَا فَلَانٌ بَعَثْتُهُ سَاعِيًا عَلَى بَنِي فَلَانٍ فَعَلَّ نَمِرَةً فَدُرِعَ الْآنَ مِثْلَهَا مِنْ نَارٍ».

860 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مَنُبُودُ رَجُلٌ مِنْ آلِ أَبِي رَافِعٍ عَنِ الْفَضْلِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ؛ عَنْ أَبِي رَافِعٍ نَحْوَهُ.

### (59) - التَّهَجُّبُ إِلَى الصَّلَاةِ

861 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو عَبْدِ اللَّهِ الْأَعْرُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مِثْلُ الْمُهْجَرِ إِلَى الصَّلَاةِ كَمِثْلِ الَّذِي يُهْدِي الْبِدَنَةَ ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْبَقَرَةَ ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْكَبْشَ ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الدَّجَاجَةَ ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْبَيْضَةَ».

### (60) - مَا يُكْرَهُ مِنَ الصَّلَاةِ عِنْدَ الْإِقَامَةِ

862 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَكْرِيَّا قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

863 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ وَمَحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ عَنْ شُعْبَةَ عَنْ وَرْقَاءَ بْنِ عُمَرَ، عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

864 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ ابْنِ بُحَيْنَةَ قَالَ: أُقِيمَتِ صَلَاةُ الصُّبْحِ فَرَأَى رَسُولُ اللَّهِ ﷺ رَجُلًا يُصَلِّي وَالْمُؤَدَّنُ يُقِيمُ فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعًا؟!».

### (61) - فِيمَنْ يُصَلِّي رَكَعَتَيِ الْفَجْرِ وَالْإِمَامُ فِي الصَّلَاةِ

865 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ قَالَ: جَاءَ رَجُلٌ وَرَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ فَرَكَعَ الرُّكَعَتَيْنِ ثُمَّ دَخَلَ فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «يَا فَلَانُ أَيُّهُمَا صَلَاتُكَ؟»



the prayer, he said: "O so-and-so! Which one of these two prayers did you regard (as your obligatory prayer): The one that you offered alone or the prayer that you performed with us?"

### **[62] When One Stands Alone Behind The Row**

**866-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit us in our house, and I and an orphan belonging to us offered prayer behind him, and Umm Sulaim prayed behind us.

**867-** It is narrated on the authority of Ibn Abbas that he said: There was a woman, the prettiest of people, who used to offer prayer behind the Messenger of Allah "Allah's blessing and peace be upon him". One of the people used to go forward to be in the first row, so that he would not see her, and another used to go back to the last row (so that he would be able to see her); and whenever he bowed (and said) as such he would look (towards her) from underneath his armpit. In connection with her, Allah revealed: "To Us are known those of you who hasten forward, and those who lag behind." (Al-Hijr 24)

### **[63] Bowing Down Apart From The Row**

**868-** It is narrated on the authority of Abu Bakrah that once he entered the mosque and found the Messenger of Allah "Allah's blessing and peace be upon him" in the bowing posture, thereupon he bowed down apart from the row (as being eager to join the rak'ah). On that the Messenger of Allah "Allah's blessing and peace be upon him" said (after he had finished from the prayer): "Might Allah make you more careful! But do not repeat that."

**869-** It is narrated on the authority of Abu Hurairah that he said: One day the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, and when he finished and turned away he said (addressing somebody): "O so and so! Should you not make perfect your prayer? Should a praying man not see how he prays for himself (since his imperfect prayer is of no benefit for him in the Sight of Allah)? No doubt, I see (you) from behind my back in the same way as I see (you) in front of me."

### **[64] Offering Prayer After Zhuhr Prayer**

**870-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs before and further two rak'ahs after Zhuhr prayer, two rak'ahs after Maghrib prayer in his house, two rak'ahs after Isha'; and he never offered any

النَّبِيِّ صَلَّى مَعَنَا أَوْ النَّبِيِّ صَلَّى لِنَفْسِكَ؟».

### (62) - الْمُنْفَرِدُ خَلْفَ الصَّفِّ

866 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ قَالَ: «سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِنَا فَصَلَّيْتُ أَنَا وَبَيْتِي لَنَا خَلْفُهُ وَصَلَّتْ أُمُّ سُلَيْمٍ خَلْفَنَا».

867 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا نُوحٌ يَعْنِي ابْنَ قَيْسٍ عَنْ ابْنِ مَالِكٍ وَهُوَ عَمْرُو عَنْ أَبِي الْجَوْزَاءِ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ أَمْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ ﷺ حَسَنَاءُ مِنْ أَحْسَنِ النَّاسِ قَالَ: فَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ فِي الصَّفِّ الْأَوَّلِ لَيْلًا يَرَاهَا وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ﴾.

### (63) - الرُّكُوعُ دُونَ الصَّفِّ

868 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ زِيَادِ الْأَعْلَمِ قَالَ: حَدَّثَنَا الْحَسَنُ أَنَّ أَبَا بَكْرَةَ حَدَّثَهُ: أَنَّهُ دَخَلَ الْمَسْجِدَ وَالنَّبِيُّ ﷺ رَاكِعٌ فَكَرَعَ دُونَ الصَّفِّ فَقَالَ النَّبِيُّ ﷺ: «زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ».

869 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنِي أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْمًا ثُمَّ أَنْصَرَفَ فَقَالَ: «يَا فَلَانُ أَلَا تَحْسَنُ صَلَاتَكَ! أَلَا يَنْظُرُ الْمُصَلِّي كَيْفَ يَصَلِّي لِنَفْسِهِ! إِنِّي أَبْصِرُ مِنْ وَرَائِي كَمَا أَبْصِرُ بَيْنَ يَدَيَّ».

### (64) - الصَّلَاةُ بَعْدَ الظُّهْرِ

870 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكَعَتَيْنِ وَبَعْدَهَا رَكَعَتَيْنِ وَكَانَ يُصَلِّي بَعْدَ

(supererogatory) prayer after Friday prayer (in the mosque) until he turned away and then he would offer two rak'ahs (in his house).

### **[65] Offering (Supererogatory) Prayer Before Asr Prayer**

**871-** It is narrated on the authority of Asim Ibn Damrah As-Saluli that he said: We asked Ali about the voluntary (prayers) the Messenger of Allah "Allah's blessing and peace be upon him" used to offer during the day, thereupon he said: "Which of you has power to do it?" We said: "Even if we have no power to do it, at least, let's learn it (perchance we would take from it as much as is within our capacity)." On that he said: "When the sun rose from here (i.e. from the East) as much as it would be at the time of Asr prayer (i.e. from the West), he would offer a two-rak'ah prayer. (This refers nearly to the time of the Duha prayer) and when the sun became from here (i.e. the East) as much as it would be at the time of Zhuhr prayer from here (i.e. a short period before the sun would decline), he would offer a four-rak'ah prayer, and further four-rak'ah prayer before Zhuhr, and a two-rak'ah prayer after it, and a four-rak'ah prayer before Asr, making a break between each two with the (Tashahhud in which he would) salute with peace the angels who are nearest to Allah Almighty, and the Prophets, and their followers from amongst the faithful believers and Muslims."

**872-** It is narrated on the authority of Asim Ibn Damrah As-Saluli that he said: I asked Ali about the voluntary (prayers) the Messenger of Allah "Allah's blessing and peace be upon him" used to offer during the day, thereupon he said: "Which of you has power to do it?" then, he told us that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer just when the sun would decline, a four-rak'ah prayer before midday, concluding them with the end salutation."



الْمَغْرِبِ رَكَعَتَيْنِ فِي بَيْتِهِ وَبَعْدَ الْعِشَاءِ رَكَعَتَيْنِ وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكَعَتَيْنِ».

### (65) - الصَّلَاةُ قَبْلَ الْعَصْرِ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ عَنْ أَبِي إِسْحَاقَ فِي ذَلِكَ

871 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ قَالَ: أَيُّكُمْ يُطِيقُ ذَلِكَ؟ قُلْنَا: إِنْ لَمْ نُنْطِقْهُ سَمِعْنَا قَالَ: «كَانَ إِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا كَهَيَاتُهَا مِنْ هَهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكَعَتَيْنِ فَإِذَا كَانَتْ مِنْ هَهُنَا كَهَيَاتُهَا مِنْ هَهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعًا وَيُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا ثِنْتَيْنِ وَيُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعًا يَفْصِلُ بَيْنَ كُلِّ رَكَعَتَيْنِ بِتَسْلِيمٍ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ».

872 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي النَّهَارِ قَبْلَ الْمَكْتُوبَةِ قَالَ: مَنْ يُطِيقُ ذَلِكَ؟ ثُمَّ أَخْبَرَنَا قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حِينَ تَزِيغُ الشَّمْسُ رَكَعَتَيْنِ وَقَبْلَ نِصْفِ النَّهَارِ أَرْبَعَ رَكَعَاتٍ يَجْعَلُ التَّسْلِيمَ فِي آخِرِهِ».

## **(11) THE BOOK OF PRAYER INAUGURATION**

### **[1] The Act During The Prayer Inauguration**

873- It is narrated on the authority of Abdullah Ibn Umar that he said: "I saw Allah's Apostle "Allah's blessing and peace be upon him" inaugurated the prayer with Takbir he would raise both his hands up to the level of his shoulders and then say the Takbir; and whenever he said the Takbir for bowing, he would do the like of that, and whenever he (raised from bowing and) said : "Allah hears such as praises Him" he would also do the like of that and then he would say: "O our lord! All praises be to You". He never raised his hands on prostrating, nor on raising his head from prostration.

### **[2] Raising Both Hands Before Takbir**

874- It is narrated on the authority of Salim from his father Abdullah Ibn Umar that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised his hands until he made them at the level of his shoulders whenever he assumed the prayer and then said Takbir; and whenever he said Takbir and bowed he would do the like of that; and whenever he raised his head from bowing he would do the like of that and say: "Allah hears such as praises Him"; and he never did that on prostrating.

### **[3] Raising Both Hands Up To The Level Of One's Shoulders**

875- It is narrated on the authority of Abdullah Ibn Umar that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" stood for the prayer he would raise both his hands up to the level of his shoulders and then say the Takbir; and on (saying the Takbir for) bowing. Whenever he raised his head from bowing he would raise them up as such, and then say: "Allah hears such as praises Him; O our lord! All praises be to You". He never raised his hands on prostrating.

### **[4] Raising Both Hands Up To The Level Of One's Ears**

876- It is narrated on the authority of Wa'il Ibn Hujr that he said: I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him" : when he said Takbir and inaugurated the prayer, he raised both his hands up to the level of his ears. Then, he recited the Opening of the Book, and when he finished it he said: "Amen", raising his voice with it.

877- It is narrated on the authority of Malik Ibn Al-Huwairith, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer with Takbir he would raise his

## (11) - كِتَابُ الْاِفْتِتَاحِ

## (1) - بَابُ الْعَمَلِ فِي افْتِتَاحِ الصَّلَاةِ

873 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمٌ ح. وَأَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ هُوَ ابْنُ سَعِيدٍ عَنْ شُعَيْبٍ عَنْ مُحَمَّدٍ وَهُوَ الزُّهْرِيُّ قَالَ: أَخْبَرَنِي سَالِمٌ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ ابْنِ عُمَرَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا افْتَتَحَ التَّكْبِيرَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذَوِ مَنْكَبَيْهِ وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَّ مِثْلَ ذَلِكَ ثُمَّ إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَعَلَّ مِثْلَ ذَلِكَ وَقَالَ: رَبَّنَا وَلَكَ الْحَمْدُ وَلَا يَفْعَلُ ذَلِكَ حِينَ يَسْجُدُ وَلَا حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ».

## (2) - بَابُ رَفْعِ الْيَدَيْنِ قَبْلَ التَّكْبِيرِ

874 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَظَرَ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ ابْنِ عُمَرَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذَوِ مَنْكَبَيْهِ ثُمَّ يُكَبِّرُ قَالَ: وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ وَيَفْعَلُ ذَلِكَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ».

## (3) - رَفْعُ الْيَدَيْنِ حَذَوِ الْمَنْكَبَيْنِ

875 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذَوِ مَنْكَبَيْهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ». وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

## (4) - رَفْعُ الْيَدَيْنِ حِيَالِ الْأُذُنَيْنِ

876 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمَّا افْتَتَحَ الصَّلَاةَ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَادَّتَا أُذُنَيْهِ ثُمَّ يَفْرَأُ بِفَاتِحَةِ الْكِتَابِ فَلَمَّا فَرَغَ مِنْهَا قَالَ: «آمِينَ». يَرْفَعُ بِهَا صَوْتَهُ.

877 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ نَظَرَ بْنَ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ:



hands up to the level of his ears; and whenever he intended to bow down, and also whenever he raised his head from bowing (he would do the same).

**878-** It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I saw that when the Messenger of Allah “Allah’s blessing and peace be upon him” assumed the prayer he raised his hands; and when he bowed and when he raised his head from bowing (he also raised both his hands) up to the level of the upper part of his ears.

#### **[5] The Position Of Both Thumbs On Raising Hands**

**879-** It is narrated on the authority of Abd Al-Jabbar from his Wa’il that he saw the Messenger of Allah “Allah’s blessing and peace be upon him” having raised both his hands up to the extent that his thumbs were about to touch his ears when he inaugurated the prayer.

#### **[6] Raising Both Hands Clearly**

**880-** It is narrated on the authority of Abu Hurairah that he went to the mosque of Banu Zuraiq and then said: There are three things, which the Messenger of Allah “Allah’s blessing and peace be upon him” used to do, even though the people left them: he used to raise both his hands clearly on (assuming) the prayer, he used to keep silent for a while (before recitation), and he used to say Takbir whenever he prostrated and whenever he raised (his head from prostrating).

#### **[7] The Obligation Of The First Takbir**

**881-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” entered the mosque and a person also entered therein and offered the Prayer, and then came and paid salutation to the Messenger of Allah “Allah’s blessing and peace be upon him”. The Messenger of Allah “Allah’s blessing and peace be upon him” returned his salutation and said: “Go back and pray, for you have not offered the Prayer yet.” He again prayed as he had prayed before, and came to the Messenger of Allah “Allah’s blessing and peace be upon him” and saluted him. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Peace be upon you: Go back and perform the Prayer, for you have not offered the Prayer yet.” This (act of repeating the Prayer) was done thrice. Upon this the person said: “By Him, Who has sent you with the Truth! I could do no better than this. So, please teach me.” He (the Prophet) said: “When you get up to pray, magnify Allah, and then recite whatever is available to you from The Qur’an, then bow down until you feel at ease in that position, then raise yourself and stand erect: then prostrate yourself until

«أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى رَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حِيَالَ أُذُنَيْهِ وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ».

878 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ عَنْ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ وَحِينَ رَكَعَ وَحِينَ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى حَادَثَا فُرُوعَ أُذُنَيْهِ».

### (5) - بَابُ مَوْضِعِ الْإِبْهَامَيْنِ عِنْدَ الرَّفْعِ

879 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ قَالَ: حَدَّثَنَا فِطْرُ بْنُ خَلِيفَةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَاثِلٍ عَنْ أَبِيهِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى تَكَادَ إِبْهَامَاهُ تُحَاذِي شَحْمَةَ أُذُنَيْهِ».

### (6) - رَفْعُ الْيَدَيْنِ مَدًّا

880 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو أَبِي ذُنْبٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سَمْعَانَ قَالَ: جَاءَ أَبُو هُرَيْرَةَ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ فَقَالَ: «ثَلَاثَ كَانِ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِنَّ تَرَكَهُنَّ النَّاسُ كَانَ يَرْفَعُ يَدَيْهِ فِي الصَّلَاةِ مَدًّا وَيَسْكُتُ هُنَيْهَةً وَيُكَبِّرُ إِذَا سَجَدَ وَإِذَا رَفَعَ».

### (7) - قَرْضُ التَّكْبِيرَةِ الْأُولَى

881 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ فَدَرَدَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَارْجَعَ فَصَلَّى كَمَا صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلَامُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَ هَذَا فَعَلَّمَنِي قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَظْمِنَ رَاكِعًا



you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting; and do that in all your Prayers.”

### **[8] The Statement With Which The Prayer Is Inaugurated**

**882-** It is narrated on the authority of Abdullah Ibn Umar that he said: A man stood (to offer prayer) behind The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "Allah is Greater, (Whom I magnify) so much; praise be to Allah as much as it could be; and glory be to Allah Almighty every morning and evening." The Messenger of Allah “Allah’s blessing and peace be upon him” asked: "Who has said this statement?" the man said: "I have O Messenger of Allah." on that he said: "Twelve angels have initiated to record it."

**883-** It is narrated on the authority of Abdullah Ibn Umar that he said: While we were offering prayer with The Messenger of Allah “Allah’s blessing and peace be upon him” a man from amongst the praying people said: "Allah is Greater, (Whom I magnify) so much; praise be to Allah as much as it could be; and glory be to Allah Almighty every morning and evening." The Messenger of Allah “Allah’s blessing and peace be upon him” asked: "Who has said this statement?" the man said: "I have O Messenger of Allah." on that he said: "I wonder at it! The gates of the heaven have been opened to it." Ibn Umar said: I've never left it since I heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying so.

### **[9] Placing The Right Hand On The Left Hand In The Prayer**

**884-** It is narrated on the authority of Alqamah Ibn Wa'il from his father that he said: I saw that whenever The Messenger of Allah “Allah’s blessing and peace be upon him” stood for the prayer, he would take hold of his left hand with the help of his right hand.

### **[10] When The Imam Sees Somebody Placing His Left Hand On His Right Hand**

**885-** It is narrated on the authority of Ibn Mas'ud that he said: Once, The Messenger of Allah “Allah’s blessing and peace be upon him” saw me having placed my left hand on my right hand in the prayer, thereupon he took hold of my right hand and placed it on my left hand.

### **[11] The Position Of The Right Hand From The Left In Prayer**

**886-** It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah “Allah’s blessing and peace be upon him” would offer the prayer. He (the Prophet) stood (for the prayer), said Takbir, raised both his hands until they became at the level of



ثُمَّ ارْزُقْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَظْمِنَ سَاجِدًا ثُمَّ ارْزُقْ حَتَّى تَظْمِنَ جَالِسًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا».

### (8) - الْقَوْلُ الَّذِي يَفْتَتِحُ بِهِ الصَّلَاةُ

882 - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ هُوَ ابْنُ أَبِي أَنَسَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَامَ رَجُلٌ خَلْفَ نَبِيِّ اللَّهِ ﷺ فَقَالَ: اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا فَقَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ صَاحِبُ الْكَلِمَةِ؟» فَقَالَ رَجُلٌ: أَنَا يَا نَبِيَّ اللَّهِ فَقَالَ: «لَقَدْ أَبْتَدَرَهَا اثْنَا عَشَرَ مَلَكًا».

883 - أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْمُرُوزِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حَجَّاجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللَّهِ قَالَ: «عَجِبْتُ لَهَا» وَذَكَرَ كَلِمَةً مَعْنَاهَا: «فَتَحَتْ لَهَا أَبْوَابُ السَّمَاءِ». قَالَ ابْنُ عُمَرَ: مَا تَرَكْتُهُ مِنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُ.

### (9) - وَضْعُ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ

884 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مُوسَى بْنِ عُمَيْرٍ الْعَنْبَرِيِّ وَقَيْسِ بْنِ سُلَيْمٍ الْعَنْبَرِيِّ قَالَا: حَدَّثَنَا عَلْقَمَةُ بْنُ وَاثِلٍ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا كَانَ قَائِمًا فِي الصَّلَاةِ قَبَضَ بِيَمِينِهِ عَلَى شِمَالِهِ».

### (10) - فِي الْإِمَامِ إِذَا رَأَى الرَّجُلَ قَدْ وَضَعَ شِمَالَهُ عَلَى يَمِينِهِ

885 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ الْحَجَّاجِ بْنِ أَبِي زَيْنَبٍ قَالَ: سَمِعْتُ أَبَا عَثْمَانَ يُحَدِّثُ عَنْ ابْنِ مَسْعُودٍ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ وَقَدْ وَضَعْتُ شِمَالِي عَلَى يَمِينِي فِي الصَّلَاةِ فَأَخَذَ بِيَمِينِي فَوَضَعَهَا عَلَى شِمَالِي».

### (11) - بَابُ مَوْضِعِ الْيَمِينِ مِنَ الشِّمَالِ فِي الصَّلَاةِ

886 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ قَالَ: حَدَّثَنِي أَبِي أَنَّ وَاثِلَ بْنَ حُجْرٍ أَخْبَرَهُ قَالَ: «قُلْتُ لِأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي؟ فَتَنَظَّرْتُ إِلَيْهِ فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَادَّتَا

his ears, and then he placed his right hand on his left palm, wrist and forearm; and when he intended to bow he raised them as such, and placed his hands on his knees; and when he lifted his head from bowing he raised them as such; and when he prostrated, he placed his hands opposite to his ears; and then he sat and spread his left leg, and placed his left hand on his left thigh and knee, and his right elbow on his right thigh; and then he withdrew two of his fingers, and made a circle, and I saw him raising his index finger and I saw him moving it, with which he was supplicating (to affirm monotheism during his reciting the testification).

### **[12] It Is Forbidden To Put One's Hands On His Waist In Prayer**

887- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should pray while placing his hands on his waist.

888- It is narrated on the authority of Ziyad Ibn Subaih that he said: I offered prayer beside Ibn Umar, and I placed my hands on my waist, thereupon he said to me as such, with a strike by his hand. When I finished from prayer I asked a man: "Who is that?" he said: "Abdullah Ibn Umar." I asked him: "O Abu Abd Ar-Rahman! What has aroused your anger in my prayer?" he said: "This (state in which you were placing your hand) makes one take the form of a cross, and the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do it."

### **[13] Joining Both Feet In The Prayer**

889- It is narrated on the authority of Abu Ubaidah that Abdullah saw a man having joined his feet in the prayer, thereupon he said: "No doubt, he has opposed the sunnah, and had he reclined on them alternately, it would have been better for him."

890- It is narrated on the authority of Abu Ubaidah that Abdullah saw a man having joined his feet in the prayer, thereupon he said: "No doubt, he has not behaved according to the sunnah, and had he reclined on them alternately, it would have been dearer to me."

### **[14] The Imam Keeps Silent After Assuming The Prayer**

891- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to take an interval of silence just after assuming the prayer.

بِأُذُنَيْهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى كَفِّهِ الْيُسْرَى وَالرُّسُغَ وَالسَّاعِدَ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ مِثْلَهَا قَالَ: وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ لَمَّا رَفَعَ رَأْسَهُ رَفَعَ يَدَيْهِ مِثْلَهَا ثُمَّ سَجَدَ فَجَعَلَ كَفِّهِ بِحِذَاءِ أُذُنَيْهِ ثُمَّ قَعَدَ وَأَفْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخْذِهِ وَرُكْبَتَيْهِ الْيُسْرَى وَجَعَلَ حَدَّ مِرْفَقِهِ الْأَيْمَنَ عَلَى فَخْذِهِ الْيُمْنَى، ثُمَّ قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَقَ حَلَقَةً، ثُمَّ رَفَعَ أَصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا».

## (12) - بَابُ النَّهْيِ عَنِ التَّخَصُّرِ فِي الصَّلَاةِ

887 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ هِشَامٍ ح. وَأَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَاللَّفْظُ لَهُ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا».

888 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ عَنْ سَعِيدِ بْنِ زِيَادٍ عَنْ زِيَادِ بْنِ صُبَيْحٍ قَالَ: «صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَوَضَعْتُ يَدِي عَلَى خَصْرِي فَقَالَ لِي: هَكَذَا ضَرْبُهُ بِيَدِهِ فَلَمَّا صَلَّيْتُ قُلْتُ لِرَجُلٍ: مَنْ هَذَا؟ قَالَ: عَبْدُ اللَّهِ بْنُ عُمَرَ قُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ مَا رَأَيْتُكَ مِنِّي؟ قَالَ: إِنَّ هَذَا الصَّلْبُ وَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَاَنَا عَنْهُ».

## (13) - الصَّفِّ بَيْنَ الْقَدَمَيْنِ فِي الصَّلَاةِ

889 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ بْنِ سَعِيدٍ الثَّوْرِيِّ عَنْ مَيْسَرَةَ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ أَبِي عُبَيْدَةَ: «أَنَّ عَبْدَ اللَّهِ رَأَى رَجُلًا يُصَلِّي قَدْ صَفَّ بَيْنَ قَدَمَيْهِ فَقَالَ: خَالَفَ السُّنَّةَ وَلَوْ رَاوَحَ بَيْنَهُمَا كَانَ أَفْضَلَ».

890 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَيْسَرَةُ بْنُ حَبِيبٍ قَالَ: سَمِعْتُ الْمُنْهَالَ بْنَ عَمْرٍو يُحَدِّثُ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ: «أَنَّهُ رَأَى رَجُلًا يُصَلِّي قَدْ صَفَّ بَيْنَ قَدَمَيْهِ فَقَالَ: أَخْطَأَ السُّنَّةَ وَلَوْ رَاوَحَ بَيْنَهُمَا كَانَ أَعْجَبَ إِلَيَّ».

## (14) - سُكُوتُ الْإِمَامِ بَعْدَ افْتِتَاحِ الصَّلَاةِ

891 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو عَنْ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَتْ لَهُ سَكَنَةٌ إِذَا افْتَتَحَ الصَّلَاةَ.



### **[15] The Supplication In The Interval Between Both The Takbir (Of Assuming The Prayer) And Recitation**

892- It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to make an interval between the magnification (with which he assumed the prayer) and the recitation (of the Qur'an). I said to him: "Let my father and mother be sacrificed for you! I've noticed the interval you make between the magnification and recitation: tell me what you say (during that period)." He said: "I say: "O Allah! Keep me away from my mistakes as far as You've made the East from the West! O Allah! Purify me from my sins as the white garment (is cleansed) from filth! O Allah! Wash me from my errors with water, snow and hailstones!""

### **[16] Another Supplication In The Same Interval**

893- It is narrated on the authority of Jabir that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he would say Takbir and then he would recite (the following supplication): "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner has He: this am I commanded, and I am the first of those who bow to His Will." (Al-An'am 162:163) O Allah! Guide me to the best of deeds and manners, for none guides to the best of deeds and manners but You, and avert the worst of deeds and manners from me, for none averts the worst of deeds and manners barring You."

### **[17] Another Supplication In The Interval Between Both The Takbir And Recitation**

894- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he would say Takbir and then he would recite (the following supplication): "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79) "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner has He: this am I commanded, and I am the first of those who bow to His Will." (162:163) O Allah! You are the King: there is no god (to be worshipped) but You: You are my Lord, and I'm Your servant: I've wronged my self, and confessed of my sin: forgive for me all of my sins, for none forgives the sin barring You, guide me to the best of manners, for none guides to the best of manners but You, and divert the worst of them

## (15) - الدُّعَاءُ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ

892 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَفْتَحَ الصَّلَاةَ سَكَتَ هُنَيْهَةً فَقُلْتُ: يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي سُكُوتِكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ؟ قَالَ: «أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَفِِِِّ مِنْ خَطَايَايَ كَمَا يُنْفَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ».

## (16) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ

893 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ يَزِيدَ الْخَضْرَمِيُّ قَالَ: أَخْبَرَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: «إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ لَا يَبْقِي سَيِّئَهَا إِلَّا أَنْتَ».

## (17) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ وَالدُّعَاءِ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ

894 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي عَمِّي الْمَاجِشُونُ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعاً لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي



From me, for none diverts the worst of them barring You. I'm responding to Your Call: all happiness and goodness be in Your Hand, and no evil be to You: I (could not live but) with Your Power, and (the end of) my (journey) be to You. Blessed and Exalted be You: I ask for Your forgiveness, and turn to You in repentance."

**895-** It is narrated on the authority of Muhammad Ibn Maslamah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered voluntary prayer he would say Takbir (of assuming prayer) and then he would recite (the following supplication): "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79) "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner has He: this am I commanded, and I am the first of those who bow to His Will." (162:163) O Allah! You are the King: there is no god (to be worshipped) but You: Glory be to You, with Your Praise (I exalt You)." Then, he would go on reciting.

#### **[18] Another Supplication Between Assuming Prayer And Reciting**

**896-** It is narrated on the authority of Abu Sa'id that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he would say (Takbir and then say by way of supplication): "O Allah! Glory be to You, with Your Praise (I exalt You)! Blessed be Your Name, and Hallowed be Your Majesty! There is no god (to be worshipped) other than You."

**897-** It is narrated on the authority of Abu Sa'id that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he would say (Takbir and then say by way of supplication): "O Allah! Glory be to You, with Your Praise (I exalt You)! Blessed be Your Name, and Hallowed be Your Majesty! There is no god (to be worshipped) other than You."

#### **[19] Another Supplication Following Takbir (Of Assuming Prayer)**

**898-** It is narrated on the authority of Anas Ibn Malik that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was leading us in the prayer, a man came and entered the mosque (and hurried to enter into the row). Prompted by his breath (because of his hastening to catch up the prayer), he said: "Allah is Greater! Praise be to Allah, so much, good and blessed". When The Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he asked: "Who from amongst you did say those (previous) words?" the people kept silent, thereupon the



لأَحْسَنِهَا إِلَّا أَنْتَ وَأَصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

895 - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ الْجُمَيْي قَالَ: حَدَّثَنَا أَبُو جَمِيرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ الْأَعْرَجِ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ يُصَلِّي تَطَوُّعًا قَالَ: «اللَّهُ أَكْبَرُ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ» ثُمَّ يَقْرَأُ.

#### (18) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ بَيْنَ افْتِتَاحِ الصَّلَاةِ وَبَيْنَ الْقِرَاءَةِ

896 - أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ فَضَالَةَ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ عَلِيٍّ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ أَسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ».

897 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ عَلِيٍّ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ».

#### (19) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ بَعْدَ التَّكْبِيرِ

898 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ وَقَتَادَةَ وَحُمَيْدٍ عَنْ أَنَسٍ: أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا إِذَا جَاءَ رَجُلٌ فَدَخَلَ الْمَسْجِدَ وَقَدْ حَفَزَهُ النَّفْسُ فَقَالَ: اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمْ الَّذِي تَكَلَّمَ

Messenger of Allah "Allah's blessing and peace be upon him" said: "However, he said nothing evil." on that the man said: "It is I O Messenger of Allah! I came (to the prayer), and since I was motivated by my breathlessness (because of my hastening to catch up the prayer), I said them." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, I saw twelve angels hurrying towards them: who would raise them (first to be recorded)."

### **[20] Starting With The Opening Of The Book Before The Surah**

**899-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and then Umar used to inaugurate the recitation (in the prayer with the Opening of the Book, which contains ) "Praise be to Allah, Cherisher and Sustainer of the worlds".

**900-** It is narrated on the authority of Anas that he said: I offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and then Umar, and all of them used to inaugurate the recitation (in the prayer with the Opening of the Book, which contains ) "Praise be to Allah, Cherisher and Sustainer of the worlds".

### **[21] Reciting "In The Name Of Allah Most Gracious Most Merciful"**

**901-** It is narrated on the authority of Anas Ibn Malik that he said: One day The Messenger of Allah "Allah's blessing and peace be upon him" was sitting among us when he slumbered (for a while) after which he then raised his head while smiling. We asked: "What does cause you to smile, O Messenger of Allah?" He said: "A Surah has just been revealed to me. He then recited: "In the name of Allah, Most Gracious, Most Merciful. Verily We have given you the Fount of Abundance. Therefore turn to your Lord for the Prayer and offer sacrifice, and surely your enemy is cut off (from goodness." Then he (the Prophet) asked: "Do you know what the Fount of Abundance is?" We said: "Allah and His Messenger know best." The Prophet "Allah's blessing and peace be upon him" said: "It is a river, my Lord "Exalted and Glorified be He" has promised me in the Garden, whose utensils would be more numerous than the stars, (and It is a fount) to which (my followers from amongst) my nation would come upon me on the Day of Judgement. A certain slave (of my followers) would be turned away from it, and I would say: "O My Lord! He is one of my nation!" He (Allah) would reply: "You don't know what he has innovated (of bad things and heresies in religion) after you.'"

بِكَلِمَاتٍ؟» فَأَرَمَ الْقَوْمُ. قَالَ: «إِنَّهُ لَمْ يَقُلْ بِأَسَاءً». قَالَ: أَنَا يَا رَسُولَ اللَّهِ جِئْتُ وَقَدْ حَفَزَنِي النَّفْسُ فَقُلْتُهَا. قَالَ النَّبِيُّ ﷺ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَتَنَادَرُونَهَا أَيُّهُمْ يَرْفَعُهَا».

## (20) - بَابُ الْبَدَاءَةِ بِفَاتِحَةِ الْكِتَابِ قَبْلَ السُّورَةِ

899 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَفْتِحُونَ الْقِرَاءَةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ».

900 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ قَتَادَةَ عَنْ أَنَسٍ، قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ وَمَعَ أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فَافْتَتَحُوا بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ».

## (21) - قِرَاءَةُ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

901 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَمَا ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا يُرِيدُ النَّبِيُّ ﷺ إِذْ أَغْفَى إِغْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا فَقُلْنَا لَهُ: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَزَلَتْ عَلَيَّ آيَةُ سُورَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ﴾ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ﴿٢﴾ إِنَّكَ شَائِنُكَ هُوَ الْآبِتْرُ﴾» ثُمَّ قَالَ: «هَلْ تَذَرُونَ مَا الْكَوْثَرُ؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ نَهْرَ وَعْدَيْنِهِ رَبِّي فِي الْجَنَّةِ آيَتُهُ أَكْثَرُ مِنْ عَدَدِ الْكَوَاقِبِ تَرِدُهُ عَلَيَّ أُمَّتِي فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ: يَا رَبِّ إِنَّهُ مِنْ أُمَّتِي فَيَقُولُ لِي إِنَّكَ لَا تَذَرِي مَا أَحَدَثَ بَعْدَكَ».



902- It is narrated on the authority of Nu'aim Al-Mujmir that he said: I offered prayer behind Abu Hurairah, who started the recitation with "In the Name of Allah, Most Gracious, Most Merciful" then he recited the Mother of the Book, and when he reached: "Not of those upon whom wrath falls, nor of those who go astray" he said "Amen", and the people said "Amen". Moreover, whenever he prostrated, he said: "Allah is Greater"; and whenever he stood from the sitting posture after two rak'ahs, he said: "Allah is Greater". When he concluded with the end salutation he said: "By Him in Whose Hand my soul is! My prayer is the most similar to that of The Messenger of Allah "Allah's blessing and peace be upon him"."

**[22] Keeping From Reciting "In The Name Of Allah, Most Gracious, Most Merciful" Loudly**

903- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer, and he did not make us hear "In the Name of Allah, Most Gracious, Most Merciful"; and both Abu Bakr and Umar led us in the prayer after him from both we did not hear it.

904- It is narrated on the authority of Anas that he said: I offered prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, then Umar and then Uthman, and I did not hear anyone of them reciting "In the Name of Allah, Most Gracious, Most Merciful" loudly.

905- It is narrated on the authority of Ibn Abdullah Ibn Mughaffal that whenever Abdullah Ibn Mughaffal heard anyone of us reciting loudly: "In the Name of Allah, Most Gracious, Most Merciful", he would say: I offered prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, and then Umar, and I did not hear anyone of them reciting "In the Name of Allah, Most Gracious, Most Merciful" loudly."

**[23] Keeping From Reciting "In The Name Of Allah, Most Gracious, Most Merciful" In The Opening Of The Book**

906- It is narrated on the authority of Abu As-Sa'ib, the freed slave of Hisham Ibn Zuhrah, that he heard Abu Hurairah having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a prayer in which he does not recite the Mother of the Book (i.e. Al-Fatihah), this (prayer offered by him) is defective, it is defective, it is defective, i.e. incomplete." I said: "O Abu Hurairah! Sometimes, I offer prayer behind the imam!" he poked me in my arm and said: "O Persian one! Recite it in yourself, for indeed, I heard the Messenger of Allah "Allah's blessing and

902 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، حَدَّثَنَا اللَّيْثُ حَدَّثَنَا خَالِدٌ عَنْ أَبِي هِلَالٍ عَنْ نُعَيْمِ الْمُجَمِرِ قَالَ: «صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ فَقَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ثُمَّ قَرَأَ بِأَمِّ الْقُرْآنِ حَتَّى إِذَا بَلَغَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقَالَ: آمِينَ فَقَالَ النَّاسُ: آمِينَ وَيَقُولُ كُلُّمَا سَجَدَ اللَّهُ أَكْبَرُ وَإِذَا قَامَ مِنَ الْجُلُوسِ فِي الْإِثْنَتَيْنِ قَالَ: اللَّهُ أَكْبَرُ، وَإِذَا سَلَّمَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لِأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ».

### (22) - تَرَكُ الْجَهْرُ بِـ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

903 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ أَنبَأَنَا أَبُو حَمْزَةَ عَنْ مَنْصُورِ بْنِ زَادَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فَلَمْ يُسْمِعْنَا قِرَاءَةَ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾، وَصَلَّى بِنَا أَبُو بَكْرٍ وَعُمَرُ فَلَمْ نَسْمَعْهَا مِنْهُمَا».

904 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو سَعِيدٍ الْأَشْجُ قَالَ: حَدَّثَنِي عُقْبَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعْبَةُ وَابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَجْهَرُ بِـ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾».

905 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ قَالَ: أَخْبَرَنِي أَبُو نُعَامَةَ الْخَنَفِيُّ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنُ مُغْفَلٍ قَالَ: «كَانَ عَبْدُ اللَّهِ بْنُ مُغْفَلٍ إِذَا سَمِعَ أَحَدًا يَقْرَأُ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ يَقُولُ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ وَخَلْفَ أَبِي بَكْرٍ وَخَلْفَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَمَا سَمِعْتُ أَحَدًا مِنْهُمْ قَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾».

### (23) - تَرَكُ قِرَاءَةَ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

#### فِي فَاتِحَةِ الْكِتَابِ

906 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ هِيَ خِدَاجٌ غَيْرُ تَمَامٍ» فَقُلْتُ: يَا أَبَا هُرَيْرَةَ إِنِّي أَخْيَانَا أَكُونُ وَرَاءَ الْإِمَامِ فَعَمَزَ ذِرَاعِي وَقَالَ: أَفَرَأَيْتَ بِهَا يَا فَارِسِيُّ فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ



peace be upon him” having said: “Allah Almighty says: “I divided (Al-Fatihah recited in) the prayer into two parts between Me and My servant, and he would have whatever he asked for.” The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “If the servant said: “Praise be to Allah, the Cherisher and Sustainer of the worlds”, Allah Almighty would say: “My servant praised me.” If he said: “Most Gracious, Most Merciful”, Allah Almighty would say: “My servant commended Me.” If he said: “The Master of The Day of Judgement”, Allah Almighty would say: “My servant glorified Me.” If the servant said: “Thy we worship and Thine Aid we seek”, Allah Almighty would say: “This Holy Verse is between Me and My servant, and My servant would have whatever he asked for.” If the servant said: “Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who go astray”, Allah Almighty would say: “This is for My servant, and he would get whatever he asked for”.”

#### **[24] The Obligation Of Reciting The Opening Of The Book In Prayer**

907- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "No prayer is (accepted and considered as valid) for such as does not recite in it the Opening of the Book."

908- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "No prayer is (accepted and considered as valid) for such as does not recite in it the Opening of the Book and more (whatever is available from the Qur'an)."

#### **[25] The Superiority Of The Opening Of The Book**

909- It is narrated on the authority of Ibn Abbas that he said: While Gabriel was sitting with The Prophet “Allah’s blessing and peace be upon him”, he heard a creaking sound above him. He raised his head and said: “This is a gate, opened in the heaven today which had never been opened before.” Then an angel came down from it (that gate), whereupon he said: “This is an angel coming down to the earth, who had never come down before.” He greeted and said: “Have the glad tidings of two (sources of) light granted to you, which had not been granted to any prophet before you: The Opening (Surah) of The Book, and the concluding verses of the Surah of the Heifer “Al-Baqarah”, from which you will never recite a letter except that you will be given (a reward) for it.”



الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَضْفَيْنِ فَنَضْفُهَا لِي وَنَضْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَؤُوا يَقُولُ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: حَمْدَنِي عَبْدِي، يَقُولُ الْعَبْدُ: ﴿الرَّحْمَنُ الرَّحِيمُ﴾ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَتْنِي عَلَيَّ عَبْدِي، يَقُولُ الْعَبْدُ: ﴿مَا لِكَ يَوْمَ الدِّينِ﴾ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَجَّدَنِي عَبْدِي، يَقُولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ. يَقُولُ الْعَبْدُ: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَهَؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ.

#### (24) - إِيْجَابُ قِرَاءَةِ الْكِتَابِ فِي الصَّلَاةِ

907 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

908 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ فَصَاعِدًا».

#### (25) - فَضْلُ فَاتِحَةِ الْكِتَابِ

909 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «بَيْنَمَا رَسُولُ اللَّهِ ﷺ وَعِنْدَهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ إِذْ سَمِعَ نَقِيضًا فَوَقَّهَ فَرَفَعَ جَبْرِيلُ عَلَيْهِ السَّلَامُ بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ: هَذَا بَابٌ قَدْ فُتِحَ مِنَ السَّمَاءِ مَا فُتِحَ قَطُّ قَالَ: فَتَزَلَّ مِنْهُ مَلَكٌ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: أَبَشِّرْ بِنُورَيْنِ أُوتِيَتْهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ لَمْ تَقْرَأْ حَرْفًا مِنْهُمَا إِلَّا أُعْطِيَتْهُ».

**[26] The Interpretation Of Allah's Statement: " And We Have Bestowed Upon You The Seven Oft-Repeated (Verses) And The Grand Qur'an" (Al-Hijr 87)**

910- It is narrated on the authority of Abu Sa'id Ibn Al-Mu'alla that he said: While I was praying in the Mosque, Allah's Apostle "Allah's blessing and peace be upon him" called me but I did not respond to him. When I finished the prayer, I came to him. He asked me: "What did prevent you from coming to me?" I replied: "O Allah's Apostle! I was praying." He said: "Didn't Allah say: "O you who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life" (Al-Aanfal 24) He then said to me: "I will teach you a Surah which is the greatest Surah in the Qur'an, before I leave the Mosque." When he intended to leave (the Mosque), I said to him: "O Messenger of Allah! what about your statement (to me)?" He said: "Yes. It is (the Surah containing the Verse) "Praise be to Allah, the Cherisher and Sustainer of the worlds", which is known as the seven oft-Repeated (Holy Verses), and the Grand Holy Qur'an which has been given to me."

911- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has never revealed in both the Torah and the Gospel the like of the Mother of the Qur'an, and it is the seven Oft-Repeated (Holy Verses), and (Allah Almighty says in this respect): "This Holy Verse is between Me and My servant, and My servant would have whatever he asked for.""

912- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was endowed with the seven Oft-Repeated (Holy Verses), i.e. the seven Longest Surahs.

913- It is narrated on the authority of Ibn Abbas that he said in comment on "the seven Oft-Repeated (Holy Verses)": Those are the seven longest Surahs (in the Holy Qur'an).

**[27] Keeping From Reciting Behind The Imam In Such Of Prayers As In Which He Does Not Recite Loudly**

914- It is narrated on the authority of Imran Ibn Husain that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led Zhuhr prayer and one praying behind him recited: "Glorify by the Name of your Lord, Most High". When he finished from the prayer he asked: "Who has recited "Glorify by the Name of your Lord, Most High"?" a man said: "It is I." on that The Messenger of Allah "Allah's blessing and peace be upon

## (26) - تَأْوِيلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

﴿وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ﴾ [الحجر: 87]

910 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى: أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يُصَلِّي فَدَعَاهُ قَالَ: فَصَلَّيْتُ ثُمَّ أَتَيْتُهُ فَقَالَ: «مَا مَنَعَكَ أَنْ تُجِيبَنِي؟» قَالَ: كُنْتُ أَصَلِّي قَالَ: «أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ!». قَالَ: فَذَهَبَ لِيَخْرُجَ قُلْتُ: يَا رَسُولَ اللَّهِ قَوْلُكَ! قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هِيَ السَّبْعُ الْمَثَانِي الَّذِي أُوتِيتُ وَالْقُرْآنُ الْعَظِيمُ».

911 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَفْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ».

912 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «أُوتِيَ النَّبِيُّ ﷺ سَبْعًا مِّنَ الْمَثَانِي السَّبْعِ الطَّوْلِ».

913 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: «فِي قَوْلِهِ عَزَّ وَجَلَّ سَبْعًا مِّنَ الْمَثَانِي، قَالَ: السَّبْعُ الطَّوْلِ».

## (27) - تَرَكُ الْقِرَاءَةَ خَلْفَ الْإِمَامِ فِيمَا لَمْ يَجْهَرْ فِيهِ

914 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ فَقَرَأَ رَجُلٌ خَلْفَهُ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ فَلَمَّا صَلَّى قَالَ: «مَنْ قَرَأَ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾؟»



him" said: "I knew (while being in prayer) that one of you was disputing with me over (reciting) it."

915- It is narrated on the authority of Imran Ibn Husain that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led Zhuhr or Asr prayer and one praying behind him was reciting. When he finished from the prayer he asked: "Who has recited "Glorify by the Name of your Lord, Most High"?" a man said: "It is I, and I've intended nothing with it but good." on that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I knew (while being in prayer) that one of you was disputing with me over (reciting) it."

#### **[28] Keeping From Reciting Behind The Imam In Such Of Prayers As In Which He Recites Loudly**

916- It is narrated on the authority of Abu Hurairah that he said: Once The Messenger of Allah "Allah's blessing and peace be upon him" turned away from a prayer in which he recited Qur'an loudly, and asked: "Has anyone of you recited Qur'an with me immediately (during the prayer)?" a man said: "Yes, I've done O Messenger of Allah." on that he said: "This is why I said (to myself): What is the matter that I feel as if somebody is disputing with me over (reciting) the Qur'an?" afterwards, the people desisted from reciting in the prayers in which The Messenger of Allah "Allah's blessing and peace be upon him" recited Qur'an loudly (Fajr, Maghrib and Isha), after they had heard that from The Messenger of Allah "Allah's blessing and peace be upon him".

#### **[29] Reciting The Mother Of The Book Behind The Imam In Such Of Prayers As In Which He Recites Loudly**

917- It is narrated on the authority of Ubadah Ibn As-Samit that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in a prayer in which he recited Qur'an loudly (and when he finished from it) he said: "When I recite loudly, let none of you recite but the Mother of the Qur'an (Al-Fatihah)."

#### **[30] The Interpretation Of Allah's Saying: " When The Qur'an Is Read, Listen To It With Attention, And Hold Your Peace: That You May Receive Mercy" (Al-A'raf 204)**

918- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the imam is made to be followed: when he says Takbir, you should say Takbir after him; when he recites (Qur'an) you should keep silent and

قَالَ رَجُلٌ: أَنَا. قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ قَدْ خَالَجَنِهَا».

915 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الظُّهْرِ أَوْ الْعَصْرِ وَرَجُلٌ يَقْرَأُ خَلْفَهُ فَلَمَّا أَنْصَرَفَ قَالَ: «أَيُّكُمْ قَرَأَ بِـ» «سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى؟» فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ: أَنَا وَلَمْ أَرِدْ بِهَا إِلَّا الْخَيْرَ، فَقَالَ النَّبِيُّ ﷺ: «قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ قَدْ خَالَجَنِهَا».

(28) - تَرْكُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ فِيمَا جَهَرَ بِهِ

916 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ أَكِيْمَةَ اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَنْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «هَلْ قَرَأَ مَعِيَ أَحَدٌ مِنْكُمْ آتِفًا؟» قَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ قَالَ: «إِنِّي أَقُولُ مَا لِي أَنْزَعُ الْقُرْآنَ» قَالَ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ فِيمَا جَهَرَ فِيهِ رَسُولُ اللَّهِ ﷺ بِالْقِرَاءَةِ مِنَ الصَّلَاةِ حِينَ سَمِعُوا ذَلِكَ.

(29) - قِرَاءَةُ أَمِّ الْقُرْآنِ خَلْفَ الْإِمَامِ فِيمَا جَهَرَ بِهِ الْإِمَامُ

917 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ صَدَقَةَ عَنْ زَيْدِ بْنِ وَاقِدٍ عَنْ حَرَامِ بْنِ حَكِيمٍ عَنْ نَافِعِ بْنِ مَحْمُودٍ بْنِ رَبِيعَةَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «لَا يَقْرَأَنَّ أَحَدٌ مِنْكُمْ إِذَا جَهَرْتُ بِالْقِرَاءَةِ إِلَّا بِأَمِّ الْقُرْآنِ».

(30) - تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ [الأعراف: 204]

918 - أَخْبَرَنَا الْجَارُودُ بْنُ مُعَاذٍ التُّرْمِذِيُّ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ فَأَنْصِتُوا



pay your attention; and when he says: "Allah hears such as praises Him" you should say: "O Allah our Lord! To You be praise.""

919- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the imam is made to be followed: when he says Takbir, you should say Takbir after him; when he recites (Qur'an) you should keep silent and pay your attention."

### **[31] The Imam's Recitation Is Enough For Whomever He Leads**

920- It is narrated on the authority of Abu Ad-Darda' that The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Should one recite (Qur'an) in every prayer?" he answered in the affirmative. A man from amongst the Ansar said: "This has been affirmed." He (Abu Ad-Darda') turned to me, and I was the closest to him, and said: "I do not think but that when the imam leads a people in prayer, his (recitation) suffices them."

### **[32] Such Of Recitation As Is Sufficient For Him Who Is Not Competent In Reading Qur'an**

921- It is narrated on the authority of Ibn Abu Awfa that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I could not learn to recite well anything from the Qur'an. So, please, instruct me in something to recite instead of it." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Say: Glory be to Allah; Praise be to Allah; there is no god (to be worshipped) but Allah; Allah is Greater; and there is neither might nor power but with Allah."

### **[33] The Imam Says "Amen" Loudly**

922- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When (the imam who) recites (in prayer) says "Amen" you should say "Amen" for the angels says "Amen", and he, whose "Amen" coincides with that of the angels, his previous sins will be forgiven for him."

923- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When (the imam who) recites (in prayer) says "Amen" you should say "Amen" for the angels says "Amen", and he, whose "Amen" coincides with that of the angels, his previous sins will be forgiven for him."

924- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says: "not of those upon whom wrath falls, nor of those who go



وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ.

919 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعْدٍ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَجَلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ فَأَنْصِتُوا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: كَانَ الْمُخَرَّمِيُّ يَقُولُ هُوَ ثِقَةً يَغْنِي مُحَمَّدَ بْنَ سَعْدٍ الْأَنْصَارِيَّ.

### (31) - اكْتِفَاءُ الْمَأْمُومِ بِقِرَاءَةِ الْإِمَامِ

920 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي أَبُو الزَّاهِرِيَّةِ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ مَرَّةٍ الْحَضْرَمِيُّ عَنْ أَبِي الدَّرْدَاءِ سَمِعَهُ يَقُولُ: سِئِلَ رَسُولُ اللَّهِ ﷺ أَفِي كُلِّ صَلَاةٍ قِرَاءَةٌ؟ قَالَ: «نَعَمْ». قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَجَبَتْ هَذِهِ! فَالْتَفَتَ إِلَيَّ وَكُنْتُ أَقْرَبَ الْقَوْمِ مِنْهُ فَقَالَ: «مَا أَرَى الْإِمَامَ إِذَا أَمَّ الْقَوْمَ إِلَّا قَدْ كَفَاهُمْ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا عَنْ رَسُولِ اللَّهِ ﷺ خَطَأً إِنَّمَا هُوَ قَوْلُ أَبِي الدَّرْدَاءِ وَلَمْ يُقْرَأْ هَذَا مَعَ الْكِتَابِ.

### (32) - مَا يُجْزَىءُ مِنَ الْقِرَاءَةِ لِمَنْ لَا يُحْسِنُ الْقُرْآنَ

921 - أَخْبَرَنَا يُونُسُ بْنُ عِيسَى وَمَحْمُودُ بْنُ غِيلَانَ عَنِ الْفَضْلِ بْنِ مُوسَى قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ إِبْرَاهِيمَ السَّكْسَكِيِّ عَنْ ابْنِ أَبِي أَوْفَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَخَذَّ شَيْئًا مِنَ الْقُرْآنِ فَعَلَّمَنِي شَيْئًا يُجْزَىءُ مِنَ الْقُرْآنِ فَقَالَ: «قُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

### (33) - جَهْرُ الْإِمَامِ بِأَمِينٍ

922 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنِ الزُّبَيْدِيِّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَمَّنَ الْقَارِئُ فَأَمَّنُوا فَإِنَّ الْمَلَائِكَةَ تَوَمَّنُ فَمَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

923 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَمَّنَ الْقَارِئُ فَأَمَّنُوا فَإِنَّ الْمَلَائِكَةَ تَوَمَّنُ فَمَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

924 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنِي مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ

astray" you should say "Amen" for the angels says "Amen", and the imam says "Amen", and he, whose "Amen" coincides with that of the angels, his previous sins will be forgiven for him."

925- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says" Amen" you should say "Amen" for he, whose "Amen" coincides with that of the angels, his previous sins will be forgiven for him."

### **[34] The Order That You Should Say "Amen" Behind The Imam**

926- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says: "not of those upon whom wrath falls, nor of those who go astray" you should say "Amen" for he, whose "Amen" coincides with that of the angels, his previous sins will be forgiven for him."

### **[35] The Excellence Of Saying "Amen"**

927- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you says "Amen" and the angels in the heaven say "Amen" and one of them agrees with the other, his previous sins will be forgiven for him."

### **[36] When Such As Led In Prayer Sneezes Behind The Imam**

928- It is narrated on the authority of Rifa'ah Ibn Rafi' that he said: One day, I was offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him" when I sneezed, thereupon I said: "Praise be to Allah, as much abundant, good and blessed as our Lord accepts and is pleased with." When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer and turned away he asked: "Who has spoken during the prayer?" no one replied, and he asked once again: "Who has spoken during the prayer?" Rifa'ah Ibn Rafi' Ibn Afra' said: "It is I O Messenger of Allah!" he asked: "What has you said?" I said: "I said: "Praise be to Allah, as much abundant, good and blessed as our Lord accepts and is pleased with."" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my life, over thirty angels hastened to it: who among them will rise up with it first."

929- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that he said: I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and when he said Takbir he raised both his hands a bit below his ears; and when he recited: "not of those upon whom wrath falls, nor of those who go astray" he said "Amen", and I heard him



الإِمَامُ «غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ» فَقُولُوا آمِينَ فَإِنَّ الْمَلَائِكَةَ تَقُولُ آمِينَ وَإِنَّ الإِمَامَ يَقُولُ آمِينَ فَمَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

925 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَمَّنَ الإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

### (34) - بَابُ الأَمْرِ بِالتَّأْمِينِ خَلْفَ الإِمَامِ

926 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الإِمَامُ: «غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ» فَقُولُوا آمِينَ فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

### (35) - فَضْلُ التَّأْمِينِ

927 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ آمِينَ وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ آمِينَ فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

### (36) - قَوْلُ الْمَأْمُومِ إِذَا عَطَسَ خَلْفَ الإِمَامِ

928 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ عِلْمٍ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ فَعَطَسْتُ فَقُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ أَنْصَرَفَ فَقَالَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَلَمْ يُكَلِّمْهُ أَحَدٌ ثُمَّ قَالَهَا الثَّانِيَةَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَقَالَ رِفَاعَةُ بْنُ رَافِعٍ بْنُ عَفْرَاءَ: أَنَا يَا رَسُولَ اللَّهِ قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ ابْتَدَرَهَا بِضِعْمَةٍ وَثَلَاثُونَ مَلَكًا أَيُّهُمْ يَضَعُ بِهَا».

929 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمَّا كَبَّرَ رَفَعَ يَدَيْهِ أَسْفَلَ مِنْ أُذُنَيْهِ فَلَمَّا قَرَأَ: «غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ



while I was behind him. Then, the Messenger of Allah "Allah's blessing and peace be upon him" heard a man having said: "Praise be to Allah, as much abundant, good and blessed as it could be." When the Messenger of Allah "Allah's blessing and peace be upon him" concluded with the end salutation he asked: "Who has said those words during the prayer?" the man said: "It is I O Messenger of Allah; and I intended no evil." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Twelve angels hurried towards it (to raise it to the heaven) and nothing has prevented it from reaching the Throne (of Authority)."

### [37] What Is Mentioned Pertaining To The Qur'an

**930-** It is narrated on the authority of A'ishah that Hisham Ibn Al-Harith had asked The Messenger of Allah "Allah's blessing and peace be upon him": "O, Messenger of Allah! How does the revelation come down to you?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Sometimes, it comes down likely as the bell's ringing; and, this is the heaviest. Later on, after it passes off, I become keeping of what was inspired to me. Other times, he (The Angel) comes in a form of a young man and reveals it to me (after which, I grow grasping of what was revealed)."

**931-** It is narrated on the authority of A'ishah that Hisham Ibn Al-Harith had asked The Messenger of Allah "Allah's blessing and peace be upon him": "O, Messenger of Allah! How does the revelation come down to you?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "Sometimes, it comes down likely as the bell's ringing; and, this is the heaviest. Later on, after it passes off, I become keeping of what was inspired to me. Other times, The Angel comes in a form of a certain man and talks to me, after which, I grow grasping of what was revealed." A'ishah added: "By Allah! I saw The Messenger of Allah "Allah's blessing and peace be upon him" being inspired on the very cold day, from whose forehead the sweat was dropping after the revelation was over."

**932-** It is narrated on the authority of Ibn Abbas, regarding the explanation of the Statement of Allah: "Move not your tongue concerning the (Qur'an) to make haste therewith." (The Judgement "Al-Qiyamah" **16**): "Allah's Apostle "Allah's blessing and peace be upon him" used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration. So Allah revealed: "Move not your tongue concerning the (Qur'an) to make haste therewith. It is for us to collect it and to promulgate it" (**16:17**). i.e. to gather it in your heart, and make you recite it. "But when we have promulgated it, follow you its recital (as promulgated)" (**18**) i.e.

وَلَا الضَّالِّينَ». قَالَ: «آمِينَ» فَسَمِعْتُهُ وَأَنَا خَلْفُهُ قَالَ فَسَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَقُولُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ مِنْ صَلَاتِهِ قَالَ: «مَنْ صَاحِبُ الْكَلِمَةِ فِي الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ وَمَا أَرَدْتُ بِهَا بِأَسَاءَ قَالَ النَّبِيُّ ﷺ: «لَقَدْ أَبْتَدَرَهَا أَتْنَا عَشَرَ مَلَكًا فَمَا نَهْنَهَهَا شَيْءٌ دُونَ الْعَرْشِ».

### (37) - جَامِعُ مَا جَاءَ فِي الْقُرْآنِ

930 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: سَأَلَ الْحَارِثُ بْنُ هِشَامٍ رَسُولَ اللَّهِ ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ قَالَ: «فِي مِثْلِ صَلَاطَةِ الْجَرَسِ فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ وَهُوَ أَشَدُّهُ عَلَيَّ، وَأَخْيَانًا يَأْتِينِي فِي مِثْلِ صُورَةِ الْفَتَى فَيَنْبِذُهُ إِلَيَّ».

931 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخْيَانًا يَأْتِينِي فِي مِثْلِ صَلَاطَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ وَأَخْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْيِي مَا يَقُولُ». قَالَتْ عَائِشَةُ: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا.

932 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ﴾ (١٦) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ [القيامة: 16، 17] قَالَ: «كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً وَكَانَ يُحَرِّكُ شَفْتَيْهِ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ﴾ (١٦) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ قَالَ: جَمَعَهُ فِي صَدْرِكَ ثُمَّ تَقْرَأَهُ ﴿فَإِذَا قَرَأَهُ فَأَلْقَعْ



pay your attention to it while being silent. Afterwards, Allah's Apostle "Allah's blessing and peace be upon him" used to listen to Gabriel whenever he came and, after his departure, he would recite it as Gabriel had recited it.

933- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard Hisham Ibn Hakim Ibn Hezam reciting The Surah of The Criterion "Al-Furqan" in a way different from that which The Messenger of Allah "Allah's blessing and peace be upon him" taught me. So, I asked him: "Who has taught you to recite this Surah in that very way?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him"." I said: "You have told a lie! It is not in that way that The Messenger of Allah "Allah's blessing and peace be upon him" taught you to recite it." Then I caught hold of his hand and brought him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! you've taught me how to recite the Surah of Al-Furqan, and I heard him reciting it in a way different from the way you have taught it to me." The Prophet "Allah's blessing and peace be upon him" asked Hisham to recite it, and he recited it in the same way he had recited it, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "It was revealed in this way." He then asked me to recite it. When I recited it, he said: "It was revealed in this way." Then, The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The Qur'an has been revealed in seven different ways."

934- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard Hisham Ibn Hakim Ibn Hezam reciting The Surah of The Criterion "Al-Furqan" in a way different from that of mine. The Messenger of Allah "Allah's blessing and peace be upon him" had taught it to me (in a different way). So, I was about to attack him (during the prayer) but I waited till he finished, then I tied his garment round his neck by which I seized and brought him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have heard him reciting The Surah of The Criterion "Al-Furqan" in a way different from the way you taught it to me." The Prophet "Allah's blessing and peace be upon him" asked Hisham to recite it. When he recited it in the very way he had recited it (before me), Allah's Apostle said: "It was revealed in this way." He then asked me to recite it. When I recited it, he said: "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you."

935- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard Hisham Ibn Hakim reciting The Surah of The Criterion (Al-Furqan)



قُرْآنَهُ ﴿١٨﴾ [القيامة: 18] قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَاهُ جِبْرِيلُ أَسْتَمَعَ فَإِذَا انْطَلَقَ قَرَأَهُ كَمَا أَقْرَأَهُ.

933 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ ابْنِ مَخْرَمَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فَقَرَأَ فِيهَا حُرُوفًا لَمْ يَكُنْ نَبِيُّ اللَّهِ ﷺ أَقْرَأَئِيهَا قُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ؟ قَالَ: رَسُولُ اللَّهِ ﷺ. قُلْتُ: كَذَبْتَ مَا هَكَذَا أَقْرَأَكَ رَسُولُ اللَّهِ ﷺ. فَأَخَذْتُ بِيَدِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ وَإِنِّي سَمِعْتُ هَذَا يَقْرَأُ فِيهَا حُرُوفًا لَمْ تَكُنْ أَقْرَأْتِيهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ يَا هِشَامُ» فَقَرَأَ كَمَا كَانَ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنْزِلَتْ». ثُمَّ قَالَ: «اقْرَأْ يَا عُمَرُ» فَقَرَأْتُ فَقَالَ: «هَكَذَا أُنْزِلَتْ» سَمِعْتُ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ».

934 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُهَا عَلَيْهِ وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَئِيهَا فَكِدْتُ أَنْ أُعْجَلَ عَلَيْهِ ثُمَّ أَمْهَلْتُهُ حَتَّى أَنْصَرَفَ ثُمَّ لَبِيتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتِيهَا فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنْزِلَتْ» ثُمَّ قَالَ لِي: «اقْرَأْ» فَقَرَأْتُ فَقَالَ: «هَكَذَا أُنْزِلَتْ» إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَؤُوا مَا تيسَّرَ مِنْهُ.

935 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ أَخْبَرَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ:

during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle "Allah's blessing and peace be upon him" had not taught me. I was about to jump over him during his prayer, but I controlled my temper. But as soon as he had completed his prayer, I put his upper garment around his neck and seized him by it and said: "Who taught you this Surah which I heard you reciting?" He replied: "Allah's Apostle "Allah's blessing and peace be upon him" taught it to me." I said: "You have told a lie, for Allah's Apostle "Allah's blessing and peace be upon him" has taught it to me in a different way." So I dragged him to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I heard this person reciting The Surah of The Criterion (Al-Furqan) in a way which you haven't taught me!" On that Allah's Apostle "Allah's blessing and peace be upon him" said (to me): "Release him! Recite, O Hisham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "It was revealed in this way," and added: "Recite, O Umar!" I recited it as he had taught me. Allah's Apostle "Allah's blessing and peace be upon him" then said: "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways. So recite it in whichever (way) is easier for you."

**936-** It is narrated on the authority of Ibn Abu Laila from Ubai Ibn Ka'b that once, The Messenger of Allah "Allah's blessing and peace be upon him" was near a fount of (the tribe of) Banu Ghifar when Gabriel "Peace be upon him" came and said to him: "Allah orders you to make your nation recite The Qur'an in one way." He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! That's beyond my nation's power." Then, he came for the second time and said to him: "Allah orders you to make your nation recite The Qur'an in two ways." He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! my people have no power to endure that." Then, he came for the third time and said to him: "Allah orders you to make your nation recite The Qur'an in three ways." He (The Prophet) replied: "I ask for Allah's pardon and forgiveness! That's beyond my nation's capacity." Then, he came for the fourth time and said to him: "Allah orders you to make your nation recite The Qur'an in seven ways, and in whichever way they recite it, they would be right."

**937-** It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me how to recite a certain Surah in one way, and while I was sitting in the mosque I heard a man reciting it in a way different from mine. I asked him:



سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرؤها عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرَأْ بِهَا رَسُولُ اللَّهِ ﷺ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ فَتَصَبَّرْتُ حَتَّى سَلِمَ فَلَمَّا سَلِمَ لَبَّيْتُهُ بِرِدَائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرؤها؟ فَقَالَ: أَقْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ: كَذَبْتَ فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ هُوَ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرؤها فَاَنْطَلَقْتُ بِهِ أَقُوْدُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرَأْ بِهَا وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلْهُ يَا عُمَرُ اقْرَأْ يَا هِشَامُ» فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرؤها قَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنْزِلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ يَا عُمَرُ» فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي قَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنْزِلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ».

936 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ مُجَاهِدٍ عَنِ ابْنِ أَبِي لَيْلَى عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَ أَصَاةٍ بَنِي غِفَارٍ فَاتَاهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرَأَ أَمَّتَكَ الْقُرْآنَ عَلَى حَرْفٍ. قَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنْ أَمَّتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ أَنَاهُ الثَّانِيَةَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرَأَ أَمَّتَكَ الْقُرْآنَ عَلَى حَرْفَيْنِ قَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنْ أَمَّتِي لَا تُطِيقُ ذَلِكَ». ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرَأَ أَمَّتَكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرَفٍ فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنْ أَمَّتِي لَا تُطِيقُ ذَلِكَ». ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرَأَ أَمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ فَقَدْ أَصَابُوا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ خُوْلِفَ فِيهِ الْحَكْمُ خَالَفَهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ رَوَاهُ عَنْ مُجَاهِدٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ مُرْسَلًا.

937 - أَخْبَرَنِي عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ بْنُ نُفَيْلٍ قَالَ: قَرَأْتُ عَلَى مَعْقِلِ بْنِ عُبَيْدِ اللَّهِ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي بِنِ كَعْبٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ سُورَةَ قَبِيْنَا أَنَا فِي الْمَسْجِدِ جَالِسٌ إِذْ



"Who has taught you to recite this Surah (in this way)?" he said: " The Messenger of Allah "Allah's blessing and peace be upon him" has taught it to me." I said to him: "Then, do not leave me until we both come to The Messenger of Allah "Allah's blessing and peace be upon him". I came to him and said: "O Messenger of Allah! this man differs from me in reciting the Surah which you've taught me to recite." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite O Ubai!" I recited it, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have recited it well." He asked the man to recite, and he recited it in a way different from mine, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You've recited it well." Then, The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O Ubai! The Qur'an has been revealed (to be recited) in seven ways, each of which is satisfactory and sufficient (for anyone to recite in it as long as it is easier for him)."

**938-** It is narrated on the authority of Anas that Ubai Ibn Ka'b said: Nothing has ever aroused doubt in my breast since I embraced Islam except when I recited a Holy Verse in a certain way, and another man recited it in a way different from mine, thereupon I said: " The Messenger of Allah "Allah's blessing and peace be upon him" taught me to recite it (in the very way I've recited it)"; and the other said: " The Messenger of Allah "Allah's blessing and peace be upon him" taught me to recite it (in the very way I've recited it)." I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Have you not taught me to recite such and such a Holy Verse (in such and such a way)?" he answered in the affirmative. The other man said: "Have you not recited me to recite such and such a Holy Verse (in such and such a way)?" he answered in the affirmative. Then he said: "Both Gabriel and Michael "Peace be upon them" came to me: Gabriel sat on my right side, and Michael on my left side. Gabriel "Peace be upon him" said: "Recite the Qur'an in one way." Michael "Peace be upon him" said: "Instruct him in an increase (of ways of recitation)! Instruct him in more (ways of recitation)!" He kept saying so until it rose up to seven ways of recitation, each of which is satisfactory and sufficient (for anyone to recite in it)."

**939-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of such as keeps the Qur'an is like the owner of hobbled camels: if he takes care of them regularly, he will keep them, and if he unlooses the rope, they will flee away."

سَمِعْتُ رَجُلًا يَقْرُؤُهَا يُخَالِفُ قِرَاءَتِي فَقُلْتُ لَهُ: مَنْ عَلَّمَكَ هَذِهِ السُّورَةَ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ فَقُلْتُ: لَا تُفَارِقْنِي حَتَّى نَأْتِيَ رَسُولَ اللَّهِ ﷺ فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ هَذَا خَالَفَ قِرَاءَتِي فِي السُّورَةِ الَّتِي عَلَّمْتَنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ يَا أَبُي» فَقَرَأْتُهَا فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَحْسَنْتَ» ثُمَّ قَالَ لِلرَّجُلِ: «اقْرَأْ» فَقَرَأَ فَخَالَفَ قِرَاءَتِي فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَحْسَنْتَ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبُي إِنَّهُ أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ كُلُّهُنَّ شَافٍ كَافٍ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَعْقِلُ بْنُ عُبَيْدٍ اللَّهِ لَيْسَ بِذَلِكَ الْقَوِيَّ.

938 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ عَنْ أَنَسٍ عَنْ أَبِي قَالَ: مَا حَاكَ فِي صَدْرِي مُنْذُ أَسْلَمْتُ إِلَّا أَنِّي قَرَأْتُ آيَةً وَقَرَأَهَا آخَرُ غَيْرَ قِرَاءَتِي فَقُلْتُ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ وَقَالَ الْآخَرُ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ أَقْرَأْتَنِي آيَةً كَذَا وَكَذَا؟ قَالَ: «نَعَمْ» وَقَالَ الْآخَرُ: أَلَمْ تُقْرِئْنِي آيَةً كَذَا وَكَذَا؟ قَالَ: «نَعَمْ إِنَّ جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا السَّلَامُ أَتَيَانِي فَقَعَدَ جِبْرِيلُ عَنْ يَمِينِي وَمِيكَائِيلُ عَنْ يَسَارِي فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ: اقْرَأِ الْقُرْآنَ عَلَى حَرْفٍ قَالَ مِيكَائِيلُ: اسْتَزِدْهُ اسْتَزِدْهُ حَتَّى بَلَغَ سَبْعَةَ أَحْرَفٍ فَكُلُّ حَرْفٍ شَافٍ كَافٍ».

939 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ إِذَا عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ».



940- It is narrated on the authority of Abu Wa'il from Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How bad it is that anyone of them says: "I forgot such-and-such a Verse", (but he should rather say) "I was made to forget it." You should remember The Qur'an (by reciting it constantly), for it flees away from the breasts of men faster than the camels flee away from their tying strings."

### **[38] The Recitation In The Fajr Two-Rak'ah Prayer**

941- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the first rak'ahs of Fajr prayer Allah's saying in the Surah of Al-Baqarah: "We believe in Allah, and in what has been revealed to us..." (84) and in the other His saying: "we believe in Allah, and do you bear witness that we are Muslims." (Al Imran 53)

### **[39] Reciting Both Surahs Of Al-Kafirun And Al-Ikhlās In The Fajr Two-Rak'ah Prayer**

942- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" recited both Surahs of Al-Kafirun and Al-Ikhlās in the Fajr two-rak'ah prayer.

### **[40] Making Short Both Rak'ahs Offered Before Fajr**

943- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the two-rak'ah prayer before Fajr and make them so much light that I would wonder whether he had recited the Mother of the Book in them.

### **[41] Reciting The Surah Of Ar-Rum In Morning Prayer**

944- It is narrated on the authority of Shabib Ibn Rawh from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that once The Messenger of Allah "Allah's blessing and peace be upon him" offered Morning prayer, in which he recited the Surah of Ar-Rum, thereupon he was put to trouble (while reading). When he finished from the prayer he said: "What is the matter of some people that they offer prayer with us, even though they do not perform ablution perfectly? It is those who cause us to be put to trouble in reciting the Qur'an."

### **[42] Reciting Sixty To One Hundred Verses In Morning Prayer**

945- It is narrated on the authority of Abu Barzah that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in Morning prayer sixty to one hundred Holy Verses.



940 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «بِسْمَا لِأَحَدِهِمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كُنْتُ وَكُنْتُ بَلْ هُوَ نَسِيَ اسْتَذْكِرُوا الْقُرْآنَ فَإِنَّهُ أَسْرَعُ تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عَقْلِهِ».

### (38) - الْقِرَاءَةُ فِي رَكْعَتِي الْفَجْرِ

941 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي رَكْعَتِي الْفَجْرِ فِي الْأُولَى مِنْهُمَا الْآيَةَ الَّتِي فِي الْبَقَرَةِ: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا﴾ إِلَى آخِرِ الْآيَةِ. وَفِي الْأُخْرَى ﴿آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَا مُسْلِمُونَ﴾».

### (39) - بَابُ الْقِرَاءَةِ فِي رَكْعَتِي الْفَجْرِ ب:

﴿قُلْ يَتَأَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

942 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، دُحَيْمٌ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي رَكْعَتِي الْفَجْرِ ﴿قُلْ يَتَأَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾».

### (40) - تَخْفِيفُ رَكْعَتِي الْفَجْرِ

943 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «إِنْ كُنْتُ لَأَرَى رَسُولَ اللَّهِ ﷺ يُصَلِّي رَكْعَتِي الْفَجْرِ فَيُخَفِّفُهُمَا حَتَّى أَقُولَ أَقْرَأَ فِيهِمَا بِأَمِّ الْكِتَابِ».

### (41) - الْقِرَاءَةُ فِي الصُّبْحِ بِالرُّومِ

944 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ شَبِيبِ أَبِي رَوْحٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنْ النَّبِيِّ ﷺ: «أَنَّهُ صَلَّى صَلَاةَ الصُّبْحِ فَقَرَأَ الرُّومَ فَالْتَبَسَ عَلَيْهِ فَلَمَّا صَلَّى قَالَ: «مَا بَالُ أَقْوَامٍ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الطُّهُورَ فَإِنَّمَا يَلْبِسُ عَلَيْنَا الْقُرْآنَ أَوْلَيْكَ»».

### (42) - الْقِرَاءَةُ فِي الصُّبْحِ بِالسُّنَيْنِ إِلَى الْمِائَةِ

945 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ سَيَّارٍ يَعْنِي ابْنَ سَلَامَةَ عَنْ أَبِي بَرْزَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْعِدَاةِ بِالسُّنَيْنِ إِلَى الْمِائَةِ».

### [43] Reciting Qaf In Morning Prayer

946- It is narrated on the authority of Umm Hisham, daughter of Harithah Ibn An-Nu'man that she said: I did not learn (and keep by heart the Surah of) Qaf but from The Messenger of Allah "Allah's blessing and peace be upon him", which he used to recite in Morning prayer.

947- It is narrated on the authority of Ziyad Ibn Ilaqah that he said: I heard my paternal uncle having said: I offered the Morning prayer with The Messenger of Allah "Allah's blessing and peace be upon him" who recited in the first rak'ah (the Surah which contains): "And tall (and stately) palm trees, with shoots of fruit stalks, piled one over another". Shu'bah said: I met him in the market amidst the crowds, and he said: "Qaf".

### [44] Reciting The Surah Of At-Takwir In Morning Prayer

948- It is narrated on the authority of Amr Ibn Huraith that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having recited the Surah of At-Takwir in Morning prayer.

### [45] Reciting In Morning Prayer Both Surahs Of Seeking Refuge

949- It is narrated on the authority of Uqbah Ibn Amir that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about both Surahs of seeking refuge, thereupon Uqbah said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in Fajr prayer with both.

### [46] The Excellence Of Reciting Both Surahs Of Seeking Refuge

950- It is narrated on the authority of Uqbah Ibn Amir that he said: I followed The Messenger of Allah "Allah's blessing and peace be upon him" while he was riding, and placed my hand on his foot, and said: "O Messenger of Allah! teach me how to recite both Surah of Hud and Yusuf." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You will not recite much greater in the Sight of Allah than "Say: I seek refuge with (Allah) the Lord of Daybreak" and "Say: I seek refuge with (Allah) the Lord of mankind."

951- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Many Holy Verses were revealed unto me tonight, the like of which has never been seen: "Say: I seek refuge with (Allah) the Lord of Daybreak" and "Say: I seek refuge with (Allah) the Lord of mankind."

## (43) - الْقِرَاءَةُ فِي الصُّبْحِ بِقَافٍ

946 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا ابْنُ أَبِي الرَّجَالِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ أُمِّ هِشَامِ بِنْتِ حَارِثَةَ بِنِ الثُّغَمَانِ قَالَتْ: «مَا أَخَذْتُ ﴿ق﴾ وَالْقُرْآنَ الْمَجِيدَ إِلَّا مِنْ وَرَاءِ رَسُولِ اللَّهِ ﷺ كَانَ يُصَلِّي بِهَا فِي الصُّبْحِ».

947 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ عَمِّي يَقُولُ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الصُّبْحَ فَقَرَأَ فِي إِحْدَى الرَّكَعَتَيْنِ ﴿وَالنَّحْلَ بِاسْفَتِ لَهَا طَلْعُ نَضِيدٍ﴾ [ق: 10].

قَالَ شُعْبَةُ: فَلَقِيْتُهُ فِي السُّوقِ فِي الزَّحَامِ فَقَالَ ﴿ق﴾.

## (44) - الْقِرَاءَةُ فِي الصُّبْحِ بِ﴿إِذَا أَلْشَمْسُ كُورَتْ﴾

948 - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ الْبَلْخِيُّ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ مَسْعُودِ الْمَسْعُودِيِّ عَنِ الْوَلِيدِ بْنِ سُرَيْعٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: «سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ ﴿إِذَا أَلْشَمْسُ كُورَتْ﴾».

## (45) - الْقِرَاءَةُ فِي الصُّبْحِ بِالْمُعَوِّذَتَيْنِ

949 - أَخْبَرَنَا مُوسَى بْنُ حِزَامٍ التُّرْمِذِيُّ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنِي سُفْيَانُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ: «أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الْمُعَوِّذَتَيْنِ. قَالَ عُقْبَةُ: فَأَمَّنَّا بِهِمَا رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الْفَجْرِ».

## (46) - بَابُ الْفَضْلِ فِي قِرَاءَةِ الْمُعَوِّذَتَيْنِ

950 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي عِمْرَانَ أَسْلَمَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: اتَّبَعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ رَاجِبٌ فَوَضَعْتُ يَدَيَّ عَلَى قَدَمِهِ فَقُلْتُ: أَقْرِئْنِي يَا رَسُولَ اللَّهِ سُورَةَ هُودٍ وَسُورَةَ يُوسُفَ فَقَالَ: «لَنْ تَقْرَأَ شَيْئاً أَبْلَغَ عِنْدَ اللَّهِ مِنْ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾».

951 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانَ عَنْ قَيْسٍ عَنْ عُقْبَةَ ابْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «آيَاتُ أَنْزَلَتْ عَلَيَّ اللَّيْلَةَ لَمْ يَرِ مِثْلُهُنَّ قَطُّ» ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾.



### **[47] The Recitation In Friday Morning Prayer**

952- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in Friday Morning prayer both Surahs of As-Sajdah and Al-Insan.

953- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in Friday Morning prayer both Surahs of As-Sajdah and Al-Insan.

### **Chapters On The Holy Verses Of Prostration**

#### **[48] The (Holy Verse Of) Prostration In The Surah Of Sad**

954- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" offered prostration in the Surah of Sad and said: "(The Prophet) David prostrated in it out of turning to Allah in repentance, and we prostrate it out of giving thanks (to Allah)."

#### **[49] The (Holy Verse Of) Prostration In The Surah Of The Star**

955- It is narrated on the authority of Al-Muttalib Ibn Wada'ah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" recited the Surah of the Star in Mecca, thereupon all who were present with him fell in prostration. But I raised my head and refused to prostrate. At that time, Al-Muttalib had not embraced Islam yet.

956- It is narrated on the authority of Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" and offered prostration in it.

#### **[50] Leaving Prostration Of The Surah Of The Star**

957- It is narrated on the authority of Ata Ibn Yasar that he asked Zaid Ibn Thabit about the recitation with the imam (in prayer) and he said: "No recitation is due with the imam", and he pretended that he had recited the Surah of the Star unto The Messenger of Allah "Allah's blessing and peace be upon him", and offered no prostration in it.

#### **[51] The (Holy Verse Of) Prostration In The Surah Of Al-Inshiqaq**

958- It is narrated on the authority of Abu Hurairah that he led the prayer in which he recited the Surah of Al-Inshiqaq in which he offered prostration. When he (finished from the prayer and) turned away, he told them that The Messenger of Allah "Allah's blessing and peace be upon him" offered prostration in it.

## (47) - الْقِرَاءَةُ فِي الصُّبْحِ يَوْمَ الْجُمُعَةِ

952 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ ح. وَأَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ وَاللَّفْظُ لَهُ عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ﴿الْمُ تَنْزِيلُ﴾ وَ﴿هَلْ أَتَى﴾».

953 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ ح. وَأَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ وَاللَّفْظُ لَهُ عَنِ الْمُخَوَّلِ بْنِ رَاشِدٍ عَنْ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ﴿تَنْزِيلُ السَّجْدَةِ﴾ وَ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ﴾».

## (48) - بَابُ سُجُودِ الْقُرْآنِ - السُّجُودُ فِي ﴿صَّ﴾

954 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ ذَرٍّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي ﴿صَّ﴾ وَقَالَ: «سَجَدَهَا دَاوُدُ تَوْبَةً وَنَسَجَدُهَا شُكْرًا».

## (49) - السُّجُودُ فِي النَّجْمِ

955 - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْحَمِيدِ بْنُ مَيْمُونٍ بْنُ مِهْرَانَ قَالَ: حَدَّثَنَا ابْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا رَبَاحُ عَنْ مَعْمَرٍ عَنْ ابْنِ طَاوُسٍ عَنْ عِكْرَمَةَ بْنِ خَالِدٍ عَنْ جَعْفَرِ بْنِ الْمُظَلِّبِ بْنِ أَبِي وَدَاعَةَ عَنْ أَبِيهِ قَالَ: «قَرَأَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ سُورَةَ النَّجْمِ فَسَجَدَ وَسَجَدَ مَنْ عِنْدَهُ فَرَفَعْتُ رَأْسِي وَأَبَيْتُ أَنْ أَسْجُدَ وَلَمْ يَكُنْ يَوْمَئِذٍ أَسْلَمَ الْمُظَلِّبُ».

956 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ النَّجْمَ فَسَجَدَ فِيهَا».

## (50) - تَرْكُ السُّجُودِ فِي النَّجْمِ

957 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ حُصَيْفَةَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ عَنْ عَطَاءِ بْنِ يَسَارٍ: «أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الْإِمَامِ فَقَالَ: لَا قِرَاءَةَ مَعَ الْإِمَامِ فِي شَيْءٍ وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللَّهِ ﷺ ﴿وَالنَّجْمِ إِذَا هَوَى﴾ فَلَمْ يَسْجُدْ».

## (51) - بَابُ السُّجُودِ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

958 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: «أَنَّ أَبَا هُرَيْرَةَ قَرَأَ بِهِمْ ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ فَسَجَدَ فِيهَا فَلَمَّا اتَّصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ فِيهَا».



959- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” offered prostration in the Surah of Al-Inshiqaq.

960- It is narrated on the authority of Abu Hurairah that he said: We offered prostration with The Messenger of Allah “Allah’s blessing and peace be upon him” in both Surahs of Al-Inshiqaq and Al-Alaq.

961- A Hadith like this is narrated on the authority of Abu Hurairah through the same chain of transmission.

962- It is narrated on the authority of Abu Hurairah that he said: Both of Abu Bakr and Umar offered prostration in the Surah of Al-Inshiqaq, which had been offered also by him who is better than them (i.e. The Messenger of Allah “Allah’s blessing and peace be upon him”).

### **[52] The (Holy Verse Of) Prostration Of The Surah Of Al-Alaq**

963- It is narrated on the authority of Abu Hurairah that he said: Both of Abu Bakr and Umar offered prostration in both Surahs of Al-Inshiqaq and Al-Alaq, which had been offered also by him who is better than them (i.e. The Messenger of Allah “Allah’s blessing and peace be upon him”).

964- It is narrated on the authority of Abu Hurairah that he said: We offered prostration with The Messenger of Allah “Allah’s blessing and peace be upon him” in both Surahs of Al-Inshiqaq and Al-Alaq.

### **[53] Offering Prostration During The Obligatory Prayer**

965- It is narrated on the authority of Abu Rafi' that he said: Once, I offered the (Isha) prayer of darkness behind Abu Hurairah, who recited: “When the Sky is rent asunder”, in which he prostrated. After he had finished I said to him: “O Abu Hurairah! We never offered this prostration (in this Surah).” He said: “Abu Al-Qasim (i.e. The Prophet) “Allah’s blessing and peace be upon him” offered this prostration, and I was praying behind him; and I would keep offering this prostration until I (die and) meet Abu Al-Qasim “Allah’s blessing and peace be upon him”.”

### **[54] The Recitation During The Day**

966- It is narrated on the authority of Abu Hurairah that he said: There should be recitation (of Qur'an) in every prayer: we made you hear what the Messenger of Allah “Allah’s blessing and peace be upon him” made us hear, and read in a low tone before you what he read in a low tone before us.

967- It is narrated on the authority of Abu Hurairah that he said: There should be recitation (of Qur'an) in every prayer: we made you hear what the



959 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا أَبُو أَبِي فُذَيْلٍ قَالَ: أَنْبَأَنَا أَبُو أَبِي ذُثْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عِيَّاشٍ عَنْ أَبِي قَيْسٍ وَهُوَ مُحَمَّدٌ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدَ رَسُولُ اللَّهِ ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾».

960 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾» وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾».

961 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي هُرَيْرَةَ، مِثْلُهُ.

962 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ وَمَنْ هُوَ خَيْرٌ مِنْهُمَا».

### (52) - السُّجُودُ فِي ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾

963 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ عَنْ قُرَّةَ عَنْ أَبِي سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا وَمَنْ هُوَ خَيْرٌ مِنْهُمَا ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾».

964 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءِ بْنِ مِينَاءَ عَنْ أَبِي هُرَيْرَةَ وَوَكَيْعٍ عَنْ سُفْيَانَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءِ بْنِ مِينَاءَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾».

### (53) - بَابُ السُّجُودِ فِي الْفَرِيضَةِ

965 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُلَيْمٍ وَهُوَ أَبُو أَخْضَرَ عَنْ التَّيْمِيِّ قَالَ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ عَنْ أَبِي رَافِعٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ صَلَاةَ الْعِشَاءِ يَغْنِي الْعَتَمَةَ فَقَرَأَ سُورَةَ ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ فَسَجَدَ فِيهَا فَلَمَّا فَرَغَ قُلْتُ: يَا أَبَا هُرَيْرَةَ هَذِهِ - يَغْنِي سَجْدَةً - مَا كُنَّا نَسْجُدُهَا قَالَ: «سَجَدَ بِهَا أَبُو الْقَاسِمِ ﷺ وَأَنَا خَلْفَهُ فَلَا أَرَأَى أَنْ أُسْجَدَ بِهَا حَتَّى أَلْقَى أَبَا الْقَاسِمِ ﷺ».

### (54) - بَابُ قِرَاءَةِ النَّهَارِ

966 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: «كُلُّ صَلَاةٍ يُقْرَأُ فِيهَا فَمَا أَسْمَعْنَا رَسُولَ اللَّهِ ﷺ أَسْمَعْنَاكُمْ وَمَا أَخْفَاها أَخْفَيْنَا مِنْكُمْ».

967 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنْبَأَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «فِي كُلِّ صَلَاةٍ قِرَاءَةٌ فَمَا أَسْمَعْنَا رَسُولَ اللَّهِ ﷺ أَسْمَعْنَاكُمْ وَمَا

Messenger of Allah “Allah’s blessing and peace be upon him” made us hear, and read in a low tone before you what he read in a low tone before us.

### **[55] The Recitation In Zhuhr Prayer**

968- It is narrated on the authority of Al-Bara' that he said: We offered Zhuhr prayer behind the Messenger of Allah “Allah’s blessing and peace be upon him” and we heard from him a verse after another (as shown from the movement of his lips) from both Surahs of Luqman and Adh-Dhariyat.

969- It is narrated on the authority of Abu Bakr Ibn An-Nadr that he said: We were with Anas Ibn Malik who led us in Zhuhr prayer, and when he finished he said: I offered Zhuhr prayer with the Messenger of Allah “Allah’s blessing and peace be upon him”, who read to us those two Surahs in (the first) two rak'ahs, i.e. the Surahs of Al-A'la and Al-Ghashiyah.

### **[56] Prolonging The Standing In The First Rak'ah Of Zhuhr Prayer**

970- It is narrated on the authority of Abu Sa'id that he said: Zhuhr prayer was established, and anyone might go to Baqi' and answer the call of nature, offer ablution and return to find the Messenger of Allah “Allah’s blessing and peace be upon him” still in the first rak'ah, which he was prolonging.

971- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father from the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: He (the Prophet) used to lead us in Zhuhr prayer, and recite in the first two rak'ahs, making us hear the verse (after another sometimes); and he used to prolong the (first) rak'ah of Zhuhr prayer, and the first rak'ah of Morning prayer.

### **[57] The Imam Causes His Recitation To Be Heard In Zhuhr Prayer**

972- It is narrated on the authority of Abdullah Ibn Abu Qatadah that he said: My father told: The Messenger of Allah “Allah’s blessing and peace be upon him” used to recite the Mother of the Book and two Surahs in the first two rak'ahs of Zhuhr and Asr prayers, making us hear the verse (after another sometimes); and he used to prolong the first rak'ah.

### **[58] Making Short The Standing Of The Second Rak'ah Of Zhuhr**

973- It is narrated on the authority of Abdullah Ibn Abu Qatadah that his father told: The Messenger of Allah “Allah’s blessing and peace be upon him” used to recite in the first two rak'ahs of Zhuhr prayer, making us hear the verse (after another sometimes); and he used to prolong the first rak'ah, and make short the second. He used to do the same in Morning prayer, i.e. to prolong the first rak'ah and make short the second. He used to recite in the



أَخْفَاهَا أَخْفَيْنَا مِنْكُمْ».

### (55) - الْقِرَاءَةُ فِي الظُّهْرِ

968 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ قَالَ: حَدَّثَنَا سَلَمُ بْنُ قُتَيْبَةَ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْبَرِيدِ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: «كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ فِي الظُّهْرِ فَتَسْمَعُ مِنْهُ آيَةَ بَعْدَ الْآيَاتِ مِنْ سُورَةِ لُقْمَانَ وَالذَّارِيَّاتِ».

969 - أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْمُرُوزِيُّ قَالَ: حَدَّثَنَا أَبُو عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ قَالَ: سَمِعْتُ أَبَا بَكْرٍ بْنَ النَّضْرِ قَالَ: «كُنَّا بِالطَّفِّ عِنْدَ أَنَسٍ فَصَلَّى بِهِمْ الظُّهْرَ فَلَمَّا فَرَغَ قَالَ: إِنِّي صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الظُّهْرِ فَقَرَأَ لَنَا بِهَاتَيْنِ السُّورَتَيْنِ فِي الرَّكَعَتَيْنِ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾».

### (56) - تَطْوِيلُ الْقِيَامِ فِي الرَّكَعَةِ الْأُولَى مِنْ صَلَاةِ الظُّهْرِ

970 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَطِيَّةَ بْنِ قَيْسٍ عَنْ قَزَعَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «لَقَدْ كَانَتْ صَلَاةُ الظُّهْرِ تُقَامُ فَيَذْهَبُ الذَّاهِبُ إِلَى الْبَقِيعِ فَيَقْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ ثُمَّ يَجِيءُ وَرَسُولُ اللَّهِ ﷺ فِي الرَّكَعَةِ الْأُولَى يُطَوِّلُهَا».

971 - أَخْبَرَنِي يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ وَهُوَ الْقَنَادُ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. قَالَ: «كَانَ يُصَلِّي بِنَا الظُّهْرَ فَيَقْرَأُ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ يُسْمِعُنَا آيَةَ كَذَلِكَ وَكَانَ يُطِيلُ الرَّكَعَةَ فِي صَلَاةِ الظُّهْرِ وَالرَّكَعَةَ الْأُولَى يَعْنِي فِي صَلَاةِ الصُّبْحِ».

### (57) - إِسْمَاعُ الْإِمَامِ الْآيَةَ فِي الظُّهْرِ

972 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدِ بْنِ مُسْلِمٍ، يُعْرَفُ بِابْنِ أَبِي جَمِيلٍ الدَّمَشَقِيِّ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ قَالَ: حَدَّثَنَا أَبِي: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ بِأَمِّ الْقُرْآنِ وَسُورَتَيْنِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعَصْرِ وَيُسْمِعُنَا الْآيَةَ أحياناً وَكَانَ يُطِيلُ فِي الرَّكَعَةِ الْأُولَى».

### (58) - تَقْصِيرُ الْقِيَامِ فِي الرَّكَعَةِ الثَّانِيَةِ مِنَ الظُّهْرِ

973 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ أَنَّ أَبَاهُ أَخْبَرَهُ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِنَا فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَيُسْمِعُنَا الْآيَةَ أحياناً وَيُطَوِّلُ فِي الْأُولَى وَيَقْصُرُ فِي الثَّانِيَةِ وَكَانَ يَفْعَلُ ذَلِكَ فِي صَلَاةِ الصُّبْحِ يُطَوِّلُ فِي



first two rak'ahs of Asr prayer, and prolong the first rak'ah and make short the second.

### **[59] The Recitation In The First Two Rak'ahs Of Zhuhr Prayer**

974- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Mother of the Book and two Surahs in the first two rak'ahs of Zhuhr and Asr prayers, and recite only the Mother of the Book in the last two rak'ahs, making us hear the verse (after another sometimes); and he used to prolong the first rak'ah of Zhuhr prayer.

### **[60] The Recitation In The First Two Rak'ahs Of Asr Prayer**

975- It is narrated on the authority of Abdullah Ibn Abu Qatadah and Abu Salamah from Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Opening of the Book and two Surahs in the first two rak'ahs of Zhuhr and Asr prayers, making us hear the verse (after another sometimes); and he used to prolong the first rak'ah and make short of the second rak'ah of Zhuhr prayer, the same as he used to do in Morning prayer.

976- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite such Surahs as Al-Buruj and At-Tariq in (the first two rak'ahs of) both Zhuhr and Asr prayers.

977- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Surah of Al-Lail in Zhuhr prayer, and the like of that in Asr prayer; and he used to recite more than that in Morning prayer.

### **[61] Making Short Both Standing And Recitation**

978- It is narrated on the authority of Zaid Ibn Aslam that he said: We came to visit Anas Ibn Malik and he asked us: "Have you offered prayer?" we answered in the affirmative, thereupon he said: "O slave-girl! Bring (water for me to perform) ablution! I've never prayed behind an imam, more similar in his way of prayer to The Messenger of Allah "Allah's blessing and peace be upon him" than this imam of yours." Zaid said: Umar Ibn Abd Al-Aziz (who was At that time the governor of Medina) used to make perfect bowing and prostration, and make light standing and sitting.

979- It is narrated on the authority of Abu Hurairah that he said: I've never prayed behind an imam, more similar in his way of prayer to The Messenger of Allah "Allah's blessing and peace be upon him" than so and so

الأُولَى وَيَقْصُرُ فِي الثَّانِيَةِ وَكَانَ يَقْرَأُ بِنَا فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الْعَصْرِ يُطَوِّلُ الْأُولَى وَيَقْصُرُ الثَّانِيَةَ».

### (59) - الْقِرَاءَةُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ

974 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِأَمِّ الْقُرْآنِ وَسُورَتَيْنِ وَالْأُخْرَيْنِ بِأَمِّ الْقُرْآنِ وَكَانَ يُسْمِعُنَا الْآيَةَ أحياناً وَكَانَ يُطِيلُ أَوَّلَ رَكْعَةٍ مِنْ صَلَاةِ الظُّهْرِ».

### (60) - الْقِرَاءَةُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الْعَصْرِ

975 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَدِيٍّ عَنْ حَجَّاجِ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ وَعَنْ أَبِي سَلَمَةَ عَنْ أَبِي قَتَادَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ وَيُسْمِعُنَا الْآيَةَ أحياناً وَكَانَ يُطِيلُ الرَّكْعَةَ الْأُولَى فِي الظُّهْرِ وَيَقْصُرُ فِي الثَّانِيَةِ وَكَذَلِكَ فِي الصُّبْحِ».

976 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ بِـ﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾ وَ﴿وَالنَّارِ وَالطَّارِقِ﴾ وَنَحْوِهِمَا».

977 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ: ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ وَفِي الْعَصْرِ نَحْوَ ذَلِكَ وَفِي الصُّبْحِ بِأَطْوَلَ مِنْ ذَلِكَ».

### (61) - تَخْفِيفُ الْقِيَامِ وَالْقِرَاءَةِ

978 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْعَطَّافُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: «دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ: صَلَّيْتُمْ؟ قُلْنَا: نَعَمْ قَالَ: يَا جَارِيَةُ هَلُمِّي لِي وَضُوءاً مَا صَلَّيْتُ وَرَاءَ إِمَامٍ أَشْبَهَ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ إِمَامِكُمْ هَذَا قَالَ زَيْدٌ: وَكَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ وَيَخَفِّفُ الْقِيَامَ وَالْقُعُودَ».

979 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أُبَيٍّ فُذَيْلٌ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ فُلَانٍ، قَالَ سُلَيْمَانُ: كَانَ يُطِيلُ الرَّكْعَتَيْنِ الْأُولَيَيْنِ



(Umar Ibn Abd Al-Aziz): Sulaiman said: He used to prolong the first two rak'ahs of Zhuhr prayer, and shorten the last two; and he used to make light Asr prayer; and in Maghrib prayer, he used to recite the short Surahs of Al-Mufassal (Chapters starting with Ash-Sharh to the end of the Qur'an); and he used to recite in Isha prayer the medium Surahs of Al-Mufassal (starting with An-Nazi'at up to Ad-Duha); and he used to recite in Morning prayer the long Surahs of Al-Mufassal (starting with Al-Hujurat up to An-Naba').

### **[62] The Recitation Of Short Surahs Of Mufassal In Maghrib Prayer**

980- It is narrated on the authority of Abu Hurairah that he said: I've never prayed behind an imam, more similar in his way of prayer to The Messenger of Allah "Allah's blessing and peace be upon him" than so and so (Umar Ibn Abd Al-Aziz): Sulaiman said: we prayed behind this man: He used to prolong the first two rak'ahs of Zhuhr prayer, and shorten the last two; and he used to make light Asr prayer; and in Maghrib prayer, he used to recite the short Surahs of Al-Mufassal (Chapters starting with Ash-Sharh to the end of the Qur'an); and he used to recite in Isha prayer such Surahs as Ash-Shams; and he used to recite in Morning prayer two long Surahs.

### **[63] Reciting The Surah Of Al-A'la In Maghrib Prayer**

981- It is narrated on the authority of Jabir that he said: A man having two camels used for carrying water came upon Mu'adh while he was leading Maghrib prayer. He inaugurated the prayer with the Surah of Al-Baqarah, thereupon the man prayed alone and then went away. When the news of that reached The Messenger of Allah "Allah's blessing and peace be upon him" he said to Mu'adh: "Are you putting the people (praying behind you) to trial O Mu'adh? Are you putting the people (praying behind you) to trial O Mu'adh? Would you not recite such Surahs as Al-A'la and Ash-Shams?"

### **[64] Reciting The Surah Of Al-Mursalat In Maghrib Prayer**

982- It is narrated on the authority of Anas that Umm Al-Fadl Ibn Al-Harith said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in Maghrib prayer in his house, in which he recited the Surah of Al-Mursalat, after which he never led a prayer in congregation (for he fell ill) until he died "Allah's blessing and peace be upon him".

983- It is narrated on the authority of Ibn Abbas from his mother that he heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting the Surah of Al-Mursalat in Maghrib prayer.



مِنَ الظُّهْرِ وَيُخَفِّفُ الْآخَرَيْنِ وَيُخَفِّفُ الْعَصْرَ وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ وَيَقْرَأُ فِي الْعِشَاءِ بِوَسْطِ الْمُفْصَلِ وَيَقْرَأُ فِي الصُّبْحِ بِطَوْلِ الْمُفْصَلِ.

### (62) - بَابُ الْقِرَاءَةِ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ

980 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ فُلَانٍ، فَصَلَّيْنَا وَرَاءَ ذَلِكَ الْإِنْسَانِ وَكَانَ يُطِيلُ الْأَوَّلَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ فِي الْآخَرَيْنِ وَيُخَفِّفُ فِي الْعَصْرِ وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ وَيَقْرَأُ فِي الْعِشَاءِ بِـ ﴿وَالنَّمِيسِ وَحُحْنَهَا﴾ وَأَشْبَاهَهَا وَيَقْرَأُ فِي الصُّبْحِ بِسُورَتَيْنِ طَوِيلَتَيْنِ».

### (63) - الْقِرَاءَةُ فِي الْمَغْرِبِ بِـ ﴿سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى﴾

981 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرٍ قَالَ: مَرَّ رَجُلٌ مِنَ الْأَنْصَارِ بِنَاضِحَيْنِ عَلَى مُعَاذٍ وَهُوَ يُصَلِّي الْمَغْرِبَ فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ فَصَلَّى الرَّجُلُ ثُمَّ ذَهَبَ فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: «أَفَتَانُ يَا مُعَاذُ؟ أَفَتَانُ يَا مُعَاذُ؟ أَلَا قَرَأْتَ بِـ ﴿سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿وَالنَّمِيسِ وَحُحْنَهَا﴾ وَنَحْوِهِمَا!».

### (64) - الْقِرَاءَةُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ

982 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ الْمَغْرِبَ فَقَرَأَ الْمُرْسَلَاتِ مَا صَلَّى بَعْدَهَا صَلَاةً حَتَّى قُبِضَ ﷺ».

983 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ عَنْ أُمِّهِ: «أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ».

**[65] Reciting The Surah Of At-Tur In Maghrib Prayer**

984- It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting the Surah of At-Tur in Maghrib prayer.

**[66] Reciting The Surah Of Ad-Dukhan In Maghrib Prayer**

985- It is narrated on the authority of Abdullah Ibn Utbah Ibn Mas'ud that The Messenger of Allah "Allah's blessing and peace be upon him" recited the Surah of Ad-Dukhan in Maghrib prayer.

**[67] Reciting The Surah Of Al-A'raf In Maghrib Prayer**

986- It is narrated on the authority of Zaid Ibn Thabit that he said to Marwan: "O Abu Abd Al-Malik! Do you usually recite in Maghrib prayer (such short Surahs as) Al-Ikhlās and Al-Kawthar?" he answered in the affirmative, thereupon he said: "By Him, by Whom oath is taken, I saw The Messenger of Allah "Allah's blessing and peace be upon him" having recited in it the longer of both long Surahs (Al-An'am and Al-A'raf, and the latter is intended, which begins with) "Alif, Lam, Mim, Sad..."

987- It is narrated on the authority of Marwan Ibn Al-Hakam that Zaid Ibn Thabit said to him: "Why do I see you always reciting the short Surahs in Maghrib prayer? Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in it the longer of both long Surahs (Al-A'raf and Al-An'am)." I asked: "O Abu Abdullah! Which is the longer of both long Surahs?" he said: "Al-A'raf."

988- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" recited in Maghrib prayer the Surah of Al-A'raf, which he divided in two rak'ahs.

**[68] The Recitation In The Two Rak'ahs After Maghrib Prayer**

989- It is narrated on the authority of Ibn Umar that he said: I watched The Messenger of Allah "Allah's blessing and peace be upon him" over twenty times, in all of which he recited in the two rak'ahs after Maghrib prayer and in the two rak'ahs before Fajr prayer both Surahs of Al-Kafirun and Al-Ikhlās.

**[69] The Excellence Of Reciting The Surah Of Al-Ikhlās**

990- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" sent a man to lead a military expedition, and he used to recite to his companions in prayer and conclude

## (65) - الْقِرَاءَةُ فِي الْمَغْرِبِ بِ﴿الطُّورِ﴾

984 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ: «سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ».

## (66) - الْقِرَاءَةُ فِي الْمَغْرِبِ بِ﴿بَحْمٍ﴾ الدُّخَانِ

985 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِيءُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيْوَةُ وَذَكَرَ آخَرَ قَالَا: حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ: «أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمَزٍ حَدَّثَهُ أَنَّ مُعَاوِيَةَ بْنَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُثْبَةَ بْنَ مَسْعُودٍ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي صَلَاةِ الْمَغْرِبِ بِ﴿حَمٍ﴾ الدُّخَانِ».

## (67) - الْقِرَاءَةُ فِي الْمَغْرِبِ بِ﴿بِالْمَصِّ﴾

986 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ أَبِي الْأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ: «أَنَّهُ قَالَ لِمَرْوَانَ: يَا أَبَا عَبْدِ الْمَلِكِ أَتَقْرَأُ فِي الْمَغْرِبِ بِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾؟ قَالَ: نَعَمْ. قَالَ: فَمَحْلُوفَةٌ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِيهَا بِأَطْوَلِ الطُّوَلَيْنِ ﴿الْمَصِّ﴾».

987 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: «مَا لِي أَرَاكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ السُّورِ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِيهَا بِأَطْوَلِ الطُّوَلَيْنِ؟ قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ مَا أَطْوَلُ الطُّوَلَيْنِ؟ قَالَ: الْأَعْرَافُ».

988 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ وَأَبُو حَيْوَةَ عَنْ ابْنِ أَبِي حَمْزَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي صَلَاةِ الْمَغْرِبِ بِسُورَةِ الْأَعْرَافِ فَرَقَّهَا فِي رَكْعَتَيْنِ».

## (68) - الْقِرَاءَةُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ

989 - أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنِي أَبُو الْجَوَابِ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَمْرٍو قَالَ: «رَمَقْتُ رَسُولَ اللَّهِ ﷺ عَشْرِينَ مَرَّةً يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَفِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾».

## (69) - الْفَضْلُ فِي قِرَاءَةِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

990 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ أَنَّ أَبَا الرَّجَالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ أُمِّهِ عَمْرَةَ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ فَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيُخَيِّمُ بِ ﴿قُلْ



his recitations with the Surah of Al-Ikhlâs. When they returned, they made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him", who said to them: "Ask him why he did so." They asked him and he said: "Because it is the characteristic of (Allah) Most Gracious, Almighty, and I like to recite it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell him that Allah Almighty loves him."

**991-** It is narrated on the authority of Abu Hurairah that he said: I came (to the mosque) with The Messenger of Allah "Allah's blessing and peace be upon him", and he heard a man reciting: " Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him." on that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It has been affirmed (to him)." I asked him: "What is that which has been affirmed (to him) O Messenger of Allah?" He said: "The Garden."

**992-** It is narrated on the authority of Abu Sa'id that a man heard another reciting the Surah of Al-Ikhlâs repeatedly; and in the morning he came and made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him". On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my life, it is equal to one-third the Qur'an (in reward)."

**993-** It is narrated on the authority of Abu Ayyub from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "(the Surah that starts with) "Say: He is Allah, the One and Only..." is equal to one-third the Qur'an (in reward)."

#### **[70] Reciting The Surah Of Al-A'la In Isha Prayer**

**994-** It is narrated on the authority of Jabir that he said: Mu'adh stood and led Isha prayer, which he prolonged, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Are you putting (the people praying behind you) to trial O Mu'adh? Are you putting (the people praying behind you) to trial? How have you been diverted from such Surahs as Al-A'la, Ad-Duha, Al-Infitar, etc?"

#### **[71] Reciting The Surah Of Ash-Shams In Isha Prayer**

**995-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, Mu'adh Ibn Jabal Al-Ansari led the Isha prayer with his people and prolonged it for them. Somebody among us left the (congregational) prayer and prayed alone. Being informed of him, Mu'adh said: "He is a hypocrite." When the man knew that, he went to The Messenger of Allah "Allah's blessing and peace be upon him" and informed him of what Mu'adh had said

هُوَ اللَّهُ أَحَدٌ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «سَلُّوهُ لِأَيِّ شَيْءٍ فَعَلَ ذَلِكَ». فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ عَزَّ وَجَلَّ فَأَنَا أَحِبُّ أَنْ أَقْرَأَ بِهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّهُ».

991 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ مَوْلَى آلِ زَيْدِ بْنِ الْخَطَّابِ قَالَ: «سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: أَقْبَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ \* اللَّهُ الصَّمَدُ \* لَمْ يَلِدْ وَلَمْ يُولَدْ \* وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَجَبَتْ» فَسَأَلْتُهُ: مَاذَا يَا رَسُولَ اللَّهِ؟ فَقَالَ: «الْجَنَّةُ».

992 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ يَرُدُّهَا فَلَمَّا أَضْبَحَ جَاءَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثُ الْقُرْآنِ».

993 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ رَبِيعِ بْنِ خُنَيْمٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنِ ابْنِ أَبِي لَيْلَى عَنْ أُمِّرَأَةٍ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ: «قُلْ هُوَ اللَّهُ أَحَدٌ ثُلُثُ الْقُرْآنِ». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَا أَغْرِفُ إِسْنَادًا أَطْوَلَ مِنْ هَذَا.

### (70) - القراءةُ في العِشَاءِ الْآخِرَةِ بِ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾

994 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرٍ قَالَ: قَامَ مُعَاذُ فَصَلَّى الْعِشَاءَ الْآخِرَةَ فَطَوَّلَ فَقَالَ النَّبِيُّ ﷺ: «أَفْتَانُ يَا مُعَاذُ؟ أَفْتَانُ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿الضُّحَى﴾ وَ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾؟».

### (71) - القراءةُ في العِشَاءِ الْآخِرَةِ بِ﴿الشَّمْسِ وَضُحَاهَا﴾

995 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ لِأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ فَأَنْصَرَفَ رَجُلٌ مِنَّا فَأَخْبَرَ مُعَاذَ عَنْهُ فَقَالَ: إِنَّهُ مُنَافِقٌ، فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ دَخَلَ عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِمَا قَالَ مُعَاذُ فَقَالَ لَهُ



about him. The Prophet "Allah's blessing and peace be upon him" said to Mu'adh: "Are you putting people behind you to trial O Mu'adh? If you led the people in prayer, you would recite any of (such Surahs as): "By the sun and its (glorious) splendour" (91), "Glorify the name of your lord the Most High" (87), "Read in the name of your Lord" (96), "By the night, as it conceals (the light)" (92)."

996- It is narrated on the authority of Abdullah Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in Isha prayer such Surahs as "By the sun and its (glorious) splendor " (91), and the like of it.

### **[72] Reciting The Surah Of At-Tin In Isha Prayer**

997- It is narrated on the authority of Al-Bara that he said: I offered (Isha) prayer of darkness with the Messenger of Allah "Allah's blessing and peace be upon him" in which he recited the Surah of At-Tin.

### **[73] The Recitation In The First Rak'ah Of Isha Prayer**

998- It is narrated on the authority of Al-Bara Ibn Azib that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was on journey, and he recited in Isha prayer the Surah of At-Tin.

### **[74] Prolonging The Standing In The First Two Rak'ahs**

999- It is narrated on the authority of Jabir Ibn Samurah that Umar said to Sa'd (Ibn Abu Waqqas): "The people made a complaint against you in everything, even the prayer." On that Sa'd said: "Indeed, I always prolong the standing in the first two rak'ahs, and make short the last two; and I never indulge in offering prayer in which I imitate the Messenger of Allah "Allah's blessing and peace be upon him"." Umar said: "This is what I think of you."

1000- It is narrated on the authority of Jabir Ibn Samurah that he said: Some people from the inhabitants of Kufah made a complaint against Sa'd (the governor of Kufah) to Umar Ibn Al-Khattab. They said: "By Allah! he never offers prayer perfectly." On that he said "As for me, I lead the prayer in the same way as the Messenger of Allah "Allah's blessing and peace be upon him" used to do, and I never indulge in it: I always prolong the standing in the first two rak'ahs, and make short the last two." Umar said to him: "This is what I think of you."

### **[75] Reciting Two Surahs In One Rak'ah**

1001- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "I know the matches (i.e. the identical pairs of Surahs, of approximate



النَّبِيُّ ﷺ: «أَتُرِيدُ أَنْ تَكُونَ فَتَنَانًا يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَافْرَأْ بِـ﴿الشَّمْسِ وَضُحَاهَا﴾ وَ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿اللَّيْلِ إِذَا يَغْشَى﴾ وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾».

996 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْعِشَاءِ الْآخِرَةِ بِـ﴿الشَّمْسِ وَضُحَاهَا﴾ وَأَشْبَاهِهَا مِنَ السُّورِ».

### (72) - الْقِرَاءَةُ فِيهَا بِـ﴿التِّينِ وَالزَّيْتُونِ﴾

997 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعَتَمَةَ فَقَرَأَ فِيهَا بِـ﴿التِّينِ وَالزَّيْتُونِ﴾».

### (73) - الْقِرَاءَةُ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ

#### الْعِشَاءِ الْآخِرَةِ

998 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي الرَّكْعَةِ الْأُولَى بِـ﴿التِّينِ وَالزَّيْتُونِ﴾».

### (74) - الرُّكُودُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ

999 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو عَوْنٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: «قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَكَ النَّاسُ فِي كُلِّ شَيْءٍ حَتَّى فِي الصَّلَاةِ فَقَالَ سَعْدٌ: أَتَيْتُ فِي الْأُولَيَيْنِ وَأَخَذْتُ فِي الْآخِرَتَيْنِ وَمَا آلَوْ مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ قَالَ: ذَاكَ الظَّنُّ بِكَ».

1000 - أَخْبَرَنَا حَمَّادُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ عَلِيَّةَ أَبُو الْحَسَنِ قَالَ: حَدَّثَنَا أَبِي عَنْ دَاوُدَ الطَّائِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «وَقَعَ نَاسٌ مِنْ أَهْلِ الْكُوفَةِ فِي سَعْدٍ عِنْدَ عُمَرَ فَقَالُوا: وَاللَّهِ مَا يُحْسِنُ الصَّلَاةَ فَقَالَ: أَمَّا أَنَا فَأُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ لَا أَخْرِمُ عَنْهَا أَرْكُذُ فِي الْأُولَيَيْنِ وَأَخَذْتُ فِي الْآخِرَتَيْنِ قَالَ: ذَاكَ الظَّنُّ بِكَ».

### (75) - قِرَاءَةُ سُورَتَيْنِ فِي رَكْعَةٍ

1001 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: «إِنِّي لِأَعْرِفُ التَّظَايِيرَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللَّهِ ﷺ

length) which The Messenger of Allah "Allah's blessing and peace be upon him" used to combine in recitation in each rak'ah. They are twenty Surahs, which he used to recite in ten rak'ahs." Then, he took hold of the hand of Alqamah and entered (the chamber) and when Alqamah came out we asked him and he told us about them. (They go as follows: both An-Najm and Ar-Rahman in a rak'ah, Al-Qamar and Al-Haqqah in a rak'ah, At-Tur and Adh-Dhariyat in a rak'ah, Al-Waqi'ah and Nun in a rak'ah, Al-Ma'arij and An-Nazi'at in a rak'ah, Al-Mutaffifin and Abasa in a rak'ah, Al-Muddaththir and Al-Muzzammil in a rak'ah, Al-Insan and Al-Qiyamah in a rak'ah, An-Naba' and Al-Mursalat in a rak'ah, Ad-Dukhan and At-Takwir in a rak'ah.

**1002-** It is narrated on the authority of Abu Wa'il that he said: A man said in the presence of Abdullah Ibn Mas'ud: "I recite the Mufassal (Surahs) at night in one Rak'ah." Ibn Mas'ud said: "This recitation is (too quick) like the recitation of poetry. I know the matches (i.e. the identical pairs of Surahs of approximate length) which The Prophet "Allah's blessing and peace be upon him" used to combine in recitation in each rak'ah." He made a mention of twenty Surahs from the Mufassal, each two in a rak'ah.

**1003-** It is narrated on the authority of Masruq from Abdullah that a man came to him and said: "I recite the Mufassal (Surahs) at night in one Rak'ah." Ibn Mas'ud said: "This recitation is (too quick) like the recitation of poetry. But The Prophet "Allah's blessing and peace be upon him" used to combine the matches (i.e. the identical pairs of Surahs of approximate length) in recitation in each rak'ah, i.e. twenty Surahs from the Mufassal, starting with Ha Mim."

### **[76] Reciting A Portion Of The Surah**

**1004-** It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I was present with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the conquest (of Mecca) when he led the prayer facing the Ka'bah. He put off his sandals and placed them on his left side. He then inaugurated with reciting the Surah of The Believers. When he came to the mention of Moses and Aaron (Verse) or the mention of Jesus (Verse), a cough caught him, and he bowed.

### **[77] The Reciter Seeks Refuge (With Allah From Punishment) When He Comes Upon A Holy Verse Of Punishment**

**1005-** It is narrated on the authority of Hudhaifah that he offered prayer by the side of The Messenger of Allah "Allah's blessing and peace be upon him" one night, in which he recited, and whenever he came upon a Holy Verse of punishment, he would seek refuge (with Allah from punishment),

عِشْرِينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ ثُمَّ أَخَذَ بِيَدِ عَلْقَمَةَ فَدَخَلَ ثُمَّ خَرَجَ إِلَيْنَا عَلْقَمَةُ فَسَأَلْنَاهُ فَأَخْبَرَنَا بِهِنَّ» .

1002 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: «قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: قَرَأْتُ الْمُفْصَلَ فِي رَكْعَةٍ قَالَ: هَذَا كَهَذَا الشَّعْرِ لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بَيْنَهُنَّ فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفْصَلِ سُورَتَيْنِ سُورَتَيْنِ فِي رَكْعَةٍ» .

1003 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: أُنْبَأَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ، وَأَنَّهُ رَجُلٌ فَقَالَ: إِنِّي قَرَأْتُ اللَّيْلَةَ الْمُفْصَلَ فِي رَكْعَةٍ فَقَالَ: «هَذَا كَهَذَا الشَّعْرِ لَكِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ عِشْرِينَ سُورَةً مِنَ الْمُفْصَلِ مِنْ آلِ حَمٍّ» .

### (76) - قِرَاءَةُ بَعْضِ السُّورَةِ

1004 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبُو جَرِيحٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادٍ حَدِيثًا رَفَعَهُ إِلَى أَبِي سُوْفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: «حَضَرْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ الْفَتْحِ فَصَلَّى فِي قُبْلِ الْكَعْبَةِ فَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ فَافْتَتَحَ بِسُورَةِ الْمُؤْمِنِينَ فَلَمَّا جَاءَ ذِكْرُ مُوسَى أَوْ عِيسَى عَلَيْهِمَا السَّلَامُ أَخَذَتْهُ سَعْلَةٌ فَرَكَعَ» .

### (77) - تَعَوُّذُ الْقَارِئِ إِذَا مَرَّ بِآيَةِ عَذَابٍ

1005 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ وَابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْمُسْتَوْرِدِ بْنِ الْأَخْنَفِ عَنْ صِلَةَ بْنِ زُفَرَ عَنْ حُذَيْفَةَ: «أَنَّهُ صَلَّى إِلَى جَنْبِ النَّبِيِّ ﷺ لَيْلَةً فَقَرَأَ فَكَانَ إِذَا مَرَّ



and whenever he came upon a Holy Verse of mercy, he would stop at it and invoke (Allah). He used to say in his bowing: "Glorified be my Lord, Most Great" and in his prostration: "Glorified be my Lord, Most High".

### **[78] The Reciter Invokes When He Comes Upon A Verse Of Mercy**

**1006-** It is narrated on the authority of Hudhaifah that once, The Messenger of Allah "Allah's blessing and peace be upon him" recited Al-Baqarah, Al Imran and An-Nisa in one rak'ah, and never did he come upon a Holy Verse of mercy but that he invoked (Allah to endow him with mercy), and never did he come upon a Holy Verse of punishment but that he sought refuge (with Allah from punishment).

### **[79] Repeating The Recitation Of A Holy Verse**

**1007-** It is narrated on the authority of Abu Dharr that he said: One night The Messenger of Allah "Allah's blessing and peace be upon him" stood (to offer supererogatory night prayer) with only one Holy Verse, i.e. Allah's saying: "If You do punish them, they are Your servants: if You do forgive them, You are the Exalted in power, the Wise." (Al-Ma'idah 118)

### **[80] Allah's Saying: "Neither Speak Your Prayer Aloud, Nor Speak It In A Low Tone, But Seek A Middle Course Between" (Al-Isra 110)**

**1008-** It is narrated on the authority of Ibn Abbas that he said: This verse was revealed just as The Prophet "Allah's blessing and peace be upon him" was hidden from disbelievers in Mecca. The more The Prophet "Allah's blessing and peace be upon him" prayed with his companions, the more he raised his voice as reciting The Holy Qur'an. The more the unbelievers heard it (The Holy Qur'an), the more they abused The Holy Qur'an, who sent it down, and who came with it. In this way, Allah said to His Prophet "Allah's blessing and peace be upon him": "Neither speak your prayer aloud (by reciting the Holy Qur'an loudly lest the pagans might abuse it), nor speak it in a low tone, (for fear that it might be unheard by your companions) but seek a middle course between." (Al-Isra 110)

**1009-** It is narrated on the authority of Ibn Abbas that he said: It was the habit of The Prophet "Allah's blessing and peace be upon him" to raise his voice in reciting the Qur'an, and the more the pagans heard his voice (reciting the Qur'an), the more they would abuse the Qur'an, and One Who brought it. On that The Prophet "Allah's blessing and peace be upon him" lowered his voice while reciting the Qur'an to the extent that his companions were not able to hear it. On that occasion, Allah Almighty revealed to him: "Neither speak your prayer aloud, nor speak it in a low tone, but seek a middle course between." (Al-Isra 110)

بِآيَةِ عَذَابٍ وَقَفَ وَتَعَوَّدَ وَإِذَا مَرَّ بِآيَةِ رَحْمَةٍ وَقَفَ فَدَعَا وَكَانَ يَقُولُ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ وَفِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى.

### (78) - مَسْأَلَةُ الْقَارِئِ إِذَا مَرَّ بِآيَةِ رَحْمَةٍ

1006 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ طَلْحَةَ بْنِ يَزِيدَ عَنْ حُذَيْفَةَ وَالْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ عَنْ صِلَةَ بْنِ زُفَرٍ عَنْ حُذَيْفَةَ: «أَنَّ النَّبِيَّ ﷺ قَرَأَ الْبَقْرَةَ وَالْإِسْرَاءَ فِي رَكْعَةٍ لَا يَمُرُّ بِآيَةِ رَحْمَةٍ إِلَّا سَأَلَ وَلَا بِآيَةِ عَذَابٍ إِلَّا اسْتَجَارَ».

### (79) - تَزْيِيدُ الْآيَةِ

1007 - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: حَدَّثَنَا قُدَامَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي جَسْرَةُ بِنْتُ دَجَاجَةَ قَالَتْ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: «قَامَ النَّبِيُّ ﷺ حَتَّى إِذَا أَصْبَحَ بِآيَةٍ. وَالْآيَةُ: ﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: 118].

### (80) - قَوْلُهُ عَزَّ وَجَلَّ ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾

1008 - أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ قَالَا: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا أَبُو بَشِيرٍ جَعْفَرُ بْنُ أَبِي وَخْشِيَّةَ وَهُوَ ابْنُ إِيَّاسٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ قَالَ: «نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ وَقَالَ ابْنُ مَنِيعٍ: يَجْهَرُ بِالْقُرْآنِ وَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا صَوْتَهُ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: وَلَا تَجْهَرُ بِصَلَاتِكَ أَيْ بِقِرَاءَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ وَلَا تُخَافُ بِهَا عَنْ أَصْحَابِكَ فَلَا يَسْمَعُوا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا».

1009 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ: قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ إِيَّاسٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ وَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا صَوْتَهُ سَبُّوا الْقُرْآنَ وَمَنْ جَاءَ بِهِ فَكَانَ النَّبِيُّ ﷺ يَخْفِضُ صَوْتَهُ بِالْقُرْآنِ مَا كَانَ يَسْمَعُهُ أَصْحَابُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ [الإسراء: 110].



### **[81] Raising The Voice With The Qur'an**

1010- It is narrated on the authority of Umm Hani that she said: I used to hear the recitation of The Prophet "Allah's blessing and peace be upon him" (of the Qur'an) while I was in my bower (in view of raising his voice with it).

### **[82] Reciting In A Vibrant Quivering Tone**

1011- It is narrated on the authority of Qatadah that he said: I asked Anas: "How did The Prophet "Allah's blessing and peace be upon him" use to recite (the Qur'an)?" he said: "He used to recite in a vibrant quivering tone."

### **[83] Adorning The Recitation With Good Voice**

1012- It is narrated on the authority of Al-Bara' that he said: The Prophet "Allah's blessing and peace be upon him" Said: "Adorn the recitation of the Qur'an by (making good) your voices."

1013- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Prophet "Allah's blessing and peace be upon him" Said: "Adorn the recitation of the Qur'an by (making good) your voices."

1014- It is narrated on the authority of Abu Hurairah that he said: I heard The Prophet "Allah's blessing and peace be upon him" having said: "Allah never listens to a thing so much as he listens to a Prophet of good voice, while reciting the Qur'an loudly with a pleasant voice."

1015- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "Allah Almighty never listens to a thing so much as he listens to a Prophet while reciting the Qur'an with a pleasant voice."

1016- It is narrated on the authority of Abu Hurairah that once The Prophet "Allah's blessing and peace be upon him" heard the recitation of Abu Musa, thereupon he said: "No doubt, this (Abu Musa) has been gifted with one of the melodious instruments of those granted to (the Prophet) David "Peace be upon him"."

1017- It is narrated on the authority of A'ishah that she said: Once The Prophet "Allah's blessing and peace be upon him" heard the recitation of Abu Musa, thereupon he said: "No doubt, this (Abu Musa) has been gifted with one of the melodious instruments of those granted to (the Prophet) David "Peace be upon him"."

1018- It is narrated on the authority of A'ishah that she said: Once The Messenger of Allah "Allah's blessing and peace be upon him" heard the recitation of Abu Musa, thereupon he said: "No doubt, this (Abu Musa) has



## (81) - بَابُ رَفْعِ الصَّوْتِ بِالْقُرْآنِ

1010 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي الْعَلَاءِ عَنْ يَحْيَى بْنِ جَعْدَةَ عَنْ أُمِّ هَانِئٍ قَالَتْ: «كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ ﷺ وَأَنَا عَلَى عَرِيشِي».

## (82) - بَابُ مَدِّ الصَّوْتِ بِالْقِرَاءَةِ

1011 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَسًا: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: «كَانَ يَمُدُّ صَوْتَهُ مَدًّا».

## (83) - تَرْبِيعُ الْقُرْآنِ بِالصَّوْتِ

1012 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ طَلْحَةَ بْنِ مِصْرَفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ».

1013 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي طَلْحَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ».

قَالَ ابْنُ عَوْسَجَةَ: كُنْتُ نَسِيتُ هَذِهِ زَيَّنُوا الْقُرْآنَ حَتَّى ذَكَرَنِي الضَّحَّاكُ بْنُ مُرَاجِمٍ.

1014 - أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَذِنَ اللَّهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيِّي حَسَنَ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ».

1015 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا أَذِنَ اللَّهُ عَزَّ وَجَلَّ لِشَيْءٍ يَغْنِي أُذُنَهُ لِنَبِيِّي يَتَغَنَّى بِالْقُرْآنِ».

1016 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ: أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ قِرَاءَةَ أَبِي مُوسَى فَقَالَ: «لَقَدْ أُوتِيَ مُزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلَامُ».

1017 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنُ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: سَمِعَ النَّبِيَّ ﷺ قِرَاءَةَ أَبِي مُوسَى فَقَالَ: «لَقَدْ أُوتِيَ هَذَا مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلَامُ».

1018 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: سَمِعَ رَسُولَ اللَّهِ ﷺ قِرَاءَةَ أَبِي مُوسَى فَقَالَ:

been gifted with one of the melodious instruments of those granted to (the Prophet) David "Peace be upon him".

**1019-** It is narrated on the authority of Ya'li Ibn Mamlak that he asked Umm Salamah about the recitation and prayer of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: "What do you have to do with his prayer (since you have no power to imitate it)?" then, she described his recitation and behold! it described his recitation as articulate letter by letter.

### **[84] Saying Takbir For Bowing**

**1020-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that Marwan appointed Abu Hurairah to succeed him as the governor of Medina: whenever he (Abu Hurairah) got up for the obligatory prayer, he would magnify Allah, and then he would magnify Allah whenever he bowed, and whenever he raised his head from bowing he would say: "Allah hears him, who sends praises to Him, O our Lord! All praises be to You!" Then he would magnify Allah whenever he fell in prostration, then he would magnify Allah whenever he raised his head (from prostration) after reciting half the Tashahhud following the conclusion of the second rak'ah. He used to do the same in his prayer until he finished it. Whenever Abu Hurairah finished it with the end salutation "Taslim" he would face the people in the mosque and say: "By Him, in Whose hand my soul is! I'm the nearest of you to The Messenger of Allah "Allah's blessing and peace be upon him" in the (way of) prayer."

### **[85] Raising Both Hands On Bowing Up To The Level Of The Ears**

**1021-** It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he raised his hands; and when he bowed and when he raised his head from bowing (he also raised both his hands) up to the level of the upper part of his ears.

### **[86] Raising Both Hands On Bowing To The Level Of The Shoulders**

**1022-** It is narrated on the authority of Salim from his father that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he raised his hands up until they came to be at the level of his shoulders; and when he bowed and when he raised his head from bowing (he also raised both his hands).

«لَقَدْ أُوتِيَ هَذَا مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلَامُ».

1019 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلُكٍ: «أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ وَصَلَاتِهِ قَالَتْ: مَا لَكُمْ وَصَلَاتُهُ؟ ثُمَّ نَعَتَتْ قِرَاءَتَهُ فَإِذَا هِيَ تَنَعْتُ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا».

#### (84) - بَابُ التَّكْبِيرِ لِلرُّكُوعِ

1020 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ حِينَ اسْتَخْلَفَهُ مَرْوَانُ عَلَى الْمَدِينَةِ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكْعَةِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِداً ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الثَّنَتَيْنِ بَعْدَ التَّشَهُّدِ يَفْعَلُ مِثْلَ ذَلِكَ حَتَّى يَقْضِيَ صَلَاتَهُ فَإِذَا قَضَى صَلَاتَهُ وَسَلَّمَ أَقْبَلَ عَلَى أَهْلِ الْمَسْجِدِ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لِأَشْبَهُكُمْ صَلَاةَ بِرَسُولِ اللَّهِ ﷺ».

#### (85) - رَفْعُ الْيَدَيْنِ لِلرُّكُوعِ حِذَاءَ فُرُوعِ الْأُذُنَيْنِ

1021 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ اللَّيْثِيِّ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى بَلَغَتَا فُرُوعَ أُذُنَيْهِ».

#### (86) - بَابُ رَفْعِ الْيَدَيْنِ لِلرُّكُوعِ حِذَاءَ الْمَنْكِبَيْنِ

1022 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا أَفْتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَازِيَ مَنْكِبَيْهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ».



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### [87] Leaving That Act

**1023-** It is narrated on the authority of Abdullah that he said: "Should I not tell you about the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him"?" he stood up and raised his hands once (when he assumed the prayer), and he did not repeat that (along the prayer).

### [88] Making Straight The Back On Bowing

**1024-** It is narrated on the authority of Abu Mas'ud that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Not valid is a prayer in which one does not make straight his back in bowing and prostration."

### [89] Being Upright In Bowing

**1025-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be Upright in bowing and prostrating, and let none of you spread both his arms like a dog." (Being upright in bowing means that one should not lower down his head so much extremely, nor raise it so much excessively, but rather he should take a middle course between both extremes; and as to uprightness of prostration, one should not spread his arms flat on the ground, but rather he should place both hands on the ground, and raise the elbows, as well as he should keep the abdomen away from both thighs).

## (87) - نَزُّ ذَلِكَ

1023 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «أَلَا أُخْبِرُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَقَامَ فَرَفَعَ يَدَيْهِ أَوَّلَ مَرَّةٍ ثُمَّ لَمْ يَعُدْ».

## (88) - إِقَامَةُ الصُّلْبِ فِي الرُّكُوعِ

1024 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفُضَيْلُ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ أَبِي مَغْمَرٍ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُجْزِيُ صَلَاةٌ لَا يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ».

## (89) - الْاِغْتِدَالُ فِي الرُّكُوعِ

1025 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ وَحَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «اِغْتَدِلُوا فِي الرُّكُوعِ وَالسُّجُودِ وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعَيْهِ كَالْكَلْبِ».

## (12) THE BOOK OF FOLDING HANDS

[...]

**1026-** It is narrated on the authority of both Alqamah and Al-Aswad that they were with Abdullah in his house, when he asked: "Have those offered prayer?" we replied in the affirmative, and he led them in prayer, and stood between them with no Adhan nor Iqamah. He said: "When you are only three, do the same, and if you are more, let anyone of you lead you (i.e. stand ahead of you), and spread his hands on his thighs. It seems as if I am looking at the fingers of the Messenger of Allah "Allah's blessing and peace be upon him": a finger from one hand by the side of a finger from the other.

**1027-** It is narrated on the authority of both Al-Aswad and Alqamah that they said: We offered prayer with Abdullah Ibn Mas'ud in his house, and he stood between us, and when we placed our hands on our knees, he pulled them, and made us interlace our fingers, and said: "Indeed, I saw the Messenger of Allah "Allah's blessing and peace be upon him" doing so."

**1028-** It is narrated on the authority of Alqamah that Abdullah said: The Messenger of Allah "Allah's blessing and peace be upon him" instructed us how to offer prayer: when he said Takbir (to assume the prayer) he raised both his hands, and when he bowed, he folded up his hands and placed them between his knees. When the news of that reached Sa'd he said: My brother (Abdullah) has told the truth: We did so at first, and later on, we were commanded to do as such, i.e. to take hold of the knees with the help of them.

### [1] The Abrogation Of That

**1029-** It is narrated on the authority of Mus'ab Ibn Sa'd that he said: Once, I was offering prayer with my father when I put my hands in between my knees, thereupon he said to me: "Place your hands on your knees." When I did it once again he struck my hand and said to me: "We were forbidden to do it, and we were rather commanded to place our hands on the knees."

**1030-** It is narrated on the authority of Mus'ab Ibn Sa'd that he said: I bowed and folded my hands (and placed them in between my knees), thereupon my father said to me: "We used to do this at first, and later we (were ordered to) raise our hands (and place them) on the knees."



## (12) - [كتاب] التطبيق

## باب

1026 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّهُمَا كَانَا مَعَ عَبْدِ اللَّهِ فِي بَيْتِهِ فَقَالَ: «أَصَلَّى هَؤُلَاءِ؟ قُلْنَا: نَعَمْ فَأَمَّهُمَا وَقَامَ بَيْنَهُمَا بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ قَالَ: إِذَا كُنْتُمْ ثَلَاثَةً فَاصْنَعُوا هَكَذَا وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذَلِكَ فَلْيُؤَمِّكُمْ أَحَدُكُمْ وَلْيَقْرَأْ كَفِّهِ عَلَى فَخِذِهِ فَكَأَنَّمَا أَنْظَرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ».

1027 - أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ الرَّبَاطِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا عَمْرُو وَهُوَ ابْنُ أَبِي قَيْسٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ وَعَلْقَمَةَ قَالَا: صَلَّيْنَا مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِي بَيْتِهِ فَقَامَ بَيْنَنَا فَوَضَعْنَا أَيْدِيَنَا عَلَى رُكْبِنَا فَتَزَعَّهَا فَخَالَفَ بَيْنَ أَصَابِعِنَا وَقَالَ: «رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ».

1028 - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: أَنْبَأَنَا ابْنُ إِدْرِيسَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ الصَّلَاةَ فَقَامَ فَكَبَّرَ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ طَبَّقَ يَدَيْهِ بَيْنَ رُكْبَتَيْهِ وَرَكَعَ فَبَلَغَ ذَلِكَ سَعْدًا فَقَالَ: صَدَقَ أَخِي قَدْ كُنَّا نَفْعَلُ هَذَا ثُمَّ أَمَرْنَا بِهِذَا يَعْنِي الْإِمْسَاكَ بِالرُّكْبِ.

## (1) - نَسَخَ ذَلِكَ

1029 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْفُورٍ عَنْ مُضْعَبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ فَقَالَ لِي: أَضْرِبْ بِكَفِّكَ عَلَى رُكْبَتَيْكَ قَالَ: ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى فَضْرَبَ يَدِي وَقَالَ: إِنَّا قَدْ نُهَيْنَا عَنْ هَذَا وَأَمَرْنَا أَنْ نَضْرِبَ بِالْأَكْفَفِ عَلَى الرُّكْبِ.

1030 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ مُضْعَبِ بْنِ سَعْدٍ قَالَ: «رَكَعْتُ فَطَبَّقْتُ فَقَالَ أَبِي: إِنَّ هَذَا شَيْءٌ كُنَّا نَفْعَلُهُ ثُمَّ أَرْتَفَعْنَا إِلَى الرُّكْبِ».

## **[2] Catching Hold Of The Knees With The Hands In Bowing**

**1031-** It is narrated on the authority of Umar that he said: "(Placing your hands on) the knees were set for you, so, you should catch hold of the knees (with your hands in bowing)."

**1032-** It is narrated on the authority of Umar that he said: It is out of the sunnah to take hold of the knees (while bowing in prayer).

## **[3] The Position Of Both Palms In Bowing**

**1033-** It is narrated on the authority of Salim that he said: We came to Abu Mas'ud and said to him: Tell us about the way of the prayer of It is narrated on the authority of Mus'ab Ibn Sa'd that he said: Once, I was offering prayer with my father when I put my hands in between my knees, thereupon he forbade me, and when I did it once again he said to me: "Do not do so, for we did it during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and we were forbidden to do it, and we were rather commanded to place our hands on the knees.". he stood ahead of us, and said Takbir (to assume the prayer), and when he bowed down, he placed his palms on his knees, made his fingers below that, and made a wide space between his elbows until every part of his body was upright. Then he said: "Allah hears such as sends praises to Him." Then he stood until every part of his body was upright.

## **[4] The Position Of The Fingers In Bowing**

**1034-** It is narrated on the authority of Salim Abu Abdullah: Uqbah Ibn Amr that he said to us: "Should I not offer prayer for you in the same way I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer?" we answered in the affirmative. When he stood and bowed, he placed his hands over his knees, with his fingers at the back of his knees, making a wide space between his armpits (and he remained so) until every part of his body became at rest. Then, he stood (and kept standing) until every part of his body became at rest. Then, he fell in prostration, and placed his palms on the ground, making a wide space between his armpits (and remained as such) until every part of his body became at rest. Then, he raised his head and sat (and remained sitting) until every part of his body became at rest. He did the same along four rak'ahs he offered like that rak'ah, and when he finished from his prayer he said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer, and as such he used to lead us in prayer."

## (2) - الإِمْسَاكُ بِالرُّكْبِ فِي الرُّكُوعِ

1031 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عُمَرَ قَالَ: «سُنَّتُ لَكُمْ الرُّكْبُ فَأَمْسِكُوا بِالرُّكْبِ».

1032 - أَخْبَرَنَا سُيُودُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ قَالَ: قَالَ عُمَرُ: «إِنَّمَا السُّنَّةُ الْأَخْذُ بِالرُّكْبِ».

## (3) - بَابُ مَوَاضِعِ الرَّاحَتَيْنِ فِي الرُّكُوعِ

1033 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَخْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَالِمٍ قَالَ: «أَتَيْنَا أَبَا مَسْعُودٍ فَقُلْنَا لَهُ: حَدَّثَنَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَامَ بَيْنَ أَيْدِينَا وَكَبَّرَ فَلَمَّا رَكَعَ وَضَعَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ وَجَافَى بِمِرْفَقَيْهِ حَتَّى اسْتَوَى كُلُّ شَيْءٍ مِنْهُ ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقَامَ حَتَّى اسْتَوَى كُلُّ شَيْءٍ مِنْهُ».

## (4) - بَابُ مَوَاضِعِ أَصَابِعِ الْيَدَيْنِ فِي الرُّكُوعِ

1034 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الرَّهَائِيُّ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ عَطَاءِ عَنْ سَالِمٍ أَبِي عَبْدِ اللَّهِ عَنْ عُفَّةَ بْنِ عَمْرٍو قَالَ: أَلَا أَصْلِي لَكُمْ كَمَا رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ يُصَلِّي؟ فَقُلْنَا: بَلَى فَقَامَ فَلَمَّا رَكَعَ وَضَعَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ مِنْ وَرَاءِ رُكْبَتَيْهِ وَجَافَى إِبْطِيهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ حَتَّى اسْتَوَى كُلُّ شَيْءٍ مِنْهُ ثُمَّ سَجَدَ فَجَافَى إِبْطِيهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ ثُمَّ قَعَدَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ ثُمَّ سَجَدَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ ثُمَّ صَنَعَ كَذَلِكَ أَرْبَعَ رَكَعَاتٍ ثُمَّ قَالَ: «هَكَذَا رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَهَكَذَا كَانَ يُصَلِّي بِنَا».



### **[5] Making A Wide Space Between Both Elbows In Bowing**

**1035-** It is narrated on the authority of Salim Al-Barrad that Abu Mas'ud said to us: "Should I not offer prayer for you in the same way I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer?" we answered in the affirmative. He stood and said Takbir, and when he bowed, he made a wide space between his armpits, (and kept as such) until every part of his body was at rest, he raised his head; and he offered four rak'ahs, in which he did the same. Then he said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer."

### **[6] Being Upright In Bowing**

**1036-** It is narrated on the authority of Abu Humaid As-Sa'idi that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" bowed (in prayer) he would be upright, with neither raising his head so much extremely, nor lowering it so much excessively, and he also would place his hands on his knees.

### **[7] It Is Forbidden To Recite Qur'an In Bowing**

**1037-** It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear (linen clothes containing silk brought from Sham or an Egyptian town known as) Qassi, silk, and the gold ring; and he further forbade me to recite Qur'an while bowing.

**1038-** It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have gold ring, to recite Qur'an while bowing, and to wear (linen clothes containing silk brought from Sham or an Egyptian town known as) Qassi, and to have clothes dyed with safflower.

**1039-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say that he forbade you, to wear the gold ring, (the linen clothes containing silk brought from an Egyptian town known as) Qassi, clothes saturated with redness, garments dyed with safflower, as well as to recite the Holy Qur'an in bowing (during the prayer).

**1040-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the gold ring, the linen clothes containing silk (brought from an

## (5) - بَابُ التَّجَافِي فِي الرُّكُوعِ

1035 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ عُثَيْبٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَالِمِ الْبَرَادِ قَالَ: قَالَ أَبُو مَسْعُودٍ: أَلَا أُرِيكُمْ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي؟ قُلْنَا: بَلَى فَقَامَ فَكَبَّرَ فَلَمَّا رَكَعَ جَافَى بَيْنَ إِبْطَيْهِ حَتَّى لَمَّا اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ رَفَعَ رَأْسَهُ فَصَلَّى أَرْبَعَ رَكَعَاتٍ هَكَذَا وَقَالَ: «هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي».

## (6) - بَابُ الْاِعْتِدَالِ فِي الرُّكُوعِ

1036 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنُ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا رَكَعَ اعْتَدَلَ فَلَمْ يَنْصِبْ رَأْسَهُ وَلَمْ يُقْنِعْهُ وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ».

## (7) - النِّهْيُ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ

1037 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ عَنْ أَشْعَثَ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ قَالَ: «نَهَانِي النَّبِيُّ ﷺ عَنِ الْقَسِيِّ وَالْحَرِيرِ وَخَاتَمِ الذَّهَبِ وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ وَقَالَ مَرَّةً أُخْرَى: وَأَنْ أَقْرَأَ رَاكِعًا».

1038 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ عَبَّاسٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ قَالَ: «نَهَانِي النَّبِيُّ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْقِرَاءَةِ رَاكِعًا وَعَنِ الْقَسِيِّ وَالْمَعْصُفِرِ».

1039 - أَخْبَرَنَا الْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ وَلَا أَقُولُ نَهَاكُمْ عَنْ تَخْتُمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِيِّ وَعَنْ لُبْسِ الْمُفَدَّمِ وَالْمَعْصُفِرِ وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ».

1040 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ، زَعْبَةُ عَنِ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: «نَهَانِي



Egyptian town known as) Qassi, garments dyed with safflower, as well as to recite the Holy Qur'an in bowing (during the prayer).

**1041-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the linen clothes containing silk (brought from an Egyptian town), garments dyed with safflower, the gold ring, as well as to recite the Holy Qur'an in bowing (during the prayer).

### **[8] Glorifying The Greatness Of The Lord In Bowing**

**1042-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" lifted the curtain (of his chamber) and (saw) people in rows (performing the prayer) behind Abu Bakr. Then, he said: "O people! Nothing remains of the glad tidings of the Prophethood, but good visions (in dreams), which a Muslim sees, or somebody is made to see for him. You should know that I have been forbidden to recite Qur'an in the posture of bowing and prostration. So, as for bowing, you should glorify Allah The Great, and as for prostration, be earnest in supplication, for it is entitled to be responded to."

### **[9] The Celebration (Of Allah) In Bowing**

**1043-** It is narrated on the authority of Hudhaifah that he said: I offered prayer with The Messenger of Allah "Allah's blessing and peace be upon him", who said in bowing: "Glorified be (Allah) my Lord, Most Great", and said in prostration: "Glorified be (Allah) my Lord, Most High."

### **[10] Another Celebration In Bowing**

**1044-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say so much in his bowing and prostration: "Glorified be You O our Lord, with Your Praise (I exalt You): forgive for me."

### **[11] Another Celebration In Bowing**

**1045-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" often said in his bowing: "Glorified be You, Hallowed and Exalted be You, Lord of angels and the Holy Spirit."

### **[12] Another Celebration In Bowing**

**1046-** It is narrated on the authority of A'wfa Ibn Malik that he said: One night, I stood (and offered supererogatory prayer) with The Messenger of Allah "Allah's blessing and peace be upon him", and when he bowed, he



رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنْ لُبُوسِ الْقَسِيِّ وَالْمُعْضَفِرِ وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَايَعٌ.  
 1041 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ  
 عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْقَسِيِّ وَالْمُعْضَفِرِ وَعَنْ تَحْتِمِ الذَّهَبِ وَعَنِ  
 الْقِرَاءَةِ فِي الرُّكُوعِ».

### (8) - تَعْظِيمُ الرَّبِّ فِي الرُّكُوعِ

1042 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ سُهَيْمٍ عَنْ  
 إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ النَّبِيُّ ﷺ  
 السَّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: «أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ  
 مُبَشِّرَاتِ الثُّبُوءِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ» ثُمَّ قَالَ: «الْأَ إِنِّي نَهَيْتُ أَنْ  
 أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظَّمُوا فِيهِ الرَّبَّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ  
 فَمَنْ أَنْ يَسْتَجَابَ لَكُمْ».

### (9) - بَابُ الذِّكْرِ فِي الرُّكُوعِ

1043 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ سَعْدِ بْنِ  
 عُبَيْدَةَ عَنِ الْمُسْتَوْرِدِ بْنِ الْأَخْنَفِ عَنْ صِلَةَ بْنِ زُفَرٍ عَنْ حُذَيْفَةَ قَالَ: صَلَّيْتُ مَعَ  
 رَسُولِ اللَّهِ ﷺ فَرَكَعَ فَقَالَ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّي الْعَظِيمِ» وَفِي سُجُودِهِ: «سُبْحَانَ رَبِّي  
 الْأَعْلَى».

### (10) - نَوْعُ آخَرُ مِنَ الذِّكْرِ فِي الرُّكُوعِ

1044 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ وَيزِيدُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ  
 مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْثُرُ أَنْ يَقُولَ  
 فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي».

### (11) - نَوْعُ آخَرُ مِنْهُ

1045 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ:  
 أَنْبَأَنِي قَتَادَةُ عَنْ مَطْرَفٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ: «سُبُوحُ  
 قُدُّوسُ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ».

### (12) - نَوْعُ آخَرُ مِنَ الذِّكْرِ فِي الرُّكُوعِ

1046 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ يَغْنِي النَّسَائِيُّ قَالَ: حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ:  
 حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ يَغْنِي ابْنُ صَالِحٍ عَنْ أَبِي قَيْسٍ الْكِنْدِيِّ وَهُوَ عَمْرُو بْنُ قَيْسٍ قَالَ:  
 سَمِعْتُ عَاصِمَ بْنَ حُمَيْدٍ قَالَ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: قُمْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةً

remained as long as (enough for one to recite) the Surah of Al-Baqarah, during which he was saying: "Glorified be (Allah) Lord of Majesty, Sovereignty, Glory and Magnificence."

### **[13] Another Celebration In Bowing**

**1047-** It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" bowed (in prayer) he would say: "O Allah! to You I've bowed down, and to You I've surrendered in Islam, and in You I have faith: there have submitted to You my hearing, my sight, my bone, my brain, and my nerves."

### **[14] Another Celebration**

**1048-** It is narrated on the authority of Jabir that whenever The Messenger of Allah "Allah's blessing and peace be upon him" bowed (in prayer) he would say: "O Allah! to You I've bowed down, in You I have faith, and to You I've surrendered in Islam, and in You I've put my trust: You are my Lord: my hearing, my sight, my blood, my flesh, my bone, and my nerves have submitted to Allah, the Cherisher and Sustainer of the worlds."

**1049-** It is narrated on the authority of Muhammad Ibn Maslamah that whenever The Messenger of Allah "Allah's blessing and peace be upon him" stood to offer voluntary prayer in which he bowed, he would say: "O Allah! to You I've bowed down, in You I have faith, and to You I've surrendered in Islam, and in You I've put my trust: You are my Lord: my hearing, my sight, my flesh, my blood, my brain, and my nerves have submitted to Allah, the Cherisher and Sustainer of the worlds."

### **[15] The Concession To Leave Celebration In Bowing**

**1050-** It is narrated on the authority of Rifa'ah Ibn Rafi', and he was of those who took part in the holy battle of Badr, that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" when a man entered the mosque and offered Prayer, while The Messenger of Allah "Allah's blessing and peace be upon him" was watching him, even though the man felt not. When he finished from the prayer and turned away, he came to The Messenger of Allah "Allah's blessing and peace be upon him" and paid salutation to him. The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer yet." I do not know whether after the second or the third time that the man said to him : "By Him, Who has sent down the Book unto you! I have been put to trouble: so please instruct me and show to me (the right way of offering prayer)." He (the Prophet) said: "When you intend to offer prayer, perform ablution well, and then face the Qiblah, then

فَلَمَّا رَكَعَ مَكَثَ قَدْرَ سُورَةِ الْبَقَرَةِ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ».

### (13) - نَوْعُ آخَرُ مِنْهُ

1047 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُهْدِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنَا عَمِّي الْمَاجِشُونُ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَلَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَعِظَامِي وَمُخِّي وَعَصْبِي».

### (14) - نَوْعُ آخَرُ

1048 - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ الْجَمِصِيُّ قَالَ: حَدَّثَنَا أَبُو حَيَّوَةَ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَدَمِي وَلَحْمِي وَعَظْمِي وَعَصْبِي لِلَّهِ رَبِّ الْعَالَمِينَ».

1049 - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا ابْنُ جَمِيرٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ يُصَلِّي تَطَوُّعًا يَقُولُ إِذَا رَكَعَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَلَحْمِي وَدَمِي وَمُخِّي وَعَصْبِي لِلَّهِ رَبِّ الْعَالَمِينَ».

### (15) - بَابُ الرُّخْصَةِ فِي تَرْكِ الذِّكْرِ فِي الرُّكُوعِ

1050 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ ابْنِ عَجْلَانَ عَنْ عَلِيٍّ بْنِ يَحْيَى الزَّرْقِيِّ عَنْ أَبِيهِ عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ وَكَانَ بَدْرِيًّا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ دَخَلَ رَجُلٌ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللَّهِ ﷺ يَرْمُقُهُ وَلَا يَشْعُرُ ثُمَّ أَنْصَرَفَ فَأَتَى رَسُولُ اللَّهِ ﷺ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» قَالَ: لَا أَذْرِي فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ قَالَ: وَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَهَدْتُ فَعَلَّمَنِي وَأَرْنِي قَالَ: «إِذَا أَرَدْتَ الصَّلَاةَ فَتَوَضَّأْ فَأَحْسِنِ الْوُضُوءَ ثُمَّ قُمْ فَاسْتَقْبِلِ الْقِبْلَةَ ثُمَّ كَبِّرْ ثُمَّ اقْرَأْ ثُمَّ ارْكَعْ حَتَّى تَظْمِنَ رَاكِعًا ثُمَّ ارْزُقْ حَتَّى تَعْتَدِلَ



magnify Allah, and then recite (whatever is available to you from The Qur'an), then bow down until you feel at ease in that position, then raise yourself and stand erect, then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting, and then prostrate yourself until you feel at ease in that position: if you do all of that, your prayer will have been fulfilled completely, and whatever you reduce from that will be reduced from your prayer."

### **[16] The Command To Perform Bowing Perfectly**

**1051-** It is narrated on the authority of Anas from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Make perfect your bowing and prostration when you bow and prostrate (in prayer)."

### **[17] Raising Both Hands On Raising One's Head From Bowing**

**1052-** It is narrated on the authority of Alqamah Ibn Wa'il that he said: My father told me: I offered prayer behind The Messenger of Allah "Allah's blessing and peace be upon him", and saw that he raised both his hands whenever he assumed the prayer, whenever he bowed down, whenever he (raised from bowing and) said: "Allah hears such as sends praises to him", (and he used to raise them) as such. Qais pointed to the level of both ears.

### **[18] Raising Both Hands Up To The Level Of The Upper Part Of Both Ears On Raising One's Head From Bowing**

**1053-** It is narrated on the authority of Malik Ibn Al-Huwairith that he saw The Messenger of Allah "Allah's blessing and peace be upon him" raising both his hands whenever he bowed, and whenever he raised his head from bowing up to the level of the upper part of his ears.

### **[19] Raising Both Hands Up To The Level Of The Shoulders On Raising One's Head From Bowing**

**1054-** It is narrated on the authority of Salim from his father that The Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands up to the level of his shoulders whenever he assumed the prayer, and whenever he raised his head from bowing he would do the same, and whenever he said: "Allah hears such as sends praises to Him" he would say: "O our Lord! To You be praise", and he never raised his hands between both prostrations.

### **[20] The Concession To Leave That**

**1055-** It is narrated on the authority of Abdullah that he said: Should I not lead you in prayer like that of The Messenger of Allah "Allah's blessing and

قَائِمًا ثُمَّ أَسْجُدَ حَتَّى تَظْمِنَ سَاجِدًا ثُمَّ أَرْفَعِ رَأْسَكَ حَتَّى تَظْمِنَ قَاعِدًا ثُمَّ أَسْجُدَ حَتَّى تَظْمِنَ سَاجِدًا فَإِذَا صَنَعْتَ ذَلِكَ فَقَدْ قَضَيْتَ صَلَاتَكَ وَمَا انْتَقَصَتْ مِنْ ذَلِكَ فَإِنَّمَا تَنْقُصُهُ مِنْ صَلَاتِكَ».

### (16) - بَابُ الْأَمْرِ بِإِتْمَامِ الرُّكُوعِ

1051 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

### (17) - بَابُ رَفْعِ الْيَدَيْنِ عِنْدَ الرَّفْعِ مِنَ الرُّكُوعِ

1052 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ قَيْسِ بْنِ سُلَيْمٍ الْعَنْبَرِيِّ قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ وَاثِلٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُهُ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ هَكَذَا». وَأَشَارَ قَيْسٌ إِلَى نَحْوِ الْأُذُنَيْنِ.

### (18) - بَابُ رَفْعِ الْيَدَيْنِ حَذْوِ فُرُوعِ الْأُذُنَيْنِ

#### عند الرُّفْعِ من الرُّكُوعِ

1053 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ أَنَّهُ حَدَّثَهُمْ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى يُحَازِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ».

### (19) - بَابُ رَفْعِ الْيَدَيْنِ حَذْوِ الْمَنْكِبَيْنِ عِنْدَ الرَّفْعِ مِنَ الرُّكُوعِ

1054 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلَاةِ حَذْوِ مَنْكِبَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَالَ: رَبَّنَا لَكَ الْحَمْدُ وَكَانَ لَا يَرْفَعُ يَدَيْهِ بَيْنَ السَّجْدَتَيْنِ».

### (20) - الرُّخْصَةُ فِي تَرْكِ ذَلِكَ

1055 - أَخْبَرَنَا مَحْمُودُ بْنُ غِيْلَانَ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ: أَنَّهُ قَالَ:



peace be upon him"? he offered prayer, in which he did not raise both his hands but only once.

### [21] What The Imam Says On Raising His Head From Bowing

**1056-** It is narrated on the authority of Salim from his father Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands up to the level of his shoulders whenever he assumed the prayer, and whenever he said Takbir for bowing, and whenever he raised his head from bowing he would also raise them, and then say: "Allah hears such as sends praises to Him: O our Lord! To You be praise", and he never did the same on prostration.

**1057-** It is narrated on the authority of Abu Hurairah that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing he would say: "O Allah our Lord! To You be the praise."

### [22] What Such As Led In Prayer Says

**1058-** It is narrated on the authority of Anas that once the Messenger of Allah "Allah's blessing and peace be upon him" fell from a horse thereupon his right side was wounded. They visited him (to enquire about his health); and when the prayer was due, he led the prayer as sitting. When he finished the prayer he said: "No doubt, the imam is made to be followed: when he bows down, you should bow down (after him); when he raises his head (from bowing) you should raise your heads (from bowing after him); and when he says: "Allah hears such as praises Him" you should reply: "O Allah our Lord! To You be All the praises!"

**1059-** It is narrated on the authority of Rifa'ah Ibn Rafi' Az-Zuraqi that he said: One day, we were offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and when the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing he said: "Allah hears such as sends praises to Him." A man standing behind the Messenger of Allah "Allah's blessing and peace be upon him" said after him: "O Allah, our Lord: to You be the praises, as much abundant, good and blessed as it could be." When the Messenger of Allah "Allah's blessing and peace be upon him" (finished from the prayer and) turned away he asked: "Who said those words immediately?" the man said: "It is I O Messenger of Allah!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I've seen over thirty angels hastening to it: who among them will record it first."



«أَلَا أَصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً وَاحِدَةً».

### (21) - بَابُ مَا يَقُولُ الْإِمَامُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

1056 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذَوِ مَنْكِبَيْهِ وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ» وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

1057 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ».

### (22) - بَابُ مَا يَقُولُ الْمَأْمُومُ

1058 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسٍ عَلَى شِقِّهِ الْأَيْمَنِ فَدَخَلُوا عَلَيْهِ يَعُودُونَهُ فَحَضَرَتِ الصَّلَاةَ فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ».

1059 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي نَعِيمُ بْنُ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرْقِيِّ عَنْ أَبِيهِ عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ: كُنَّا يَوْمًا نُصَلِّي وَرَاءَ رَسُولِ اللَّهِ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ فَلَمَّا أَنْصَرَفَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنِ الْمُتَكَلِّمُ أَنْفَاءً؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَيْتُ بِضْعَةَ وَثَلَاثِينَ مَلَكًا يَتَدَرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلًا».

### [23] The Statement "O Our Lord: To You Be The Praise"

**1060-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says: "Allah hears such as sends praises to Him" you should say (in response): "O our Lord! To You be the praises": for he, whose statement agrees with that of the angels, his earlier sins will be forgiven for him."

**1061-** It is narrated on the authority of Hittan that Abu Musa Al-Ash'ari said: Verily The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us our right way, and taught us how to offer prayer (properly). He (The Prophet) said: "When you offer the prayer, make your rows straight and let anyone amongst you lead you. Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who go astray", say: "Amen". Verily, Allah would respond to you. When he (the imam) magnifies Allah and kneels down in bowing, you should also magnify Allah and bow, for the imam bows before you and raises himself before you". Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam preceded you in bowing is equal to the moment in which you bowed after him, and in this way, his bowing becomes equivalent to yours). "When he says: "Allah hears him who sends praises to Him", you should say: "O Allah, our Lord, to You be the praise", for Allah "Exalted and Glorified be He" would listen (and respond) to you, because he has said, through the tongue of His Prophet "Allah's blessing and peace be upon him" that "Allah hears him who sends praises to Him." When he (the imam) recites the Takbir and prostrates, you should also recite the Takbir and prostrate, for the imam prostrates before you and raises himself before you". The Messenger' of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other". "When he (the imam) comes to the sitting posture (after the second rak'ah for Tashahhud) the first words of every one amongst you should be: "All the good compliments and prayers are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger". (At-tahiyyatu, was-salawatu wat-taiyyibat lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh): Those are seven phrases, and they constitute the complement of the prayer.

## (23) - بَابُ قَوْلِهِ رَبَّنَا وَلَكَ الْحَمْدُ

1060 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ فَإِنَّ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

1061 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا مُوسَى قَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ خَطَبَنَا وَبَيَّنَ لَنَا سُتُنَّا وَعَلَّمَنَا صَلَاتَنَا فَقَالَ: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لِيَوْمَكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ الْإِمَامُ فَكَبِّرُوا وَإِذَا قَرَأَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ يُحِبُّكُمْ اللَّهُ وَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ». قَالَ نَبِيُّ اللَّهِ ﷺ «فَتِلْكَ بِتِلْكَ وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ يَسْمَعِ اللَّهُ لَكُمْ فَإِنَّ اللَّهَ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ سَبْعَ كَلِمَاتٍ وَهِيَ تَحِيَّةُ الصَّلَاةِ».



### **[24] The Length Of Standing Between Raising The Head From Bowing And Falling In Prostration**

**1062-** It is narrated on the authority of Al-Bara' that the bowing, raising the head from bowing, prostration, sitting between both prostrations performed by the Messenger of Allah "Allah's blessing and peace be upon him" in the prayer were almost proportionate in length.

### **[25] What One Says In Standing (From Bowing)**

**1063-** It is narrated on the authority of Ibn Abbas that whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah hears such as sends praises to Him" he would say: "O Allah! to You be praise, as much as to fill the heavens, to fill the earth, and to fill such of things as You will afterwards."

**1064-** It is narrated on the authority of Ibn Abbas that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to fall in prostration after (raising his head from) bowing he would say: "O Allah! to You be praise, as much as to fill the heavens, to fill the earth, and to fill such of things as You will afterwards."

**1065-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah hears such as sends praises to Him!" he would then say: "O Allah, our Lord! To You be praise, as much as filling the heavens, filling the earth, and filling such of things as You will afterwards, (O Allah) Worthiest of both Praise and Glory, the best statement a servant could say (in appreciation of his Lord); and we all are but servants to You: there is nothing to withhold what You give; and the good fortune of the luckiest one could not avail him from You (or without Your Help)."

**1066-** It is narrated on the authority of Hudhaifah that he offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him" at night: he heard him having said when he magnified Allah: "Allah is Greater: the Lord of sovereignty, overwhelming power, magnificence and greatness". Then, he said when he bowed: "Glorified be my Lord, Most Great!" then, he said when he raised his head from bowing: "To my Lord be all the praise!" Then, he said when he fell in prostration: "Glorified be my Lord, Most High!" Then, he said when he (raised his head from prostration, and sat) in between both prostrations: "O my Lord! Forgive for me! O my Lord! Forgive for me!" however, his standing, bowing, raising his head from bowing, prostration, (his sitting) in between both prostration were almost proportionate (in length).

## (24) - قَدْرُ الْقِيَامِ بَيْنَ الرُّكُوعِ وَالسُّجُودِ

1062 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلْيَةَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ رُكُوعُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَسُجُودُهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ».

## (25) - بَابُ مَا يَقُولُ فِي قِيَامِهِ ذَلِكَ

1063 - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ قَيْسِ بْنِ سَعْدٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

1064 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنْ وَهْبِ بْنِ مِينَاسٍ الْعَدَنِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ السُّجُودَ بَعْدَ الرُّكْعَةِ يَقُولُ: «اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

1065 - أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ أَبُو أُمَيَّةَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَطِيَّةَ بْنِ قَيْسٍ عَنْ قَزْعَةَ بْنِ يَحْيَى عَنْ أَبِي سَعِيدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ حِينَ يَقُولُ «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»: «رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ خَيْرُ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

1066 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ عَنْ أَبِي حَمْزَةَ عَنْ رَجُلٍ مِنْ بَنِي عَبْسٍ عَنْ حُذَيْفَةَ: «أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَسَمِعَهُ حِينَ كَبَّرَ قَالَ اللَّهُ أَكْبَرُ ذَا الْجَبْرُوتِ وَالْمَلَائِكَةِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ وَكَانَ يَقُولُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: لِرَبِّي الْحَمْدُ لِرَبِّي الْحَمْدُ وَفِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى وَبَيْنَ السَّجْدَتَيْنِ رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي وَكَانَ قِيَامُهُ وَرُكُوعُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَسُجُودُهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ».



### [26] Practicing Qunut After Bowing

1067- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" kept on practicing Qunut after bowing for a month, in which he invoked evil upon the tribes of Ra'l, Dhakwan, and Asiyyah, which disobeyed Allah and His Messenger.

### [27] Practicing Qunut In Morning Prayer

1068- It is narrated on the authority of Ibn Sirin that Anas Ibn Malik was asked whether the Messenger of Allah "Allah's blessing and peace be upon him" had practiced Qunut after Morning prayer and he answered in the affirmative. He was further asked: "Was it before or after bowing?" he said: "After bowing."

1069- It is narrated on the authority of Ibn Sirin that he said: One from those who offered Morning prayer with the Messenger of Allah "Allah's blessing and peace be upon him" told me that when he said in the second rak'ah: "Allah hears such as sends praises to Him" he kept standing for a while.

1070- It is narrated on the authority of Abu Hurairah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing of the second rak'ah of Morning prayer, he said: "O Allah! Save Al-Walid Ibn Al-Walid, Salamah Ibn Hisham, and Ayyash Ibn Abu Rabie'ah, and deliver all the oppressed people in Mecca! O Allah! Be hard on (those of the tribe of) Mudar, and make them (suffer from) famine years like these (at the time) of Joseph!"

1071- It is narrated on the authority of Abu Hurairah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" used to say, by way in invocation, in prayer after he (raised his head from bowing and) said: "Allah hears such as sends praises to Him: O our Lord: to You be praise" and he used to say that while standing before he fell in prostration: "O Allah! Save Al-Walid Ibn Al-Walid, Salamah Ibn Hisham, and Ayyash Ibn Abu Rabie'ah, and deliver all the oppressed people of the faithful believers! O Allah! Be hard on (those of the tribe of) Mudar, and make them (suffer from) famine years like these (at the time) of Joseph!" then, he would say Takbir and fall in prostration. at that time, those of Mudar were at odds with the Messenger of Allah "Allah's blessing and peace be upon him".

### [28] Practicing Qunut In Zhuhr Prayer

1072- It is narrated on the authority of Abu Hurairah that he said: I'm going to make the prayer of the Messenger of Allah "Allah's blessing and



## (26) - بَابُ الْقُنُوتِ بَعْدَ الرُّكُوعِ

1067 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي مَجْلَزٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «قَتَلَ رَسُولُ اللَّهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِغْلٍ وَذَكَوَانٍ وَعُصِيَّةٍ عَصَتِ اللَّهَ وَرَسُولَهُ».

## (27) - بَابُ الْقُنُوتِ فِي صَلَاةِ الصُّبْحِ

1068 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنِ ابْنِ سِيرِينَ: أَنَّ أَنَسَ بْنَ مَالِكٍ سُئِلَ: هَلْ قَتَلَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ؟ قَالَ: نَعَمْ فَقِيلَ لَهُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: بَعْدَ الرُّكُوعِ.

1069 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ يُونُسَ عَنِ ابْنِ سِيرِينَ. قَالَ: حَدَّثَنِي بَعْضُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ فَلَمَّا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فِي الرَّكْعَةِ الثَّانِيَةِ قَامَ هُنَيْهَةً.

1070 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنَ الرَّكْعَةِ الثَّانِيَةِ مِنْ صَلَاةِ الصُّبْحِ قَالَ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعِيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ بِمَكَّةَ اللَّهُمَّ أَشْدُدْ وَطَأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يُونُسَ».

1071 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ ابْنِ أَبِي حَمْزَةَ قَالَ: حَدَّثَنِي مُحَمَّدٌ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ: كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ حِينَ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ». ثُمَّ يَقُولُ وَهُوَ قَائِمٌ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعِيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ أَشْدُدْ وَطَأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يُونُسَ». ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ» فَيَسْجُدُ وَضَاحِيَةً مُضَرَ يَوْمِئِذٍ مُخَالِفُونَ لِرَسُولِ اللَّهِ ﷺ.

## (28) - بَابُ الْقُنُوتِ فِي صَلَاةِ الظُّهْرِ

1072 - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: أَنْبَأَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «لَأُقَرِّبَنَّ لَكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ

peace be upon him” much clearer to you: Abu Hurairah used to practice Qunut in the last rak'ah of Zhuhr, Isha, Morning, after his saying: "Allah hears such as sends praises to Him"; and he used to invoke good upon the faithful believers, and send curses upon the infidels.

### **[29] Practicing Qunut In Maghrib Prayer**

**1073-** It is narrated on the authority of Al-Bara' Ibn Azib that the Messenger of Allah “Allah’s blessing and peace be upon him” practiced Qunut in both Morning and Maghrib prayers.

### **[30] Sending Curses In Qunut**

**1074-** It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him” kept practicing Qunut after bowing for a month, in which he cursed some men (from the infidels) and invoked evil upon some Arab tribes, and then he left it. According to another narration on the authority of Anas, the Messenger of Allah “Allah’s blessing and peace be upon him” kept practicing Qunut for a month, in which he sent curses upon such tribes as Ra'l, Dhakwan, and Lihyan.

### **[31] Cursing The Hypocrites In Qunut**

**1075-** It is narrated on the authority of Salim from his father that he heard the Messenger of Allah “Allah’s blessing and peace be upon him”, after he had raised his head from bowing of the second rak'ah of Morning prayer, having said: "O Allah! send Your Curse upon so and so, and so and so...", cursing some men from amongst the hypocrites. On that occasion Allah revealed: " Not for thee, (but for Allah), is the decision: whether He turn in Mercy to them, or punish them; for they are indeed wrong-doers." (Al Imran 128)

### **[32] When One Leaves Qunut**

**1076-** It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him” kept practicing Qunut for a month, in which he invoked evil upon one of Arab tribes, and then he abandoned it.

**1077-** It is narrated on the authority of Abu Malik Al-Ashja'i from his father that he said: I offered prayer behind the Messenger of Allah “Allah’s blessing and peace be upon him”, and he did not practice Qunut; and I offered prayer behind Abu Bakr, and he did not practice Qunut; and I offered prayer behind Umar, and he did not practice Qunut; and I offered prayer behind Uthman, and he did not practice Qunut; and I offered prayer behind

قَالَ: فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعِشَاءِ الْآخِرَةِ وَصَلَاةِ الصُّبْحِ بَعْدَ مَا يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفْرَةَ.

### (29) - بَابُ الْقُنُوتِ فِي صَلَاةِ الْمَغْرِبِ

1073 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ وَشُعْبَةَ عَنْ عَمْرِو بْنِ مَرْثَةَ . وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَرْثَةَ عَنْ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ». وَقَالَ عَبْدُ اللَّهِ: إِنَّ رَسُولَ اللَّهِ ﷺ .

### (30) - بَابُ اللَّعْنِ فِي الْقُنُوتِ

1074 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ وَهَشَامٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْرًا قَالَ شُعْبَةُ: لَعَنَ رَجُلًا وَقَالَ هِشَامٌ: يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ ثُمَّ تَرَكَهُ بَعْدَ الرُّكُوعِ هَذَا قَوْلُ هِشَامٍ. وَقَالَ شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْرًا يَلْعَنُ رَعُلًا وَذُكُورًا وَلِحْيَانًا».

### (31) - بَابُ لَعْنِ الْمُتَنَافِقِينَ فِي الْقُنُوتِ

1075 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ حِينَ رَفَعَ رَأْسَهُ مِنْ صَلَاةِ الصُّبْحِ مِنَ الرَّكْعَةِ الْآخِرَةِ قَالَ: «اللَّهُمَّ الْعَنِ فُلَانًا وَفُلَانًا» يَدْعُو عَلَى أَنَاسٍ مِنَ الْمُتَنَافِقِينَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾ [آل عمران: 128] .

### (32) - تَرْكُ الْقُنُوتِ

1076 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْرًا يَدْعُو عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ ثُمَّ تَرَكَهُ».

1077 - أَخْبَرَنَا قُتَيْبَةُ عَنْ خَلْفٍ وَهُوَ ابْنُ خَلِيفَةَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ عَنْ أَبِيهِ قَالَ: «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ أَبِي بَكْرٍ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ عُمَرَ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ عُثْمَانَ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ



Ali, and he did not practice Qunut. Then he said to me: "O my son! It is a religious heresy."

### [33] Cooling Gravel To Prostrate On It

1078- It is narrated on the authority of Jabir Ibn Abdullah that he said: We used to offer Zhuhr prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and it was my habit to pick up a handful of gravel with my hand to cool, and then transfer it into the other hand, so that whenever I fell in prostrated, I would place them before my forehead.

### [34] Saying Takbir For Prostration

1079- It is narrated on the authority of Mutarrif that he said: Imran Ibn Husain and I offered the prayer behind Ali Ibn Abu Talib. He magnified Allah when he prostrated, then magnified Allah when he raised his head, and then magnified Allah when he rose up at the end of the two rak'ahs (after sitting for reciting the first testification). After we had finished our prayer, Imran caught hold of my hand and said: "This (Ali) recalled to my memory the prayer of (The Prophet) Muhammad "Allah's blessing and peace be upon him"."

1080- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to say Takbir whenever he rose or fell (in bowing and prostration), and he used to utter salutation to both his right and left; and both Abu Bakr and Umar did so.

### [35] How Should One Fall In Prostration?

1081- It is narrated on the authority of Hakim that he said: I gave pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him", not to fall in prostration (in prayer) except from the standing position.

### [36] Raising Both Hands For Prostration

1082- It is narrated on the authority of Malik Ibn Al-Huwairith that he saw that when the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he raised his hands; and when he bowed and when he raised his head from bowing, and when he fell in prostration, and when he raised his head from prostration (he also raised both his hands) up to the level of the upper part of his ears.

1083- It is narrated on the authority of Malik Ibn Al-Huwairith that he saw that when the Messenger of Allah "Allah's blessing and peace be upon

عَلَيَّ فَلَمْ يَقْنُتْ ثُمَّ قَالَ: يَا بُنَيَّ إِنَّهَا بِدْعَةٌ.

### (33) - بَابُ تَبْرِيدِ الْحَصَى لِلسُّجُودِ عَلَيْهِ

1078 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَّادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ سَعِيدِ بْنِ الْحَارِثِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الظُّهْرَ فَأَخَذَ قُبْضَةً مِنْ حَصَى فِي كَفِّي أَبْرَدُهُ ثُمَّ أَحْوَلُهُ فِي كَفِّي الْآخِرِ فَإِذَا سَجَدْتُ وَضَعْتُهُ لِحَبْهَتِي».

### (34) - بَابُ التَّكْبِيرِ لِلسُّجُودِ

1079 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ غِيلَانَ بْنِ جَرِيرٍ عَنْ مُطَرِّفٍ قَالَ: «صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَكَانَ إِذَا سَجَدَ كَبَّرَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ كَبَّرَ وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ فَلَمَّا قَضَى صَلَاتَهُ أَخَذَ عِمْرَانُ بِيَدِي فَقَالَ: لَقَدْ ذَكَّرَنِي هَذَا قَالَ: كَلِمَةٌ يَغْنِي صَلَاةَ مُحَمَّدٍ ﷺ».

1080 - أَخْبَرَنَا عَمْرٍو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذٌ وَيَحْيَى قَالَا: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفَعَ وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ وَكَانَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا يَقْعَلَانِهِ».

### (35) - بَابُ كَيْفَ يَخْرُجُ لِلسُّجُودِ

1081 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي بَشِيرٍ قَالَ: سَمِعْتُ يُوسُفَ وَهُوَ ابْنُ مَاهِكٍ يُحَدِّثُ عَنْ حَكِيمٍ قَالَ: «بَايَعْتُ رَسُولَ اللَّهِ ﷺ أَنْ لَا أُخْرِجَ إِلَّا قَائِمًا».

### (36) - بَابُ رَفْعِ الْيَدَيْنِ لِلسُّجُودِ

1082 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو أَبِي عُديٍّ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ نَضْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ فِي صَلَاتِهِ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَإِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أَذُنَيْهِ».

1083 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ نَضْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ

him” assumed the prayer he raised his hands...and he mentioned a Hadith like the previous one.

**1084-** It is narrated on the authority of Malik Ibn Al-Huwairith that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” assumed the prayer...and he mentioned a Hadith like the previous one, with the following addition: Whenever he bowed, he would do the like of that; and whenever he raised his head from bowing, he would do the like of that; and whenever he raised his head from prostration, he would do the like of that.

### **[37] Abandoning The Raising Of Hands On Prostrating**

**1085-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” used to raise both his hands whenever he assumed the prayer, whenever he bowed, and whenever he raised his head from bowing, and he never did the same whenever he prostrated.

### **[38] The First Portion Of The Human Body To Touch The Ground On Prostrating**

**1086-** It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” fell in prostration, he would place his knees on the ground before his hands, and whenever he rose he would raise his hands before his knees.

**1087-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “It happens that anyone of you might be inclined in his prayer to kneel down in the same way as a camel does.”

**1088-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "When anyone of you falls in prostration, let him put his hands (on the ground) before his knees, and let not him kneel down in the same way as a camel does."

### **[39] Placing Both Hands With The Face In Prostrating**

**1089-** It is narrated on the authority of Ibn Umar, tracing it up to the Messenger of Allah, that he said: "No doubt, both hands prostrate just in the same way as the face does: so, if anyone of you places his face (on the ground), let him place his hands too, and if he raises it, let him raise them."



رَفَعَ يَدَيْهِ» فَذَكَرَ مِثْلَهُ.

1084 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ فَذَكَرَ نَحْوَهُ وَزَادَ فِيهِ: «وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذَلِكَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَعَلَ مِثْلَ ذَلِكَ».

### (37) - تَرَكُ رَفْعَ الْيَدَيْنِ عِنْدَ السُّجُودِ

1085 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْكُوفِيُّ الْمُحَارِبِيُّ قَالَ: حَدَّثَنَا أَبُو الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِي عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا أَفْتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ».

### (38) - بَابُ أَوَّلُ مَا يَصِلُ إِلَى الْأَرْضِ مِنَ الْإِنْسَانِ فِي سُجُودِهِ

1086 - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيْسَى الْقُومِسِيُّ الْبُسْطَامِيُّ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ هَارُونَ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ عَاصِمٍ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَاثِلِ بْنِ حُجْرٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ».

1087 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ حَسَنٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْمَدُ أَحَدُكُمْ فِي صَلَاتِهِ فَيَبْرُكُ كَمَا يَبْرُكُ الْجَمَلُ».

1088 - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ مِنْ كِتَابِهِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ أَحَدُكُمْ فَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ وَلَا يَبْرُكُ بَرُوكَ الْبَعِيرِ».

### (39) - بَابُ وَضْعِ الْيَدَيْنِ مَعَ الْوَجْهِ فِي السُّجُودِ

1089 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ دَلُوبَةَ قَالَ: حَدَّثَنَا أَبُو عُلْيَةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ رَفَعَهُ قَالَ: «إِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ فَإِذَا وَضَعَ أَحَدُكُمْ وَجْهَهُ فَلْيَضَعْ يَدَيْهِ وَإِذَا رَفَعَهُ فَلْيَرْفَعْهُمَا».

#### **[40] How Many Portions Of Body On Which Does One Prostrate?**

1090- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was commanded to prostrate on seven parts of the body, and not to tuck up his hair or garment.

#### **[41] The Details Of That**

1091- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When any servant (of Allah) falls in prostration, seven portions of his body prostrate: his face, both his hands, both his knees, and both his feet."

#### **[42] Prostrating On The Forehead**

1092- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: My eyes saw the Messenger of Allah "Allah's blessing and peace be upon him" having the traces of water and mud on both his forehead and nose, after offering Morning prayer on the twenty-first night (of Ramadan).

#### **[43] Prostrating On The Nose**

1093- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt I was ordered to prostrate on seven parts of the body, and not to tuck up hair or garment. Those are the forehead, the nose, both hands, both knees, and both feet."

#### **[44] Prostrating On Both Hands**

1094- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt I was ordered to prostrate on seven (parts of) bone, i.e. on the forehead, (and he beckoned with the help of his hands) on the nose, both hands, both knees, and the toes of both feet."

#### **[45] Prostrating On Both Knees**

1095- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was commanded to prostrate on seven parts of the body, and not to tuck up his hair or garment: on both his hands, both his knees, the tips of his toes. Sufyan said to us: Ibn Tawus told that he placed his hand on his forehead, and passed it on his nose and said: Both are considered as one part.

## (40) - بَابُ عَلَى كَمِ السُّجُودِ؟

1090 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو بْنِ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ وَلَا يَكُفَّ شَعْرَهُ وَلَا ثِيَابَهُ».

## (41) - تَفْسِيرُ ذَلِكَ

1091 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنْ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مِنْهُ سَبْعَةُ أَرَابٍ وَجْهُهُ وَكَفَاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

## (42) - السُّجُودُ عَلَى الْجَبِينِ

1092 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «بَصُرْتُ عَيْنَايَ رَسُولَ اللَّهِ ﷺ عَلَى جَبِينِهِ وَأَنْفِهِ أَثَرُ الْمَاءِ وَالطِّينِ مِنْ صُبْحٍ لَيْلَةً إِحْدَى وَعِشْرِينَ» مُخْتَصَرٌ.

## (43) - السُّجُودُ عَلَى الْأَنْفِ

1093 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ لَا أَكُفُّ الشَّعْرَ وَلَا الثِّيَابَ: الْجَبْهَةَ وَالْأَنْفَ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ».

## (44) - السُّجُودُ عَلَى الْيَدَيْنِ

1094 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ النَّسَائِيُّ قَالَ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وَهْبٌ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ عَلَى الْجَبْهَةِ وَأَشَارَ بِيَدَيْهِ عَلَى الْأَنْفِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ».

## (45) - بَابُ السُّجُودِ عَلَى الرُّكْبَتَيْنِ

1095 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ: «أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ وَنُهِيَ أَنْ يَكُفَّ الشَّعْرَ وَالثِّيَابَ عَلَى يَدَيْهِ وَرُكْبَتَيْهِ وَأَطْرَافِ أَصَابِعِهِ» قَالَ سُفْيَانُ: قَالَ لَنَا ابْنُ طَاوُسٍ: «وَوَضَعَ يَدَيْهِ عَلَى جَنْبَيْهِ وَأَمَرَهَا عَلَى أَنْفِهِ» قَالَ: هَذَا وَاحِدٌ وَاللَّفْظُ لِمُحَمَّدٍ.



#### **[46] Prostrating On Both Feet**

1096- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When any servant (of Allah) falls in prostration, seven portions of his body prostrate: his face, both his hands, both his knees, and both his feet."

#### **[47] Holding Both Feet In Prostrating**

1097- It is narrated on the authority of A'ishah that she said: One night, I missed the Messenger of Allah "Allah's blessing and peace be upon him" (and did not find him) in his bed, and when I looked for him, my hand touched the inside of his feet which he was holding in the mosque, and he was saying: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

#### **[48] Twisting The Toes To The Qiblah Direction In Prostrating**

1098- It is narrated on the authority of Abu Humaid As-Sa'idi that he said: whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell to the ground in prostration, he would make a wide space between his forearms and his armpits, and twist his toes to the direction of the Qiblah.

#### **[49] The Position Of Both Hands In Prostrating**

1099- It is narrated on the authority of Wa'il Ibn Hujr that he said: I came to Medina and said (to myself): "Let me see the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him"." He said Takbir (to assume the prayer) and raised both his hands up so much that I saw his thumbs close to his ears. When he intended to bow, he said Takbir and raised both his hands. Then he raised his head (from bowing) and said: "Allah hears such as sends praises to Him". Then, he said Takbir and fell in prostration, and his hands were at the same position at which they were when he assumed the prayer.

#### **[50] It Is Forbidden To Spread Both Arms Flat On The Ground While Prostrating**

1100- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should spread his arms flat on the ground while prostrating in the same way as a dog does."

## (46) - بَابُ السُّجُودِ عَلَى الْقَدَمَيْنِ

1096 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: أَنْبَأَنَا ابْنُ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَّاصٍ عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجْدًا مَعَهُ سَبْعَةُ آرَابٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

## (47) - بَابُ نَضْبِ الْقَدَمَيْنِ فِي السُّجُودِ

1097 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عُبيدَةُ قَالَ: حَدَّثَنَا عُبيدُ اللَّهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَأَنْتَهَيْتُ إِلَيْهِ وَهُوَ سَاجِدٌ وَقَدَمَاهُ مَنْصُوبَتَانِ وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَبِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

## (48) - بَابُ فَتْحِ أَصَابِعِ الرَّجُلَيْنِ فِي السُّجُودِ

1098 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا أَهْوَى إِلَى الْأَرْضِ سَاجِدًا جَافَى عِضْدِيهِ عَنْ إِبْطِيهِ وَفَتَحَ أَصَابِعَ رِجْلَيْهِ» مُخْتَصِرٌ.

## (49) - بَابُ مَكَانِ الْيَدَيْنِ مِنَ السُّجُودِ

1099 - أَخْبَرَنِي أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ يَذْكُرُ عَنْ أَبِيهِ عَنْ وَاثِلِ بْنِ حُجْرٍ قَالَ: «قَدِمْتُ الْمَدِينَةَ فَقُلْتُ: لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ إِنْهَامَهُ قَرِيبًا مِنْ أُذُنِيهِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ كَبَّرَ وَرَفَعَ يَدَيْهِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ كَبَّرَ وَسَجَدَ فَكَانَتْ يَدَاهُ مِنْ أُذُنِيهِ عَلَى الْمَوْضِعِ الَّذِي اسْتَقْبَلَ بِهِمَا الصَّلَاةُ».

## (50) - بَابُ النَّهْيِ عَنْ بَسْطِ الذَّرَاعَيْنِ فِي السُّجُودِ

1100 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ هَارُونَ قَالَ: حَدَّثَنَا أَبُو الْعَلَاءِ وَاسْمُهُ أَيُّوبُ بْنُ أَبِي مِسْكِينٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَفْتَرِشْ أَحَدُكُمْ ذِرَاعَيْهِ فِي السُّجُودِ أَفْتِرَاشَ الْكَلْبِ».



### [51] The Way Of Prostrating

**1101-** It is narrated on the authority of Abu Ishaq that he said: Al-Bara' described to us the way of prostrating: he placed both his hands on the ground, and raised the lower part of his back, and then said: As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done.

**1102-** It is narrated on the authority of Al-Bara' that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, he would make a wide space between his forearms and raise the lower part of his back while prostrating.

**1103-** It is narrated on the authority of Abdullah Ibn Malik Ibn Buhainah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, he would make a space between his forearms so much wide that the whiteness of his armpits would be visible.

**1104-** It is narrated on the authority of Abu Hurairah that he said: Had I been in front of the Messenger of Allah "Allah's blessing and peace be upon him" (in prayer), I would have been able to see his armpits (in view of the wide space he used to make between his forearms). Abu Mijlaz said: He seemed to have said so because he was in prayer (in which it was impossible for him to be in front of him).

**1105-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Aqram from his father that he said: I offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and I was able to see the whiteness of his armpits.

### [52] Making Wide Space Between Forearms In Prostrating

**1106-** It is narrated on the authority of Maimunah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, he would make a wide space between his arms to the extent that if an animal intended to pass from underneath his hand, it would be able to do.

### [53] Being Upright While Prostrating

**1107-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be upright while prostrating, and let none of you spread his arms flat on the ground in the same way as a dog does."



## (51) - بَابُ صِفَةِ السُّجُودِ

1101 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ قَالَ: وَصَفَ لَنَا الْبَرَاءُ السُّجُودَ فَوَضَعَ يَدَيْهِ بِالْأَرْضِ وَرَفَعَ عَجِيزَتَهُ وَقَالَ: «هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ».

1102 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا ابْنُ شُمَيْلٍ هُوَ النَّضْرُ قَالَ: أَنْبَأَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى جَحَى».

1103 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنِ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ ابْنِ بُحَيْنَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطِهِ».

1104 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عِمْرَانَ عَنْ أَبِي مِجْلَزٍ عَنْ بَشِيرِ بْنِ نَهْيِكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «لَوْ كُنْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ لَأَبْصَرْتُ إِبْطَهُ قَالَ أَبُو مِجْلَزٍ: كَأَنَّهُ قَالَ ذَلِكَ لِأَنَّهُ فِي صَلَاةٍ».

1105 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَقْرَمَ عَنْ أَبِيهِ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكُنْتُ أَرَى عُفْرَةَ إِبْطِهِ إِذَا سَجَدَ».

## (52) - بَابُ التَّجَافِي فِي السُّجُودِ

1106 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ عَنْ عَمِّهِ يَزِيدَ وَهُوَ ابْنُ الْأَصَمِّ عَنْ مَيْمُونَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَى يَدَيْهِ حَتَّى لَوْ أَنَّ بَهْمَةً أَرَادَتْ أَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ».

## (53) - بَابُ الْاِغْتِدَالِ فِي السُّجُودِ

1107 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدَةُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ ح. وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «اغْتِدِلُوا فِي السُّجُودِ وَلَا يَنْسُطْ أَحَدُكُمْ ذِرَاعِيهِ انْسِطَاظَ الْكَلْبِ» اللَّفْظُ لِإِسْحَاقَ.

### **[54] Making Straight One's Back While Prostrating**

**1108-** It is narrated on the authority of Abu Mas'ud that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Not valid is a prayer in which one does not make straight his back in bowing and prostration."

### **[55] It Is Forbidden To Have A Click Like That Of A Crow**

**1109-** It is narrated on the authority of Abd Ar-Rahman Ibn Shibl that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade three things: (to make prostration as light and short as) the click of a crow; (to stretch out one's arms flat on the ground during prostration like) the stretching out of the wild animal; and that man should fix (for himself) a place (in the mosque) and (does not) offer prayer (but) in it like a camel that is accustomed to (its kneeling place).

### **[56] It Is Forbidden To Tuck Up Hair In Prostration**

**1110-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I was commanded to prostrate on seven parts of the body, and not to tuck up hair or garment."

### **[57] The Example Of Such As Prays While Entwining His Hair**

**1111-** It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, that Abdullah Ibn Abbas saw Abdullah Ibn Al-Harith offering prayer with his hair braided and folded from behind him, thereupon he stood behind him and went on unloosing it, and the other submitted to him. When he (finished the prayer and) turned away, he went to Ibn Abbas and said: "What do you have to do with my head?" he said: Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The example of him who does so is like the example of such as offers prayer while being fastened."

### **[58] It Is Forbidden To Tuck Up The Garment In Prostrating**

**1112-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was commanded to prostrate on seven parts of the body, and he was further forbidden to tuck up hair or garment.

### **[59] Prostrating On The Garment**

**1113-** It is narrated on the authority of Anas that he said: Whenever we offered (Zhuhur) prayer with the Messenger of Allah "Allah's blessing and peace be upon him" when it was hot at midday, we would prostrate on our garments to protect ourselves from the scorching heat.

## (54) - بَابُ إِقَامَةِ الصُّلْبِ فِي السُّجُودِ

1108 - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا عَيْسَى وَهُوَ ابْنُ يُونُسَ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ عَنْ أَبِي مَعْمَرٍ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُجْزَى صَلَاةٌ لَا يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ».

## (55) - بَابُ النَّهْيِ عَنْ نَقْرَةِ الْغُرَابِ

1109 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ ابْنِ أَبِي هِلَالٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ أَنَّ تَمِيمَ بْنَ مَحْمُودٍ أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ شَيْلٍ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَلَاثٍ عَنْ نَقْرَةِ الْغُرَابِ وَافْتِرَاشِ السَّبْعِ وَأَنْ يُوطَّنَ الرَّجُلُ الْمَقَامَ لِلصَّلَاةِ كَمَا يُوطَّنُ الْبُعِيرُ».

## (56) - بَابُ النَّهْيِ عَنِ كَفِّ الشَّعْرِ فِي السُّجُودِ

1110 - أَخْبَرَنَا حَمِيدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ وَرَوْحُ بْنُ يَغْنِيٍّ ابْنُ الْقَاسِمِ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ وَلَا أَكْفَّ شَعْرًا وَلَا ثَوْبًا».

## (57) - بَابُ مَثَلِ الَّذِي يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ

1111 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ بْنِ عَمْرِو السَّرْحِيُّ مِنْ وَلَدِ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ قَالَ: أَنْبَأَنَا ابْنُ وَهَبٍ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ فَقَامَ فَجَعَلَ يَحُلُّهُ فَلَمَّا أَنْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَأْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

## (58) - النَّهْيُ عَنِ كَفِّ الثِّيَابِ فِي السُّجُودِ

1112 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ عَنْ سُفْيَانَ عَنْ عَمْرِو عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ وَنَهَى أَنْ يَكْفَّ الشَّعْرَ وَالثِّيَابَ».

## (59) - بَابُ السُّجُودِ عَلَى الثِّيَابِ

1113 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ هُوَ السَّلَمِيُّ قَالَ: حَدَّثَنِي غَالِبُ الْقَطَّانُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ أَنَسٍ قَالَ: «كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ بِالظُّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ».



### **[60] The Command To Offer Prostration Perfectly**

**1114-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Make perfect your bowing and prostration, for by Allah, I see you from behind my back in your bowing and prostrating."

### **[61] It Is Forbidden To Recite Qur'an In Prostration**

**1115-** It is narrated on the authority of Ali Ibn Abu Talib that he said: My beloved one, The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say that he forbade the people, to do three things: to wear the gold ring, to wear (the linen clothes containing silk brought from an Egyptian town known as) Qassi, to wear clothes saturated with safflower, as well as to recite the Holy Qur'an while prostrating or bowing (during the prayer).

**1116-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite the Holy Qur'an while bowing or prostrating (during the prayer).

### **[62] The Command To Be Earnest In Supplication In Prostration**

**1117-** It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" lifted the curtain (of his chamber) and his head was bandaged during his fatal illness. Then he said: "O Allah! Is it not that I have reported (Your message)? (He said it thrice) Nothing remains of the glad tidings of the Prophethood, but good visions (in dreams) which a pious slave sees or somebody is made to see for him. You should know that I have been forbidden to recite Qur'an in the state of bowing and prostration. So, as for bowing, you should glorify Allah The Great, and as for prostration, be earnest in supplication, for it is entitled to be responded to."

### **[63] The Supplication During Prostration**

**1118-** It is narrated on the authority of Ibn Abbas that he said: I spent a night with my maternal aunt Maimunah, and The Messenger of Allah "Allah's blessing and peace be upon him" spent the night there (since it was her day-and-night turn). I saw The Messenger of Allah "Allah's blessing and peace be upon him" having got up during the night and answered the call of nature, then came to the water skin and loosened its straps, then performed good ablution between the two extremes and went to sleep. He then got up again and came to the water skin and loosened its straps, then performed ablution perfectly. He then stood up and offered the (supererogatory Night)

## (60) - بَابُ الْأَمْرِ بِإِتِمَامِ السُّجُودِ

1114 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُهُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ فَوَاللَّهِ إِنِّي لَأَرَاكُمْ مِنْ خَلْفِ ظَهْرِي فِي رُكُوعِكُمْ وَسُجُودِكُمْ».

## (61) - بَابُ النَّهْيِ عَنِ الْقِرَاءَةِ فِي السُّجُودِ

1115 - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ وَعُثْمَانُ بْنُ عُمَرَ قَالَ أَبُو عَلِيٍّ: حَدَّثَنَا وَقَالَ عُثْمَانُ: أَنْبَأَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ أَبِي عَبَّاسٍ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَانِي جَبِّي ﷺ عَنْ ثَلَاثٍ لَا أَقُولُ نَهَى النَّاسَ، نَهَانِي عَنْ تَحْتِمِ الذَّهَبِ وَعَنْ لُبْسِ الْقِسِيِّ وَعَنْ الْمُعْصَفِرِ الْمُفَدَّمَةِ وَلَا أَقْرَأُ سَاجِدًا وَلَا رَاجِعًا».

1116 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ عَنْ يُونُسَ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهْبٍ عَنْ يُونُسَ عَنْ أَبِي شَهَابٍ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ: أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ رَاجِعًا أَوْ سَاجِدًا».

## (62) - بَابُ الْأَمْرِ بِالاجْتِهَادِ فِي الدُّعَاءِ فِي السُّجُودِ

1117 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السَّتْرَ وَرَأْسَهُ مَعْصُوبٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ: «اللَّهُمَّ قَدْ بَلَغْتُ» ثَلَاثَ مَرَّاتٍ «إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تَرَى لَهُ أَلَا وَإِنِّي قَدْ نَهَيْتُ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ فَإِذَا رَكَعْتُمْ فَعْظُمُوا رِجْلَكُمْ وَإِذَا سَجَدْتُمْ فَاجْتَهِدُوا فِي الدُّعَاءِ فَإِنَّهُ قِمَمٌ أَنْ يَسْتَجَابَ لَكُمْ».

## (63) - بَابُ الدُّعَاءِ فِي السُّجُودِ

1118 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي رَشِيدٍ وَهُوَ كُرَيْبٌ عَنْ أَبِي عَبَّاسٍ قَالَ: بَثُّ عِنْدَ خَالَتِي مِثْمُونَةَ بِنْتُ الْحَارِثِ وَبَاتَ رَسُولُ اللَّهِ ﷺ عِنْدَهَا فَرَأَيْتُهُ قَامَ لِحَاجَتِهِ فَأَتَى الْقُرْبَةَ فَحَلَّ شِنَاقَهَا ثُمَّ تَوَضَّأَ وَضُوءًا بَيْنَ الْوُضُوءَيْنِ ثُمَّ أَتَى فِرَاشَهُ فَتَنَّمَ ثُمَّ قَامَ قَوْمَةً أُخْرَى فَأَتَى الْقُرْبَةَ فَحَلَّ شِنَاقَهَا ثُمَّ تَوَضَّأَ وَضُوءًا هُوَ الْوُضُوءُ ثُمَّ قَامَ يُصَلِّي وَكَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ



Prayer. I heard him supplicating during his prostration as follows: "O Allah! Place light in my heart, light in my sight, light in my hearing, light on my right, light on my left, light above me, light below me, light in front of me, light behind me, and enhance light for me." Then, he lay down and slept and snored before Bilal came and awakened him to offer (Fajr) Prayer.

#### **[64] Another Supplication During Prostration**

1119- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate during his bowing and prostration: "Glorified be You O Allah our Lord, with Your Praises (I exalt You)! O Allah! forgive for me!" he used to utter the meanings and concepts of, and act upon the Qur'an.

#### **[65] Another Supplication During Prostration**

1120- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate during his bowing and prostration: "Glorified be You O Allah our Lord, with Your Praises (I exalt You)! O Allah! forgive for me!" he used to utter the meanings and concepts of, and act upon the Qur'an.

#### **[66] Further Supplication During Prostration**

1121- It is narrated on the authority of A'ishah that she said: Once, I missed The Messenger of Allah "Allah's blessing and peace be upon him", and I thought he went to anyone of his slave-girls, but my hand touched him while he was prostrating, and he was saying: "O Allah! forgive for me what I've done in secrecy as well as what I've done in public."

1122- It is narrated on the authority of A'ishah that she said: Once, I missed The Messenger of Allah "Allah's blessing and peace be upon him", and I thought he went to anyone of his slave-girls, and I searched for him, and behold! I found him in the prostration posture, and he was saying: "O Allah! forgive for me what I've done in secrecy as well as what I've done in public."

#### **[67] Another Supplication During Prostration**

1123- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" prostrated he would say: "O Allah! to You I've fallen in prostration, and to You I've submitted, and in You I have faith. My face has fallen in prostration to Him, Who have created it and given it the best of shapes, and created both its hearing and sight out of it: Blessed be Allah, the Best of Creators."



أَجْعَلَ فِي قَلْبِي نُورًا وَأَجْعَلَ فِي سَمْعِي نُورًا وَأَجْعَلَ فِي بَصَرِي نُورًا وَأَجْعَلَ مِنْ تَحْتِي نُورًا وَأَجْعَلَ مِنْ فَوْقِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَأَجْعَلَ أَمَامِي نُورًا وَأَجْعَلَ خَلْفِي نُورًا وَأَعْظَمْ لِي نُورًا». ثُمَّ نَامَ حَتَّى نَفَخَ فَأَتَاهُ بِلَالٌ فَأَيَّقَظَهُ لِلصَّلَاةِ.

#### (64) - نَوْعٌ آخَرُ

1119 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

#### (65) - نَوْعٌ آخَرُ

1120 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

#### (66) - نَوْعٌ آخَرُ

1121 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «فَقَدْتُ رَسُولَ اللَّهِ ﷺ مِنْ مَضْجِعِهِ فَجَعَلْتُ أَلْتَمِسُهُ وَظَنَنْتُ أَنَّهُ أَتَى بَعْضَ جَوَارِيهِ فَوَقَعَتْ يَدِي عَلَيْهِ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ».

1122 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ فَظَنَنْتُ أَنَّهُ أَتَى بَعْضَ جَوَارِيهِ فَظَلَبْتُهُ فَإِذَا هُوَ سَاجِدٌ يَقُولُ: «رَبِّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ».

#### (67) - نَوْعٌ آخَرُ

1123 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي عَمِّي الْمَاجِشُونُ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ يَقُولُ: «اللَّهُمَّ لَكَ سَجَدْتُ وَلَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ فَأَحْسِنْ صُورَتَهُ وَشَقِّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ».

**[68] Further Supplication**

1124- It is narrated on the authority of Jabir Ibn Abdullah that Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” prostrated he would say: “O Allah! to You I’ve fallen in prostration, and in You I have faith, and to You I’ve submitted: You are my Lord. My face has fallen in prostration to Him, Who have created it and given it the best of shapes, and created both its hearing and sight out of it: Blessed be Allah, the Best of Creators.”

**[69] Another Supplication**

1125- It is narrated on the authority of Muhammad Ibn Maslamah that if the Messenger of Allah “Allah’s blessing and peace be upon him” stood to offer voluntary prayer he would say whenever he prostrated: “O Allah! to You I’ve fallen in prostration, and in You I have faith, and to You I’ve submitted: You are my Lord. My face has fallen in prostration to Him, Who have created it and given it the best of shapes, and created both its hearing and sight out of it: Blessed be Allah, the Best of Creators.”

**[70] Another Supplication**

1126- It is narrated on the authority of A’ishah that Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” prostrated at night (supererogatory prayer) he would say: “My face has fallen in prostration to Him, Who have created it and created both its hearing and sight out of it, by His Might and Power.”

**[71] Another Supplication During Prostration**

1127- It is narrated on the authority of A’ishah that she said: One night, I missed the Messenger of Allah “Allah’s blessing and peace be upon him” (and searched for him) and I found him in the prostration posture, with the front part of his feet towards the Qiblah, and I heard him saying: “O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself.”

**[72] Another Supplication**

1128- It is narrated on the authority of A’ishah that she said: One night, I missed The Messenger of Allah “Allah’s blessing and peace be upon him”, and I thought he had gone to one of his wives. I looked for him. But, when I returned, I found him, in a state of bowing or prostration, saying: “Glory be to You, with Your praise (I exalt You); there is no god but You.” I said: “Let

## (68) - نَوْعُ آخَرُ

1124 - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: أَنْبَأَنَا أَبُو حَيَّوَةَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ».

## (69) - نَوْعُ آخَرُ

1125 - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: أَنْبَأَنَا ابْنُ حَمِيرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ الْأَعْرَجِ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يُصَلِّي تَطَوُّعًا قَالَ إِذَا سَجَدَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ اللَّهُمَّ أَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ».

## (70) - نَوْعُ آخَرُ

1126 - أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ بْنِ سَوَّارٍ الْقَاضِي وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي الْعَالِيَةِ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ».

## (71) - نَوْعُ آخَرُ

1127 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَوَجَدْتُهُ وَهُوَ سَاجِدٌ وَضَدُورُ قَدَمَيْهِ نَحْوَ الْقِبْلَةِ فَسَمِعْتُهُ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

## (72) - نَوْعُ آخَرُ

1128 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمَصْبُغِيُّ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ فَتَحَسَّسْتُهُ فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ» فَقَالَتْ: بِأَبِي أَنْتَ وَأُمِّي إِنِّي



my father and my mother be sacrificed for you! I'm thinking in a state (of jealousy), while you are in another state (with your Lord)."

### [73] Another Supplication During Prostration

**1129-** It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: I stood (to offer the supererogatory night prayer) with the Messenger of Allah "Allah's blessing and peace be upon him" on one night: he started with brushing his teeth with the teeth-cleansing stick, and then he performed ablution. Then, he stood and inaugurated the prayer with reciting the Surah of Al-Baqarah, and he never came upon a Holy Verse of Mercy but that he would stop at it and ask (for Allah's Mercy); and he never passed by a Verse of punishment but that he would stop at it and seek refuge (with Allah from punishment). Then, he offered bowing, as long as his standing, in which he said: "Glorified be the Lord of overwhelming power, sovereignty, magnificence and Greatness." Then, he fell in prostration, as long as his bowing, in which he said: "Glorified be the Lord of overwhelming power, sovereignty, magnificence and Greatness." Then, he stood and recited (the Surah of) Al Imran, and went on reciting a Surah after another.

### [74] Another Supplication

**1130-** It is narrated on the authority of Hudhaifah that he said: One night, I offered (supererogatory) prayer with the Messenger of Allah "Allah's blessing and peace be upon him", who inaugurated the prayer with reciting the Surah of Al-Baqarah. He recited one hundred Holy Verses and did not bow down, and when he went on I said (to myself): "Perhaps, he will conclude it in both rak'ahs." When he went on I said (to myself): "Perhaps, he will conclude it (in this rak'ah) and then he will bow down." He went on reciting until he (finished it and) recited the Surah of An-Nisa and then he recited the Surah of Al Imran. He bowed (and his bowing was) as long as his standing, in which he said: "Glorified be my Lord, Most Great! Glorified be my Lord, Most Great! Glorified be my Lord, Most Great!" then when he raised his head (from bowing) he said: "Allah hears such as sends praises to Him: O our Lord: to You be the praise." He prolonged the standing, after which he fell in prostration, which he prolonged, during which he said: "Glorified be my Lord, Most High! Glorified be my Lord, Most High! Glorified be my Lord, Most High!" he never came upon a Holy Verse therewith Allah Almighty frightens (His servants) or Glorifies Himself but that he remembered it.

### [75] Another Supplication

**1131-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" often said in

لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرٍ.

### (73) - نَوْعٌ آخَرُ

1129 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَمْرِو بْنِ قَيْسٍ الْكَنْدِيِّ أَنَّهُ سَمِعَ عَاصِمَ بْنَ حُمَيْدٍ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: قُمْتُ مَعَ النَّبِيِّ ﷺ فَبَدَأَ فَاسْتَاكَ وَتَوَضَّأَ ثُمَّ قَامَ فَصَلَّى فَبَدَأَ فَاسْتَفْتَحَ مِنَ الْبَقَرَةِ لَا يَمُرُّ بِآيَةِ رَحْمَةٍ إِلَّا وَقَفَ وَسَأَلَ وَلَا يَمُرُّ بِآيَةِ عَذَابٍ إِلَّا وَقَفَ يَتَعَوَّذُ ثُمَّ رَكَعَ فَمَكَثَ رَاكِعًا بِقَدْرِ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ» ثُمَّ سَجَدَ بِقَدْرِ رُكُوعِهِ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ» ثُمَّ قَرَأَ آلَ عِمْرَانَ ثُمَّ سُورَةَ ثُمَّ سُورَةَ فَعَلَ مِثْلَ ذَلِكَ.

### (74) - نَوْعٌ آخَرُ

1130 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْمُسْتَوْرِدِ بْنِ الْأَخْنَفِ عَنْ صِلَةَ بْنِ زُفَرٍ عَنْ حُذَيْفَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَاسْتَفْتَحَ بِسُورَةِ الْبَقَرَةِ فَقَرَأَ بِمِائَةِ آيَةٍ لَمْ يَرْكَعْ فَمَضَى قُلْتُ: يَخْتِمُهَا فِي الرَّكَعَتَيْنِ فَمَضَى قُلْتُ: يَخْتِمُهَا ثُمَّ يَرْكَعُ فَمَضَى حَتَّى قَرَأَ سُورَةَ النَّسَاءِ ثُمَّ قَرَأَ سُورَةَ آلِ عِمْرَانَ ثُمَّ رَكَعَ نَحْوًا مِنْ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ سُبْحَانَ رَبِّيَ الْعَظِيمِ سُبْحَانَ رَبِّيَ الْعَظِيمِ» ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ» وَأَطَالَ الْقِيَامَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى سُبْحَانَ رَبِّيَ الْأَعْلَى سُبْحَانَ رَبِّيَ الْأَعْلَى» لَا يَمُرُّ بِآيَةٍ تَخْوِيفٍ أَوْ تَعْظِيمٍ لِلَّهِ عَزَّ وَجَلَّ إِلَّا ذَكَرَهُ.

### (75) - نَوْعٌ آخَرُ

1131 - أَخْبَرَنَا بُنْدَارُ بْنُ مُحَمَّدٍ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَأَبْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ



his bowing and prostration: "Glorified be You, Hallowed and Exalted be You, Lord of angels and the Holy Spirit."

### **[76] The Number Of Glorifications In Prostration**

**1132-** It is narrated on the authority of Anas Ibn Malik that he said: I've never seen anyone, more similar in his way of prayer to the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" than this young man, i.e. Umar Ibn Abd Al-Aziz. We guessed that he recites ten glorifications in his bowing, and ten glorifications in his prostration.

### **[77] The Concession To Leave Celebration In Prostration**

**1133-** It is narrated on the authority of Ali Ibn Yahya Ibn Khallad from his paternal uncle Rifa'ah Ibn Rafi' that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was sitting (in the mosque) and we were sitting around him, a man entered the mosque and faced the Qiblah and offered prayer. When he finished from his prayer he came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him" and to the people. the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "(Peace) be upon you: go and offer prayer for you've not yet prayed well ." He went and offered prayer, and the Messenger of Allah "Allah's blessing and peace be upon him" was watching his prayer, even though he (the man) did not know which thing he (the Prophet) was criticizing in it. When he finished from his prayer he came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him" and the present people, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" returned the greeting and said: "Go and offer prayer for you've not yet prayed well." When the man repeated it twice or thrice (and failed to please the Prophet), he said: "O Messenger of Allah! which thing have you criticized in my prayer?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of anyone of you is not complete until he performs ablution perfectly as Allah Almighty has commanded him, i.e. to wash his face and hands up to the elbows, pass his wet hands over his head and wash his feet up to the ankles; then, he should magnify, praise and glorify Allah Almighty, and recite whatever is available to him from the Qur'an, i.e. from what Allah Almighty has instructed him in, and enabled him to read, and then says: "Allah is Greater", and bows until his joints become at ease and relax, and then (raises his head and) says: "Allah hears such as sends praises to Him" and remains as such until he becomes straight in standing until he sets right his back, then says: "Allah is Greater" and falls in prostration and sets his face or forehead



رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

### (76) عَدَدُ التَّسْبِيحِ فِي السُّجُودِ

1132 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ وَهْبِ بْنِ مَانُوسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «مَا رَأَيْتُ أَحَدًا أَشَبَّهَ صَلَاةَ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ مِنْ هَذَا الْفَتَى - يَعْنِي عُمَرَ بْنَ عَبْدِ الْعَزِيزِ - فَحَزَرْنَا فِي رُكُوعِهِ عَشْرَ تَسْبِيحَاتٍ وَفِي سُجُودِهِ عَشْرَ تَسْبِيحَاتٍ».

### (77) - بَابُ الرُّخْصَةِ فِي تَرْكِ الذِّكْرِ فِي السُّجُودِ

1133 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُفْرِيءِيُّ أَبُو يَحْيَى بِمَكَّةَ وَهُوَ بَصْرِيٌّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّ عَلِيَّ بْنَ يَحْيَى بْنِ خَلَادٍ بْنِ مَالِكٍ بْنِ رَافِعِ بْنِ مَالِكٍ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ وَنَحْنُ حَوْلَهُ إِذْ دَخَلَ رَجُلٌ فَأَتَى الْقِبْلَةَ فَصَلَّى فَلَمَّا قَضَى صَلَاتَهُ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَى الْقَوْمِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ أَذْهَبَ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَذَهَبَ فَصَلَّى فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرْمُقُ صَلَاتَهُ وَلَا يَدْرِي مَا يُعِيبُ مِنْهَا، فَلَمَّا قَضَى صَلَاتَهُ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَى الْقَوْمِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ أَذْهَبَ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَأَعَادَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ مَا عِبتَ مِنْ صَلَاتِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لَمْ تَتِمَّ صَلَاةٌ أَحَدِكُمْ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ فَيَغْسِلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَيَمْسَحَ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ يُكَبِّرَ اللَّهُ عَزَّ وَجَلَّ وَيَحْمَدَهُ وَيُتَبَّعُهُ» قَالَ هَمَّامٌ: وَسَمِعْتُهُ يَقُولُ: «وَيَحْمَدُ اللَّهُ وَيُتَبَّعُهُ وَيُكَبِّرُهُ» قَالَ: فَكَلَاهُمَا قَدْ سَمِعْتُهُ يَقُولُ: قَالَ: «وَيَقْرَأُ مَا تيسَّرَ مِنَ الْقُرْآنِ مِمَّا عَلَّمَهُ اللَّهُ وَأَذِنَ لَهُ فِيهِ ثُمَّ يُكَبِّرُ وَيَرْكَعُ حَتَّى تَظْمِنَ مَفَاصِلُهُ وَتُسْتَرْخِي ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ يَسْتَوِي قَائِمًا حَتَّى يُقِيمَ صَلَاتَهُ ثُمَّ يُكَبِّرُ وَيَسْجُدُ حَتَّى يُمَكِّنَ وَجْهَهُ» وَقَدْ

firm (on the ground) until his joints become at ease and relax, and then magnifies (Allah) and raises his head (from prostration) and becomes straight in sitting on his buttocks, and sets right his back, and then magnifies (Allah) and prostrates and sets his face (or forehead) firm (on the ground) and relaxes: If he does not do all of that, his prayer is not perfect."

### **[78] The Position In Which One Is The Closest To Allah**

**1134-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The position in which a servant becomes the closest to his Lord Almighty is the prostration posture: so, you should invoke (Allah) so much (while being in that position)."

### **[79] The Excellence Of Prostration**

**1135-** it is narrated on the authority of Rabie'ah Ibn Ka'b Al-Aslami that he said: I used to serve the Messenger of Allah "Allah's blessing and peace be upon him" with (water to perform) his ablution, and his needs. Once, he said to me: "Ask me for anything." I said: "I ask for (having the honour of) your companionship in the Garden." He said: "Ask for anything else!" I said: "It is that (which I ask for)." On that he said: "Then, help me against (the evil of) yourself with (offering prayers in which you perform) prostrations so much."

### **[80] The Reward Of Offering A Prostration For The Sake Of Allah**

**1136-** It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that he said: I met Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him", and said to him: Guide me to a deed, perchance Allah would make it a source of advantage to me. He kept silent and gave no reply to me for a while after which he turned to me and said: I advise you to perform (more) prostrations (i.e. offer prayer so much for the Sake of Allah Almighty): indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No servant offers a prostration for the Sake of Allah but that with it Allah upgrades him a degree, and plots out a sin from him." Ma'dan added: I met Abu Ad-Darda' and asked him about the same about which I had asked Thawban, thereupon he said to me: I advise you to perform (more) prostrations (i.e. offer prayers so much for the Sake of Allah Almighty): indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No servant offers a prostration for the Sake of Allah but that with it Allah upgrades him a degree, and plots out a sin from him."

سَمِعْتُهُ يَقُولُ: «جَبَّهَتْهُ حَتَّى تَظْمِنَنَّ مَفَاصِلَهُ وَتَسْتَزَحِّيَ وَيُكَبِّرَ فَيَرْفَعَ حَتَّى يَسْتَوِيَ قَاعِدًا عَلَى مَقْعَدَتِهِ وَيُقِيمُ صَلْبَهُ ثُمَّ يُكَبِّرُ فَيَسْجُدُ حَتَّى يُمَكِّنُ وَجْهَهُ وَيَسْتَزَحِّيَ فَإِذَا لَمْ يَفْعَلْ هَكَذَا لَمْ تَتِمَّ صَلَاتُهُ».

(78) - أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ عَزَّ وَجَلَّ

1134 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ عَمْرِو بْنِ أَبِي الْحَارِثِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ سُمَيٍّ أَنَّهُ سَمِعَ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ عَزَّ وَجَلَّ وَهُوَ سَاجِدٌ فَأَكْثَرُوا الدُّعَاءَ».

(79) - فَضْلُ السُّجُودِ

1135 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ هَقْلِ بْنِ زِيَادٍ الدَّمَشَقِيِّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ: كُنْتُ آتِي رَسُولَ اللَّهِ ﷺ بِوُضُوئِهِ وَبِحَاجَتِهِ فَقَالَ: «سَلْنِي» قُلْتُ: مُرَافَقَتَكَ فِي الْجَنَّةِ قَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ قَالَ: «فَاعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

(80) - بَابُ ثَوَابِ مَنْ سَجَدَ لِلَّهِ عَزَّ وَجَلَّ سَجْدَةً

1136 - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعِيطِيُّ قَالَ: حَدَّثَنِي مَعْدَانُ بْنُ طَلْحَةَ الْيَعْمُرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: دُلَّنِي عَلَى عَمَلٍ يَنْفَعُنِي أَوْ يُدْخِلُنِي الْجَنَّةَ فَسَكَتَ عَنِّي مَلِيًّا ثُمَّ التَفَتَ إِلَيَّ فَقَالَ: عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا دَرَجَةً وَحَظَّ عَنْهُ بِهَا حَظِيئَةً» قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ عَمَّا سَأَلْتُ عَنْهُ ثَوْبَانَ فَقَالَ لِي: عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَظَّ عَنْهُ بِهَا حَظِيئَةً».



### **[81] The Place Of Prostration (In the Body)**

**1137-** It is narrated on the authority of Ata' Ibn Yazid that he said: I was sitting with both Abu Hurairah and Abu Sa'id when one of them related the narration of intercession, and the other was silent. He said: "Then, the angels will come to intercede, and so will do the Messengers. He made a mention of the path (over the Hell), and said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I will be the first to cross, and when Allah Almighty finishes from making His Decisions among His creatures, and then brings out of the fire (of Hell) whomever He intends to bring out, Allah will order both the angels and Messengers to use their good offices, and those (who will be brought out of the fire) will be recognized from their signs, for the fire eats every part of the human body except the place of prostration. It will be poured over their bodies from the water of the Garden, and they will grow in the same way as a seed carried by a torrent grows."

### **[82] Is It Permissible To Have A Prostration Longer Than Another?**

**1138-** It is narrated on the authority of Abdullah Ibn Shaddad from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us in order to lead one of both prayers of the evening (i.e. Maghrib and Isha), and he was carrying Hasan or Husain. the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on and placed him, and said Takbir to assume the prayer, and went on offering prayer, during which he offered a prostration which he prolonged, thereupon I raised my head and behold! the child was on the back of the Messenger of Allah "Allah's blessing and peace be upon him" while he was prostrating. I returned to my prostration. When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer the people said: "O Messenger of Allah! you've offered during the prayer a prostration which you've prolonged so much that we thought something serious had happened, or that you had being Divinely revealed." He said: "Nothing of that has happened. But my grandson took me as a riding mount, and I disliked to make haste before he was satisfied."

### **[83] Saying Takbir On Raising The Head From Prostration**

**1139-** It is narrated on the authority of Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" saying Takbir on every time he rose or fell, on every standing or sitting, and (I saw him) paying salutation to his right and left sides: "Peace and Allah's Mercy be upon you" (in which he turned his face so much) to the extent that the

## (81) - بَابُ مَوْضِعِ السُّجُودِ

1137 - أَخْبَرَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُؤَيْنُ بْنُ الْمَصْصِيصَةِ عَنْ حَمَادِ بْنِ زَيْدٍ عَنْ مَعْمَرٍ وَالتَّعْمَانِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ قَالَ: كُنْتُ جَالِسًا إِلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ فَحَدَّثَ أَحَدُهُمَا حَدِيثَ الشَّفَاعَةِ وَالْآخَرُ مُنْصِتٌ قَالَ: «فَتَأْتِي الْمَلَائِكَةُ فَتَشْفَعُ وَتَشْفَعُ الرُّسُلُ» وَذَكَرَ الصِّرَاطَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَكُونُ أَوَّلَ مَنْ يُخْرِجُ فَإِذَا فَرَعَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْقَضَاءِ بَيْنَ خَلْقِهِ وَأَخْرَجَ مِنَ النَّارِ مَنْ يُرِيدُ أَنْ يُخْرِجَ أَمَرَ اللَّهُ الْمَلَائِكَةَ وَالرُّسُلَ أَنْ تَشْفَعَ فَيُغْفَرُونَ بِعَلَامَاتِهِمْ إِنَّ النَّارَ تَأْكُلُ كُلَّ شَيْءٍ مِنْ ابْنِ آدَمَ إِلَّا مَوْضِعَ السُّجُودِ فَيُصَبُّ عَلَيْهِمْ مِنْ مَاءِ الْجَنَّةِ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْجَبَّةُ فِي حَمِيلِ السَّيْلِ».

## (82) - بَابُ هَلْ يَجُوزُ أَنْ تَكُونَ سَجْدَةً

## أَطْوَلَ مِنْ سَجْدَةٍ؟

1138 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْبَصْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ عَنْ أَبِيهِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي إِحْدَى صَلَاتِي الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَوَضَعَهُ ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانِي صَلَاتِهِ سَجْدَةً أَطَالَهَا قَالَ أَبِي فَرَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ ﷺ وَهُوَ سَاجِدٌ فَرَجَعْتُ إِلَى سُجُودِي فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانِي صَلَاتِكَ سَجْدَةً أَطْلَتْهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ قَالَ: «كُلُّ ذَلِكَ لَمْ يَكُنْ وَلَكِنْ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أَعَجِّلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ».

## (83) - بَابُ التَّكْسِيرِ عِنْدَ الرَّفْعِ مِنَ السُّجُودِ

1139 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ دُكَيْنٍ وَيَحْيَى بْنُ آدَمَ قَالَا: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَقِيَامٍ وَقُعُودٍ وَيُسَلِّمُ عَنْ



whiteness of his cheek was visible. I also saw both Abu Bakr and Umar doing the same.

#### **[84] Raising Both Hands On Rising From The First Prostration**

1140- It is narrated on the authority of Malik Ibn Al-Huwairith that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” assumed the prayer he would raise both his hands, and whenever he bowed down, he would do the same, and whenever he raised his head from bowing he would do the same, and whenever he raised his head from prostration he would do the same, i.e. raise both his hands.

#### **[85] Leaving That Act In Between Both Prostrations**

1141- It is narrated on the authority of Salim from his father that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” assumed the prayer he said Takbir and raised both his hands, and whenever he bowed (he did the same), and (he did the same) after (raising his head from) bowing; but he never did so in between both prostrations.

#### **[86] The Supplication Between Both Prostrations**

1142- It is narrated on the authority of Hudhaifah that he came to the Messenger of Allah “Allah’s blessing and peace be upon him” (while he was offering the supererogatory prayer at night), thereupon he stood by his side: he said: “Allah is Greater: the Lord of sovereignty, overwhelming power, magnificence and greatness”. Then, he inaugurated (the prayer in which he) recited Al-Baqarah, and then bowed, and his bowing was as long as his standing, in which he said: “Glorified be my Lord, Most Great! Glorified be my Lord, Most Great!” then, he raised his head from bowing, and his standing was as long as his bowing, in which he said: “To my Lord be all the praise! To my Lord be all the praise!” Then, he fell in prostration, in which he said: “Glorified be my Lord, Most High! Glorified be my Lord, Most High!” Then, he (raised his head from prostration, and) said in between both prostrations: “O my Lord! Forgive for me! O my Lord! Forgive for me!”

#### **[87] Raising Hands Opposite To The Face Between Both Prostrations**

1143- It is narrated on the authority of An-Nadr Ibn Kathir Abu Sahl Al-Azdi that he said: Abdullah Ibn Tawus offered prayer by my side at Mina, in the mosque of Khaif, and whenever he fell in prostration and raised his head from the first prostration, he would raise both his hands opposite to his face. I disapproved that which he did and told Wuhaib Ibn Khalid who asked him: “Do you do a thing which I’ve never seen anyone having done?” Abdullah Ibn Tawus said: “No doubt, I saw my father having done it; and my father



يَمِينِهِ وَعَنْ شِمَالِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ قَالَ: وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقْعَلَانِ ذَلِكَ».

#### (84) - بَابُ رَفْعِ الْيَدَيْنِ عِنْدَ الرَّفْعِ مِنَ السَّجْدَةِ الْأُولَى

1140 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ نَصْرِ بْنِ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: «أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذَلِكَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَعَلَ مِثْلَ ذَلِكَ كُلَّهُ يَعْنِي رَفَعَ يَدَيْهِ».

#### (85) - تَرْكُ ذَلِكَ بَيْنَ السَّجْدَتَيْنِ

1141 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ كَبَّرَ وَرَفَعَ يَدَيْهِ وَإِذَا رَكَعَ وَبَعْدَ الرُّكُوعِ، وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ».

#### (86) - بَابُ الدُّعَاءِ بَيْنَ السَّجْدَتَيْنِ

1142 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي حَمْزَةَ سَمِعَهُ يُحَدِّثُ عَنْ رَجُلٍ مِنْ عَنَسٍ عَنْ حُذَيْفَةَ: «أَنَّهُ أَنْتَهَى إِلَى النَّبِيِّ ﷺ فَقَامَ إِلَى جَنْبِهِ فَقَالَ: اللَّهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكَبَرِيَاءِ وَالْعَظَمَةِ ثُمَّ قَرَأَ بِالْبَقَرَةِ ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ فَقَالَ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَقَالَ حِينَ رَفَعَ رَأْسَهُ: لِرَبِّي الْحَمْدُ لِرَبِّي الْحَمْدُ وَكَانَ يَقُولُ فِي سُجُودِهِ: سُبْحَانَ رَبِّيَ الْأَعْلَى، سُبْحَانَ رَبِّي الْأَعْلَى وَكَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي».

#### (87) - بَابُ رَفْعِ الْيَدَيْنِ بَيْنَ السَّجْدَتَيْنِ تَلْقَاءَ الْوَجْهِ

1143 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ اللَّهِ بْنِ مُوسَى الْبَصْرِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ كَثِيرٍ أَبُو سَهْلٍ الْأَزْدِيُّ قَالَ: «صَلَّى إِلَى جَنْبِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ بِمَنَى فِي مَسْجِدِ الْخَيْفِ فَكَانَ إِذَا سَجَدَ السَّجْدَةَ الْأُولَى فَرَفَعَ رَأْسَهُ مِنْهَا رَفَعَ يَدَيْهِ تَلْقَاءَ وَجْهِهِ فَأَنْكَرْتُ أَنَا ذَلِكَ فَقُلْتُ لَوْهَيْبِ بْنِ خَالِدٍ: إِنَّ هَذَا يَصْنَعُ شَيْئًا لَمْ أَرِ أَحَدًا يَصْنَعُهُ فَقَالَ لَهُ وَهَيْبٌ: تَصْنَعُ شَيْئًا لَمْ نَرِ أَحَدًا يَصْنَعُهُ فَقَالَ عَبْدُ اللَّهِ بْنُ طَاوُسٍ: رَأَيْتُ

said: I saw Ibn Abbas having done it; and Abdullah Ibn Abbas said: The Messenger of Allah "Allah's blessing and peace be upon him" used to do it."

### **[88] The Way Of Sitting In Between Both Prostrations**

**1144-** It is narrated on the authority of Maimunah that she said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration he would make a wide space between both his forearms (and raise his abdomen from the ground) so much that the whiteness of his armpits would be visible from behind him; and whenever he sat (in between both prostrations) he would recline against his left thigh.

### **[89] The Period Of Sitting In Between Both Prostrations**

**1145-** It is narrated on the authority of Al-Bara' that he said: The bowing, prostrating, standing after raising his head from bowing, and (his sitting) in between both prostrations offered by the Messenger of Allah "Allah's blessing and peace be upon him" in the prayer were almost proportionate in length.

### **[90] Saying Takbir For Prostrating**

**1146-** It is narrated on the authority of Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" saying Takbir on every time he rose or fell, on every standing or sitting; and Abu Bakr, Umar and Uthman did the same.

**1147-** It is narrated on the authority of Abu Hurairah that he said: whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer, he would magnify Allah whenever he stood; and whenever he bowed he would magnify Allah; and whenever he raised his back from bowing he would say: "Allah hears such as sends praises to Him", and while being standing (i.e. before falling in prostration) he would say: "O Allah our Lord: to You be all the praises." Then, he would say Takbir whenever he fell in prostration; and whenever he raised his head, he would magnify Allah; and whenever he performed the second prostration, he would magnify Allah; and whenever he raised his head (from prostration) he would magnify Allah: he used to do the same in his prayer until he would finish from the prayer; and whenever he stood from sitting (to recite Tashahhud) at the conclusion of the first two rak'ahs he would magnify Allah.

### **[91] Being Straight In Sitting After Rising From Both Prostrations**

**1148-** It is narrated on the authority of Abu Qilabah that he said: Abu Sulaiman: Malik Ibn Al-Huwairith came to visit us in our mosque, and he said to us: "I like to show to you how I saw the Messenger of Allah "Allah's

أَبِي يَضْنَعُهُ وَقَالَ أَبِي: رَأَيْتُ ابْنَ عَبَّاسٍ يَضْنَعُهُ وَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضْنَعُهُ.

### (88) - بَابُ كَيْفِ الْجُلُوسِ بَيْنَ السَّجْدَتَيْنِ

1144 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الْأَصَمِّ عَنْ مَيْمُونَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ خَوَى بِسَيْدِيهِ حَتَّى يُرَى وَضَحَ إِنْطِيطِهِ مِنْ وَرَائِهِ وَإِذَا قَعَدَ اظْمَأَنَّ عَلَى فَخِذِهِ الْيُسْرَى».

### (89) - قَدْرُ الْجُلُوسِ بَيْنَ السَّجْدَتَيْنِ

1145 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو قُدَّامَةَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ ابْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ قَالَ: «كَانَ صَلَاةُ رَسُولِ اللَّهِ ﷺ رُكُوعُهُ وَسُجُودُهُ وَقِيَامُهُ بَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ».

### (90) - بَابُ التَّكْبِيرِ لِلْسُّجُودِ

1146 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنِ الْأَسْوَدِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَوَضْعٍ وَقِيَامٍ وَقُعُودٍ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ».

1147 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُجَيْنٌ وَهُوَ ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكْعَةِ ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: رَبَّنَا لَكَ الْحَمْدُ ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّى يَفْضِيَهَا وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الثَّانِيَةِ بَعْدَ الْجُلُوسِ».

### (91) - بَابُ الاسْتِوَاءِ لِلْجُلُوسِ عِنْدَ الرَّفْعِ

#### من السَّجْدَتَيْنِ

1148 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ قَالَ: «جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ: أُرِيدُ أَنْ أُرِيَكُمْ



blessing and peace be upon him" offering prayer." He sat in the first rak'ah after he had raised his head from the last prostration.

**1149-** It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer: when he was at an odd rak'ah (the first or the third) during his prayer, he did not get up until he was straight in sitting.

### **[92] Reclining Against The Ground On Getting Up**

**1150-** It is narrated on the authority of Abu Qilabah that he said: Malik Ibn Al-Huwairith came to us, and say: "Should I not told you about the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him"?" he offered prayer but not at the due time of any obligatory prayer, in which when he raised his head from the second prostration of the first rak'ah, he set himself straight in sitting, and then he got up while reclining against the ground.

### **[93] Raising Both Hands From The Ground Before Both Knees**

**1151-** It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, he would place his knees on the ground before his hands, and whenever he rose he would raise his hands before his knees.

### **[94] Saying Takbir On Getting Up**

**1152-** It is narrated on the authority of Abu Salamah that Abu Hurairah used to lead them in prayer, in which he used to say Takbir whenever he fell and rose and when he (finished from the prayer and) turned away he said: "By Allah, I'm the most similar from amongst you in my way of prayer to the Messenger of Allah "Allah's blessing and peace be upon him"."

**1153-** It is narrated on the authority of both Abu Bakr Ibn Abd Ar-Rahman and Abu Salamah Ibn Abd Ar-Rahman that they offered prayer behind Abu Hurairah: when he bowed down, he said Takbir; and when he raised his head he said: "Allah hears such as sends praises to Him: O our Lord! To You be the praises"; and when he fell in prostration he said Takbir; and when he raised his head he said Takbir; and when he stood (after the conclusion of) the rak'ah he said Takbir. He said: "By Him in Whose Hand is my life: I'm the most similar from amongst all of you (in my way of prayer) to the Messenger of Allah "Allah's blessing and peace be upon him": This was his way of prayer (on which he kept) until he died and left the world."

كَيفَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي قَالَ: فَقَعَدَ فِي الرَّكْعَةِ الْأُولَى حِينَ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ.

1149 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا هُشَيْمٌ عَنْ خَالِدٍ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فَإِذَا كَانَ فِي وَتَرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ جَالِسًا».

### (92) - بَابُ الْاعْتِمَادِ عَلَى الْأَرْضِ عِنْدَ التَّهَوُّضِ

1150 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ قَالَ: «كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يَأْتِينَا فَيَقُولُ: أَلَا أُحَدِّثُكُمْ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ فَيُصَلِّي فِي غَيْرِ وَقْتِ الصَّلَاةِ فَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ فِي أَوَّلِ الرَّكْعَةِ اسْتَوَى قَاعِدًا ثُمَّ قَامَ فَاعْتَمَدَ عَلَى الْأَرْضِ».

### (93) - بَابُ رَفْعِ الْيَدَيْنِ عَنِ الْأَرْضِ قَبْلَ الرُّكْبَتَيْنِ

1151 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَمْ يَقُلْ هَذَا عَنْ شَرِيكٍ غَيْرُ يَزِيدَ بْنِ هَارُونَ، وَاللَّهُ تَعَالَى أَعْلَمُ.

### (94) - بَابُ التَّكْبِيرِ لِلتَّهَوُّضِ

1152 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ: «أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ فَإِذَا أَنْصَرَفَ قَالَ: وَاللَّهِ إِنِّي لَأَشْبَهُكُمْ صَلَاةَ بِرَسُولِ اللَّهِ ﷺ».

1153 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ وَسَوَّارُ بْنُ عَبْدِ اللَّهِ بْنِ سَوَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: «أَنَّهُمَا صَلَّيَا خَلْفَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فَلَمَّا رَكَعَ كَبَّرَ فَلَمَّا رَفَعَ رَأْسَهُ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ثُمَّ سَجَدَ وَكَبَّرَ وَرَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ كَبَّرَ حِينَ قَامَ مِنَ الرَّكْعَةِ ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَقْرُبُكُمْ شَبْهًا بِرَسُولِ اللَّهِ ﷺ مَا زَالَتْ هَذِهِ صَلَاتُهُ حَتَّى فَارَقَ الدُّنْيَا» وَاللَّفْظُ لِسَوَّارٍ.



### **[95] The Way Of Sitting To Recite The First Tashahhud**

**1154-** It is narrated on the authority of Abdullah Ibn Umar that he said: It is out of the right way of prayer to spread your left foot, and hold your right one (while sitting to recite the first Tashahhud).

### **[96] Twisting The Toes To Have Their Tips Face The Qiblah While Sitting To Recite Tashahhud**

**1155-** It is narrated on the authority of Abdullah Ibn Umar that he said: It is out of the right way of prayer to hold your right foot, and have the tips of its toes face the Qiblah and sit on the left foot.

### **[97] The Position Of Both Hands On Sitting For The First Tashahhud**

**1156-** It is narrated on the authority of Wa'il Ibn Hujr that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and saw that he raised both his hands up to the level of his shoulders when he assumed the prayer, and (he did the same) when he intended to bow; and when he sat (after the conclusion of) the first two rak'ahs, he spread his left foot, and held his right foot, and placed his right hand on his right thigh, and held his index finger for supplication, and placed his left hand on his left thigh. Then, I came to them (the Prophet and his companions) when it was very cold, and saw them raising their hands from within the hooded cloaks.

### **[98] The Position Of The Sight During Reciting Tashahhud**

**1157-** It is narrated on the authority of Abdullah Ibn Umar that he saw a man moving the gravel with his hand during the prayer. When he (finished from the prayer and) turned away he said to him: "Move not the gravel while you are in prayer, for this is from Satan; but rather do like the doing of the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "Then, what did the Messenger of Allah "Allah's blessing and peace be upon him" used to do?" he placed his right hand on his right thigh, and pointed to the Qiblah with his index finger (while reciting Tashahhud to affirm monotheism), towards which he fixed his sight. Then he said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" doing."

### **[99] Beckoning With The Index Finger In The First Tashahhud**

**1158-** It is narrated on the authority of Amr Ibn Abdullah Ibn Az-Zubair from his father that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat after the conclusion of the first two or even four rak'ahs, he would place both his hands on both his knees; and he beckoned with his index finger (while reciting Tashahhud to affirm monotheism).



## (95) - بَابُ كَيْفِ الْجُلُوسِ لِلتَّشْهَدِ الْأَوَّلِ؟

1154 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ أَنَّهُ قَالَ: «إِنَّ مِنْ سُنَّةِ الصَّلَاةِ أَنْ تُضْجَعَ رِجْلُكَ الْيُسْرَى وَتَنْصَبَ الْيُمْنَى».

## (96) - بَابُ الاسْتِئْذَانِ بِأَطْرَافِ الْأَصَابِعِ الْقَدَمِ الْقِبْلَةَ عِنْدَ الْقُعُودِ لِلتَّشْهَدِ

1155 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يَحْيَى أَنَّ الْقَاسِمَ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: «مِنْ سُنَّةِ الصَّلَاةِ أَنْ تَنْصَبَ الْقَدَمَ الْيُمْنَى وَاسْتِئْذَانُهَا بِأَصَابِعِهَا الْقِبْلَةَ وَالْجُلُوسُ عَلَى الْيُسْرَى».

## (97) - بَابُ مَوْضِعِ الْيَدَيْنِ عِنْدَ الْجُلُوسِ لِلتَّشْهَدِ الْأَوَّلِ

1156 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِيءُ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَاثِلِ بْنِ حُجْرٍ قَالَ: «أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَرَأَيْتُهُ يَرْفَعُ يَدَيْهِ إِذَا أَفْتَتَحَ الصَّلَاةَ حَتَّى يُحَازِيَ مَنْكَبَيْهِ وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَإِذَا جَلَسَ فِي الرُّكْعَتَيْنِ أَضْجَعَ الْيُسْرَى وَنَصَبَ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَنَصَبَ أُضْبَعَهُ لِلدُّعَاءِ وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى قَالَ: ثُمَّ أَتَيْتُهُمْ مِنْ قَابِلٍ فَرَأَيْتُهُمْ يَرْفَعُونَ أَيْدِيَهُمْ فِي الْبَرَانِسِ».

## (98) - بَابُ مَوْضِعِ الْبَصَرِ فِي التَّشْهَدِ

1157 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَافِرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّهُ رَأَى رَجُلًا يُحْرِكُ الْحَصَى بِيَدِهِ وَهُوَ فِي الصَّلَاةِ فَلَمَّا أَنْصَرَفَ قَالَ لَهُ عَبْدُ اللَّهِ: لَا تُحْرِكِ الْحَصَى وَأَنْتَ فِي الصَّلَاةِ فَإِنَّ ذَلِكَ مِنَ الشَّيْطَانِ وَلَكِنْ أَصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ، قَالَ: وَكَيْفَ كَانَ يَصْنَعُ؟ قَالَ: فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَأَشَارَ بِأُضْبَعِهِ الَّتِي تَلِي الْإِبْهَامَ فِي الْقِبْلَةِ وَرَمَى بِبَصَرِهِ إِلَيْهَا أَوْ نَحْوَهَا ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ».

## (99) - بَابُ الْإِشَارَةِ بِالْأُضْبَعِ فِي التَّشْهَدِ الْأَوَّلِ

1158 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى السَّجَزِيُّ يُعْرِفُ بِحَيَّاطِ السُّنَّةِ نَزَلَ بِدِمَشْقَ أَحَدُ الثُّقَاتِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عِيْسَى قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مُحَرَّمَةُ بْنُ بُكَيْرٍ قَالَ: أَنْبَأَنَا عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ فِي السُّنَّتَيْنِ أَوْ فِي الْأَرْبَعِ يَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ أَشَارَ بِأُضْبَعِهِ».

### [100] How To Recite The First Tashahhud

1159- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" instructed us to recite whenever we sat after the conclusion of each two rak'ahs: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)."

1160- It is narrated on the authority of Abdullah that he said: We did not know what to recite after the conclusion of each two rak'ahs of the prayer other than to glorify, magnify and praise (Allah) our Lord. Indeed, Muhammad the Messenger of Allah "Allah's blessing and peace be upon him" instructed us the starting and ending points of goodness. He said: "When you sit after the conclusion of each two rak'ahs, you should recite the following: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)." Then, let anyone of you choose from the supplications the dearest to him, therewith to supplicate Allah Almighty."

1161- It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" instructed us to recite Tashahhud in prayer, as well as to recite Tashahhud when there is a certain need to be fulfilled. As for the Tashahhud in prayer, it goes as follows: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)... "up to the end of Tashahhud.

## (100) - كَيْفَ التَّشَهُّدُ الْأَوَّلُ

1159 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ عَنِ الْأَشْجَعِيِّ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ: «عَلَّمَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَقُولَ إِذَا جَلَسْنَا فِي الرَّكَعَتَيْنِ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

1160 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نَذَرِي مَا نَقُولُ فِي كُلِّ رَكَعَتَيْنِ غَيْرَ أَنْ نُسَبِّحَ وَنُكَبِّرَ وَنُحَمِّدَ رَبَّنَا وَأَنَّ مُحَمَّدًا ﷺ عَلَّمَ فَوَاتِحَ الْخَيْرِ وَخَوَاتِمَهُ فَقَالَ: «إِذَا قَعَدْتُمْ فِي كُلِّ رَكَعَتَيْنِ فَقُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَلِيَتَخَيَّرَ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَلْيَذْغُ اللَّهُ عَزَّ وَجَلَّ».

1161 - أَخْبَرَنَا فُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَثَرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: «عَلَّمَنَا رَسُولُ اللَّهِ ﷺ التَّشَهُّدَ فِي الصَّلَاةِ وَالتَّشَهُّدَ فِي الْحَاجَةِ فَأَمَّا التَّشَهُّدُ فِي الصَّلَاةِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» إِلَى آخِرِ التَّشَهُّدِ.



**1162-** It is narrated on the authority of Yahya Ibn Adam that he said: I heard Sufyan reciting this Tashahhud in both the obligatory written and voluntary prayers, and he told that this is narrated on the authority of Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", through two chains of transmission.

**1163-** It is narrated on the authority of Abdullah that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him", and we did not know anything (to say whenever we sat in the prayer). On that the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "You should say on every sitting (after the conclusion of each two rak'ahs): "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)...""

**1164-** It is narrated on the authority of Abdullah that he said: We did not know what to say whenever we sat in the prayer. However, the Messenger of Allah "Allah's blessing and peace be upon him" instructed us the shortest expressions that bear the widest and most comprehensive meanings. He said to us: "You should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)..."" Alqamah said: I saw Ibn Mas'ud teaching us those statements in the same way as he taught us the Qur'an.

**1165-** It is narrated on the authority of Abdullah that he said: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah, peace be upon Gabriel, peace be upon Michael." Once Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say "Peace be upon Allah" for indeed, Allah Himself is the (source of) Peace, but rather say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and

1162 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ آدَمَ قَالَ: سَمِعْتُ سُفْيَانَ يَتَشَهَّدُ بِهَذَا فِي الْمَكْتُوبَةِ وَالتَّطْوِيعِ وَيَقُولُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ ح. وَحَدَّثَنَا مَنْصُورٌ وَحَمَّادٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ.

1163 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ زَيْدَ بْنَ أَبِي أُنَيْسَةَ الْجَزْرِيَّ حَدَّثَهُ أَنَّ أَبَا إِسْحَاقَ حَدَّثَهُ عَنِ الْأَسْوَدِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَعْلَمُ شَيْئًا فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «قُولُوا فِي كُلِّ جَلْسَةٍ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

1164 - أَخْبَرَنِي مُحَمَّدُ بْنُ جَبَلَةَ الرَّافِقِيُّ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ وَهُوَ ابْنُ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نَذَرِي مَا نَقُولُ إِذَا صَلَّيْنَا فَعَلَّمَنَا نَبِيُّ اللَّهِ ﷺ جَوَامِعَ الْكَلِمِ فَقَالَ لَنَا: «قُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ عُبَيْدُ اللَّهِ: قَالَ زَيْدٌ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ: لَقَدْ رَأَيْتُ ابْنَ مَسْعُودٍ يُعَلِّمُنَا هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُنَا الْقُرْآنَ.

1165 - أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا حَارِثُ بْنُ عَظِيَّةٍ وَكَانَ مِنْ زُهَادِ النَّاسِ عَنْ هِشَامٍ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَقُولُ: السَّلَامُ عَلَى اللَّهِ السَّلَامُ عَلَى جِبْرِيلَ السَّلَامُ عَلَى مِيكَائِيلَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلَامُ وَلَكِنْ قُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ



blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)...""

1166- It is narrated on the authority of Abdullah that he said: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah, peace be upon Gabriel, peace be upon Michael." Once Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say "Peace be upon Allah" for indeed, Allah Himself is the (source of) Peace, but rather say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)...""

1167- It is narrated on the authority of Abdullah that The Prophet "Allah's blessing and peace be upon him" said concerning the Tashahhud: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)...""

1168- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the Tashahhud in the same way as he used to teach us a Surah from the Qur'an, and his palm was between his hands: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)...""



أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

1166 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ هُوَ الدَّسْتَوَائِيُّ عَنْ حَمَادٍ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مَسْعُودٍ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فَنَقُولُ: السَّلَامُ عَلَى اللَّهِ السَّلَامُ عَلَى جِبْرِيلَ السَّلَامُ عَلَى مِيكَائِيلَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلَامُ وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

1167 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ وَحَمَادٍ وَمُغِيرَةَ وَأَبِي هَاشِمٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ فِي التَّشْهَدِ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو هَاشِمٍ غَرِيبٌ.

1168 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ ذَكْوَانَ قَالَ: حَدَّثَنَا سَيْفُ الْمَكِّي قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي أَبُو مَعْمَرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ عَلَّمَنَا رَسُولُ اللَّهِ ﷺ التَّشْهَدَ كَمَا يُعَلِّمُنَا الشُّرَّةَ مِنَ الْقُرْآنِ وَكَفَّهُ بَيْنَ يَدَيْهِ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

### [101] Another Kind Of Tashahhud

**1169-** It is narrated on the authority of Hittan that Abu Musa Al-Ash'ari said: Verily The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us all Its aspects and taught us how to offer prayer (properly). He (The Prophet) said: "When you offer the prayer, make your rows straight and let anyone amongst you lead you. Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who go astray", say: "Amen". Verily, Allah would respond to you. When he (the imam) magnifies Allah and kneels down in bowing, you should also magnify Allah and bow, for the imam bows before you and raises himself before you". Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam preceded you in bowing is equal to the moment in which you bowed after him, and in this way, his bowing becomes equivalent to yours). "When he says: "Allah hears him who sends praises to Him", you should say: "O Allah, our Lord, to You be the praise", for Allah "Exalted and Glorified be He" would listen (and respond) to you, because he has said, through the tongue of His Prophet "Allah's blessing and peace be upon him" that "Allah hears him who sends praises to Him." When he (the imam) recites the Takbir and prostrates, you should also recite the Takbir and prostrate, for the imam prostrates before you and raises himself before you". The Messenger' of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other". "When he (the imam) comes to the sitting posture (after the second rak'ah for Tashahhud) the first words of every one amongst you should be: "All the compliments, good things and prayers are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger". (At-tahiyyatu, at-taiyyibat, as-salawatu lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

### [102] Another Sort Of Tashahhud

**1170-** It is narrated on the authority of Hittan that once they offered prayer with Abu Musa Al-Ash'ari who said: The Messenger' of Allah "Allah's blessing and peace be upon him" said: "When he (the imam) comes to the sitting posture (after the second rak'ah for Tashahhud) the first words of every one amongst you should be: "All the compliments be due to Allah,

## (101) - نَوْعُ آخَرُ مِنَ التَّشْهَدِ

1169 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو قُدَّامَةَ السَّرْحَسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّ الْأَشْعَرِيَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا فَعَلَّمَنَا سُنَّتَنَا وَبَيَّنَ لَنَا صَلَاتَنَا فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ ثُمَّ لِيَوْمَكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ: وَلَا الضَّالِّينَ فَقُولُوا: آمِينَ يُجِبْكُمْ اللَّهُ وَإِذَا كَبَّرَ الْإِمَامُ وَرَكَعَ فَكَبِّرُوا وَأَرْكَعُوا فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ يَسْمَعِ اللَّهُ لَكُمْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ إِذَا كَبَّرَ الْإِمَامُ وَسَجَدَ فَكَبِّرُوا وَأَسْجُدُوا فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيُكُنْ مِنْ أَوَّلِ قَوْلٍ أَحَدُكُمْ أَنْ يَقُولَ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

## (102) - نَوْعُ آخَرُ مِنَ التَّشْهَدِ

1170 - أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمُقْدَامِ الْعِجْلِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَبِي غَلَّابٍ وَهُوَ يُونُسُ بْنُ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّهُمْ صَلَّوْا مَعَ أَبِي مُوسَى فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيُكُنْ



all good things and prayers be due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, with Whom there is no partner, and I testify that Muhammad is His slave and His Messenger". (At-tahiyyatu at-taiyyibat, as-salawatu lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

### [103] Another Kind Of Tashahhud

1171- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the Tashahhud in the same way as he used to teach us the Qur'an. He said: "All the blessed compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu al-mubarakatu, as-salawatu at-taiyyibatu lillah. Salamun alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. Salamun alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)...""

### [104] Another Kind Of Tashahhud

1172- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the Tashahhud in the same way as he used to teach us a Surah from the Qur'an. He said: "In the Name of Allah, and with (the Power of) Allah (I salute Him): All the compliments be due to Allah, prayers and good things (be due to Him); peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle: I ask Allah (to admit me to) the Garden, and I seek refuge with Allah from the fire (of Hell) (Bismillah wabillah: At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh: As'alu Allaha al-Jannah, wa'a'udhu billahi minan-nar)...""

### [105] Making Short The First Tashahhud

1173- It is narrated on the authority of Abu Ubaidah Ibn Mas'ud from his father that he said: the Messenger of Allah "Allah's blessing and peace be

مِنْ أَوَّلِ قَوْلٍ أَحَدِكُمْ التَّحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

### (103) - نَوْعٌ آخَرُ مِنَ التَّشْهَدِ

1171 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشْهَدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ وَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

### (104) - نَوْعٌ آخَرُ مِنَ التَّشْهَدِ

1172 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَيْمَنَ وَهُوَ ابْنُ نَابِلٍ يَقُولُ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشْهَدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «بِسْمِ اللَّهِ وَبِاللَّهِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ».

### (105) - بَابُ التَّخْفِيفِ فِي التَّشْهَدِ الْأَوَّلِ

1173 - أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ الطَّالْقَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي

upon him” used to sit (after the conclusion of) the first two rak’ahs of the prayer as swiftly as if he was on a heated stone. I asked: Did he remain as such until he would stand? He said: (yes) until he would stand.

### **[106] Leaving The First Tashahhud**

**1174-** It is narrated on the authority of Ibn Buhainah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” was leading the prayer when he stood after (the conclusion of) two rak’ahs, even though he was supposed to sit (to recite the first Tashahhud). He went on his prayer until when it was the last portion of his prayer he offered two prostrations (of forgetfulness) before the end salutation, after which he uttered the end salutation.

**1175-** It is narrated on the authority of Ibn Buhainah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” was leading the prayer when he stood after (the conclusion of) two rak’ahs. He went on his prayer even though they glorified (Allah to draw his attention), and when he finished from his prayer he offered two prostrations (of forgetfulness), after which he uttered the end salutation.



عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ فِي الرَّكَعَتَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ قُلْتُ: حَتَّى يَقُومَ قَالَ: ذَلِكَ يُرِيدُ».

### (106) - بَابُ تَرْكِ الشَّهَادَةِ الْأَوَّلِ

1174 - أَخْبَرَنِي يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي بُحَيْنَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى فَقَامَ فِي الشُّفْعِ الَّذِي كَانَ يُرِيدُ أَنْ يَجْلِسَ فِيهِ فَمَضَى فِي صَلَاتِهِ حَتَّى إِذَا كَانَ فِي آخِرِ صَلَاتِهِ سَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ ثُمَّ سَلَّمَ».

1175 - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي بُحَيْنَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى فَقَامَ فِي الرَّكَعَتَيْنِ فَسَبَّحُوا فَمَضَى فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ».

## **(13) THE BOOK OF FORGETFULNESS**

### **[1] Saying Takbir On Standing From Two Rak'ahs**

**1176-** It is narrated on the authority of Abd Ar-Rahman Ibn Al-Asamm that he said: Anas Ibn Malik was asked about Takbir in prayer, thereupon he said: "One should say Takbir whenever he bows, whenever he falls in prostration, whenever he raises his head from prostration, and whenever he stands from the two rak'ahs." Hutaim asked him: "From whom do you relate that?" he said: "From the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar." He kept silent, thereupon Hutaim asked him once again: "And Uthman?" he said: "And from Uthman."

**1177-** It is narrated on the authority of Mutarrif that he said: Once, Ali Ibn Abu Talib led the prayer, in which he said Takbir whenever he fell (in bowing and prostration) and rose, i.e. he said Takbirs in full, thereupon Imran Ibn Husain said: "No doubt, this (Ali) remembered me of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him"."

### **[2] Raising Both Hands On Standing To Offer The Last Two Rak'ahs**

**1178-** It is narrated on the authority of Abu Humaid As-Sa'idi that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood from the (first) two rak'ahs, he would say Takbir and raise both his hands up to the level of his shoulders, the same as he did when he assumed the prayer.

### **[3] Raising Both Hands Up To The Level Of The Shoulders On Standing To Offer The Last Two Rak'ahs**

**1179-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to raise both his hands whenever he assumed the prayer, and whenever he intended to bow down, whenever he raised his head from bowing, and whenever he stood from the (first) two rak'ahs, he would also raise both his hands up to the level of the shoulders.

### **[4] Raising Both Hands, Praising And Lauding Allah In Prayer**

**1180-** It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu Amr Ibn Awf. In the meantime the time of prayer was due and the Mu'adhdhin went to Abu Bakr and told him to gather the people in order to lead the prayer (and he led the prayer). Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still

## (13) - كِتَابُ السَّهْوِ

## (1) - التَّكْبِيرُ إِذَا قَامَ مِنَ الرُّكْعَتَيْنِ

1176 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصَمِّ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنِ التَّكْبِيرِ فِي الصَّلَاةِ فَقَالَ: «يُكَبَّرُ إِذَا رَكَعَ وَإِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَإِذَا قَامَ مِنَ الرُّكْعَتَيْنِ». فَقَالَ حُطَيْمٌ: عَمَّنْ تَحْفَظُ هَذَا؟ فَقَالَ: عَنِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا ثُمَّ سَكَتَ. فَقَالَ لَهُ حُطَيْمٌ: وَعُثْمَانُ؟ قَالَ: وَعُثْمَانُ.

1177 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا غِيلَانُ بْنُ جَرِيرٍ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قَالَ: «صَلَّى عَلَيَّ بْنُ أَبِي طَالِبٍ فَكَانَ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفَعٍ، يُنِمُّ التَّكْبِيرَ» فَقَالَ عِمْرَانُ بْنُ حُصَيْنٍ: لَقَدْ ذَكَّرَنِي هَذَا صَلَاةَ رَسُولِ اللَّهِ ﷺ.

## (2) - بَابُ رَفْعِ الْيَدَيْنِ فِي الْقِيَامِ إِلَى الرُّكْعَتَيْنِ الْأَخْرَبَيْنِ

1178 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو عَنْ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: سَمِعْتُهُ يُحَدِّثُ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ السَّجْدَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكِبَيْهِ كَمَا صَنَعَ حِينَ أَفْتَتَحَ الصَّلَاةَ».

## (3) - بَابُ رَفْعِ الْيَدَيْنِ لِلْقِيَامِ إِلَى الرُّكْعَتَيْنِ الْأَخْرَبَيْنِ حَدُّو الْمَنْكِبَيْنِ

1179 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ وَهُوَ أَبُو عَبْدِ اللَّهِ عَنْ أَبِي شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِي عَمْرٍو عَنِ النَّبِيِّ ﷺ: «أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلَاةِ وَإِذَا أَرَادَ أَنْ يَرْكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَإِذَا قَامَ مِنَ الرُّكْعَتَيْنِ يَرْفَعُ يَدَيْهِ كَذَلِكَ حَدُّو الْمَنْكِبَيْنِ».

## (4) - بَابُ رَفْعِ الْيَدَيْنِ وَحَمْدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ فِي الصَّلَاةِ

1180 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ وَهُوَ أَبُو عَبْدِ اللَّهِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أَنْطَلَقَ رَسُولُ اللَّهِ ﷺ يُصْلِحُ بَيْنَ عَمْرٍو بْنِ عَوْفٍ فَحَضَرَتِ الصَّلَاةُ فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ فَأَمَرَهُ أَنْ يَجْمَعَ النَّاسَ وَيُؤْمَهُمْ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَخَرَقَ الصُّفُوفَ حَتَّى قَامَ



praying and he broke in the rows of the praying people till he stood in the first row. The people clapped their hands in order to draw Abu Bakr's attention of the coming of Allah's Apostle "Allah's blessing and peace be upon him". Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr came to know that perhaps something happened to them during prayer. He looked and behold! he saw Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" beckoned to him to stay at his place. Abu Bakr raised his hands and praised Allah and lauded Him for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said: "O Abu Bakr! What did prevent you from staying when I ordered you to do so?" Abu Bakr replied: "It is not fitting for Ibn Abu Quhafah to lead the prayer in the presence of Allah's Apostle "Allah's blessing and peace be upon him"." Then Allah's Apostle "Allah's blessing and peace be upon him" said (addressing people): "Why did you clap so much? However, clapping is for women." He added: "If something doubtful happens to you during your prayer you should say: "Glory be to Allah"."

#### **[5] Shaking Hands During The Prayer**

**1181-** It is narrated on the authority of Jabir Ibn Samurah that he said: Allah's Apostle "Allah's blessing and peace be upon him" came out to us, and saw us raising our hands during the prayer (to salute each other by shaking hands), thereupon he said: "What is the matter with them that they are raising their hands in prayer like the tails of restless horses? Be still in prayer!"

**1182-** It is narrated on the authority of Jabir Ibn Samurah that he said: We were offering prayer behind Allah's Apostle "Allah's blessing and peace be upon him", when we paid salutation with the help of our hands, thereupon he said: "What is the matter with those who pay salutation with the help of their hands as if they are the tails of restless horses? Is it not sufficient for anyone of them to place his hand on his thigh and then say (to conclude the prayer): 'Peace be upon you! Peace be upon you?'"

#### **[6] Returning The Salutation During The Prayer By Hinting**

**1183-** It is narrated on the authority of Suhaib, one of the companions of Allah's Apostle "Allah's blessing and peace be upon him", that he said: I came upon Allah's Apostle "Allah's blessing and peace be upon him" while

فِي الصَّفِّ الْمَقْدَمِ وَصَفَّحَ النَّاسُ بِأَبِي بَكْرٍ لِيُؤْذِنُوهُ بِرَسُولِ اللَّهِ ﷺ . وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ فَلَمَّا أَكْثَرُوا عَلِمَ أَنَّهُ قَدْ نَابَهُمْ شَيْءٌ فِي صَلَاتِهِمْ فَالْتَفَتَ فَإِذَا هُوَ بِرَسُولِ اللَّهِ ﷺ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَيَّ كَمَا أَنْتَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ لِقَوْلِ رَسُولِ اللَّهِ ﷺ ثُمَّ رَجَعَ الْقَهْقَرَى وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى فَلَمَّا انْصَرَفَ قَالَ لِأَبِي بَكْرٍ: «مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ تُصَلِّيَ؟» فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: مَا كَانَ يَنْبَغِي لِابْنِ أَبِي قُحَافَةَ أَنْ يُؤَمَّ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ لِلنَّاسِ: «مَا بِالْكُمِ صَفَّحْتُمْ؟ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ» ثُمَّ قَالَ: «إِذَا نَابَكُمْ شَيْءٌ فِي صَلَاتِكُمْ فَسَبِّحُوا».

#### (5) - بَابُ السَّلَامِ بِالْأَيْدِي فِي الصَّلَاةِ

1181 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبَثَرٌ عَنِ الْأَعْمَشِ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ تَمِيمِ بْنِ طَرْفَةَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ رَافِعُو أَيْدِينَا فِي الصَّلَاةِ فَقَالَ: «مَا بِالْكُمِ رَافِعِينَ أَيْدِيَهُمْ فِي الصَّلَاةِ كَأَنَّهُمَا أَذْنَابُ الْخَيْلِ الشُّمُسِ! اسْكُنُوا فِي الصَّلَاةِ».

1182 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ مِسْعَرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقِبْطِيَّةِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ فَنُسَلِّمُ بِأَيْدِينَا فَقَالَ: «مَا بَالُ هَؤُلَاءِ يُسَلِّمُونَ بِأَيْدِيهِمْ كَأَنَّهُمَا أَذْنَابُ خَيْلٍ شُمُسٍ! أَمَا يَكْفِي أَحَدُهُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخْذِهِ ثُمَّ يَقُولَ السَّلَامَ عَلَيْكُمْ السَّلَامَ عَلَيْكُمْ؟».

#### (6) - بَابُ رَدِّ السَّلَامِ بِالْإِشَارَةِ فِي الصَّلَاةِ

1183 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ عَنْ نَابِلٍ صَاحِبِ الْعَبَاءِ عَنِ ابْنِ عُمَرَ عَنْ صُهَيْبٍ صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: «مَرَزْتُ



he was praying, and I saluted him, and he returned the salutation by hinting, and I do not know but that he beckoned to me with his finger.

**1184-** It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" entered the mosque of Quba' in order to offer prayer in it and some people entered and paid him salutation. I asked Suhaib, who were present with him: "What did Allah's Apostle "Allah's blessing and peace be upon him" do when somebody paid salutation to him (during his prayer)?" he said: "He beckoned with his hand."

**1185-** It is narrated on the authority of Ammar Ibn Yasir that once, he paid salutation to Allah's Apostle "Allah's blessing and peace be upon him" while he was praying, and he returned the salutation to him.

**1186-** It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent me to do a job for him, and I joined him while he was praying. I paid him salutation, and he beckoned to me. When he finished he invited me and said: "You paid me salutation while I was praying (and it is for this that I did not return back the salutation)." At that time, he was made to face the East (in prayer).

**1187-** It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent me to do a job for him, and I joined him while he was walking towards the East or the West. I paid him salutation, and he beckoned to me with his hand. I paid him salutation once again, and he also beckoned with his hand. Then, I turned away. (When he finished) he called me and the people called me: "O Jabir!" I came to him and said: "O Messenger of Allah! I paid you salutation, but you did not reply to me." On that he said: "I was praying (and it is for this that I did not return back the salutation)."

#### **[7] It Is Forbidden To Sweep The Gravel During The Prayer**

**1188-** It is narrated on the authority of Abu Dharr that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you stands to offer prayer, let not him sweep the gravel for (Allah's) Mercy is in his face (when he falls in prostration)."

#### **[8] The Concession To Do That Only Once**

**1189-** It is narrated on the authority of Mu'aidib that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "If it is necessary for you to do so, (i.e. to sweep the gravel in prayer), then, let it be only once (to level the place of prostration)."



عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ إِشَارَةً وَلَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ بِإِصْبَعِهِ».

1184 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: قَالَ ابْنُ عُمَرَ: «دَخَلَ النَّبِيُّ ﷺ مَسْجِدَ قُبَاءٍ لِيُصَلِّيَ فِيهِ فَدَخَلَ عَلَيْهِ رَجُلًا يُسَلِّمُونَ عَلَيْهِ فَسَأَلْتُ صُهْبِيًّا وَكَانَ مَعَهُ، كَيْفَ كَانَ النَّبِيُّ ﷺ يَصْنَعُ إِذَا سَلَّمَ عَلَيْهِ؟ قَالَ: كَانَ يُشِيرُ بِيَدِهِ».

1185 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَهْبٌ يَعْنِي ابْنَ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَيْسِ بْنِ سَعْدٍ عَنْ عَطَاءٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمَّارِ بْنِ يَاسِرٍ: «أَنَّهُ سَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَرَدَّ عَلَيْهِ».

1186 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ لِحَاجَةٍ ثُمَّ أَدْرَكْتُهُ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ إِلَيَّ فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ عَلَيَّ أَنْفَاءً وَأَنَا أُصَلِّي». وَإِنَّمَا هُوَ مُوجَّهٌ يَوْمِئِذٍ إِلَى الْمَشْرِقِ.

1187 - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ الْبَغْلَبَكِيُّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنُ شَابُورٍ عَنْ عَمْرِو بْنِ الْحَارِثِ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ فَأَتَيْتُهُ وَهُوَ يَسِيرُ مُشْرِقًا أَوْ مُغْرِبًا فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ بِيَدِهِ ثُمَّ سَلَّمْتُ عَلَيْهِ فَأَشَارَ بِيَدِهِ فَانْصَرَفْتُ فَنَادَانِي «يَا جَابِرُ» فَنَادَانِي النَّاسُ يَا جَابِرُ فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي سَلَّمْتُ عَلَيْكَ فَلَمْ تَرُدَّ عَلَيَّ قَالَ: «إِنِّي كُنْتُ أُصَلِّي».

#### (7) - بَابُ النَّهْيِ عَنْ مَسْحِ الْحَصَى فِي الصَّلَاةِ

1188 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَالْحُسَيْنُ بْنُ حُرَيْثٍ وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ أَبِي الْأَخْوَصِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يَمْسَحُ الْحَصَى فَإِنَّ الرِّحْمَةَ تَوَاجَهُ».

#### (8) - بَابُ الرُّخْصَةِ فِيهِ مَرَّةٌ

1189 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي مُعَيِّقِبٌ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَمَرَّةً».

### **[9] It Is Forbidden To Raise The Sight Up To The Sky In Prayer**

**1190-** It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "What is the matter with a people who raise their sights up to the sky during their prayer?" he said that so much pressingly until he put it decisively: "They should desist from that, lest their sights will be taken away (from them)."

**1191-** It is narrated on the authority of Ubaidullah Ibn Abdullah that one from amongst the companions of Allah's Apostle "Allah's blessing and peace be upon him" told him that he heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "When anyone of you is in prayer, let not him raise his sight up to the sky, lest that his sight will be snatched away."

### **[10] The Severe Warning Of Turning Sideways In Prayer**

**1192-** It is narrated on the authority of Abu Dharr that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty is still facing the servant while being in his prayer as long as he does not turn sideways: but once he turns his face away, He turns away from him."

**1193-** It is narrated on the authority of A'ishah that she said: I asked Allah's Apostle "Allah's blessing and peace be upon him" about turning sideways in prayer, thereupon he said: "It is something which Satan takes stealthily from the prayer (of such as does it)."

**1194-** A Hadith like this is narrated on the authority of A'ishah from Allah's Apostle "Allah's blessing and peace be upon him".

**1195-** A Hadith like this is narrated on the authority of A'ishah from Allah's Apostle "Allah's blessing and peace be upon him".

**1196-** It is narrated on the authority of A'ishah that she said: "Turning sideways in prayer is something which Satan takes stealthily from the prayer (of such as does it)."

### **[11] The Concession To Turn Rightwards And Leftwards In Prayer**

**1197-** It is narrated on the authority of Jabir: When the Messenger of Allah "Allah's blessing and peace be upon him" became ill, he led the prayer while he was sitting, and we offered the prayer behind him. Abu Bakr was magnifying loudly so that the people (praying behind The Prophet) would listen. When he (The Prophet) turned to us, he saw us standing. He beckoned to us (to pray as sitting) and we sat and prayed following him while sitting. When he finished with the end salutation, he said: "A while ago, you were about to do the same as the Persians and the Romans used to do: i.e. to stand



## (9) - النَّهْيُ عَنْ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ فِي الصَّلَاةِ

1190 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ وَشُعَيْبُ بْنُ يُوْسُفَ عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانِ عَنْ ابْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ؟!» فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ: «لَيْتَهُنَّ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ».

1191 - أَخْبَرَنَا سُويْدُ بْنُ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يَرْفَعْ بَصَرَهُ إِلَى السَّمَاءِ أَنْ يُلْتَمَعَ بَصَرُهُ».

## (10) - بَابُ التَّشْدِيدِ فِي الْإِلْتِفَاتِ فِي الصَّلَاةِ

1192 - أَخْبَرَنَا سُويْدُ بْنُ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ أَبَا الْأَخْوَصِ يُحَدِّثُنَا فِي مَجْلِسِ سَعِيدِ بْنِ الْمُسَيَّبِ وَابْنِ الْمُسَيَّبِ جَالِسٍ أَنَّهُ سَمِعَ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ اللَّهُ عَزَّ وَجَلَّ مُقْبِلًا عَلَى الْعَبْدِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَرَفَ وَجْهَهُ أَنْصَرَفَ عَنْهُ».

1193 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ الْإِلْتِفَاتِ فِي الصَّلَاةِ؟ فَقَالَ: «أَخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنَ الصَّلَاةِ».

1194 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَشْعَثَ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

1195 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ أَبِي عَطِيَّةٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

1196 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا الْمُعَاوِيَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ وَهُوَ ابْنُ مَعْنٍ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ عَنْ أَبِي عَطِيَّةٍ قَالَ: قَالَتْ عَائِشَةُ: «إِنَّ الْإِلْتِفَاتَ فِي الصَّلَاةِ أَخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنَ الصَّلَاةِ».

## (11) - بَابُ الرُّخْصَةِ فِي الْإِلْتِفَاتِ فِي الصَّلَاةِ يَمِينًا وَشِمَالًا

1197 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّهُ قَالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُو بَكْرٍ يُكَبِّرُ يُسْمِعُ النَّاسَ تَكْبِيرَهُ فَالْتَفَتَ إِلَيْنَا فَرَأَانَا قِيَامًا فَأَشَارَ إِلَيْنَا فَقَعَدْنَا فَصَلَّيْنَا بِصَلَاتِهِ فَعُودًا فَلَمَّا سَلَّمَ قَالَ: «إِنْ



for their kings who were sitting. So, do not do that, and follow your imams. If he (your imam) prays while standing, then you should pray while standing; and if he prays while sitting, then you should pray while sitting.”

**1198-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” sometimes turned rightwards and leftwards in prayer, but he never twisted his neck towards his back.

### **[12] Killing Both Female-Snake And Scorpion In Prayer**

**1199-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” ordered that both black animals (i.e. the female-snake and the scorpion) should be killed even during the prayer.

**1200-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” ordered that both black animals (i.e. the female-snake and the scorpion) should be killed even during the prayer.

### **[13] Carrying And Putting Down Female Children In Prayer**

**1201-** It is narrated on the authority of Abu Qatadah that once the Messenger of Allah “Allah’s blessing and peace be upon him” offered prayer while he was carrying Umamah (daughter of Zainab): whenever he fell in prostration, he would place her (on the ground), and whenever he stood he would carry her.

**1202-** It is narrated on the authority of Abu Qatadah that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” leading the prayer while he was carrying Umamah daughter of Abu Al-As (and Zainab) on his shoulder: whenever he fell in bowing, he would place her (on the ground), and whenever he stood from his prostration he would carry her once again.

### **[14] Taking A Few Steps In Front Of The Qiblah**

**1203-** It is narrated on the authority of A’ishah that she said: I asked for the door to be opened, and the Messenger of Allah “Allah’s blessing and peace be upon him” was offering voluntary prayer, and the door was in the wall of the Qiblah. On that he walked to his right or to his left and opened the door, and then he returned to his praying place.

كُنْتُمْ آتِفًا تَفْعَلُونَ فِعْلَ فَارِسَ وَالرُّومَ يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ فَلَا تَفْعَلُوا  
اَتْتُمُوا بِأَيْمَنِكُمْ إِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا».

1198 - أَخْبَرَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ  
عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ أَبِي هِنْدٍ عَنْ ثَوْرِ بْنِ زَيْدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ:  
«كَانَ رَسُولُ اللَّهِ ﷺ يَلْتَفِتُ فِي صَلَاتِهِ يَمِينًا وَشِمَالًا وَلَا يَلْوِي عُقْفَهُ خَلْفَ ظَهْرِهِ».

### (12) - بَابُ قَتْلِ الْحَيَّةِ وَالْعَقْرَبِ فِي الصَّلَاةِ

1199 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَيزِيدُ وَهُوَ ابْنُ زُرَيْعٍ عَنْ مَعْمَرٍ عَنْ  
يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَمَرَ  
رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ».

1200 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ قَالَ:  
حَدَّثَنَا هِشَامٌ وَهُوَ ابْنُ أَبِي عَبْدِ اللَّهِ عَنْ مَعْمَرٍ عَنْ يَحْيَى عَنْ ضَمْضَمٍ عَنْ أَبِي  
هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ».

### (13) - حَمْلُ الصَّبَا فِي الصَّلَاةِ وَوَضْعُهُنَّ فِي الصَّلَاةِ

1201 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ  
عَمْرِو بْنِ سُلَيْمٍ عَنْ أَبِي قَتَادَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةً فَإِذَا  
سَجَدَ وَضَعَهَا وَإِذَا قَامَ رَفَعَهَا».

1202 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ  
عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ عَنْ أَبِي قَتَادَةَ قَالَ: «رَأَيْتُ  
النَّبِيَّ ﷺ يَوْمَ النَّاسِ وَهُوَ حَامِلٌ أُمَامَةً بِنْتُ أَبِي الْعَاصِ عَلَى عَاتِقِهِ فَإِذَا رَكَعَ  
وَضَعَهَا فَإِذَا فَرَغَ مِنْ سُجُودِهِ أَعَادَهَا».

### (14) - بَابُ الْمَشْيِ أَمَامَ الْقِبْلَةِ خُطَى بِسِيرَةٍ

1203 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ قَالَ: حَدَّثَنَا  
بُرْدُ بْنُ سِنَانَ أَبُو الْعَلَاءِ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:  
«أَسْتَفْتَحُ الْبَابَ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي تَطَوُّعًا وَالْبَابُ عَلَى الْقِبْلَةِ فَمَشَى عَنْ يَمِينِهِ  
أَوْ عَنْ يَسَارِهِ فَفَتَحَ الْبَابَ ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ».

### [15] Clapping The Hands In Prayer

**1204-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is for women and clapping the hands is for women (when something doubtful happens) during the prayer."

**1205-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is for women and clapping the hands is for women (when something doubtful happens during the prayer)."

### [16] Glorifying Allah In The Prayer

**1206-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is for women and clapping the hands is for women (when something doubtful happens during the prayer)."

**1207-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is for women and clapping the hands is for women (when something doubtful happens during the prayer)."

### [17] Making Voice In Prayer

**1208-** It is narrated on the authority of Ali that he said: I had an hour fixed for me by the Messenger of Allah "Allah's blessing and peace be upon him" to visit him: whenever I came to him I would ask for permission: if he was praying he would make voice, and I would enter, and if he was not busy (in prayer) he would admit me.

**1209-** It is narrated on the authority of Ali that he said: I had two times, one at night and the other during the day, at which the Messenger of Allah "Allah's blessing and peace be upon him" used to admit me: whenever I came to visit him at night, he would make voice to (admit) me.

**1210-** It is narrated on the authority of Ali that he said: I had a position from the Messenger of Allah "Allah's blessing and peace be upon him", which none else ever had: I used to come to visit him at the last portion of every night and say to him: "Peace be upon you O Prophet of Allah!" if he made voice I would turn away to my family, otherwise, I would enter.

### [18] Weeping In Prayer

**1211-** It is narrated on the authority of Mutarrif from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon



## (15) - بَابُ التَّصْفِيقِ فِي الصَّلَاةِ

1204 - أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ» زَادَ ابْنُ الْمُثَنَّى: «فِي الصَّلَاةِ».

1205 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ».

## (16) - بَابُ التَّسْبِيحِ فِي الصَّلَاةِ

1206 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفَضِيلُ بْنُ عِيَاضٍ عَنِ الْأَعْمَشِ ح. وَأَنْبَاءَنَا سُؤدَدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ».

1207 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ قَالَ: حَدَّثَنِي مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ».

## (17) - التَّنَحُّجُ فِي الصَّلَاةِ

1208 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغِيرَةِ عَنِ الْحَارِثِ الْعُكْلِيِّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُجَيْيٍّ عَنْ عَلِيٍّ قَالَ: «كَانَ لِي مِنْ رَسُولِ اللَّهِ ﷺ سَاعَةٌ آتِيَهُ فِيهَا فَإِذَا أَتَيْتُهُ اسْتَأْذَنْتُ إِنْ وَجَدْتُهُ يُصَلِّي فَتَنَحَّجَ دَخَلْتُ، وَإِنْ وَجَدْتُهُ فَارِعًا أَذِنَ لِي».

1209 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا ابْنُ عِيَّاشٍ عَنْ مُغِيرَةَ عَنِ الْحَارِثِ الْعُكْلِيِّ عَنْ ابْنِ نُجَيْيٍّ قَالَ: قَالَ عَلِيٌّ: «كَانَ لِي مِنْ رَسُولِ اللَّهِ ﷺ مَدْخَلَانِ مَدْخَلٌ بِاللَّيْلِ وَمَدْخَلٌ بِالنَّهَارِ فَكُنْتُ إِذَا دَخَلْتُ بِاللَّيْلِ تَنَحَّجَ لِي».

1210 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي شُرَحْبِيلُ يَعْنِي ابْنَ مُدْرِكٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ نُجَيْيٍّ عَنْ أَبِيهِ قَالَ: قَالَ لِي عَلِيٌّ: «كَانَتْ لِي مَنْزِلَةٌ مِنْ رَسُولِ اللَّهِ ﷺ لَمْ تَكُنْ لِأَحَدٍ مِنَ الْخَلَائِقِ فَكُنْتُ آتِيَهُ كُلَّ سَحَرٍ فَأَقُولُ: السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ فَإِنْ تَنَحَّجَ انْصَرَفْتُ إِلَى أَهْلِي وَإِلَّا دَخَلْتُ عَلَيْهِ».

## (18) - بَابُ الْبُكَاءِ فِي الصَّلَاةِ

1211 - أَخْبَرَنَا سُؤدَدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَمَادِ بْنِ سَلَمَةَ عَنْ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ مَطْرِفٍ عَنْ أَبِيهِ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُصَلِّي وَلِجَوْفِهِ أَزِيرُ

him” while he was offering prayer, and in his chest there was whirl like that of a cooking vessel because of weeping.

### **[19] Sending Curses Upon Iblis And Seeking Refuge With Allah From His Evil During The Prayer**

**1212-** It is narrated on the authority of Abu Ad-Darda' that he said: Once, The Messenger of Allah “Allah’s blessing and peace be upon him” stood (for the prayer). We heard him saying (while being in the prayer): “I seek refuge with Allah from you!” then he said: “I curse you with the curse of Allah” thrice. Then, he stretched his hand, as if he started to take something. After he had finished from the prayer, we said: “O Messenger of Allah! We heard you saying something we have never heard you saying before (in the prayer), and we saw you stretching your hand (what is the matter?)” he said: “Iblis, Allah’s enemy, came with a blaze of fire in order to put it on my face. I said: “I seek refuge with Allah from you” thrice. Then I said: “I curse you with the curse of Allah”. But he did not return. (I said it) thrice. Then I intended to take him. by Allah! But for the invocation of our brother (The Prophet) Solomon, he would have been fastened, with whom the children of Medina would have played.”

### **[20] Speaking During The Prayer**

**1213-** It is narrated on the authority of Abu Hurairah that he said: Once, The Messenger of Allah “Allah’s blessing and peace be upon him” stood to offer prayer, and we stood with him, and during the prayer a desert Arab said: "O Allah! bestow Your Mercy only upon me and Muhammad, and do not let anyone share us in Your Mercy." When The Messenger of Allah “Allah’s blessing and peace be upon him” concluded (the prayer) with the end salutation he said to the desert Arab: "No doubt, you've constrained something that is all-embracing." He refers to Allah's Mercy.

**1214-** It is narrated on the authority of Abu Hurairah that a desert Arab entered the mosque and offered a two-rak'ah prayer, during which he said: "O Allah! bestow Your Mercy only upon me and Muhammad, and do not let anyone share us in Your Mercy." On that The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: "No doubt, you've constrained something that is all-embracing." He refers to Allah's Mercy.

**1215-** It is narrated on the authority of Mu'awiyah Ibn Al-Hakam As-Sulami that he said: I said: “O Messenger of Allah! Until recently, I was a pagan, but Allah has brought Islam to us. There are men who use to believe in omens.” He said: “That is something in their breasts, but let it not keep them off (from what is right).” I said: "From among us, there are men who



كَأَزِيزِ الْمِرْجَلِ يَغْنِي يَبْكِي».

### (19) - بَابُ لَعْنِ إِبْلِيسَ وَالتَّعَوُّذِ بِاللَّهِ مِنْهُ فِي الصَّلَاةِ

1212 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ». ثُمَّ قَالَ: «أَلْعَنَكَ بِلَعْنَةِ اللَّهِ» ثَلَاثًا. وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللَّهِ قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ قَالَ: «إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشَهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِهِ فَقُلْتُ أَعُوذُ بِاللَّهِ مِنْكَ ثَلَاثَ مَرَّاتٍ. ثُمَّ قُلْتُ أَلْعَنَكَ بِلَعْنَةِ اللَّهِ فَلَمْ يَسْتَأْخِرْ ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ أَخْذَهُ وَاللَّهِ لَوْلَا دَعْوَةُ أَخِينَا سُلَيْمَانَ لِأَصْبَحَ مُوثِقًا بِهَا يَلْعَبُ بِهِ وَلَدَانُ أَهْلِ الْمَدِينَةِ».

### (20) - الْكَلَامُ فِي الصَّلَاةِ

1213 - أَخْبَرَنَا كَثِيرُ بْنُ عَبِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّهْرِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَقُمْنَا مَعَهُ فَقَالَ أَغْرَابِيٌّ وَهُوَ فِي الصَّلَاةِ: اللَّهُمَّ أَرْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ لِلْأَغْرَابِيِّ: «لَقَدْ تَحَجَّرَتْ وَاسِعًا» يُرِيدُ رَحْمَةَ اللَّهِ عَزَّ وَجَلَّ.

1214 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: أَخْفَظُهُ مِنَ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَغْرَابِيًّا دَخَلَ الْمَسْجِدَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ قَالَ: اللَّهُمَّ أَرْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ تَحَجَّرَتْ وَاسِعًا».

1215 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السَّلَمِيِّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا حَدِيثُو عَهْدٍ بِجَاهِلِيَّةٍ فَجَاءَ اللَّهُ بِالْإِسْلَامِ وَإِنَّ رِجَالًا مِنَّا يَتَطَيَّرُونَ قَالَ: «ذَاكَ شَيْءٌ يَحْدُوهُ فِي صُدُورِهِمْ فَلَا يَصُدُّهُمْ». قَالَ: وَرِجَالٌ مِنَّا يَأْتُونَ الْكُفَّانَ قَالَ: «فَلَا تَأْتُوهُمْ» قَالَ:



use to have recourse to priests. (What about them?)” He said: “Do not have recourse to them.” I said: “From among us, there are men who use to draw lines.” He said: “There was a prophet who used to draw lines. If theirs agree with his that is permissible.” He further said: I was praying behind The Messenger of Allah “Allah’s blessing and peace be upon him” when a man sneezed. I said: “Allah’s mercy be upon you!” The people stared at me disapprovingly. I said: “Let my Mother be bereaved of me! What is the matter?” They started striking their hands on their thighs. Saw them urging me to keep silent I said nothing (though I got angry). When The Messenger of Allah “Allah’s blessing and peace be upon him” finished the prayer, he, by Allah, did neither scold, beat, nor berate me, -let my father and mother be sacrificed for him, neither before nor after whom, I have seen a tutor who used to give instructions better than him- but he said: “Talking to persons is not permissible during this prayer of ours, for it consists of glorifying and magnifying Allah, and reciting The Qur’an.” On the other hand, I had a glimpse of a flock of grazing sheep under the care of a slave-girl by the side of (the mountain of) Uhud and Jawwaniyyah, and I saw that a wolf had carried a goat from her flock. I am, anyway, a man from the sons of Adam. I felt sorry as they (people) feel sorry. So I slapped her. I came to The Messenger of Allah “Allah’s blessing and peace be upon him”, and told him about that. Felt (what I had done) as something of seriousness, I said: “O Messenger of Allah! Would I not emancipate her?” He said: “Bring her to me.” I brought her to him. He asked her: “Where is Allah?” She said: “He is in the heaven.” He said: “Who am I?” She said: “You are The Messenger of Allah.” He said (to me): “Manumit her, for she is a believing woman.”

**1216-** It is narrated on the authority of Zaid Ibn Arqam that he said: During the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”, anyone might talk to his companion (sitting by his side) in the prayer and ask him for what he needed, until the following Holy Verse was revealed: " Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind)." (Al-Baqarah 238) on that we were ordered to keep from speaking (to each other during the prayer).

**1217-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I used to come to The Messenger of Allah “Allah’s blessing and peace be upon him” while he was praying, and pay him salutation, and he used to return the salutation to me (when speaking to one another during the prayer was permissible). One day, I went o him and paid him salutation while he was praying, but he gave no reply. When he concluded the prayer with the end salutation he beckoned to the people and said: "No doubt, Allah

يَا رَسُولَ اللَّهِ وَرَجَالَ مِنَّا يَخْطُونَ، قَالَ: «كَانَ نَبِيٍّ مِنَ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ خَطُّهُ فَذَاكَ» قَالَ: وَبَيْنَا أَنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ إِذْ عَطَسَ رَجُلٌ مِنْ الْقَوْمِ فَقُلْتُ: يَرْحَمُكَ اللَّهُ فَحَدَّقَنِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ: وَاتَّكَلْ أُمِّيَاهُ! مَا لَكُمْ تَنْظُرُونَ إِلَيَّ قَالَ: فَضَرَبَ الْقَوْمُ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ فَلَمَّا رَأَيْتُهُمْ يُسَكِّتُونِي لِكُنِّي سَكَتٌ فَلَمَّا أَنْصَرَفَ رَسُولُ اللَّهِ ﷺ دَعَانِي بِأَبِي وَأُمِّي هُوَ مَا ضَرَبَنِي وَلَا كَهَرَنِي وَلَا سَبَّنِي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ قَالَ: «إِنَّ صَلَاتَنَا هَذِهِ لَا يَضْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَتِلَاوَةُ الْقُرْآنِ». قَالَ: ثُمَّ أَطْلَعْتُ إِلَى غُنَيْمَةٍ لِي تَرَعَاهَا جَارِيَةً لِي فِي قَبْلِ أَحَدٍ وَالْجَوَانِيَّةِ وَإِنِّي أَطْلَعْتُ فَوَجَدْتُ الذُّبَّ قَدْ ذَهَبَ مِنْهَا بِشَاةٍ وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفٌ كَمَا يَأْسَفُونَ فَصَكَّكْتُهَا صَكَّةً ثُمَّ أَنْصَرَفْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَعَظَّمَ ذَلِكَ عَلَيَّ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَفَلَا أُغْتَفِقَهَا؟ قَالَ: «أَذْعُهَا» فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيْنَ اللَّهُ عَزَّ وَجَلَّ؟» قَالَتْ: فِي السَّمَاءِ قَالَ: «فَمَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ ﷺ قَالَ: «إِنَّهَا مُؤَمِّنَةٌ فَأَغْتَفِقَهَا».

1216 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ شُبَيْلٍ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: «كَانَ الرَّجُلُ يُكَلِّمُ صَاحِبَهُ فِي الصَّلَاةِ بِالْحَاجَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾. فَأَمَرْنَا بِالسُّكُوتِ».

1217 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي غُنَيْمَةَ وَاسْمُهُ يَحْيَى بْنُ عَبْدِ الْمَلِكِ وَالْقَاسِمُ بْنُ يَزِيدَ الْجَرْمِيُّ عَنْ سُفْيَانَ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ كُثَيْلٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَهَذَا حَدِيثُ الْقَاسِمِ قَالَ: كُنْتُ آتِي النَّبِيَّ ﷺ وَهُوَ يُصَلِّي فَأَسْلَمُ عَلَيْهِ فَيَرُدُّ عَلَيَّ فَأَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ وَهُوَ يُصَلِّي فَلَمْ



Almighty has made a change in the prayer, that is, you should not speak in it but with the celebration of Allah, and what is fitting for that, and that you should stand before Allah in a devout (frame of mind)."

**1218-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: We used to salute The Messenger of Allah "Allah's blessing and peace be upon him" while being in prayer, and he used to return salutation until we came back from Abyssinia: when I paid him salutation he gave no reply. I thought of whatever near and far (reasons for which he gave no reply). I sat until he finished from the prayer and said: "Indeed, Allah Almighty makes such of changes in His matter (of Religion) as He wills; and He has made a change in this matter that you should not speak (to each other) in the prayer."

#### **[21] When One Stands After The Conclusion Of The First Two Rak'ahs And Forgets To Recite Tashahhud**

**1219-** It is narrated on the authority of Abdullah Ibn Buhainah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" led us in prayer and after two rak'ahs he stood up and did not sit down (to recite the first Tashahhud); and the people stood with him. When he finished from the prayer, we expected for his end salutation. But he magnified Allah and offered two prostrations from his sitting posture, before the end salutation. Then, he said the end salutation.

**1220-** It is narrated on the authority of Abdullah Ibn Buhainah that once, The Messenger of Allah "Allah's blessing and peace be upon him" stood in the prayer (after the conclusion of the second rak'ah) even though he had to sit (to recite the first Tashahhud), thereupon he offered two prostrations from his sitting posture, before the end salutation.

#### **[22] When One Utters The End Salutation Forgetfully After Two Rak'ahs And Talks To The People**

**1221-** It is narrated on the authority of Ibn Sirin that he said: I heard Abu Hurairah saying: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers: either Zhuhr or Asr. He prayed two rak'ahs and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque, against which he leaned in such a way as if he was angry. People, who were in a hurry, left the mosque through its gates. They wondered whether the prayer was reduced. Amongst the people there were Abu Bakr and Umar, but they hesitated to ask (The Prophet). Among the people, there was a long-handed man called Dhul-Yadain. He asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The



يَرُدُّ عَلَيَّ فَلَمَّا سَلَّمَ أَشَارَ إِلَى الْقَوْمِ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَغْنِي أَخَذَتْ فِي الصَّلَاةِ أَنْ لَا تَكَلَّمُوا إِلَّا بِذِكْرِ اللَّهِ وَمَا يَنْبَغِي لَكُمْ وَأَنْ تَقُومُوا لِلَّهِ قَانِتِينَ».

1218 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ عَنْ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ فَيَرُدُّ عَلَيْنَا السَّلَامَ حَتَّى قَدِمْنَا مِنْ أَرْضِ الْحَبَشَةِ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدِّ عَلَيَّ فَأَخَذَنِي مَا قُرْبَ وَمَا بَعْدَ فَجَلَسْتُ حَتَّى إِذَا قَضَى الصَّلَاةَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحَدِّثُ مِنْ أَمْرِهِ مَا يَشَاءُ وَإِنَّهُ قَدْ أَخَذَتْ مِنْ أَمْرِهِ أَنْ لَا يَتَكَلَّمَ فِي الصَّلَاةِ».

### (21) - مَا يَفْعَلُ مَنْ قَامَ مِنْ اثْنَتَيْنِ نَاسِيًا وَلَمْ يَشْهَدْ

1219 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ قَالَ: «صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ».

1220 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ قَامَ فِي الصَّلَاةِ وَعَلَيْهِ جُلُوسٌ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ».

### (22) - مَا يَفْعَلُ مَنْ سَلَّمَ مِنْ رَكْعَتَيْنِ نَاسِيًا وَتَكَلَّمَ

1221 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: صَلَّى بِنَا النَّبِيُّ ﷺ إِحْدَى صَلَاتَيْ الْعِشِيِّ. قَالَ: قَالَ أَبُو هُرَيْرَةَ: وَلَكِنِّي نَسِيتُ قَالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَأَنْطَلَقَ إِلَى خَشَبَةِ مَعْرُوضَةٍ فِي الْمَسْجِدِ فَقَالَ بِيَدِهِ عَلَيْهَا كَأَنَّهُ غَضْبَانٌ وَخَرَجَتْ السَّرْعَانُ مِنْ أَبْوَابِ الْمَسْجِدِ فَقَالُوا: قُصِرَتِ الصَّلَاةُ. وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فَهَابَاهُ أَنْ يُكَلِّمَاهُ وَفِي الْقَوْمِ رَجُلٌ فِي يَدَيْهِ طَوْلٌ قَالَ: كَانَ يُسَمَّى ذَا الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ أَنْسَيْتَ أَمْ قُصِرَتِ الصَّلَاةُ؟

Prophet "Allah's blessing and peace be upon him" said: "Neither I've forgotten, nor has the prayer been reduced: Is it right that which Dhul-Yadain is saying?" they answered in the affirmative. Then, he came and offered the missing two rak'ahs, and uttered the end salutation (Taslim). He said Takbir and offered prostration, like his (previous) prostration, if not longer. He then raised his head and said Takbir, and then said Takbir, and offered prostration like his previous prostration, if not longer. Then he raised his head and said Takbir.

**1222-** It is narrated on the authority of Ibn Sirin that he said: I heard Abu Hurairah saying: Allah's Apostle "Allah's blessing and peace be upon him" turned away after offering only two rak'ahs (out of four). On that the a long-handed man called Dhul-Yadain asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" said: "Has Dhul-Yadain told the truth?" they answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" stood and offered the missing two rak'ahs, and uttered the end salutation (Taslim). He said Takbir and offered prostration, like his (previous) prostration, if not longer. He then raised his head, and offered prostration like his previous prostration, if not longer. Then he raised his head.

**1223-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led us in Asr prayer. He prayed two rak'ahs and then finished the prayer with the end salutation. (A long-handed man called) Dhul-Yadain stood and asked: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" replied: "None of them has happened (i.e. neither I have forgotten nor has the prayer been reduced)." He said: "No! one of both has happened (i.e. You have forgotten) O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" faced the people and asked: "is what Dhul-Yadain said true?" They said: "Yes, it is true." The Messenger of Allah "Allah's blessing and peace be upon him" (stood up again and) completed the remaining prayer. Then, he offered two prostrations (of forgetfulness) from his sitting posture, after the end salutation.

**1224-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led Zhuhr prayer. He prayed two rak'ahs and then finished the prayer with the end salutation. They said: "Has the prayer been reduced?" on that he stood and offered the

قَالَ: «لَمْ أَنْسَ وَلَمْ تُقْصِرِ الصَّلَاةُ». قَالَ: وَقَالَ: «أَكَمَا قَالَ ذُو الْيَدَيْنِ؟»  
قَالُوا: نَعَمْ. فَجَاءَ فَصَلَّى الَّذِي كَانَ تَرَكَهُ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ  
سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ كَبَّرَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ  
أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ.

1222 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ  
قَالَ: حَدَّثَنِي أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ  
رَسُولَ اللَّهِ ﷺ أَنْصَرَفَ مِنْ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقْصَرْتَ الصَّلَاةَ أَمْ  
نَسِيتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالَ  
النَّاسُ: نَعَمْ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى اثْنَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ  
مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ  
رَفَعَ.

1223 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي سُفْيَانَ  
مَوْلَى ابْنِ أَبِي أَحْمَدَ أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى لَنَا  
رَسُولُ اللَّهِ ﷺ صَلَاةَ الْعَصْرِ فَسَلَّمَ فِي رَكْعَتَيْنِ فَقَامَ ذُو الْيَدَيْنِ فَقَالَ:  
أَقْصَرْتَ الصَّلَاةَ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ ذَلِكَ  
لَمْ يَكُنْ». فَقَالَ: قَدْ كَانَ بَعْضُ ذَلِكَ يَا رَسُولَ اللَّهِ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ  
عَلَى النَّاسِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ. فَاتَمَّ رَسُولُ اللَّهِ ﷺ  
مَا بَقِيَ مِنَ الصَّلَاةِ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ.

1224 - أَخْبَرَنَا سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ:  
حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ أَبِي  
هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةَ الظُّهْرِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَقَالُوا:



remaining two rak'ahs, after which he uttered the end salutation and then offered both prostrations (of forgetfulness).

**1225-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led us in (four-rak'ah) prayer. He prayed two rak'ahs and then finished the prayer and turned away. (A long-handed man called) Dhul-Yadain joined him and asked: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" replied: "Neither I have forgotten nor has the prayer been reduced." He said: "No! by Him Who has sent you with the truth (one of both has happened i.e. You have forgotten)." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "is what Dhul-Yadain said true?" They said: "Yes, it is true." The Messenger of Allah "Allah's blessing and peace be upon him" (stood up again and) led the people in a two-rak'ah prayer.

**1226-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" forgot and finished the prayer with the end salutation after two rak'ahs (out of four). (A long-handed man called) Dhul-Yadain stood and asked: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" asked: "is what Dhul-Yadain said true?" They said: "Yes, it is true." The Messenger of Allah "Allah's blessing and peace be upon him" stood up again and completed the remaining prayer.

**1227-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led us in Zhuhr or Asr prayer. He prayed two rak'ahs and then finished the prayer with the end salutation. (A long-handed man called) Dhul-Yadain, son of Amr asked: "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" asked: "What is that which Dhul-Yadain is saying?" They said: "He has told the truth." The Messenger of Allah "Allah's blessing and peace be upon him" (stood up again and) led them in prayer to complete the missing rak'ahs.

**1228-** The same narration is transmitted on the authority of Abu Hurairah, through many chains of transmission.

### **[23] The Difference of Narrations Transmitted From Abu Hurairah Pertaining To Both Prostrations**

**1229-** It is narrated on the authority of Abu Hurairah that he said: On that very day (on which the Prophet ended the prayer before its completion

فَصِرَتِ الصَّلَاةُ؟ فَقَامَ وَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ».

1225 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمًا فَسَلَّمَ فِي رَكَعَتَيْنِ ثُمَّ أَنْصَرَفَ فَأَذْرَكَهُ ذُو الشَّامِلَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ أَنْقَصْتَ الصَّلَاةَ أَمْ نَسِيتَ؟ فَقَالَ: «لَمْ تُنْقِصِ الصَّلَاةَ وَلَمْ أَنْسَ» قَالَ: بَلَى، وَالَّذِي بَعَثَكَ بِالْحَقِّ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» قَالُوا: نَعَمْ. فَصَلَّى بِالنَّاسِ رَكَعَتَيْنِ.

1226 - أَخْبَرَنَا هَارُونُ بْنُ مُوسَى الْفَرَوِيُّ قَالَ: حَدَّثَنِي أَبُو ضَمْرَةَ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَسِيَ رَسُولُ اللَّهِ ﷺ، فَسَلَّمَ فِي سَجْدَتَيْنِ فَقَالَ لَهُ ذُو الشَّامِلَيْنِ: أَقْصَرْتَ الصَّلَاةَ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» قَالُوا: نَعَمْ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَأَتَمَّ الصَّلَاةَ.

1227 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَأَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَنْمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ أَوْ الْعَصْرَ فَسَلَّمَ فِي رَكَعَتَيْنِ وَأَنْصَرَفَ، فَقَالَ لَهُ ذُو الشَّامِلَيْنِ بْنُ عَمْرِو: أَنْقَصْتَ الصَّلَاةَ أَمْ نَسِيتَ؟ قَالَ النَّبِيُّ ﷺ: «مَا يَقُولُ ذُو الْيَدَيْنِ؟». فَقَالُوا: صَدَقَ يَا نَبِيَّ اللَّهِ. فَأَتَمَّ بِهِمُ الرُّكَعَتَيْنِ اللَّتَيْنِ نَقَصَ.

1228 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَغْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ، أَنَّ أَبَا بَكْرٍ بْنَ سُلَيْمَانَ بْنَ أَبِي حَنْمَةَ أَخْبَرَهُ أَنَّهُ بَلَغَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى رَكَعَتَيْنِ فَقَالَ لَهُ ذُو الشَّامِلَيْنِ نَحْوُهُ. قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي هَذَا الْخَبَرُ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ.

### (23) - ذِكْرُ الْاِخْتِلَافِ عَلَى أَبِي هُرَيْرَةَ فِي السَّجْدَتَيْنِ

1229 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ عُقَيْلٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ وَأَبِي بَكْرِ بْنِ



forgetfully), Allah's Apostle "Allah's blessing and peace be upon him" did not offer prostration before nor after the end salutation.

**1230-** It is narrated on the authority of Abu Hurairah that he said: On the day of Dhul-Yadain, Allah's Apostle "Allah's blessing and peace be upon him" performed two prostrations (of forgetfulness) after the end salutation.

**1231-** A Hadith like that is narrated on the authority of Abu Hurairah from Allah's Apostle "Allah's blessing and peace be upon him", through another chain of transmission.

**1232-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" offered (two) prostrations after the end salutation because of his forgetfulness.

**1233-** It is narrated on the authority of Imran Ibn Husain that he said: Once, Allah's Apostle "Allah's blessing and peace be upon him" led them in prayer in which he was given to forgetfulness, for which he offered two prostrations (of forgetfulness) and then he uttered the end salutation.

**1234-** It is narrated on the authority of Imran Ibn Husain that once, The Messenger of Allah "Allah's blessing and peace be upon him" offered the Asr prayer, and uttered the end salutation after three rak'ahs. Then, he (left the mosque and) entered into his home. A long-handed man called Al-Khirbaq stood up to him and said: "O Messenger of Allah! Has the prayer been reduced?" He (The Prophet) went out angrily, dragging his garment, until he reached the people (in the mosque). He asked them: "Has this (long-handed person) told the truth?" they answered in the affirmative. Then, he offered one rak'ah, uttered the salutation, offered two prostrations, and then said salutation once again.

#### **[24] The Praying One Completes Upon What He Remembers In Case He Falls In Doubt**

**1235-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt (as to how much he has offered) in his prayer, let him avert the doubt (that he has offered the more) with the certainty (that he has offered the less); and when he is sure of having his prayer complete, let him offer two prostrations (of forgetfulness before the End Salutation) from his sitting posture: if he has offered five rak'ahs (instead of four) then, such (prostrations) will make even (the number of the rak'ahs of) his prayer, and if he has prayed four rak'ahs, these (two prostrations) will put Satan to humiliation."



عَبْدُ الرَّحْمَنِ وَأَبْنِ أَبِي حَثْمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: «لَمْ يَسْجُدْ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ قَبْلَ السَّلَامِ وَلَا بَعْدَهُ».

1230 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ بْنِ عَمْرِو قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ يَوْمَ ذِي الْيَدَيْنِ سَجْدَتَيْنِ بَعْدَ السَّلَامِ».

1231 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ قَالَ: أَخْبَرَنَا أَبُو وَهْبٍ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ قَالَ: أَخْبَرَنَا قَتَادَةُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

1232 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ بْنِ كَثِيرٍ بْنِ دِينَارٍ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: وَحَدَّثَنِي ابْنُ عَوْنٍ وَخَالِدُ الْحَذَاءُ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي وَهْمِهِ بَعْدَ التَّسْلِيمِ».

1233 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي أَشْعَثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ خَالِدِ الْحَذَاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ».

1234 - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا خَالِدُ الْحَذَاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ فَدَخَلَ مَنْزِلَهُ فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ فَقَالَ: يَغْنِي نَقَصَتِ الصَّلَاةُ يَا رَسُولَ اللَّهِ فَخَرَجَ مُغَضَّبًا يَجُرُّ رِدَاءَهُ فَقَالَ: «أَصَدَقَ؟» قَالُوا: نَعَمْ. فَقَامَ فَصَلَّى تِلْكَ الرُّكْعَةَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْهَا ثُمَّ سَلَّمَ.

#### (24) - بَابُ إِتْمَامِ الْمُصَلِّي عَلَى مَا ذَكَرَ إِذَا شَكَّ

1235 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ ابْنِ عَجَلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيُلْغِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ فَإِذَا اسْتَيْقَنَ بِإِتْمَامِ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ فَإِنْ كَانَ صَلَّى خُمُسًا شَفَعْنَا لَهُ صَلَاتَهُ وَإِنْ صَلَّى أَرْبَعًا كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ».

**1236-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you does not know whether he has prayed three or four rak'ahs, let him offer a further rak'ah, after which let him offer two prostrations (of forgetfulness) from his sitting posture: if he has offered five rak'ahs (instead of four) then, such (prostrations) will make even (the number of the rak'ahs of) his prayer, and if he has prayed four rak'ahs, these (two prostrations) will put Satan to humiliation."

### **[25] Acting Upon What Is Thought To Be Right**

**1237-** It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt in his prayer, let him act upon what he thinks to be right, and complete upon it, and then offer two prostrations (before he utters the End Salutation)."

**1238-** It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt in his prayer, let him act upon what is (thought to be) right, and offer two prostrations (of forgetfulness) after finishing (from his prayer)."

**1239-** It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer and either he omitted from it or increased in it. When he concluded with the end salutation we asked him: "O Messenger of Allah! has anything changed in the prayer?" he said: "If there is anything new about the Prayer I will inform you of it. But I am a human being and I forget as you forget, so, when anyone of you is in doubt about his Prayer, he should aim at what is closer to certainty (upon which he should act), and complete his Prayer upon that base and conclude the prayer with the end salutation, and then offer two prostrations (of forgetfulness)."

**1240-** It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer and Either he omitted from or increased in it. After he had uttered the end salutation, he was asked: "O Messenger of Allah! Is there anything new about the Prayer?" He (the Prophet) said: "What is it?" we told him of what he had done, thereupon he turned his feet, faced the Qiblah and performed two prostrations of forgetfulness after which he uttered the end salutation. Then he turned his face towards us and said: "If there is anything new about the Prayer I will inform you of it. But I am a



1236 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا لَمْ يَذِرْ أَحَدُكُمْ صَلَّيْ ثَلَاثًا أَمْ أَرْبَعًا فَلْيُصَلِّ رُكْعَةً ثُمَّ يَسْجُدْ بَعْدَ ذَلِكَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ فَإِنْ كَانَ صَلَّيْ خَمْسًا شَفَعْنَا لَهُ صَلَاتَهُ وَإِنْ صَلَّيْ أَرْبَعًا كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ».

### (25) - بَابُ التَّحْرِی

1237 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ وَهُوَ ابْنُ مُهْلَهْلٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الَّذِي يَرَى أَنَّهُ الصَّوَابُ فَيَتِمَّهُ ثُمَّ - يَعْنِي - يَسْجُدْ سَجْدَتَيْنِ» وَلَمْ أَفْهَمْ بَعْضَ حُرُوفِهِ كَمَا أَرَدْتُ.

1238 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُحَرَّمِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ وَيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يَفْرُغُ».

1239 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ مِسْعَرٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ فَرَادَ أَوْ نَقَصَ فَلَمَّا سَلَّمَ قُلْنَا يَا رَسُولَ اللَّهِ هَلْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَأْتُكُمْوَهُ وَلَكِنِّي إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسُونَ فَأَيُّكُمْ مَا شَكَّ فِي صَلَاتِهِ فَلْيَنْظُرْ آخَرَ ذَلِكَ إِلَى الصَّوَابِ فَلْيَتِمَّ عَلَيْهِ ثُمَّ لِيُسَلِّمْ وَلِيَسْجُدْ سَجْدَتَيْنِ».

1240 - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ الْمُجَالِدِيُّ قَالَ: حَدَّثَنَا الْفَضِيلُ يَعْنِي ابْنَ عِيَّاضٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً فَرَادَ فِيهَا أَوْ نَقَصَ فَلَمَّا سَلَّمَ قُلْنَا: يَا نَبِيَّ اللَّهِ هَلْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» فَذَكَّرْنَا لَهُ الَّذِي فَعَلَ فَثَنَى رِجْلَهُ فَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ سَجْدَتَيِ السَّهْوِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «لَوْ حَدَثَ فِي



human being and I forget as you forget, so, when anyone of you is in doubt about his Prayer, he should aim at what he thinks to be right (and act upon it), and conclude his Prayer with the end salutation and then offer two prostrations of forgetfulness."

**1241-** It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud told that The Messenger of Allah "Allah's blessing and peace be upon him" led Zhuhr Prayer, after which he turned his face to them, and they asked him: "O Messenger of Allah! Is there anything new about the Prayer?" He (the Prophet) said: "What is it?" They told him of what he had done, thereupon he turned his feet, faced the Qiblah and performed two prostrations of forgetfulness after which he uttered the end salutation. Then he turned his face towards them and said: "I am a human being and I forget as you forget, so, if I forget, remind me. Furthermore, if there is anything new about the Prayer I will inform you of it. however, when anyone of you is in doubt about his Prayer, he should aim at what is closer to the right (and act upon it), and complete his Prayer upon that base, and then offer two prostrations (of forgetfulness)."

**1242-** It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: "If anyone of you has doubt in his prayer, let him act upon what (he thinks to) be right, (and complete upon it), and then offer two prostrations from his sitting posture after he finishes (from the prayer)."

**1243-** It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: "If anyone of you has doubt in his prayer, let him act upon what (he thinks to) be right, (and complete upon it), and then offer two prostrations."

**1244-** It is narrated on the authority of Ibrahim that he said: They used to say: "If anyone of you has doubt in his prayer, let him act upon what (he thinks to) be right, (and complete upon it), and then offer two prostrations."

**1245-** It is narrated on the authority of Abdullah Ibn Ja'far that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has doubt in his prayer, let him offer two prostrations (of forgetfulness) after he utters the end salutation."

**1246-** It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has doubt in his prayer, let him offer two prostrations (of forgetfulness) after uttering the end salutation."

**1247-** It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

الصَّلَاةُ شَيْءٌ لَا تُبَانُكُمْ بِهِ» ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أُنْسَى كَمَا تَنْسُونَ فَأَيُّكُمْ شَكٌّ فِي صَلَاتِهِ شَيْئاً فَلْيَتَحَرَّ الَّذِي يَرَى أَنَّهُ صَوَابٌ ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدُ سَجْدَتَيْ السُّهُو».

1241 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ قَالَ: كَتَبَ إِلَيَّ مَنْصُورٌ وَقَرَأْتُهُ عَلَيْهِ وَسَمِعْتُهُ يُحَدِّثُ رَجُلًا عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةَ الظُّهْرِ ثُمَّ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالُوا أَحَدَتْ فِي الصَّلَاةِ حَدَّثٌ؟ قَالَ: «وَمَا ذَاكَ؟» فَأَخْبَرُوهُ بِصَنِيعِهِ فَثَنَى رِجْلَهُ وَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ أُنْسَى كَمَا تَنْسُونَ فَإِذَا نَسِيتُ فَذَكِّرُونِي» وَقَالَ: «لَوْ كَانَ حَدَّثٌ فِي الصَّلَاةِ حَدَّثٌ أَنْبَأْتُكُمْ بِهِ». وَقَالَ: «إِذَا أَوْهَمَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ أَقْرَبَ ذَلِكَ مِنَ الصَّوَابِ ثُمَّ لِيَتِمَّ عَلَيْهِ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ».

1242 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: قَالَ عَبْدُ اللَّهِ: «مَنْ أَوْهَمَ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ بَعْدَ مَا يَقْرَأُ وَهُوَ جَالِسٌ».

1243 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مِسْعَرٍ عَنِ الْحَكَمِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: «مَنْ شَكَّ أَوْ أَوْهَمَ فَلْيَتَحَرَّ الصَّوَابَ ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ».

1244 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَقُولُونَ: «إِذَا أَوْهَمَ يَتَحَرَّى الصَّوَابَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ».

1245 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ ابْنِ جُرَيْجٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مُسَافِعٍ عَنْ عُقْبَةَ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَكَّ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يُسَلِّمُ».

1246 - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ أَنْبَأَنَا، الْوَلِيدُ أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسَافِعٍ عَنْ عُقْبَةَ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ».

1247 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ أَنَّ مُضْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةَ بْنِ مُحَمَّدٍ بْنِ



who has doubt in his prayer, let him offer two prostrations (of forgetfulness) after he utters the end salutation."

**1248-** It is narrated on the authority of Abdullah Ibn Ja'far that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has doubt in his prayer, let him offer two prostrations (of forgetfulness) from his sitting posture after he utters the end salutation."

**1249-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands for prayer, Satan would come and distract his mind to the extent that he would not know how much he prayed. So, if anyone of you found such a thing, he should offer two prostrations from his sitting posture (at the end of the prayer, after reciting Tashahhud)."

**1250-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan turns back on his heels, breaking wind when the prayer establishment is pronounced; and when it is over he returns again till he whispers into the heart of the person (to divert his attention from his prayer) to the extent that he would not know how much he has prayed. So, if anyone of you finds that, he should offer two prostrations (of forgetfulness)."

### **[26] When One Prays Five Rak'ahs (Instead Of Four)**

**1251-** It is narrated on the authority of Abdullah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered five rak'ahs (instead of four) for Zhuhr prayer. He was asked: "Has anything been increased in the prayer?" he said: "What is it?" they said: "You offered five rak'ahs (instead of four)." Upon this, he turned his foot and performed two prostrations.

**1252-** It is narrated on the authority of Abdullah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered five rak'ahs (instead of four) for Zhuhr prayer. It was said to him: "You offered five rak'ahs (instead of four)." Upon this, he performed two prostrations from his sitting posture after he had uttered the end salutation.

**1253-** It is narrated on the authority of Ibrahim Ibn Sowaid that he said: Once, Alqamah offered five rak'ahs (instead of four) with us for Zhuhr prayer. When a mention of that was made to him He said: "No! I did not do." I said: "No, by my head! You did." He said to me: "And you also, O one-eyed man, say that?" I replied in the affirmative. He offered two prostrations. Then he told that Abdullah told that once, The Messenger of Allah "Allah's blessing and peace be upon him" prayed five rak'ahs (instead of four). On



الْحَارِثُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ شَكَ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَهَا يُسَلِّمَ».

1248 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجٌ وَرَوْحُ هُوَ ابْنُ عِبَادَةَ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ أَنَّ مُضْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةَ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ». قَالَ حَجَّاجٌ: «بَعْدَ مَا يُسَلِّمُ» وَقَالَ رَوْحٌ: «وَهُوَ جَالِسٌ».

1249 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ صَلَاتَهُ حَتَّى لَا يَذَرِيكُمْ صَلَى فَإِذَا وَجَدَ أَحَدَكُمْ ذَلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

1250 - أَخْبَرَنَا بِشْرُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ هِشَامِ الدَّسْتَوَائِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضُرَاطَ فَإِذَا قُضِيَ التَّوْبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَقَلْبِهِ حَتَّى لَا يَذَرِيكُمْ صَلَى فَإِذَا رَأَى أَحَدَكُمْ ذَلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ».

### (26) - بَابُ مَا يَفْعَلُ مَنْ صَلَّى خَمْسًا

1251 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ خَمْسًا فَقِيلَ لَهُ: أَرِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا. فَتَنَى رِجْلَهُ وَسَجَدَ سَجْدَتَيْنِ.

1252 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا ابْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ الْحَكَمِ وَمُغِيرَةَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ صَلَّى بِهِمُ الظُّهْرَ خَمْسًا فَقَالُوا: إِنَّكَ صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ وَهُوَ جَالِسٌ».

1253 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلُ بْنُ مُهْلَهْلٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ قَالَ: صَلَّى عَلْقَمَةُ خَمْسًا. فَقِيلَ لَهُ: فَقَالَ: مَا فَعَلْتُ؟ قُلْتُ بِرَأْسِي بَلَى. قَالَ: وَأَنْتَ يَا أَعْوَرُ فَقُلْتُ: نَعَمْ. فَسَجَدَ سَجْدَتَيْنِ. ثُمَّ حَدَّثَنَا عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى خَمْسًا

that the people talked to one another in a low tone. They said: "O Messenger of Allah! Has anything been increased in the prayer?" he answered in the negative. They told him of what he had done, thereupon he turned his foot (towards the direction of the Qiblah) and offered two prostrations, after which he said: "Indeed, I'm only a human being, and I forget as you forget."

**1254-** It is narrated on the authority of Ash-Sha'bi that he said: Once, Alqamah Ibn Qais was given to forgetfulness in his prayer, and they made a mention of that to him after he had (concluded the prayer and) spoken to the people, thereupon he asked: "Is it true O One-Eyed man?" he answered in the affirmative. On that he loosened the garment with which he was sitting with his knees close to his abdomen, and offered both prostrations of forgetfulness and said: "As such The Messenger of Allah "Allah's blessing and peace be upon him" did." I heard Al-Hakam having said: Alqamah offered five rak'ahs (instead of four).

**1255-** It is narrated on the authority of Ibrahim that once, Alqamah offered five rak'ahs (instead of four), thereupon Ibrahim Ibn Suwaid said to him: "O Abu Shibl! You've offered five rak'ahs (instead of four)." He asked: "Is it true O One-Eyed man?" on that he offered both prostrations of forgetfulness and said: "As such The Messenger of Allah "Allah's blessing and peace be upon him" did."

**1256-** It is narrated on the authority of Abdullah that once, The Messenger of Allah "Allah's blessing and peace be upon him" offered five rak'ahs for one of both prayers of evening, thereupon he was asked: "Has anything been increased in the prayer?" he asked: "What is that?" they said: "You've offered five (rak'ahs instead of four)." He said: "I'm only a human being: I forget as you forget, and remember as you remember." He then offered two prostrations (of forgetfulness) and then turned away.

### **[27] When One Forgets Anything Of His Prayer**

**1257-** It is narrated on the authority of Muhammad Ibn Yusuf, the freed slave of Uthman, from his father Yusuf that once, Mu'awiyah (Ibn Abu Sufyan) was leading them in prayer when he stood (after the conclusion of the second rak'ah), even though he had to sit (to recite the first Tashahhud). The people glorified (Allah to draw his attention), but he completed (the prayer) upon his standing and then he offered two prostrations (of forgetfulness) from his sitting posture after he had finished the prayer. Then he sat on the pulpit and said: No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who forgets anything of his prayer (provided that it should not constitute a fundamental



فَوَشَّوْشَ الْقَوْمَ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا لَهُ: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «لَا»، فَأَخْبَرُوهُ فَتَنَى رَجُلَهُ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أُنْسَى كَمَا تَنْسَوْنَ».

1254 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَالِكِ بْنِ مِغْوَلٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَهَا عَلْقَمَةُ بْنُ قَيْسٍ فِي صَلَاتِهِ فَذَكَرُوا لَهُ بَعْدَ مَا تَكَلَّمَ فَقَالَ: أَكْذَلِكِ يَا أَغُورُ؟ قَالَ: نَعَمْ. فَحَلَّ حُبُوتَهُ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ وَقَالَ: «هَكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ». قَالَ: وَسَمِعْتُ الْحَكَمَ يَقُولُ: كَانَ عَلْقَمَةُ صَلَّى خَمْسًا.

1255 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ: «أَنَّ عَلْقَمَةَ صَلَّى خَمْسًا فَلَمَّا سَلَّمَ قَالَ إِبْرَاهِيمُ بْنُ سُوَيْدٍ: يَا أَبَا شَيْبَةَ صَلَّيْتَ خَمْسًا، فَقَالَ: أَكْذَلِكِ يَا أَغُورُ؟ فَسَجَدَ سَجْدَتَيِ السَّهْوِ ثُمَّ قَالَ: هَكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ».

1256 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي بَكْرِ النَّهْشَلِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى إِحْدَى صَلَاتَيِ الْعِشِيِّ خَمْسًا فَقِيلَ لَهُ أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا. قَالَ: «إِنَّمَا أَنَا بَشَرٌ أُنْسَى كَمَا تَنْسَوْنَ وَأَذْكُرُ كَمَا تَذْكُرُونَ» فَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْقَلَبَ.

### (27) - بَابُ مَا يَفْعَلُ مَنْ نَسِيَ شَيْئًا مِنْ صَلَاتِهِ

1257 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ مُحَمَّدِ بْنِ يُونُسَ عَنْ عُمَانَ عَنْ أَبِيهِ يُونُسَ: أَنَّ مُعَاوِيَةَ صَلَّى أَمَامَهُمْ فَقَامَ فِي الصَّلَاةِ وَعَلَيْهِ جُلُوسٌ فَسَبَّحَ النَّاسُ فَتَمَّ عَلَى قِيَامِهِ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ أَنْ أَتَمَّ الصَّلَاةَ ثُمَّ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَسِيَ شَيْئًا مِنْ صَلَاتِهِ



corner), let him then offer the like of those two prostrations (of forgetfulness)."

### **[28] Saying Takbir In Both Prostrations Of Forgetfulness**

**1258-** It is narrated on the authority of Abdullah Ibn Buhainah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stood up in the Noon prayer, though he had to sit after the conclusion of the second rak'ah. When he completed the prayer, he offered two prostrations from his sitting posture, saying in each: "Allah is Greater", before uttering the end salutation, and the people offered the two prostrations with him, in compensation for the sitting he had forgotten (after the second rak'ah).

### **[29] The Way Of Sitting In The Last Rak'ah With Which One Concludes The Prayer**

**1259-** It is narrated on the authority of Abu Humaid As-Sa'idi that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" came to the last two rak'ahs of the prayer, after which it would be concluded, he would bring back his left leg, and sit on his hip (inclined) to his (left) side, and then he would utter the end salutation.

**1260-** It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised both his hands (up to the level of his shoulders) when he assumed the prayer, and (he did the same) when he bowed and when he raised his head from bowing; and when he sat (to recite Tashahhud), he spread his left foot, and held his right foot, and placed his left hand on his left thigh, and his right hand on his right thigh, and made a circle with the help of both his middle finger and thumb, and beckoned (with the help of his index finger for supplication).

### **[30] The Position Of Both Arms**

**1261-** It is narrated on the authority of Wa'il Ibn Hujr that he saw the Messenger of Allah "Allah's blessing and peace be upon him" when he sat in the prayer: he spread his left foot, and both his arms on both his thighs, and beckoned with the help of his index finger for supplication.

### **[31] The Position Of Both Elbows**

**1262-** It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. the Messenger of Allah "Allah's blessing and peace be upon him" stood and faced the Qiblah, raised both his hands until they became at the level of his ears, and then he took hold of his

فَلْيَسْجُدْ مِثْلَ هَاتَيْنِ السَّجْدَتَيْنِ».

### (28) - بَابُ التَّكْبِيرِ فِي سَجْدَتِي السَّهْوِ

1258 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو وَيُونُسُ وَاللَّيْثُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ أَنَّ عَبْدَ اللَّهِ ابْنَ بُحَيْنَةَ حَدَّثَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الثَّنَتَيْنِ مِنَ الظُّهْرِ فَلَمْ يَجْلِسْ فَلَمَّا قَضَى صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ كَبَّرَ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلَّمَ وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ».

### (29) - بَابُ صِفَةِ الْجُلُوسِ فِي الرُّكْعَةِ الَّتِي يَقْضِي فِيهَا الصَّلَاةَ

1259 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ بَشَّارِ بْنِ دَارٍ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنُ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا كَانَ فِي الرُّكْعَتَيْنِ اللَّتَيْنِ تَنْقُضِي فِيهِمَا الصَّلَاةَ آخَرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَى شِقِّهِ مُتَوَرِّكًا ثُمَّ سَلَّمَ».

1260 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَإِذَا جَلَسَ أَضْجَعَ الْيُسْرَى وَنَصَبَ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَيَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَعَقَدَ ثُنْتَيْنِ الْوُسْطَى وَالْإِبْهَامَ وَأَشَارَ».

### (30) - بَابُ مَوْضِعِ الذَّرَاعَيْنِ

1261 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونِ الرَّقِّيُّ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ يُونُسَ الْفَرِّيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ أَنَّهُ: «رَأَى النَّبِيَّ ﷺ جَلَسَ فِي الصَّلَاةِ فَأَفْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ ذِرَاعَيْهِ عَلَى فَخِذَيْهِ وَأَشَارَ بِالسَّبَّابَةِ يَدْعُو بِهَا».

### (31) - مَوْضِعُ الْمِرْفَقَيْنِ

1262 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: أَنْبَأَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ فَرَفَعَ يَدَيْهِ حَتَّى حَادَّتَا أُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ وَوَضَعَ يَدَيْهِ عَلَى



left hand with the help of his right hand; and when he intended to bow he raised them as such, and placed his hands on his knees; and when he lifted his head from bowing he raised them as such; and when he prostrated, he placed his head at the same position from his hands (which were opposite to his ears); and when he sat, he spread his left leg, and placed his left hand on his left thigh, and his right elbow on his right thigh; and then he withdrew two of his fingers, and made a circle, and I saw him saying as such (Bishr beckoned with the index finger of his right hand and made a circle with both his middle finger and thumb).

### [32] The Position Of Both Palms

**1263-** It is narrated on the authority of Ali Ibn Abd Ar-Rahman that he said: I offered prayer by the side of Ibn Umar and he saw me while I was playing with the gravel (during the prayer). Ibn Umar said to me: "Do not play with the gravel (in prayer), for indeed, playing with the gravel (during the prayer) is from Satan; and rather do the like of what I saw the Messenger of Allah "Allah's blessing and peace be upon him" doing." I asked: "What did you see the Messenger of Allah "Allah's blessing and peace be upon him" doing?" He said: "(Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat in prayer to recite the testification) he would do as such." He held his right foot and spread his left foot, and placed his right hand on his right thigh, and his left hand on his left thigh, and beckoned with the help of his index finger.

### [33] Withdrawing The Fingers Of The Right Hand Barring The Index Finger

**1264-** It is narrated on the authority of Ali Ibn Abd Ar-Rahman that he said: Ibn Umar saw me while I was playing with the gravel during the prayer. When he (finished from the prayer and) turned away he forbade me to do so and said: "Do the like of what the Messenger of Allah "Allah's blessing and peace be upon him" used to do." I asked: "What did the Messenger of Allah "Allah's blessing and peace be upon him" use to do?" he said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat in prayer (to recite the testification), he would place his right hand on his right thigh, and withdraw all of his fingers, barring the index one next to the thumb, therewith he would beckon (to affirm monotheism), placing, at the same time, his left hand on his left thigh."



رُكْبَتَيْهِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذَلِكَ فَلَمَّا سَجَدَ وَضَعَ رَأْسَهُ بِذَلِكَ الْمَنْزِلِ مِنْ يَدَيْهِ ثُمَّ جَلَسَ فَأَفْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى وَحَدَّ مِرْفَقَهُ الْأَيْمَنَ عَلَى فَخْذِهِ الْيُمْنَى وَقَبَضَ ثُنْتَيْنِ وَحَلَّقَ وَرَأَيْتُهُ يَقُولُ: هَكَذَا وَأَشَارَ بِشُرِّ السَّبَابَةِ مِنَ الْيُمْنَى وَحَلَّقَ الْإِبْهَامَ وَالْوُسْطَى.

### (32) - بَابُ مَوْضِعِ الْكَفَّيْنِ

1263 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ ثُمَّ لَقِيتُ الشَّيْخَ فَقَالَ سَمِعْتُ عَلِيَّ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: «صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَقَلَّبْتُ الْحَصَى فَقَالَ لِي ابْنُ عُمَرَ: لَا تُقَلِّبِ الْحَصَى فَإِنَّ تَقْلِيلَ الْحَصَى مِنَ الشَّيْطَانِ وَأَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ قُلْتُ: وَكَيْفَ رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَفْعَلُ؟ قَالَ: هَكَذَا. وَنَصَبَ الْيُمْنَى وَأَضْجَعَ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَيَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى وَأَشَارَ بِالسَّبَابَةِ».

### (33) - بَابُ قَبْضِ الْأَصَابِعِ مِنَ الْيَدِ الْيُمْنَى دُونَ السَّبَابَةِ

1264 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ عَنْ عَلِيَّ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: رَأَيْتُ ابْنَ عُمَرَ وَأَنَا أَعْبْتُ بِالْحَصَى فِي الصَّلَاةِ فَلَمَّا أَنْصَرَفَ نَهَانِي وَقَالَ: أَصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ. قُلْتُ: وَكَيْفَ كَانَ يَصْنَعُ؟ قَالَ: «كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخْذِهِ وَقَبَضَ يَغْنِي أَصَابِعُهُ كُلَّهَا، وَأَشَارَ بِأَصْبُعِهِ الَّتِي تَلِي الْإِبْهَامَ وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى».

### **[34] Withdrawing Two Fingers Of The Right Hand And Making A Circle With The Help Of Both The Middle Finger And Thumb**

**1265-** It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. (He described it and resumed): Then he sat and spread his left leg, and placed his left hand on his left thigh and knee, and the edge of his right elbow on his right thigh; and then he withdrew two of his fingers, and made a circle, and I saw him raising his index finger and I saw him moving it, with which he was supplicating (Allah to affirm monotheism during his reciting the testification).

### **[35] Spreading Out The Left Hand On The (Left) Knee**

**1266-** It is narrated on the authority of Ibn Umar that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" sat (to recite Tashahhud) in the prayer, he would place both his hands on his knees, and raise his right index next to the thumb, therewith he would beckon (to affirm monotheism), spreading out the left hand on his (left) knee.

**1267-** It is narrated on the authority of Abdullah Ibn Az-Zubair that Allah's Apostle "Allah's blessing and peace be upon him" used to beckon with his index finger without moving it whenever he supplicated (Allah to affirm monotheism during the prayer). He further narrated that he saw Allah's Apostle "Allah's blessing and peace be upon him" supplicating as such, reclining with his left hand against his left thigh.

### **[36] Beckoning With The Index Finger While Reciting Tashahhud**

**1268-** It is narrated on the authority of Malik Ibn Numair Al-Khuza'i from his father that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" placing his right hand on his right thigh in prayer, beckoning with his index finger (while reciting Tashahhud).

### **[37] It Is Forbidden To Beckon With Two Fingers**

**1269-** It is narrated on the authority of Abu Hurairah that once, a man was supplicating with the help of two fingers (in prayer), thereupon Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Let it be only one (finger therewith to beckon in supplication)! Let it be only one (finger therewith to beckon in supplication)!"

**1270-** It is narrated on the authority of Sa'd that he said: Once, Allah's Apostle "Allah's blessing and peace be upon him" came upon me while I was supplicating with the help of my fingers (in prayer), thereupon he said to me: "Let it be only one (finger therewith to beckon in supplication)! Let it be

## (34) - بَابُ قَبْضِ الثَّنَيْنِ مِنْ أَصَابِعِ الْيَدِ الْيُمْنَى وَعَقْدِ الْوُسْطَى وَالْإِبْهَامِ مِنْهَا

1265 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ قَالَ: حَدَّثَنِي أَبِي أَنَّ وَائِلَ بْنَ حُجْرٍ قَالَ: «قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي فَتَنَظَرْتُ إِلَيْهِ فَوَصَفَ قَالَ ثُمَّ قَعَدَ وَأَفْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخْذِهِ وَرُكْبَتِهِ الْيُسْرَى وَجَعَلَ حَدَّ مِرْفَقِهِ الْيَمَنِ عَلَى فَخْذِهِ الْيُمْنَى ثُمَّ قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَقَ حَلَقَةً ثُمَّ رَفَعَ أَصْبُعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا». مُخْتَصَرٌ.

## (35) - بَابُ بَسْطِ الْيُسْرَى عَلَى الرُّكْبَةِ

1266 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ عَبْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ أَصْبُعَهُ الَّتِي تَلِي الْإِبْهَامَ قَدْعًا بِهَا وَيَدُّهُ الْيُسْرَى عَلَى رُكْبَتِهِ بِأَسْطِهَا عَلَيْهَا».

1267 - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ بِأَصْبُعِهِ إِذَا دَعَا وَلَا يُحَرِّكُهَا» قَالَ ابْنُ جُرَيْجٍ، وَزَادَ عَمَرُو قَالَ: أَخْبَرَنِي عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ يَدْعُو كَذَلِكَ وَيَتَحَامَلُ بِيَدِهِ الْيُسْرَى عَلَى رِجْلِهِ الْيُسْرَى».

## (36) - بَابُ الْإِشَارَةِ بِالْأَصْبَعِ فِي التَّسْهُدِ

1268 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارِ الْمَوْصِلِيُّ عَنِ الْمُعَاوِي عِصَامِ بْنِ قُدَامَةَ عَنْ مَالِكٍ وَهُوَ ابْنُ نُمَيْرٍ الْخَزَاعِيُّ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاضِعًا يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى فِي الصَّلَاةِ وَيُشِيرُ بِأَصْبُعِهِ».

## (37) - بَابُ النَّهْيِ عَنِ الْإِشَارَةِ بِأَصْبَعَيْنِ وَبِأَيِّ أَصْبَعٍ يُشِيرُ

1269 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ عَجَلَانَ عَنِ الْقَعْقَاعِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا كَانَ يَدْعُو بِأَصْبُعَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْذِ أَحْذِ».

1270 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُحَرَّمِيُّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ سَعْدٍ قَالَ: مَرَّ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَدْعُو



only one (finger therewith to beckon in supplication)!" he then beckoned with the help of the index finger (to show me which finger one should use).

### **[38] Bending The Index Finger While Beckoning**

**1271-** It is narrated on the authority of Malik Ibn Numair Al-Khuza'i from his father that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" while he was sitting in prayer, placing his right arm on his right thigh, raising his index finger which he bent a bit while he was supplicating with the help of it.

### **[39] The Position Of The Sight While Beckoning And Moving The Index Finger**

**1272-** It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" sat to recite Tashahhud, he would place his left hand on his left thigh, and beckon with the help of his index finger (of his right hand), and his sight would not go beyond the position of his beckoning.

### **[40] It Is Forbidden To Raise The Sight Up Towards The Sky While Supplicating In Prayer**

**1273-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Those people should desist from raising their sights up towards the sky while supplicating in prayer, lest their sights would be taken away (from them)."

### **[41] The Obligation Of Tashahhud**

**1274-** It is narrated on the authority of Abdullah that he said: We used to recite (in sitting) during the prayer before Tashahhud was enjoined: "Peace be upon Allah, peace be upon Gabriel and Michael." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so for indeed, Allah Himself is the (source of) Peace, but rather say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us and upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)""

بِأَصَابِعِي فَقَالَ: «أَحْذِ أَحْذِ» وَأَشَارَ بِالسَّبَابَةِ.

### (38) - بَابُ إِخْنَاءِ السَّبَابَةِ فِي الْإِشَارَةِ

1271 - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا عِصَامُ بْنُ قُدَامَةَ الْجَدَلِيُّ قَالَ: حَدَّثَنِي مَالِكُ بْنُ نُمَيْرٍ الْخَزَاعِيُّ مِنْ أَهْلِ الْبَصْرَةِ أَنَّ أَبَاهُ حَدَّثَهُ «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ قَاعِدًا فِي الصَّلَاةِ وَاضِعًا ذِرَاعَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى رَافِعًا أَصْبُعَهُ السَّبَابَةَ قَدْ أَخْنَاهَا شَيْئًا وَهُوَ يَدْعُو».

### (39) - مَوْضِعُ الْبَصَرِ عِنْدَ الْإِشَارَةِ وَتَحْرِيكُ السَّبَابَةِ

1272 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجَلَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَأَشَارَ بِالسَّبَابَةِ لَا يُجَاوِزُ بَصْرَهُ إِشَارَتَهُ».

### (40) - بَابُ النَّهْيِ عَنْ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ عِنْدَ

#### الدُّعَاءِ فِي الصَّلَاةِ

1273 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَتْ هَيْنَ أَقْوَامٌ عَنْ رَفْعِ أَبْصَارِهِمْ عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ إِلَى السَّمَاءِ أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ».

### (41) - بَابُ إِيْجَابِ التَّشَهُّدِ

1274 - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو عُبَيْدٍ اللَّهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ وَمَنْصُورٍ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَقُولُ فِي الصَّلَاةِ قَبْلَ أَنْ يُفْرَضَ التَّشَهُّدُ السَّلَامُ عَلَى اللَّهِ السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا هَكَذَا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ السَّلَامُ، وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».



#### [42] Teaching Tashahhud Like Teaching A Surah From The Qur'an

1275- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to teach us Tashahhud in the same way as he used to teach us a Surah from the Qur'an.

#### [43] The Way Of Reciting Tashahhud

1276- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty Himself is the (source of) Peace. So, if anyone of you sits (in prayer) let him say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us and upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)" then, let him choose such of statements (of supplication) as he wills."

#### [44] Another Wording Of Tashahhud

1277- It is narrated on the authority of Hittan that Abu Musa Al-Ash'ari said: Verily The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us all Its aspects and taught us how to offer prayer (properly). He (The Prophet) said: "When you offer the prayer, make your rows straight and let anyone amongst you lead you. Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who go astray", say: "Amen". Verily, Allah would respond to you. When he (the imam) magnifies Allah and kneels down in bowing, you should also magnify Allah and bow, for the imam bows before you and raises himself before you". Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam preceded you in bowing is equal to the moment in which you bowed after him, and in this way, his bowing becomes equivalent to yours). "When he says: "Allah hears him who sends praises to Him", you should say: "O Allah, our Lord, to You be the praise", for Allah "Exalted and Glorified be He" would listen (and respond) to you, because he has said, through the tongue of His Prophet "Allah's blessing and peace be upon him" that "Allah hears him who sends praises to Him." When he (the imam) recites the Takbir and prostrates, you should also recite the Takbir and prostrate, for the imam prostrates before you and raises himself before



## (42) - تَعْلِيمُ التَّشْهَدِ كَتَعْلِيمِ السُّورَةِ مِنَ الْقُرْآنِ

1275 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشْهَدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ».

## (43) - بَابُ كَيْفِ التَّشْهَدِ

1276 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفَضِيلُ وَهُوَ ابْنُ عِيَّاضٍ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ السَّلَامُ فَإِذَا قَعَدَ أَحَدُكُمْ فَلْيَقُلْ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ لِيَتَخَيَّرَ بَعْدَ ذَلِكَ مِنَ الْكَلَامِ مَا شَاءَ».

## (44) - نَوْعٌ آخَرُ مِنَ التَّشْهَدِ

1277 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ عَنْ قَتَادَةَ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ أَنَّ الْأَشْعَرِيَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا فَعَلَّمَنَا سُنَّتَنَا وَبَيَّنَ لَنَا صَلَاتَنَا، فَقَالَ: «إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لِيُؤْمِّكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ وَلَا الضَّالِّينَ فَقُولُوا آمِينَ يُجِبْكُمْ اللَّهُ ثُمَّ إِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَتِلْكَ بِتِلْكَ وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ إِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا فَإِنَّ الْإِمَامَ

you". The Messenger' of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other". "When he (the imam) comes to the sitting posture (after the second rak'ah for Tashahhud) the first words of every one amongst you should be: "All the compliments, good things and prayers are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His slave and His Messenger". (At-tahiyyatu, at-taiyyibat, as-salawatu lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

#### [45] Another Wording Of Tashahhud

1278- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the Tashahhud in the same way as he used to teach us a Surah from the Qur'an. He said: "In the Name of Allah, and with (the Power of) Allah (I salute Him): All the compliments be due to Allah, prayers and good things (be due to Him); peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Apostle: I ask Allah (to admit me to) the Garden, and I seek refuge with Allah from the fire (of Hell) (Bismillah wabillah: At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh: As'alu Allaha al-Jannah, wa'a'udhu billahi minan-nar)""

#### [46] Saluting The Prophet "Peace Be Upon Him"

1279- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has angels who are wandering (going round here and there) in the earth, and they convey to me (the salutation) of such of my nation as salutes me."

#### [47] The Excellence Of Saluting The Prophet "Peace Be Upon Him"

1280- It is narrated on the authority of Thabit that he said: Sulaiman, the freed slave of Al-Hasan Ibn Ali, came to us during the time of (the governorate of) Al-Hajjaj, and related to us from Abu Talhah from his father that once, The Messenger of Allah "Allah's blessing and peace be upon him" came with (the effects of) pleasure on his face. We said to him: "We see (the traces of) pleasure on your face!" he said: "An angel came to me and said:

يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَيْلَكَ بِتِلْكَ وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

#### (45) - نَوْعُ آخَرُ مِنَ التَّشْهَدِ

1278 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا أَيُّمَنُ بْنُ نَابِلٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشْهَدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «بِسْمِ اللَّهِ وَبِاللَّهِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِهِ مِنَ النَّارِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا نَعْلَمُ أَحَدًا تَابَعَ أَيُّمَنَ بْنَ نَابِلٍ عَلَى هَذِهِ الرِّوَايَةِ، وَأَيُّمَنُ عِنْدَنَا لَا بَأْسَ بِهِ وَالْحَدِيثُ خَطَأً، وَبِاللَّهِ التَّوْفِيقُ.

#### (46) - بَابُ السَّلَامِ عَلَى النَّبِيِّ ﷺ

1279 - أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْوَرَّاقُ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ سُفْيَانَ بْنِ سَعِيدٍ ح. وَأَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ عَنْ زَادَانَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ».

#### (47) - فَضْلُ التَّسْلِيمِ عَلَى النَّبِيِّ ﷺ

1280 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكُوسَجِيُّ قَالَ: أَنْبَأَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا ثَابِتٌ قَالَ: قَدِمَ عَلَيْنَا سُلَيْمَانُ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ زَمَنَ الْحَجَّاجِ فَحَدَّثَنَا عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ ذَاتَ يَوْمٍ وَالْبُشْرَى فِي وَجْهِهِ، فَقُلْنَا: إِنَّا لَنَرَى الْبُشْرَى فِي وَجْهِكَ؛ فَقَالَ: «إِنَّهُ أَتَانِي الْمَلَكُ



"O Muhammad! Your Lord says: Would you not be pleased that no one invokes prayer and blessing upon you but that I will invoke prayer and blessing upon him ten times, and that no one pays you salutation but that I will salute him ten times?"

#### **[48] Glorifying Allah And Invoking Blessing And Peace Upon The Prophet In Prayer**

1281- It is narrated on the authority of Fadalāh Ibn Ubaid that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" heard somebody supplicating in prayer even though he neither glorified Allah, nor invoked prayer and blessing upon The Messenger of Allah "Allah's blessing and peace be upon him". On that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No doubt, O praying one, you have been hasty (in your prayer)!" The Messenger of Allah "Allah's blessing and peace be upon him" taught them (how to invoke for Allah's blessing and peace upon him during their prayer). On the other hand, The Messenger of Allah "Allah's blessing and peace be upon him" heard another one praying, who glorified and praised Allah Almighty, and invoked for Allah's blessing and peace upon The Messenger of Allah "Allah's blessing and peace be upon him". On that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Invoke, so that your invocation will be responded to, and ask (for what you like) so that you will be given."

#### **[49] The Order To Invoke Blessing Upon The Prophet (In Prayer)**

1282- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us in the dwelling place of Sa'd Ibn Ubadah, thereupon Bashir Ibn Sa'd said to him: "Allah Almighty commanded us to invoke for His Prayer upon you O Messenger of Allah: how then should we invoke for Allah's Prayer upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" kept so silent that we hoped he had not asked him, and then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: 'O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon the family of Abraham. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.' As for paying me salutation, you know it."

#### **[50] The Way Of Invoking Prayer Upon The Prophet**

1283- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: It was said to the Messenger of Allah "Allah's blessing and peace be

فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقُولُ: أَمَا يُرْضِيكَ أَنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا؟».

#### (48) - بَابُ التَّمَجِيدِ وَالصَّلَاةِ عَلَى النَّبِيِّ ﷺ فِي الصَّلَاةِ

1281 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ أَبِي هَانِيءٍ أَنَّ أَبَا عَلِيٍّ الْجَنْبِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ فَضَالَهَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ: لَمْ يُمَجِّدِ اللَّهَ وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجَلْتُ أَيُّهَا الْمُصَلِّي» ثُمَّ عَلَّمَهُمْ رَسُولُ اللَّهِ ﷺ، وَسَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يُصَلِّي فَمَجَّدَ اللَّهَ وَحَمَدَهُ وَصَلَّى عَلَى النَّبِيِّ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَدْعُ تُجَبِّ وَسَلْ تُعْطَ».

#### (49) - بَابُ الْأَمْرِ بِالصَّلَاةِ عَلَى النَّبِيِّ ﷺ

1282 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَمَّرِ أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْأَنْصَارِيَّ وَعَبْدَ اللَّهِ بْنَ زَيْدٍ الَّذِي أُرِيَ النَّدَاءَ بِالصَّلَاةِ أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ أَنَّهُ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ عَزَّ وَجَلَّ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى تَمَنَيْنَا أَنَّهُ لَمْ يَسْأَلْهُ ثُمَّ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ كَمَا عَلِمْتُمْ».

#### (50) - بَابُ كَيْفِ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ

1283 - أَخْبَرَنَا زِيَادُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ عَنْ أَبِي مَسْعُودٍ



upon him": "We were commanded to invoke Prayer upon you as well as to pay you salutation O Messenger of Allah: as for salutation, we know it: how then should we invoke Prayer upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon the family of Abraham. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham.""

### **[51] Another Wording Of Invoking Prayer Upon The Prophet**

**1284-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Ka'b Ibn Ujrah that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "We know how to greet you with peace: How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon the family of Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""

**1285-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Ka'b Ibn Ujrah that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "We know how to greet you with peace: How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham and upon the family of Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham and upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""

**1286-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that Ka'b Ibn Ujrah said to me: "Should I not give you a gift? We said to the Messenger of Allah "Allah's blessing and peace be upon him": "We know how to greet you with peace: How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon the family of Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""



الْأَنْصَارِيُّ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ أَمَرْنَا أَنْ نُصَلِّيَ عَلَيْكَ وَنُسَلِّمَ أَمَّا السَّلَامُ فَقَدْ عَرَفْنَاهُ فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ».

### (51) - نَوْعُ آخَرُ

1284 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ مِنْ كِتَابِهِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ سُلَيْمَانَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ قَدْ عَرَفْنَاهُ، فَكَيْفَ الصَّلَاةُ؟ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ» قَالَ ابْنُ أَبِي لَيْلَى: وَنَحْنُ نَقُولُ وَعَلَيْنَا مَعَهُمْ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا بِهِ مِنْ كِتَابِهِ وَهَذَا خَطَأً.

1285 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ زَائِدَةَ عَنْ سُلَيْمَانَ عَنْ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ قَدْ عَرَفْنَاهُ، فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَنَحْنُ نَقُولُ وَعَلَيْنَا مَعَهُمْ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا أَوْلَى بِالصَّوَابِ مِنَ الَّذِي قَبْلَهُ وَلَا نَعْلَمُ أَحَدًا قَالَ فِيهِ عَمْرُو بْنُ مُرَّةَ غَيْرَ هَذَا، وَاللَّهُ تَعَالَى أَعْلَمُ.

1286 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ الْحَكَمِ عَنْ ابْنِ أَبِي لَيْلَى قَالَ: قَالَ لِي كَعْبُ بْنُ عُجْرَةَ أَلَا أَهْدِي لَكَ هَدِيَّةً؟ قُلْنَا: يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا كَيْفَ السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

### [52] Another Wording Of Invoking Prayer Upon The Prophet

1287-It is narrated on the authority of Musa Ibn Talhah from his father that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham and upon the family of Abraham: You are All-Praiseworthy, All-Glorious. (O Allah!) Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham and upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""

1288-It is narrated on the authority of Musa Ibn Talhah from his father that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham: You are All-Praiseworthy, All-Glorious. (O Allah!) Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham: You are All-Praiseworthy, All-Glorious.""

1289-It is narrated on the authority of Musa Ibn Talhah that he said: I asked Zaid Ibn Kharijah and he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him", and he said: "Invoke (Allah's) prayer upon me, and be earnest in supplication, and say: "O Allah! send Your Prayer upon Muhammad and upon the family of Muhammad.""

### [53] Another Wording Of Invoking Prayer Upon The Prophet

1290-It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "As to paying you salutation, We have come to know it: How should we ask for (Allah's) prayer upon you?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad, Your servant and Apostle, as You sent Your prayer upon Abraham. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon Abraham.""

### [54] Another Wording Of Invoking Prayer Upon The Prophet

1291-It is narrated on the authority of Abu Humaid As-Sa'idi: We said: "O Messenger of Allah! How should we invoke for (Allah's) prayer upon you?" The Messenger of Allah "Allah's blessing and peace be upon him"



## (52) - نَوْعُ آخَرُ

1287 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أُنْبَأَنَا مُحَمَّدُ بْنُ بِشْرِ قَالَ: حَدَّثَنَا مُجَمِّعُ بْنُ يَحْيَى عَنْ عُثْمَانَ بْنِ مَوْهَبٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِيهِ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

1288 - أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا شَرِيكُ عَنْ عُثْمَانَ بْنِ مَوْهَبٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى نَبِيَّ اللَّهِ ﷺ فَقَالَ: كَيْفَ نُصَلِّيْ عَلَيْكَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

1289 - أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدِ الْأَمْوِيِّ فِي حَدِيثِهِ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ حَكِيمٍ عَنْ خَالِدِ بْنِ سَلَمَةَ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: سَأَلْتُ زَيْدَ بْنَ خَارِجَةَ قَالَ: أَنَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «صَلُّوا عَلَيَّ وَاجْتَهِدُوا فِي الدُّعَاءِ وَقُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ».

## (53) - نَوْعُ آخَرُ

1290 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ عَنْ ابْنِ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ خَبَابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ قَدْ عَرَفْنَاهُ فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ».

## (54) - نَوْعُ آخَرُ

1291 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ، حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ سُلَيْمٍ الزُّرْقِيُّ قَالَ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّيْ عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ



said: "Say: "O Allah! Send Your prayer upon Muhammad, his wives and offspring, as You sent Your prayer upon the family of Abraham. O Allah! Send Your Blessings upon Muhammad, his wives and offspring, as You sent Your Blessings upon the family of Abraham: indeed, You are All-Praiseworthy, All-Glorious.""

### **[55] The Excellence Of Invoking Prayer Upon The Prophet**

**1292-** It is narrated on the authority of Sulaiman, the freed slave of Al-Hasan Ibn Ali, from Abu Talhah from his father that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came and (the effects of) pleasure were visible on his face. He said: "Gabriel "Peace be upon him" came to me and said: "O Muhammad! (Allah says) Would you not be pleased that no one of your nation invokes prayer and blessing upon you but that I will invoke prayer and blessing upon him ten times, and no one of your nation pays you salutation but that I will salute him ten times?"

**1293-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes (Allah's) prayer and blessing upon me only once, Allah invokes prayer and blessing upon him ten times."

**1294-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes (Allah's) prayer and blessing upon me only once, Allah invokes prayer and blessing upon him ten times, ten mistakes are plotted out from him, and he is upgraded ten degrees."

### **[56] The Liberty To Choose The Wording Of Supplication After Invoking Prayer Upon The Prophet**

**1295-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "Whenever we sat with The Prophet "Allah's blessing and peace be upon him" in prayer we used to recite: "Peace be upon Allah from the part of His servants! Peace be upon so and so." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say "Peace be upon Allah", for indeed Allah Himself is the Peace, but rather, if anyone of you sits (to recite Tashahhud) let him say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us and on the pious slaves of Allah. (At-tahiyyatu lillah, was-salawatu wat-taiyyibat. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin.)" If you say that, it will reach all the good pious slaves in the heaven and the earth. I testify that there is no God but Allah, and I testify that Muhammad is His slave and

وَأَزْوَاجِهِ وَذُرِّيَّتِهِ» فِي حَدِيثِ الْحَارِثِ: «كَمَا صَلَّيْتُ عَلَى آلِ إِبْرَاهِيمَ وَبَارَكْتُ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ»، قَالَا جَمِيعاً: «كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَنْبَأَنَا قُتَيْبَةُ بِهَذَا الْحَدِيثِ مَرَّتَيْنِ وَلَعَلَّهُ أَنْ يَكُونَ قَدْ سَقَطَ عَلَيْهِ مِنْهُ شَطْرٌ.

### (55) - بَابُ الْفَضْلِ فِي الصَّلَاةِ عَلَى النَّبِيِّ ﷺ

1292 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ سُلَيْمَانَ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ ذَاتَ يَوْمٍ وَالْبِشْرُ يُرَى فِي وَجْهِهِ فَقَالَ: «إِنَّهُ جَاءَنِي جَبْرِيلُ ﷺ فَقَالَ: أَمَا يُرْضِيكَ يَا مُحَمَّدٌ أَنْ لَا يُصَلِّيَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا وَلَا يُسَلِّمَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا؟».

1293 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا».

1294 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ».

### (56) - بَابُ تَخْيِيرِ الدُّعَاءِ بَعْدَ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ

1295 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَعَمْرُو بْنُ عَلِيٍّ وَاللَّفْظُ لَهُ، قَالَا: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فَلَانٍ وَفَلَانٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا السَّلَامُ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ السَّلَامُ وَلَكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ



His Apostle. (Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh)" Then, one has the freedom to choose such of supplication as is the dearest to him therewith to invoke Allah."

### **[57] The Celebration Of Allah After Reciting Tashahhud**

**1296-** It is narrated on the authority of Anas Ibn Malik that he said: Umm Sulaim came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! teach me some statements therewith to invoke Allah in my prayer." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorify Allah ten times, praise Him ten times, and magnify Him ten times, and then ask Him for your need, he will say: "Yes, yes (I will give you what you've asked)."

### **[58] Supplication After Celebration (Of Allah)**

**1297-** It is narrated on the authority of Anas Ibn Malik that he said: Once, I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" and there was a man standing for prayer. When he offered bowings and prostrations, and recited Tashahhud, he invoked Allah saying: "O Allah! I invoke You with the fact that to You be all the praises: there is no god (to be worshipped) but You, the One and Only, with You there is no partner, the Bestower of favours and gifts, the Primal Creator of both the heavens and the earth, the One Full of Majesty, Bounty and Honour: I invoke You!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know with which has this man invoked (Allah Almighty)?" they said: "Allah and His Messenger know best." He said: "By Him, in Whose Hand is my life, this (man) has invoked Allah by His Greatest Name, therewith if He is invoked, He soon responds (to the invocation), and if He is asked (for something), He soon gives it."

**1298-** It is narrated on the authority of Mihjan Ibn Al-Adhrah' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and behold! There was a man having almost finished his prayer, and he was reciting Tashahhud and saying: "O Allah! I beseech You O Allah, the One and Only, the Eternal, Absolute, Who begetteth not, nor is He begotten, And there is none like unto Him, to forgive for me my sin for You are Oft-Forgiving, Most Merciful." The Messenger of Allah "Allah's blessing and peace be upon him" said thrice: "It has been forgiven for him!"

### **[59] Another Wording Of Supplication**

**1299-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that Abu Bakr As-Siddiq said to the Messenger of Allah "Allah's blessing and



وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ لِيَتَخَيَّرَ مِنَ الدُّعَاءِ بَعْدَ أَعْجَبَهُ إِلَيْهِ يَدْعُو بِهِ».

#### (57) - الذِّكْرُ بَعْدَ التَّشَهُّدِ

1296 - أَخْبَرَنَا عُبَيْدُ بْنُ وَكَيْعٍ بْنُ الْجَرَّاحِ أَخُو سُفْيَانَ بْنِ وَكَيْعٍ قَالَ: حَدَّثَنَا أَبِي عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ عَلَّمَنِي كَلِمَاتٍ أَدْعُو بِهِنَّ فِي صَلَاتِي. قَالَ: «سَبِّحِي اللَّهَ عَشْرًا وَاحْمَدِيهِ عَشْرًا وَكَبِّرِيهِ عَشْرًا ثُمَّ سَلِيهِ حَاجَتَكَ يَقُلْ نَعَمْ نَعَمْ».

#### (58) - بَابُ الدُّعَاءِ بَعْدَ الذِّكْرِ

1297 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ عَنْ حَفْصِ ابْنِ أَخِي أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ جَالِسًا يَغْنِي وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ وَتَشَهَّدَ دَعَا فَقَالَ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ. فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «تَذَرُونَ بِمَا دَعَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ دَعَا اللَّهَ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ».

1298 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ أَبُو بُرَيْدٍ الْبَصْرِيُّ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حُسَيْنُ الْمَعْلَمُ عَنْ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنِي حَنْظَلَةُ بْنُ عَلِيٍّ أَنَّ مِخْجَنَ بْنَ الْأَدْرَعَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ إِذَا رَجُلٌ قَدْ قَضَى صَلَاتَهُ وَهُوَ يَتَشَهَّدُ فَقَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ غُفِرَ لَكَ» ثَلَاثًا.

#### (59) - نَوْعُ آخَرُ مِنَ الدُّعَاءِ

1299 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ

peace be upon him”: “Teach me a supplication, therewith I supplicate in my prayer.” He said: “You might say: “O Allah! I’ve been so much unjust to myself, and none barring You could forgive sins: so, confer forgiveness upon me from Your Own Presence, and bestow mercy upon me: You are Oft-Forgiving, Most Merciful.””

#### **[60] Another Wording Of Supplication**

**1300-** It is narrated on the authority of Mu'adh Ibn Jabal that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” took hold of my hand and said to me: “Indeed, I love you O Mu'adh!” I replied: “And I too love you O Messenger of Allah!” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, do not fail to say in every prayer: “O Allah! help me celebrate You, give thanks to You, and serve you to the best of my power.””

#### **[61] Another Wording Of Supplication**

**1301-** It is narrated on the authority of Shaddad Ibn Aws that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” used to invoke in his prayer: “O Allah! I ask you to make me constantly firm in the matter (of religion), (to endow me with) resolute power to remain on the right guidance; and I ask You to (help me) give You thanks for Your Blessing, and serve You to the best of my power; and I ask You (to grant me) a pure heart and a truthful tongue; and I ask You (to give me) from the good of what You know, and I seek refuge with You from the evil of what You know; and I ask for Your Forgiveness for the (sins) which You know.”

#### **[62] Another Wording Of Supplication**

**1302-** It is narrated on the authority of Ata' Ibn As-Sa'ib that he said: Once, Ammar Ibn Yasir led us in prayer, which he made short, thereupon somebody said to him: “You’ve made short the prayer.” He said: “Even though, I supplicated in it with supplications which I heard from the Messenger of Allah “Allah’s blessing and peace be upon him”.” When he stood, a man from amongst the present people, and he was my father, but he referred to himself, followed him and asked him about that supplication and when he returned he told the people about it and it goes as follows: “O Allah! (I ask You) with Your Knowledge of the unseen, and with Your Power which You’ve over all of Your creatures: make me live as long as You know that life is good for me, and cause me to die as long as You know that death is good for me. O Allah! I ask You (to help me be) fearing of You in both the unseen and what is seen; and I ask You (to inspire me with) the word of truth in both states of pleasure and anger; and I ask You (to bestow



قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلَّمَنِي دُعَاءَ أَذْعُو بِهِ فِي صَلَاتِي قَالَ: «قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَأَرْحَمَنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

#### (60) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ

1300 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: سَمِعْتُ حَيَوَةَ يُحَدِّثُ عَنْ عُقْبَةَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ عَنِ الصَّنَابِجِيِّ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: أَخَذَ بِيَدِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي لِأَجِبُكَ يَا مُعَاذُ، فَقُلْتُ: وَأَنَا أَجِبُكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا تَدْعُ أَنْ تَقُولَ فِي كُلِّ صَلَاةٍ رَبِّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ».

#### (61) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ

1301 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيدِ الْجُرَيْرِيِّ عَنْ أَبِي الْعَلَاءِ عَنْ شَدَّادِ بْنِ أَوْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي صَلَاتِهِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا وَأَسْأَلُكَ مِنْ خَيْرٍ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ».

#### (62) - نَوْعٌ آخَرُ

1302 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ عَنْ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادُ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ قَالَ: صَلَّى بِنَا عَمَّارُ بْنُ يَاسِرٍ صَلَاةً فَأَوْجَزَ فِيهَا فَقَالَ لَهُ بَعْضُ الْقَوْمِ: لَقَدْ حَقَّقْتَ أَوْ أَوْجَزْتَ الصَّلَاةَ فَقَالَ: أَمَّا عَلَى ذَلِكَ فَقَدْ دَعَوْتُ فِيهَا بِدَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ هُوَ أَبِي غَيْرَ أَنَّهُ كَنَى عَنْ نَفْسِهِ فَسَأَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ فَأَخْبَرَ بِهِ الْقَوْمَ: «اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَخْبَنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَقَّعْنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ

upon me) moderation in both states of poverty and richness; and I ask You (to give me) never-ending bliss; and I ask You (to give me) a continual cool of eye (offspring); and I ask You (to grant me) pleasure with Your Decree (no matter hard it might be); and I ask you (to endow me with) the comfort of living after death; and I ask You (not to forbid me) the pleasure of seeing Your Countenance, and the longing for Your Meeting (after death); (and I ask You to make me live) in no harmful adversity nor misleading affliction. O Allah! adorn us with the ornament of faith, and make us rightly-guided leaders (to goodness)."

**1303-** It is narrated on the authority of Qais Ibn Ubad that he said: Once, Ammar Ibn Yasir led the prayer, which he made short, thereupon the people seemed to have disapproved of that. He asked them: "Have I not made perfect bowings and prostrations (in it)?" they answered in the affirmative. He said: "Even though, I supplicated in it with a supplication therewith the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate: "O Allah! (I ask You) with Your Knowledge of the unseen, and with Your Power which You've over all of Your creatures: make me live as long as You know that life is good for me, and cause me to die as long as You know that death is good for me. O Allah! I ask You (to help me be) fearing of You in both the unseen and what is seen; and I ask You (to inspire me with) the word of truth in both states of pleasure and anger; and I ask You (to give me) never-ending bliss; and I ask You (to give me) a continual cool of eye (offspring); and I ask You (to grant me) pleasure with Your Decree (no matter hard it might be); and I ask you (to endow me with) the comfort of living after death; and I ask You (not to forbid me) the pleasure of seeing Your Countenance, and the longing for Your Meeting (after death); and I seek refuge with You from a harmful adversity and from a misleading affliction. O Allah! adorn us with the ornament of faith, and make us rightly-guided leaders (to goodness)."

### [63] Seeking Refuge In Prayer

**1304-** It is narrated on the authority of Farwah Ibn Nawfal that he said: I said to A'ishah: "Relate to me a supplication therewith the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate in his prayer." She said: "Well. the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from the evil of what I have done, as well as from the evil of what I have not done."



فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيماً لَا يَنْفَدُ  
وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ  
الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي  
غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً  
مُهْتَدِينَ».

1303 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا  
عَمِّي قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي هَاشِمٍ الْوَاسِطِيِّ عَنْ أَبِي مَجْلَزٍ عَنْ  
قَيْسِ بْنِ عُبَادٍ قَالَ: صَلَّى عَمَّارُ بْنُ يَاسِرٍ بِالْقَوْمِ صَلَاةً فَأَخْفَهَا فَكَأَنَّهُمْ  
أَنْكَرُوهَا فَقَالَ: أَلَمْ أَتِمَّ الرُّكُوعَ وَالسُّجُودَ؟ قَالُوا: بَلَى. قَالَ: أَمَا إِنِّي  
دَعَوْتُ فِيهَا بِدُعَاءٍ كَانَ النَّبِيُّ ﷺ يَدْعُو بِهِ: «اللَّهُمَّ بَعْلِمِكَ الْغَيْبِ وَقُدْرَتِكَ  
عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْراً  
لِي وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَكَلِمَةَ الْإِخْلَاصِ فِي الرِّضَا  
وَالْغَضَبِ وَأَسْأَلُكَ نَعِيماً لَا يَنْفَدُ وَقُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا  
بِالْقَضَاءِ وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ  
وَأَعُوذُ بِكَ مِنْ ضَرَاءٍ مُضِرَّةٍ وَفِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا  
هُدَاةً مُهْتَدِينَ».

### (63) - بَابُ التَّعَوُّذِ فِي الصَّلَاةِ

1304 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ  
هَلَالِ بْنِ يَسَافٍ عَنْ قُرَّةَ بْنِ نَوْفَلٍ قَالَ: قُلْتُ لِعَائِشَةَ: حَدِّثِينِي بِشَيْءٍ كَانَ  
رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ فِي صَلَاتِهِ. فَقَالَتْ: نَعَمْ، كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ:  
«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

### [64] Another Wording Of Seeking Refuge

**1305-** It is narrated on the authority of A'ishah that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about the grave punishment and he said: "Yes, the grave punishment is a fact." However, afterwards, I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" offering a prayer but that he sought refuge in it from the grave punishment.

**1306-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to invoke Allah in the prayer saying: "O Allah! I seek refuge with You from the punishment of the grave, from the affliction of Al-Masih Ad-Dajjal, and from the affliction of life and death. O Allah, I seek refuge with you from sins and from (being in) debt." Somebody said to him: "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet "Allah's blessing and peace be upon him" replied: "A debtor tells lies whenever he speaks, and breaks promises whenever he makes them."

**1307-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you recites the (last) testification (Tashahhud), let him seek refuge with Allah from four things: from the punishment of (the fire of) Hell; from the punishment of the grave; from the affliction of both life and death; and from the evil of the Imposter-Messiah (Al-Masih Ad-Dajjal). After that, let him supplicate for himself with what he likes."

### [65] Another Celebration To Be Recited After Tashahhud

**1308-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" used to say in his prayer after reciting Tashahhud: "The best of speech is that of Allah Almighty, and the best of guidance is that of Muhammad (the Messenger of Allah) "Allah's blessing and peace be upon him"."

### [66] Offering Prayer Imperfectly

**1309-** It is narrated on the authority of Hudhaifah that he saw a man offering prayer imperfectly, thereupon he asked him: "How long have you been offering this prayer as such?" he said: "For forty years." On that he said: "Then, you've not been offering prayer for forty years; and if you die in such a state, you will not die while following the right way of Muhammad (the Messenger of Allah) "Allah's blessing and peace be upon him". He further said: "A man might make short his prayer, but at the same time, he offers it perfectly and completely."



## (64) - نَوْعُ آخَرُ

1305 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ عَذَابِ الْقَبْرِ فَقَالَ: «نَعَمْ، عَذَابُ الْقَبْرِ حَقٌّ». قَالَتْ عَائِشَةُ: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي صَلَاةَ بَعْدُ إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

1306 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ»، فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَغْرَمِ. فَقَالَ: «إِنَّ الرَّجُلَ إِذَا عَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

1307 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ الْمُوصِلِيُّ عَنِ الْمُعَاوَى عَنِ الْأَوْزَاعِيِّ ح. وَأَنْبَأَنَا عَلِيُّ بْنُ خَشْرَمٍ عَنْ عِيسَى بْنِ يُونُسَ وَاللَّفْظُ لَهُ عَنِ الْأَوْزَاعِيِّ عَنْ حَسَّانَ بْنِ عَطِيَّةٍ عَنْ مُحَمَّدٍ بْنِ أَبِي عَائِشَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ مِنْ عَذَابِ جَهَنَّمَ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ ثُمَّ يَدْعُو لِنَفْسِهِ بِمَا بَدَأَ لَهُ».

## (65) - نَوْعُ آخَرُ مِنَ الذِّكْرِ بَعْدَ التَّشَهُّدِ

1308 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي صَلَاتِهِ بَعْدَ التَّشَهُّدِ: «أَحْسَنُ الْكَلَامِ كَلَامُ اللَّهِ وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ».

## (66) - بَابُ تَطْفِيفِ الصَّلَاةِ

1309 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَالِكٌ وَهُوَ ابْنُ مِغْوَلٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ زَيْدِ بْنِ وَهَبٍ عَنْ حُذَيْفَةَ أَنَّهُ: رَأَى رَجُلًا يُصَلِّي فَطَفَفَ فَقَالَ لَهُ حُذَيْفَةُ: مُنْذُ كَمْ تُصَلِّي هَذِهِ الصَّلَاةَ؟ قَالَ: مُنْذُ أَرْبَعِينَ عَامًا، قَالَ: مَا صَلَّيْتَ مُنْذُ أَرْبَعِينَ سَنَةً وَلَوْ مِثَّ وَأَنْتَ تُصَلِّي هَذِهِ الصَّلَاةَ لِمَتَ عَلَى غَيْرِ فِظْرَةِ مُحَمَّدٍ ﷺ. ثُمَّ قَالَ: «إِنَّ الرَّجُلَ لَيُخَفَّفُ وَيُتِمُّ وَيُحْسِنُ».

### [67] The Minimum Acts With Which The Prayer Is Still Valid

**1310-** It is narrated on the authority of Ali Ibn Yahya from his father from one of his paternal uncles, and he was of those who took part in the holy battle of Badr, that a man entered the mosque and offered prayer while The Messenger of Allah "Allah's blessing and peace be upon him" was watching him, even though we felt not. When he finished from the prayer and turned away, he came to The Messenger of Allah "Allah's blessing and peace be upon him" and paid salutation to him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Go back and pray, for you have not offered the Prayer yet." He went and offered prayer once again, and then he came back to The Messenger of Allah "Allah's blessing and peace be upon him". He said to him: "Go and pray once again, for you've not prayed yet." He said that to him twice or thrice after which the man said to him : "By Him, Who has honoured you (with the truth) O Messenger of Allah! I have been put to trouble: so please instruct me." He (the Prophet) said: "When you intend to offer prayer, perform ablution well, and then face the Qiblah, then magnify Allah, and then recite (whatever is available to you from The Qur'an), then bow down until you feel at ease in that position, then raise yourself and stand erect, then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting, and then prostrate yourself until you feel at ease in that position and then raise your head (from prostration): and do all of that (in each rak'ah) until you finish from your prayer."

**1311-** It is narrated on the authority of Ali Ibn Yahya Ibn Khallad Ibn Rafi' Ibn Malik from his father from one of his paternal uncles, and he was of those who took part in the holy battle of Badr, that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" when a man entered the mosque and offered a two-rak'ah Prayer. When he finished from the prayer and turned away, he came to The Messenger of Allah "Allah's blessing and peace be upon him" and paid salutation to him, and the Messenger of Allah "Allah's blessing and peace be upon him" was watching him. The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer yet." The man returned and offered prayer once again, and then he came back and paid salutation to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer yet." When it was at the third or the fourth time the man said to him : "By Him, Who has sent down the Book unto you! I have been put to trouble, even though I'm eager to do it well: so please



## (67) - بَابُ أَقَلِّ مَا يُجْزَى مِنْ عَمَلِ الصَّلَاةِ

1310 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ عَلِيٍّ وَهُوَ ابْنُ يَحْيَى عَنْ أَبِيهِ عَنْ عَمِّ لَهُ بِذَرِيٍّ أَنَّهُ حَدَّثَهُ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللَّهِ ﷺ يَرْمُقُهُ وَنَحْنُ لَا نَشْعُرُ فَلَمَّا فَرَغَ أَقْبَلَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ لَهُ الرَّجُلُ: وَالَّذِي أَكْرَمَكَ يَا رَسُولَ اللَّهِ لَقَدْ جَهَدْتُ فَعَلَّمَنِي فَقَالَ: «إِذَا قُمْتَ تُرِيدُ الصَّلَاةَ فَتَوَضَّأْ فَأَحْسِنْ وَضُوءَكَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ أَرْكَعْ، فَاطْمِئِنَّ رَاكِعًا، ثُمَّ أَرْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَظْمِنَ سَاجِدًا، ثُمَّ أَرْفَعْ حَتَّى تَظْمِنَ قَاعِدًا ثُمَّ اسْجُدْ حَتَّى تَظْمِنَ سَاجِدًا ثُمَّ أَرْفَعْ ثُمَّ أَفْعَلْ كَذَلِكَ حَتَّى تَفْرُغَ مِنْ صَلَاتِكَ».

1311 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ دَاوُدَ بْنِ قَيْسٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى بْنِ خَلَادٍ بْنُ رَافِعٍ بْنُ مَالِكٍ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمِّ لَهُ بِذَرِيٍّ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ جَالِسًا فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ فَصَلَّى رَكَعَتَيْنِ ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ وَقَدْ كَانَ النَّبِيُّ ﷺ يَرْمُقُهُ فِي صَلَاتِهِ فَرَدَّ عَلَيْهِ السَّلَامُ ثُمَّ قَالَ لَهُ: «أَرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ عَلَيْهِ السَّلَامُ ثُمَّ قَالَ: «أَرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، حَتَّى كَانَ عِنْدَ الثَّالِثَةِ أَوْ الرَّابِعَةِ فَقَالَ: وَالَّذِي أَنْزَلَ عَلَيْكَ

instruct me and show to me (the right way of offering prayer)." He (the Prophet) said: "When you intend to offer prayer, perform ablution well, and then face the Qiblah, then magnify Allah, and then recite (whatever is available to you from The Qur'an), then bow down until you feel at ease in that position, then raise yourself and stand erect, then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting, and then prostrate yourself until you feel at ease in that position: if you do all of that, your prayer will have been fulfilled completely, and whatever you reduce from that will be reduced from your prayer."

**1312-** It is narrated on the authority of Sa'd Ibn Hisham that he said: I said: "O Mother of the Believers! Tell me about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"." She said: "We used to bring the teeth cleanser for him, water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth cleanser, perform ablution, and offer eight rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would utter the salutation so loud that we would hear it."

### **[68] The End Salutation**

**1313-** It is narrated on the authority of Amir Ibn Sa'd from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to utter the end salutation (twice) one on his right side and one on his left side.

**1314-** It is narrated on the authority of Amir Ibn Sa'd from his father that he said: I used to see the Messenger of Allah "Allah's blessing and peace be upon him" uttering the end salutation (twice) one on his right side and one on his left side (and he would turn his face so much) that the whiteness of his cheek would be visible.

### **[69] The Position Of Both Hands On Uttering The End Salutation**

**1315-** It is narrated on the authority of Jabir Ibn Samurah that he said: It was our habit whenever we offered prayer behind Allah's Apostle "Allah's blessing and peace be upon him" to say: "Peace be upon you! Peace be upon you!" (Mis'ar beckoned with his hand to his right and to his left). On that he (the Prophet) said: "What is the matter of those who beckon with their hands as if they are the tails of restless horses? Is it not sufficient for anyone of them to place his hand on his thigh and then salute his brother on his right and (his brother) on his left?"



الْكِتَابَ لَقَدْ جَهِدْتُ وَحَرَضْتُ فَأَرِنِي وَعَلَّمْنِي قَالَ: «إِذَا أَرَدْتَ أَنْ تُصَلِّيَ فَتَوَضَّأْ فَأَحْسِنْ وَضُوءَكَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ أَقْرَأْ ثُمَّ أَرْكَعْ حَتَّى تَظْمِنَ رَاكِعاً ثُمَّ أَرْفَعْ حَتَّى تَعْتَدِلَ قَائِماً ثُمَّ اسْجُدْ حَتَّى تَظْمِنَ سَاجِداً ثُمَّ أَرْفَعْ حَتَّى تَظْمِنَ قَاعِداً ثُمَّ اسْجُدْ حَتَّى تَظْمِنَ سَاجِداً ثُمَّ أَرْفَعْ فَإِذَا أَتَمَمْتَ صَلَاتَكَ عَلَى هَذَا فَقَدْ تَمَّتْ وَمَا أَنْتَقَصْتَ مِنْ هَذَا فَإِنَّمَا تَنْتَقِصُهُ مِنْ صَلَاتِكَ».

1312 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ: قُلْتُ يَا أُمُّ الْمُؤْمِنِينَ أَنْبِئْنِي عَنْ وَثْرِ رَسُولِ اللَّهِ ﷺ قَالَتْ: «كُنَّا نَعُدُّ لَهُ سِوَاكَهُ وَطَهْوَرَهُ فَيَبْعَثُهُ اللَّهُ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي ثَمَانِ رَكَعَاتٍ لَا يَجْلِسُ فِيهِنَّ إِلَّا عِنْدَ الثَّامِنَةِ فَيَجْلِسُ فَيَذْكُرُ اللَّهُ عَزَّ وَجَلَّ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيماً يُسْمِعُنَا».

### (68) - بَابُ السَّلَامِ

1313 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ دَاوُدَ الْهَاشِمِيِّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ وَهُوَ ابْنُ سَعْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَهُوَ ابْنُ الْمُسَوَّرِ الْمُخَرَّمِيُّ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ».

1314 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمُخَرَّمِيُّ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ سَعْدٍ قَالَ: «كُنْتُ أَرَى رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى يَرَى بَيَاضَ خَدِهِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَبْدُ اللَّهِ بْنُ جَعْفَرٍ هَذَا لَيْسَ بِهِ بَأْسٌ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ نَجِيحٍ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ مَثْرُوكُ الْحَدِيثِ.

### (69) - بَابُ مَوْضِعِ الْيَدَيْنِ عِنْدَ السَّلَامِ

1315 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ مِسْعَرٍ عَنْ عُبَيْدِ اللَّهِ ابْنِ الْقِبْطِيَّةِ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: «كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ قُلْنَا السَّلَامَ عَلَيْكُمْ السَّلَامَ عَلَيْكُمْ» - وَأَشَارَ مِسْعَرُ بِيَدِهِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ - فَقَالَ: «مَا بَالُ هَؤُلَاءِ الَّذِينَ يَرْمُونَ بِأَيْدِيهِمْ كَأَنَّهَا أَذْنَابُ الْخَيْلِ الشُّمُسُ؟ أَمَا يَكْفِي أَنْ يَضَعَ يَدُهُ عَلَى فَخْذِهِ ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ؟».

### [70] The Way Of Paying Salutation To One's Right Side

**1316-** It is narrated on the authority of Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" saying Takbir on every time he rose or fell, on every standing or sitting, and (I saw him) paying salutation to his right and left sides: "Peace and Allah's Mercy be upon you! Peace and Allah's Mercy be upon you!" (in which he turned his face so much) to the extent that the whiteness of his cheek was visible. I also saw both Abu Bakr and Umar doing the same.

**1317-** It is narrated on the authority of Wasi' Ibn Hibban that he asked Abdullah Ibn Umar about the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said (that he used to say) "Allah is Greater" whenever he fell, "Allah is Greater" whenever he rose; and he used to say: "Peace and Allah's Mercy be upon you" on his right side and "Peace and Allah's Mercy be upon you" on his left side.

### [71] The Way Of Paying Salutation To One's Left Side

**1318-** It is narrated on the authority of Wasi' Ibn Hibban that he said: I said to Abdullah Ibn Umar: "Tell me about the prayer of the Messenger of Allah "Allah's blessing and peace be upon him": how was it?" He made a mention of Takbir (at every rising and falling), and salutation, i.e. that he used to say: "Peace and Allah's Mercy be upon you" on his right side and "Peace be upon you" on his left side.

**1319-** It is narrated on the authority of Abdullah that he said: As if I'm looking at the whiteness of the cheek of the Messenger of Allah "Allah's blessing and peace be upon him" (while paying salutation at the conclusion of the prayer and turning his face) to his right side: "Peace and Allah's Mercy be upon you", and to his left side: "Peace and Allah's Mercy be upon you".

**1320-** It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to pay salutation (at the conclusion of the prayer) to his right side (and turn his face so much) that the whiteness of his cheek would be visible, and do the same to his left side until the whiteness of his cheek would be visible.

**1321-** It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to pay salutation (at the conclusion of the prayer and turn his face so much) to his right side as well as to his left side: "Peace and Allah's Mercy be upon you! Peace and Allah's Mercy be upon you!" that the whiteness of his cheek would be visible from there (i.e. his right side) and the whiteness of his cheek would be visible from there (i.e. his left side).



## (70) - كَيْفَ السَّلَامُ عَلَى الْيَمِينِ

1316 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنِ الْأَسْوَدِ وَعَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفَعَ وَقِيَامٍ وَقُعُودٍ وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلَانِ ذَلِكَ».

1317 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغْفَرَانِيُّ عَنْ حَجَّاجٍ، قَالَ ابْنُ جُرَيْجٍ: أَنْبَأَنَا عَمْرُو بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ: أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَ: «اللَّهُ أَكْبَرُ كُلَّمَا وَضَعَ اللَّهُ أَكْبَرَ كُلَّمَا رَفَعَ ثُمَّ يَقُولُ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَنْ يَمِينِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَنْ يَسَارِهِ».

## (71) - كَيْفَ السَّلَامُ عَلَى الشِّمَالِ

1318 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيُّ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ قَالَ: قُلْتُ لِابْنِ عُمَرَ: «أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ كَانَتْ؟ قَالَ: فَذَكَرَ التَّكْبِيرَ قَالَ: يَعْنِي وَذَكَرَ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَنْ يَمِينِهِ، السَّلَامُ عَلَيْكُمْ عَنْ يَسَارِهِ».

1319 - أَخْبَرَنَا زَيْدُ بْنُ أَخْزَمَ عَنْ ابْنِ دَاوُدَ يَعْنِي عَبْدَ اللَّهِ بْنَ دَاوُدَ الْخُرَيْبِيُّ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَدِّهِ عَنْ يَمِينِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَعَنْ يَسَارِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ».

1320 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ وَعَنْ يَسَارِهِ حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ».

1321 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ «أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ مِنْ هَهُنَا وَبَيَاضُ خَدِّهِ مِنْ هَهُنَا».

**1322-** It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to pay salutation (at the conclusion of the prayer and turn his face so much) to his right side: "Peace and Allah's Mercy be upon you!" that the whiteness of his right cheek would be visible; as well as he used to pay salutation (and turn his face) to his left side: "Peace and Allah's Mercy be upon you!" that the whiteness of his left cheek would be visible.

### **[72] Paying Salutation With The Help Of Both Hands**

**1323-** It is narrated on the authority of Jabir Ibn Samurah that he said: I was offering prayer behind Allah's Apostle "Allah's blessing and peace be upon him" and whenever we uttered salutation (at the conclusion of the prayer), we would say (i.e. beckon) with the help of our hands: "Peace be upon you! Peace be upon you!" On that Allah's Apostle "Allah's blessing and peace be upon him" looked at us and said: "What is the matter with you that you beckon with your hands as if they are the tails of restless horses? When anyone of you pays salutation (at the conclusion of the prayer), let him turn his face to his companion (sitting by his side, on the right and on the left), and let not him beckon with his hand."

### **[73] Such As Led In Prayer Pays Salutation When The Imam Does**

**1324-** It is narrated on the authority of Mahmud Ibn Ar-Rabie that Itban Ibn Malik said: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have weak eyesight and I lead my people from Banu Salim in prayers. (When it rains the water of) the torrent and hinders me from going to the mosque of my people. So I wish you would come to my house and pray in it so that I could take that part as a place of prayer." Allah's Apostle "Allah's blessing and peace be upon him" said: "I shall do, Allah willing." Next day after the sun rose high, Allah's Apostle "Allah's blessing and peace be upon him" and Abu Bakr came and Allah's Apostle "Allah's blessing and peace be upon him" asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: "Where do you like me to pray?" I pointed to a certain place in my house. So Allah's Apostle "Allah's blessing and peace be upon him" stood there and we all aligned behind him. (At the conclusion of the prayer) he uttered the end salutation and we did it after him.

### **[74] Offering Prostrations (In Prayer) After Finishing From It**

**1325-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer (in the period) from the conclusion of the Isha prayer to the Fajr (prayer)



1322 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ وَأَبِي الْأَخْوَصِ قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يَرَى بَيَاضَ خَدِّهِ الْأَيْمَنِ وَعَنْ يَسَارِهِ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ حَتَّى يَرَى بَيَاضَ خَدِّهِ الْأَيْسَرِ».

### (72) - بَابُ السَّلَامِ بِالْيَدَيْنِ

1323 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبيدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ فُرَاتِ الْقَزَّازِ عَنْ عُبيدِ اللَّهِ وَهُوَ ابْنُ الْقِبْطِيَّةِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكُنَّا إِذَا سَلَّمْنَا قُلْنَا بِأَيْدِينَا السَّلَامَ عَلَيْكُمْ السَّلَامُ عَلَيْكُمْ. قَالَ: فَظَنَرُ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا شَأْنُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ؟ إِذَا سَلَّمْ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَى صَاحِبِهِ وَلَا يُؤْمِئْ يَدَهُ».

### (73) - تَسْلِيمُ الْمَأْمُومِ حِينَ يُسَلِّمُ الْإِمَامُ

1324 - أَخْبَرَنَا سُويْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ أَخْبَرَهُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِثْبَانَ بْنَ مَالِكٍ يَقُولُ: كُنْتُ أَصَلِّي بِقَوْمِي بَنِي سَالِمٍ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي قَدْ أَنْكَرْتُ بَصْرِي وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مَسْجِدًا قَالَ النَّبِيُّ ﷺ: «سَأَفْعَلُ إِنْ شَاءَ اللَّهُ» فَغَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مَعَهُ بَعْدَ مَا أَشْتَدَّ النَّهَارُ فَاسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى قَالَ: «أَيْنَ تُحِبُّ أَنْ أَصَلِّيَ مِنْ بَيْتِكَ؟» فَأَشْرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أَحَبُّ أَنْ يُصَلِّيَ فِيهِ فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفَفْنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ.

### (74) - بَابُ السُّجُودِ بَعْدَ الْفَرَاحِ مِنَ الصَّلَاةِ

1325 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ حَمَادٍ بْنِ سَعْدٍ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذَنْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ بْنُ يَزِيدَ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ قَالَتْ عَائِشَةُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيَ فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ

eleven rak'ahs, and he used to conclude (his prayer) with a single rak'ah. (The period of) his prostration (after finishing from) them was (so long) enough for anyone of you to recite fifty Verses, before he would raise his head.

### **[75] Both Prostrations Of Forgetfulness After The End Salutation**

**1326-** It is narrated on the authority of Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation, and then talked (to the people). Then, he offered both prostrations of forgetfulness.

### **[76] Uttering Salutation After Both Prostrations Of Forgetfulness**

**1327-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation, then offered both prostrations of forgetfulness, after which he uttered the end salutation once again. (He related that in the narration of the Long-Handed Man).

**1328-** It is narrated on the authority of Imran Ibn Husain that once, The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer, and uttered the end salutation after three rak'ahs (instead of four). Al-Khirbaq said: "You've offered three rak'ahs (instead of four)." Then, he offered with them the remaining rak'ah, uttered the salutation, offered two prostrations of forgetfulness, and then said salutation once again.

### **[77] The Imam's Sitting In The Interval Between Uttering The End Salutation And Turning Away**

**1329-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: I watched the Messenger of Allah "Allah's blessing and peace be upon him" in his prayer, and I found that his standing, his bowing, his being straight in bowing, his prostration, his sitting between both prostrations, his (second) prostration, and his sitting (in the period) between the end salutation and turning away, were almost proportionate (equal in length).

**1330-** It is narrated on the authority of Umm Salamah that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", whenever the women uttered the end salutation (and finished) from prayer, they would stand (and turn away), and the Messenger of Allah "Allah's blessing and peace be upon him" and such of men as offered prayer with him would remain as long as Allah willed; and once the Messenger of Allah "Allah's blessing and peace be upon him" stood, the men stood too.



إِحْدَى عَشْرَةَ رَكْعَةً وَيُؤْتِرُ بِوَاحِدَةٍ وَيَسْجُدُ سَجْدَةً قَدَرُ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ». وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ فِي الْحَدِيثِ مُحْتَصَرٌ.

### (75) - بَابُ سَجْدَتِي السَّهْوِ بَعْدَ السَّلَامِ وَالْكَلامِ

1326 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ حَفْصِ بْنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ، سَلَّمَ ثُمَّ تَكَلَّمَ ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ».

### (76) - السَّلَامُ بَعْدَ سَجْدَتِي السَّهْوِ

1327 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ عِكْرِمَةَ بْنِ عَمَارٍ قَالَ: حَدَّثَنَا ضَمُضُ بْنُ جَوْسٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ وَهُوَ جَالِسٌ ثُمَّ سَلَّمَ». قَالَ: ذَكَرَهُ فِي حَدِيثِ ذِي الْيَدَيْنِ.

1328 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَادُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى ثَلَاثًا ثُمَّ سَلَّمَ، فَقَالَ الْخِرْبَاقُ: إِنَّكَ صَلَّيْتَ ثَلَاثًا فَصَلَّى بِهِمُ الرُّكْعَةَ الْبَاقِيَةَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ ثُمَّ سَلَّمَ».

### (77) - جِلْسَةُ الْإِمَامِ بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ

1329 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلَالٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «رَمَقْتُ رَسُولَ اللَّهِ ﷺ فِي صَلَاتِهِ فَوَجَدْتُ قِيَامَهُ وَرَكَعَتَهُ وَأَعْتَدَ لَهُ بَعْدَ الرُّكْعَةِ فَسَجَدْتُه فَجَلَسَتْهُ بَيْنَ السَّجْدَتَيْنِ فَسَجَدْتُه فَجَلَسَتْهُ بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ قَرِيباً مِنَ السَّوَاءِ».

1330 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ يُونُسَ قَالَ أَبُو شِهَابٍ: أَخْبَرْتَنِي هُنْدُ بِنْتُ الْحَارِثِ الْفَرَّاسِيَّةُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهَا: «أَنَّ النَّبِيَّ ﷺ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ كُنَّ إِذَا سَلَّمْنَ مِنَ الصَّلَاةِ قُمْنَ وَثَبَّتَ رَسُولُ اللَّهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللَّهُ فَإِذَا قَامَ رَسُولُ اللَّهِ ﷺ قَامَ الرِّجَالُ».

### **[78] Turning Away After Uttering The End Salutation**

1331- It is narrated on the authority of Jabir Ibn Yazid Ibn Al-Aswad from his father that once he offered Morning prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and when he prayed he turned (his face from the direction of the Qiblah).

### **[79] Magnifying Allah After The Imam Utters Salutation**

1332- It is narrated on the authority of Ibn Abbas that he said: I used to know that the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" was over by (hearing their) Takbir (magnifying Allah loudly).

### **[80] The Command To Recite Both Surahs Of Seeking Refuge After Uttering The End Salutation (And Finishing) From The Prayer**

1333- It is narrated on the authority of Uqbah Ibn Amir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to recite both Surahs of seeking refuge following every (obligatory) prayer.

### **[81] Asking For Allah's Forgiveness After Uttering Salutation**

1334- It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him", that whenever Allah's Apostle "Allah's blessing and peace be upon him" uttered the end salutation, he would ask for Allah's Forgiveness thrice, and say: "O Allah! You are (the Source of) Peace (and Perfection), and from You Peace is expected: Blessed be You, full of Majesty, Bounty and Honour."

### **[82] Celebrating (Allah) After Asking For Forgiveness**

1335- It is narrated on the authority of A'ishah that whenever Allah's Apostle "Allah's blessing and peace be upon him" uttered the end salutation, he would say: "O Allah! You are (the Source of) Peace (and Perfection), and from You Peace is expected: Blessed be You, full of Majesty, Bounty and Honour."

### **[83] Saying "There Is No God But Allah" After Uttering Salutation**

1336- It is narrated on the authority of Abu Az-Zubair that he said: I heard Abdullah Ibn Az-Zubair saying while being on the pulpit: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer and turned away he would say: "There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things; there is neither might nor power but with Allah. There is no god but Allah, other than Whom we never worship, with sincere faith, even



## (78) - بَابُ الانْحِرَافِ بَعْدَ التَّسْلِيمِ

1331 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي يَغْلَى بْنُ عَطَاءٍ عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ: «أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ، فَلَمَّا صَلَّى، انْحَرَفَ».

## (79) - التَّكْبِيرُ بَعْدَ تَسْلِيمِ الْإِمَامِ

1332 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي مَعْبُدٍ عَنْ أَبِي عَبَّاسٍ قَالَ: «إِنَّمَا كُنْتُ أَعْلَمُ أَنْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ».

## (80) - بَابُ الْأَمْرِ بِقِرَاءَةِ الْمُعَوَّذَاتِ بَعْدَ التَّسْلِيمِ مِنَ الصَّلَاةِ

1333 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهَبٍ عَنِ اللَّيْثِ عَنْ حُنَيْنِ بْنِ أَبِي حَكِيمٍ عَنْ عَلِيِّ بْنِ رِيَاحٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ الْمُعَوَّذَاتِ ذُبْرَ كُلِّ صَلَاةٍ».

## (81) - بَابُ الاسْتِغْفَارِ بَعْدَ التَّسْلِيمِ

1334 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرِو الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي شَدَّادُ أَبُو عَمَّارٍ أَنَّ أَبَا أَسْمَاءَ الرَّحْبِيِّ حَدَّثَهُ أَنَّهُ سَمِعَ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

## (82) - الذِّكْرُ بَعْدَ الاسْتِغْفَارِ

1335 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَمُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَلَّمَ قَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

## (83) - بَابُ التَّهْلِيلِ بَعْدَ التَّسْلِيمِ

1336 - أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْمُرُوزِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ عَنِ الْحَجَّاجِ بْنِ أَبِي عُثْمَانَ قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يُحَدِّثُ عَلَى هَذَا الْمَنْبَرِ وَهُوَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

against the will of the infidels; (He is Allah) Fitting for blessing, favour and good praise; there is no god but Allah, to Whom we are sincere in faith, even against the will of the infidels.”

#### **[84] The Number Of Saying "There Is No God But Allah" After Uttering The End Salutation**

**1337-** It is narrated on the authority of Abu Az-Zubair that Abdullah Ibn Az-Zubair used to affirm the Oneness of Allah following every obligatory prayer, saying: “There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things. There is no god but Allah, other than Whom we never worship, to Whom be blessing, favour and good praise. There is no god but Allah, to Whom we are sincere in faith, even against the will of the infidels.” Abdullah Ibn Az-Zubair told that the Messenger of Allah “Allah’s blessing and peace be upon him” used to recite those following every obligatory written prayer.

#### **[85] Another Wording Of Celebration After The Prayer**

**1338-** It is narrated on the authority of Warrad, the clerk of Al-Mughirah Ibn Shu'bah that he said: Mu’awiyah wrote to Al-Mughirah: “Write to me something you heard from The Messenger of Allah “Allah’s blessing and peace be upon him”. Al-Mughirah wrote to Mu’awiyah: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying after every (obligatory) prayer: “There is no god but Allah, Alone, with whom there is no Partner. To Him be the dominion, and to Him be the praise; and He has power over all things. O Allah! Nobody can hold back what you give, nobody can give what you hold back, and no fortune can benefit (anyone, whatever lucky he might be) without you.”

**1339-** It is narrated on the authority of Warrad that he said: Al-Mughirah wrote to Mu’awiyah: The Messenger of Allah "Allah's blessing and peace be upon him" used to say whenever he uttered the end salutation following every (obligatory) prayer: “There is no god but Allah, Alone, with whom there is no Partner. To Him be the dominion, and to Him be the praise; and He has power over all things. O Allah! Nobody can hold back what you give, nobody can give what you hold back, and no fortune can benefit (anyone, whatever lucky he might be) without you.”

#### **[86] How Many Times Should One Say That?**

**1340-** It is narrated on the authority of Warrad, the clerk of Al-Mughirah Ibn Shu'bah, that he said: Mu’awiyah wrote to Al-Mughirah: “Write to me a narration you heard from The Messenger of Allah “Allah’s blessing and



لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ أَهْلَ النِّعَمَةِ وَالْفَضْلِ وَالْثَنَاءِ الْحَسَنِ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ» .

#### (84) - عَدُّ التَّهْلِيلِ وَالذِّكْرِ بَعْدَ التَّسْلِيمِ

1337 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِي الزُّبَيْرِ قَالَ: «كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَهْلُلُ فِي ذُبْرِ الصَّلَاةِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعَمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ» . ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ: «كَانَ رَسُولُ اللَّهِ ﷺ يَهْلُلُ بِهِنَّ فِي ذُبْرِ الصَّلَاةِ» .

#### (85) - نَوْعٌ آخَرُ مِنَ الْقَوْلِ عِنْدَ انْقِضَاءِ الصَّلَاةِ

1338 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: سَمِعْتُهُ مِنْ عَبْدِ بْنِ لُبَابَةَ وَسَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ كِلَاهُمَا سَمِعَهُ مِنْ وَرَادٍ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ بْنِ شُعْبَةَ أَخْبِرْنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَضَى الصَّلَاةَ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» .

1339 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْمُسَيَّبِ أَبِي الْعَلَاءِ عَنْ وَرَادٍ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ ذُبْرَ الصَّلَاةِ إِذَا سَلَّمَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» .

#### (86) - كَمْ مَرَّةً يَقُولُ ذَلِكَ

1340 - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ الْمَجَالِدِيُّ قَالَ: أَنْبَأَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا الْمُغِيرَةُ وَذَكَرَ آخَرَ . وَأَنْبَأَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا غَيْرُ وَاحِدٍ مِنْهُمْ الْمُغِيرَةُ عَنِ الشَّعْبِيِّ عَنْ وَرَادٍ كَاتِبِ الْمُغِيرَةِ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَى الْمُغِيرَةِ أَنْ أَكْتُبَ إِلَيْ

peace be upon him". Al-Mughirah wrote to Mu'awiyah: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying thrice after (uttering the end salutation and) finishing from every (obligatory) prayer: "There is no god but Allah, the One and Only, with whom there is no Partner. To Him be the dominion, and to Him be the praise; and He has power over all things."

### **[87] Another Celebration To Be Recited After Salutation**

**1341-** It is narrated on the authority of A'ishah that whenever The Messenger of Allah "Allah's blessing and peace be upon him" sat in a gathering or offered a prayer, he would recite some words, and she asked him about these words, thereupon he said: "If one speaks good (in his gathering), those (words) will act as a stamp upon them up to the Day of Judgement; and if one speaks otherwise, those words will act as expiation for it: "Glorified be You O Allah, and with Your Praise (I exalt You); I ask for Your Forgiveness, and turn to You in repentance.""

### **[88] Another Celebration And Supplication After Salutation**

**1342-** It is narrated on the authority of A'ishah that she said: A woman from amongst the Jews came to visit me and said: "No doubt, the grave punishment is because of (leaving the traces of) urine." I said to her: "You have told a lie." She said: "Nay! We file our skin and garments (to remove its traces)." The Messenger of Allah "Allah's blessing and peace be upon him" came out to lead the prayer and our voices had grown much loud. He asked: "What is the matter?" I told him of what she said, thereupon he said: "She has told the truth." From this day on, he never prayed but that he said after the prayer: "O Lord of Gabriel, Michael and Israfil! Deliver me from the scorching heat of the fire (of Hell), and from the grave punishment."

### **[89] Another Supplication On Finishing From The Prayer**

**1343-** It is narrated on the authority of Ata' Ibn Abu Marwan from his father that Ka'b took oath by Allah, Who divided the sea into two portions for (His Prophet) Moses, that we find in the Torah that David, Allah's Prophet "Peace be upon him" used to say whenever he finished from his prayer: "O Allah! mend to me my religion, which You've set to protect me (from punishment), and mend to me my world, in which You've made my living. O Allah! I seek refuge with Your Pleasure from Your Anger; I seek refuge with Your Forgiveness from Your Vengeance; and I seek refuge with (the Mercy of) You from (the Punishment of) You. O Allah! Nobody can hold back what you give, nobody can give what you hold back, and no fortune can benefit (anyone, whatever lucky he might be) without you."



بِحَدِيثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فَكَتَبَ إِلَيْهِ الْمُغِيرَةُ: إِنِّي سَمِعْتُهُ يَقُولُ عِنْدَ أَنْصَرَفِهِ مِنْ الصَّلَاةِ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». ثَلَاثَ مَرَّاتٍ.

### (87) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ بَعْدَ التَّسْلِيمِ

1341 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعَانِيُّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُرَاعِيُّ مَنصُورُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا خَلَادُ بْنُ سُلَيْمَانَ - قَالَ أَبُو سَلَمَةَ: وَكَانَ مِنَ الْخَائِفِينَ - عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَلَسَ مَجْلِسًا أَوْ صَلَّى تَكَلَّمَ بِكَلِمَاتٍ فَسَأَلَتْهُ عَائِشَةُ عَنِ الْكَلِمَاتِ فَقَالَ: «إِنْ تَكَلَّمْتَ بِخَيْرٍ كَانَ طَابِعًا عَلَيْهِنَّ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنْ تَكَلَّمْتَ بِغَيْرٍ ذَلِكَ كَانَ كَفَّارَةً لَهُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

### (88) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ وَالِدُّعَاءِ بَعْدَ التَّسْلِيمِ

1342 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا قُدَامَةُ عَنْ جَسْرَةَ قَالَ: حَدَّثَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلْتُ عَلَى امْرَأَةٍ مِنَ الْيَهُودِ فَقَالَتْ إِنَّ عَذَابَ الْقَبْرِ مِنَ الْبُؤْسِ فَقُلْتُ كَذَبْتَ. فَقَالَتْ: بَلَى إِنَّا لَنَقْرِضُ مِنْهُ الْجِلْدَ وَالْثُوبَ فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَقَدْ ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ: «مَا هَذَا؟» فَأَخْبَرْتُهُ بِمَا قَالَتْ، فَقَالَ: «صَدَقْتَ» فَمَا صَلَّى بَعْدَ يَوْمِئِذٍ صَلَاةً إِلَّا قَالَ فِي دُبْرِ الصَّلَاةِ: «رَبِّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ أَعِزَّنِي مِنْ حَرِّ النَّارِ وَعَذَابِ الْقَبْرِ».

### (89) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ عِنْدَ الْأَنْصِرَافِ

#### من الصَّلَاةِ

1343 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنِ الْأَسْوَدِ بْنِ عَمْرِو قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَطَاءِ بْنِ أَبِي مَرْوَانَ عَنْ أَبِيهِ: أَنَّ كَعْبًا حَلَفَ لَهُ بِاللَّهِ الَّذِي فَلَقَ الْبَحْرَ لِمُوسَى إِنَّا لَنَجِدُ فِي التَّوْرَةِ أَنَّ دَاوُدَ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ قَالَ: «اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي جَعَلْتَهُ لِي عِصْمَةً وَأَصْلِحْ لِي دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِعَفْوِكَ مِنْ نَقْمَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

Ka'b told that Suhaib told him that Muhammad The Messenger of Allah "Allah's blessing and peace be upon him" used to recite them whenever he finished from his prayer.

### [90] Seeking Refuge (With Allah From Evil) After Prayer

**1344-** It is narrated on the authority of Muslim Ibn Abu Bakrah that he said: My father used to say following the prayer: "O Allah! I seek refuge with You from infidelity and poverty, and from the punishment of the grave." I then came to say it, and my father asked me: "From whom have you learnt that?" I said: "From you." He said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" used to say that following (every obligatory) prayer."

### [91] The Number Of Glorifications To Be Said After Salutation

**1345-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two things, to which no Muslim person sticks regularly but that he will be admitted to the Garden; and although they are too easy (to do), few are those who act upon them: (They are) to glorify Allah ten times, declare the Praises (of Allah) ten times, and magnify (Allah) ten times following every prayer (of the five obligatory prayers)." I saw the Messenger of Allah "Allah's blessing and peace be upon him" having uttered it with the help of his hand (and he resumed): "Those are one hundred and fifty utterances, even though they are recorded as one thousand and five hundred (good deeds) in the balance (of deeds). When one goes to bed, let him glorify (Allah) thirty-three times, declare the Praises (of Allah) thirty-three times, and magnify (Allah) thirty-four times (making a total of one hundred times): those are one hundred (utterances) even though they are recorded as one thousand (good deeds) in the balance (of deeds). Which of you does commit two thousand and five hundred evil deeds everyday?" (and in case there is such a one, those two thousand and five hundred good deeds would avert them) they (the companions) asked: "Why does one not stick to those (although they are too easy to do)?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you during the prayer, asking him to remember such and such a thing, and to remember such and such a thing, until he finishes (from the prayer) with no mind; and (when he goes to bed) he comes to him in his lying place, and keeps inciting him to sleep until he sleeps (without saying anything)."



قَالَ: وَحَدَّثَنِي كَعْبٌ: «أَنَّ صُهِيبًا حَدَّثَهُ أَنَّ مُحَمَّدًا ﷺ كَانَ يَقُولُهُنَّ عِنْدَ أَنْصِرَافِهِ مِنْ صَلَاتِهِ».

### (90) - بَابُ التَّعَوُّذِ فِي دُبْرِ الصَّلَاةِ

1344 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُثْمَانَ الشَّحَامِ عَنْ مُسْلِمِ بْنِ أَبِي بَكْرَةَ قَالَ: «كَانَ أَبِي يَقُولُ فِي دُبْرِ الصَّلَاةِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ فَكُنْتُ أَقُولُهُنَّ. فَقَالَ أَبِي: أَيُّ بُنَيَّ عَمَّنْ أَخَذَتْ هَذَا؟ قُلْتُ: عَنْكَ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُهُنَّ فِي دُبْرِ الصَّلَاةِ».

### (91) - عَدَدُ التَّسْبِيحِ بَعْدَ التَّسْلِيمِ

1345 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ عَنْ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَلَّتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ وَهُمَا يَسِيرُ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ»، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّلَوَاتُ الْخَمْسُ يُسَبِّحُ أَحَدُكُمْ فِي دُبْرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُ عَشْرًا وَيُكَبِّرُ عَشْرًا فَهِيَ خَمْسُونَ وَمِائَةٌ فِي اللِّسَانِ وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيزَانِ» وَأَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُهُنَّ بِيَدِهِ «وَإِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ أَوْ مَضَجَعِهِ سَبَّحَ ثَلَاثًا وَثَلَاثِينَ وَحَمِدَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ أَرْبَعًا وَثَلَاثِينَ فَهِيَ مِائَةٌ عَلَى اللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ» قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَيُّكُمْ يَعْمَلُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ أَلْفَيْنِ وَخَمْسُمِائَةٍ سَيِّئَةٍ» قِيلَ: يَا رَسُولَ اللَّهِ وَكَيْفَ لَا نُحْصِيهِمَا؟ فَقَالَ: «إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ وَهُوَ فِي صَلَاتِهِ فَيَقُولُ أَذْكَرُ كَذَا أَذْكَرُ كَذَا وَيَأْتِيهِ عِنْدَ مَنَامِهِ فَيُنِيمُهُ».

### [92] Another Number Of Glorifications To Be Recited After Prayer

1346- It is narrated on the authority of Ka'b Ibn Ujah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are many celebrations (of Allah's Praises) to be recited in succession of good end (to such as recites them), whose reciter never fails (to receive the reward thereof): They are to glorify Allah, following every (obligatory) prayer thirty-three times, declare His praises thirty-three times, and magnify Him thirty-four times."

### [93] Another Number Of Celebrations To Be Said After Prayer

1347- It is narrated on the authority of Zaid Ibn Thabit that he said: They were commanded to glorify Allah, following every (obligatory) prayer thirty-three times, declare His praises thirty-three times, and magnify Him thirty-four times. A man from amongst the Ansar was visited (by a visitant) in his dream, and it was said to him: "The Messenger of Allah "Allah's blessing and peace be upon him" commanded you to glorify Allah, following every (obligatory) prayer thirty-three times, declare His praises thirty-three times, and magnify Him thirty-four times." He answered in the affirmative, thereupon it was said to him: "Then, make it (the number of each celebration) twenty-five, and add to it the affirmation of Allah's Oneness ("There is no god but Allah")." in the morning he went to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make it as such."

1348- It is narrated on the authority of Ibn Umar that a man saw in a dream that it was said to him: "With which has your Prophet "Peace be upon him"?" he said: "He ordered us to glorify Allah, following every (obligatory) prayer thirty-three times, declare His praises thirty-three times, and magnify Him thirty-four times, making a total of one hundred times." He said: "Then, glorify Allah twenty-five times, declare His praises twenty-five times, magnify Him twenty-five times, and affirm His Oneness twenty-five times, making a total of one hundred." When it was morning, he made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him", thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do the same as the this Ansari man said."

### [94] Another Number Of Glorifications To Be Said After Prayer

1349- It is narrated on the authority of Ibn Abbas from Juwairiyah Bint Al-Harith (the Prophet's wife) that the Messenger of Allah "Allah's blessing and peace be upon him" came upon her while she was in the



## (92) - نَوْعُ آخَرُ مِنْ عَدَدِ التَّسْبِيحِ

1346 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سُمُرَةَ عَنْ أَصْبَاطٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَيَحْمَدُهُ ثَلَاثًا وَثَلَاثِينَ وَيُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ».

## (93) - نَوْعُ آخَرُ مِنْ عَدَدِ التَّسْبِيحِ

1347 - أَخْبَرَنَا مُوسَى بْنُ حِزَامٍ التِّرْمِذِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ إِدْرِيسَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ كَثِيرِ بْنِ أَفْلَحَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أُمِرُوا أَنْ يُسَبِّحُوا دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَيَحْمَدُوا ثَلَاثًا وَثَلَاثِينَ وَيُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ فَأَتَيْتِ رَجُلٌ مِنَ الْأَنْصَارِ فِي مَنَامِهِ فَقِيلَ لَهُ أَمَرَكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تُسَبِّحُوا دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمَدُوا ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ؟ قَالَ: نَعَمْ، قَالَ فَاجْعَلُوهَا خَمْسًا وَعِشْرِينَ وَاجْعَلُوهَا فِيهَا التَّهْلِيلَ فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «اجْعَلُوهَا كَذَلِكَ».

1348 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ أَبُو زُرْعَةَ الرَّازِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْفُضَيْلِ بْنِ عِيَّاضٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا رَأَى فِيهَا يَرَى النَّائِمَ قِيلَ لَهُ: بِأَيِّ شَيْءٍ أَمَرَكُمْ نَبِيُّكُمْ ﷺ؟ قَالَ: أَمَرَنَا أَنْ نُسَبِّحَ ثَلَاثًا وَثَلَاثِينَ، وَنَحْمَدَ ثَلَاثًا وَثَلَاثِينَ، وَنُكَبِّرَ أَرْبَعًا وَثَلَاثِينَ، فَتِلْكَ مِائَةٌ قَالَ: سَبِّحُوا خَمْسًا وَعِشْرِينَ وَاحْمَدُوا خَمْسًا وَعِشْرِينَ وَكَبِّرُوا خَمْسًا وَعِشْرِينَ وَهَلِّلُوا خَمْسًا وَعِشْرِينَ فَتِلْكَ مِائَةٌ. فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلُوا كَمَا قَالَ الْأَنْصَارِيُّ».

## (94) - نَوْعُ آخَرُ مِنْ عَدَدِ التَّسْبِيحِ

1349 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ قَالَ: سَمِعْتُ كُرَيْبًا عَنْ ابْنِ عَبَّاسٍ عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهَا وَهِيَ فِي الْمَسْجِدِ تَدْعُو ثُمَّ مَرَّ بِهَا

mosque, engaged in supplication, and when he came upon her once again nearly at midday, she was still in her praying place, thereupon he asked: "Have you been still in this state of yours?" she answered in the affirmative. He said: "Should I not teach you (four) statements, which you should recite (instead of that)? say: "Glorified be Allah as much as is the number of His creation, Glorified be Allah as much as is the number of His creation, Glorified be Allah as much as is the number of His creation; Glorified be Allah as good as the Pleasure of Himself, Glorified be Allah as good as the Pleasure of Himself, Glorified be Allah as good as the Pleasure of Himself; Glorified be Allah as heavy as the weight of His Throne (of Majesty), Glorified be Allah as heavy as the weight of His Throne (of Majesty), Glorified be Allah as heavy as the weight of His Throne (of Majesty); Glorified be Allah as countless as the limitlessness of His Words, Glorified be Allah as countless as the limitlessness of His Words, Glorified be Allah as countless as the limitlessness of His Words."

### [95] Another Number Of Celebrations

**1350-** It is narrated on the authority of Ibn Abbas that he said: The poor people came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The wealthy ones pray as we pray, observe fasts as we observe fasts, and they further have property from which they give and spend in charity (and we have not)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you pray, say (after each obligatory prayer): "Glorified be Allah" thirty-three times "Praise be to Allah" thirty-three times "Allah is Greater" thirty-three times and "There is no god but Allah" ten times: by that, you will attain such as precedes you (by his wealth), and further precede such as remains behind you (i.e. does less than you do)."

### [96] Another Number Of Celebrations

**1351-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who glorifies (i.e. says "Glorified be Allah") following the Morning prayer one hundred times, and affirms the Oneness of Allah (i.e. says "There is no god but Allah") one hundred times, his sins will be forgiven for him, even though they are as much as the foam of the sea."



قَرِيباً مِنْ نِصْفِ النَّهَارِ فَقَالَ لَهَا: «مَا زِلْتِ عَلَى حَالِكِ؟» قَالَتْ: نَعَمْ. قَالَ «أَلَا أَعْلَمُكَ - يَعْنِي كَلِمَاتٍ - تَقُولِينَهِنَّ؟ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ».

### (95) - نَوْعٌ آخَرُ

1350 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَتَّابٌ هُوَ ابْنُ بَشِيرٍ عَنْ خُصَيْفٍ عَنْ عِكْرِمَةَ وَمُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّ الْأَغْنِيَاءَ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَلَهُمْ أَمْوَالٌ يَتَصَدَّقُونَ وَيُنْفِقُونَ. فَقَالَ النَّبِيُّ ﷺ: «إِذَا صَلَّيْتُمْ فَقُولُوا سُبْحَانَ اللَّهِ ثَلَاثًا وَثَلَاثِينَ وَالْحَمْدُ لِلَّهِ ثَلَاثًا وَثَلَاثِينَ وَاللَّهُ أَكْبَرُ ثَلَاثًا وَثَلَاثِينَ وَلَا إِلَهَ إِلَّا اللَّهُ عَشْرًا فَإِنَّكُمْ تُذَرِّكُونَ بِذَلِكَ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ مَنْ بَعْدَكُمْ».

### (96) - نَوْعٌ آخَرُ

1351 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ التَّيْسَابُورِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ يَعْنِي ابْنَ طَهْمَانَ عَنْ الْحَجَّاجِ بْنِ الْحَجَّاجِ عَنْ أَبِي الزُّبَيْرِ عَنْ أَبِي عَلْقَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَبَّحَ فِي دُبُرِ صَلَاةِ الْغَدَاةِ مِائَةً تَسْبِيحَةً وَهَلَّلَ مِائَةً تَهْلِيلَةً غُفِرَتْ لَهُ ذُنُوبُهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

### [97] Counting The Glorifications With The Help Of The Hand

**1352-** It is narrated on the authority of Abdullah Ibn Amr that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” counting his glorifications (with the help of his hand).

### [98] One Might Not Sweep His Forehead After Uttering Salutation

**1353-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to observe I’tikaf (i.e. stay in seclusion in the mosque, devoting himself to prayer and worship) in the middle third of Ramadan. When twenty nights had elapsed, and he received the twenty-first night, he used to go back to his house on the twenty-first, and the people who were in seclusion with him also used to go back to their houses. Once in Ramadan, in which he was in seclusion (in the mosque), he established the night prayers on the night he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said: "I used to stay in seclusion (I’tikaf) for these ten days (the middle third) but now I intend to stay in I’tikaf for the last ten days (of the month); so whoever was in I’tikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the twenty-first, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet. I saw with my own eyes the Prophet “Allah’s blessing and peace be upon him” at the completion of the Morning Prayer leaving with his face covered with mud and water.

### [99] The Imam Sits In His Praying Place After Uttering Salutation

**1354-** It is narrated on the authority of Jabir Ibn Samurah that he said: Whenever The Messenger of Allah “Allah’s blessing and peace be upon him” offered Fajr prayer, he would sit in his praying place until sun rose.

**1355-** It is narrated on the authority of Simak Ibn Harb that he said: I asked Jabir Ibn Samurah: "Did you sit with The Messenger of Allah “Allah’s blessing and peace be upon him”?" he said: Yes. Whenever The Messenger of Allah “Allah’s blessing and peace be upon him” offered Fajr prayer, he would sit in his praying place until sun rose. His companions used to have talks (during that period) about the days of the pre-Islamic time of ignorance, recite poetry, and laugh, and The Prophet “Allah’s blessing and peace be upon him” would smile.



## (97) - بَابُ عَقْدِ التَّسْبِيحِ

1352 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ الذَّارِعُ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا عَثَامُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُ التَّسْبِيحَ».

## (98) - بَابُ تَرْكِ مَسْحِ الْجَبْهَةِ بَعْدَ التَّسْلِيمِ

1353 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ عَنْ ابْنِ الْهَادِ عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الَّذِي فِي وَسْطِ الشَّهْرِ فَإِذَا كَانَ مِنْ حِينَ يَمْضِي عَشْرُونَ لَيْلَةً وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ يَرْجِعُ إِلَى مَسْكَنِهِ وَيَرْجِعُ مَنْ كَانَ يُجَاوِرُ مَعَهُ ثُمَّ إِنَّهُ أَقَامَ فِي شَهْرٍ جَاوَرَ فِيهِ تِلْكَ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا فَخَطَبَ النَّاسَ فَأَمَرَهُمْ بِمَا شَاءَ اللَّهُ ثُمَّ قَالَ: «إِنِّي كُنْتُ أُجَاوِرُ هَذِهِ الْعَشْرَ ثُمَّ بَدَأَ لِي أَنْ أُجَاوِرَ هَذِهِ الْعَشْرَ الْأَوَاخِرَ فَمَنْ كَانَ أَعْتَكَفَ مَعِيَ فَلْيَثْبُتْ فِي مُعْتَكِفِهِ وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ فَأُنْسِيَتْهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي كُلِّ وَتَرٍ وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ».

قَالَ أَبُو سَعِيدٍ: مُطَرْنَا لَيْلَةً إِحْدَى وَعِشْرِينَ فَوَكَفَ الْمَسْجِدُ فِي مُصَلًّى رَسُولِ اللَّهِ ﷺ فَتَنَظَّرْتُ إِلَيْهِ وَقَدْ أَنْصَرَفَ مِنْ صَلَاةِ الصُّبْحِ وَوَجْهُهُ مُبْتَلٌ طِينًا وَمَاءً.

## (99) - بَابُ قُعُودِ الْإِمَامِ فِي مُصَلَّاهُ بَعْدَ التَّسْلِيمِ

1354 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْفَجْرَ قَعَدَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ».

1355 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا زُهَيْرٌ وَذَكَرَ آخَرَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: قُلْتُ لِحَبِيبِ بْنِ سَمُرَةَ كُنْتَ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ فَيَتَحَدَّثُ أَصْحَابُهُ يَذْكُرُونَ حَدِيثَ الْجَاهِلِيَّةِ وَيُنْشِدُونَ الشُّعْرَ وَيَضْحَكُونَ وَيَتَبَسَّمُونَ ﷺ».

### **[100] Turning Away (After Finishing) From The Prayer**

**1356-** It is narrated on the authority of As-Suddi that he said: I asked Anas Ibn Malik: "How should I turn away (when I finish) from my prayer? Is it better to turn away from the direction of my right side or of my left side?" Anas said: "As for me, I most frequently saw The Messenger of Allah "Allah's blessing and peace be upon him" turning away from the direction of his right side."

**1357-** It is narrated on the authority of Abdullah that he said: Let none of you think (though falsely) that Satan has a portion, according to which he regards that it is incumbent upon him not to turn away (after finishing from the prayer) but from the direction of his right side. No doubt, I saw that the Messenger of Allah "Allah's blessing and peace be upon him" more often turned away from the direction of his left side.

**1358-** It is narrated on the authority of A'ishah that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" drinking while standing (sometimes) and sitting (sometimes), offering prayer as barefooted (sometimes) and as wearing his sandals (sometimes), turning away (after finishing from the prayer) from the direction of his right side (sometimes) and from the direction of his left side (sometimes).

### **[101] The Proper Time For Women To Turn Away From Prayer**

**1359-** It is narrated on the authority of A'ishah that she said: The women used to offer Fajr prayer with Allah's Apostle "Allah's blessing and peace be upon him" and then they would turn away (after finishing from the prayer) wrapped in their mantles, and they would not be recognized in view of the fact that it was still very dark.

### **[102] It Is Forbidden To Hasten To Turn Away From The Prayer Before The Imam**

**1360-** It is narrated on the authority of Anas that he said: Once, Allah's Apostle "Allah's blessing and peace be upon him" led us in prayer, and (when he finished from the prayer) he turned his face to us and said: "I'm your imam, so, do not hasten to bow down, or to fall in prostration, or to stand or to turn away (from the prayer) before me, for indeed, I see you from my front in the same way as I see you from behind my back." He further said: "By Him in Whose Hand is my life, if you see what I've seen, you will laugh little , and weep more." We asked: "What have you seen O Messenger of Allah?" he said: "I've seen both the Garden and the fire (of Hell)."



## (100) - بَابُ الْأَنْصِرَافِ مِنَ الصَّلَاةِ

1356 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ السُّدِّيِّ قَالَ: «سَأَلْتُ أَنَسَ بْنَ مَالِكٍ كَيْفَ أَنْصَرِفُ إِذَا صَلَّيْتُ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي؟ قَالَ: أَمَا أَنَا فَأَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ يَمِينِهِ».

1357 - أَخْبَرَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ عَنِ الْأَسْوَدِ قَالَ: «قَالَ عَبْدُ اللَّهِ لَا يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا يَرَى أَنَّ حَتْمًا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكْثَرَ أَنْصِرَافِهِ عَنْ يَسَارِهِ».

1358 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ أَنَّ مَكْحُولًا حَدَّثَهُ أَنَّ مَسْرُوقَ بْنَ الْأَجْدَعِ حَدَّثَهُ عَنْ عَائِشَةَ قَالَتْ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا وَقَاعِدًا، وَيُصَلِّي حَافِيًا وَمُتَّعِلًا، وَيَنْصَرِفُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ».

## (101) - بَابُ الْوَقْتِ الَّذِي يَنْصَرِفُ فِيهِ النِّسَاءُ مِنَ الصَّلَاةِ

1359 - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: أَنْبَأَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ النِّسَاءُ يُصَلِّينَ مَعَ رَسُولِ اللَّهِ ﷺ الْفَجْرَ فَكَانَ إِذَا سَلَّمَ أَنْصَرَفْنَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ فَلَا يُعْرِفْنَ مِنَ الْغُلَسِ».

## (102) - بَابُ النَّهْيِ عَنْ مُبَادَرَةِ الْإِمَامِ بِالْأَنْصِرَافِ مِنَ الصَّلَاةِ

1360 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنِّي إِمَامُكُمْ فَلَا تُبَادِرُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ وَلَا بِالْقِيَامِ وَلَا بِالْأَنْصِرَافِ فَإِنِّي أَرَاكُمْ مِنْ أَمَامِي وَمِنْ خَلْفِي» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ رَأَيْتُمْ مَا رَأَيْتَ لَضَحِكُكُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قُلْنَا: مَا رَأَيْتُ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ».

### **[103] The Reward Of Such As Prays With The Imam (And Waits In The Mosque) Until He Turns Away**

**1361-** It is narrated on the authority of Abu Dharr that he said: We observed the fasts of Ramadan with the Messenger of Allah "Allah's blessing and peace be upon him", and he did not stand with us on any (night) of it until it remained only seven (nights of it), when he stood with us on the seventh night (to its conclusion, i.e. the first of those seven) till about one-third the night elapsed. Then when it was the sixth night (to its conclusion, i.e. the second of the remaining seven) he did not stand (for prayer with us); and when it was the fifth night (to its conclusion) he stood (for prayer) with us until about half the night passed. We said to him: "O Messenger of Allah! Would that you lead us in the supererogatory prayer for the remaining portion of this night of ours!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one stands (for supererogatory prayer) with the imam until he (finishes and) turns away, it will be equal (in reward) to standing (for prayer) for the whole night." When it was the fourth (night to the conclusion of the month), he did not stand (for prayer) on it; and when it was the third (night), he gathered his wives and family, and the people gathered (in the mosque); and he kept standing with us (for the prayer so much long) that we felt afraid we would miss the Prosperity. It was said (to Abu Dharr): What is the Prosperity? He said: It refers to the Suhur (night meal taken a short time before dawn whenever one intends to observe fast). Then, he did not stand with us (for prayer) on any (night else) of the remaining portion of the month.

### **[104] The Concession For The Imam To Break In The Rows And Pass Over The Necks Of The Praying People**

**1362-** It is narrated on the authority of Uqbah Ibn Al-Harith that he said: I offered Asr prayer with the Messenger of Allah "Allah's blessing and peace be upon him" in Medina, after which he turned away passing over the necks of the people so much fast that the people wondered at his fastness. Some of his companions followed him, and he (the Prophet) entered upon one of his wives and when he came out he said: "While I'm in Asr prayer, I remembered that we had something of (gold still in its) ore, and I disliked to have it spend the night with us, thereupon I (turned away very fast and) ordered that it be distributed (among the poor and needy people)."



## (103) - بَابُ ثَوَابٍ مِنْ صَلَّى مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ

1361 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ هُوَ ابْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَمَضَانَ فَلَمْ يَقُمْ بِنَا النَّبِيُّ ﷺ حَتَّى بَقِيَ سَبْعٌ مِنَ الشَّهْرِ فَقَامَ بِنَا حَتَّى ذَهَبَ نَحْوُ مِنْ ثُلْثِ اللَّيْلِ ثُمَّ كَانَتْ سَادِسَةٌ فَلَمْ يَقُمْ فَلَمَّا كَانَتْ الْخَامِسَةُ قَامَ بِنَا حَتَّى ذَهَبَ نَحْوُ مِنْ شَطْرِ اللَّيْلِ قُلْنَا: يَا رَسُولَ اللَّهِ لَوْ نَفَلْتَنَا قِيَامَ هَذِهِ اللَّيْلَةِ قَالَ: «إِنَّ الرَّجُلَ إِذَا صَلَّى مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ حُسِبَ لَهُ قِيَامُ لَيْلَةٍ» قَالَ: «ثُمَّ كَانَتْ الرَّابِعَةُ فَلَمْ يَقُمْ بِنَا فَلَمَّا بَقِيَ ثُلْثٌ مِنَ الشَّهْرِ أُرْسِلَ إِلَى بَنَاتِهِ وَنِسَائِهِ وَحَشَدَ النَّاسَ فَقَامَ بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلَاحُ ثُمَّ لَمْ يَقُمْ بِنَا شَيْئًا مِنَ الشَّهْرِ قَالَ دَاوُدُ: قُلْتُ مَا الْفَلَاحُ؟ قَالَ السُّحُورُ».

## (104) - بَابُ الرُّخْصَةِ لِلْإِمَامِ فِي تَخْطِي

## رِقَابِ النَّاسِ

1362 - أَخْبَرَنَا أَحْمَدُ بْنُ بَكَّارٍ الْحَرَانِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ عَمْرِو بْنِ سَعِيدٍ بْنِ أَبِي حُسَيْنٍ النَّوْفَلِيِّ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعَصْرَ بِالْمَدِينَةِ ثُمَّ أَنْصَرَفَ يَتَخَطَّى رِقَابَ النَّاسِ سَرِيعًا حَتَّى تَعَجَّبَ النَّاسُ لِسُرْعَتِهِ فَتَبِعَهُ بَعْضُ أَصْحَابِهِ فَدَخَلَ عَلَى بَعْضِ أَزْوَاجِهِ ثُمَّ خَرَجَ فَقَالَ: «إِنِّي ذَكَرْتُ وَأَنَا فِي الْعَصْرِ شَيْئًا مِنْ تَبَرٍّ كَانَ عِنْدَنَا فَكْرَهُتُ أَنْ يَبِيتَ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ».

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**[105] When One Is Asked Whether He Has Prayed: Should He Answer In The Negative?**

**1363-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Umar Ibn Al-Khattab went on cursing the pagans of Quraish after the sun had set on the day of the (holy Battle of the) Trench. He came (to the Prophet) and said: "O Messenger of Allah! By Allah, I could not perform the Afternoon (Asr) Prayer till the sun set." The Prophet "Allah's blessing and peace be upon him" said: "By Allah, I, too, have not offered it yet." So we went to (the valley of) But'han. The Messenger of Allah "Allah's blessing and peace be upon him" performed ablution and we too performed ablution. Then the Messenger of Allah "Allah's blessing and peace be upon him" performed the Afternoon (Asr) Prayer after the sun had set, and then performed the Evening (Maghrib) Prayer after it.



## (105) - بَابُ إِذَا قِيلَ لِلرَّجُلِ هَلْ صَلَّيْتَ هَلْ يَقُولُ لَا؟

1363 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ عَنْ هِشَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ عُمَرَ بْنَ الْخَطَّابِ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَقَالَ: يَا رَسُولَ اللَّهِ مَا كِدْتُ أَنْ أَصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَوَاللَّهِ مَا صَلَّيْتُهَا» فَنَزَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى بُطْحَانَ فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ».

## (14) THE BOOK OF FRIDAY

### [1] The Obligation Of (Offering The Prayer Of) Friday

**1364-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Muslims) are the last (to come in the world, and would be) the foremost (to receive honour in the hereafter) on The Day of Judgement, but they (both the Jews and Christians) were given the Book before us, and we have been given the Book after them. On the other hand, this (Friday) was the day, which Allah has enjoined upon them, even though they differed about it, but Allah Almighty has guided us to it, i.e. Friday, and all the people are to come after us concerning it: The Jews observe the day next to it (Saturday) and the Christians observe the day following it (Sunday)."

**1365-** It is narrated on the authority of both Abu Hurairah and Hudhaifah that they said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah caused those (nations) before us to deviate from (observing the sanctity of, and offering prayer on) Friday. In this way, Saturday became for the Jews, and Sunday became for the Christians. Then, Allah brought us (Muslims), and guided us to Friday, and made Friday, Saturday and Sunday (as days of celebrating Allah and offering prayer). They also (i.e. both the Jews and the Christians) are to come after us on The Day of Judgement. We are the last from among the people to come to this world, and we would be the first to come and be judged on The Day of Judgement before all the creatures (of the other nations)."

### [2] The Severe Warning Of Remaining Behind On Friday

**1366-** It is narrated on the authority of Abu Al-Ja'd Ad-Damri, and he was one of the Holy Companions, that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not attend (prayer on) Friday for three times (consecutively), out of regarding it slightly, Allah places a seal on his heart."

**1367-** It is narrated on the authority of both Ibn Abbas and Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said while being on the sticks of his pulpit: "Let those people desist from their failure to attend (the prayer on) Friday, lest Allah Almighty will place a seal on their hearts, and they will be of the heedless."

**1368-** It is narrated on the authority of Hafsa, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Going to (attend the



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### (14) - كِتَابُ الْجُمُعَةِ

#### (1) - إِيحَابُ الْجُمُعَةِ

1364 - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ وَأَبْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ بَيِّدَ أَنْهُمْ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ وَهَذَا الْيَوْمَ الَّذِي كَتَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ عَزَّ وَجَلَّ لَهُ»، يَعْنِي يَوْمَ الْجُمُعَةِ، «فَالنَّاسُ لَنَا فِيهِ تَبِعَ الْيَهُودُ عَدَاً وَالنَّصَارَى بَعْدَ عَدٍ».

1365 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو فُضَيْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ، وَعَنْ رُبْعِيِّ بْنِ جِرَاشٍ عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَضَلَّ اللَّهُ عَزَّ وَجَلَّ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ فَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِنَا فَهَدَانَا لِيَوْمِ الْجُمُعَةِ فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ وَكَذَلِكَ هُمْ لَنَا تَبِعَ يَوْمَ الْقِيَامَةِ وَنَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ».

#### (2) - بَابُ التَّشْدِيدِ فِي التَّخَلُّفِ عَنِ الْجُمُعَةِ

1366 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عُيَيْدَةَ بْنِ سُفْيَانَ الْحَضْرَمِيِّ عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ وَكَانَتْ لَهُ صُحْبَةٌ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ».

1367 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنِ الْحَضْرَمِيِّ بْنِ لَاحِقٍ عَنْ زَيْدٍ عَنْ أَبِي سَلَامٍ عَنِ الْحَكَمِ بْنِ أَبِي مِينَاءَ أَنَّهُ سَمِعَ أَبْنَ عَبَّاسٍ وَأَبْنَ عُمَرَ يُحَدِّثَانِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَهُوَ عَلَى أَغْوَادٍ مِنْبَرِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ وَلَيَكُونَنَّ مِنَ الْغَافِلِينَ».

1368 - أَخْبَرَنَا مَحْمُودُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي الْمُفْضَلُ بْنُ فُضَالَةَ عَنْ عِيَّاشِ بْنِ عَبَّاسٍ عَنْ بُكَيْرِ بْنِ الْأَشَّجِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ

prayer on) Friday is obligatory upon everyone (male) who has attained the age of puberty."

### **[3] The Expiation For Failure To Attend (Prayer On) Friday**

1369- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fails to attend (the prayer on) Friday with no legal excuse, let him give a Dinar in charity, and if he could not find that, let it be half a Dinar."

### **[4] The Excellence Of Friday**

1370- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best day on which the sun rises is Friday: on it Adam "Peace be upon him" was created, and on it he was admitted to the Garden, and on it he was taken out of it."

### **[5] Invoking Prayer Upon The Prophet So Much On Friday**

1371- It is narrated on the authority of Aws Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your days is Friday: on it Adam was created, and on it there will be the (second) sounding (of the trumpet pertaining to resurrection) and the (first sounding of the) swoon. So, invoke for (Allah's) prayer upon me so much on it, for your prayers (upon me) will be shown to me." A man asked: "O Messenger of Allah! How should our prayers be shown to you and you will have (died and become bones) decomposed?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has forbidden the earth to eat up the bodies of the Prophets."

### **[6] The Command To Brush Teeth With Siwak On Friday**

1372- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Sa'id from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking bath on Friday is incumbent upon such as has attained the age of puberty, and let him also brush his teeth with Siwak (teeth-cleansing stick) and apply perfume in case it is available to him, even though from that of the woman (of his family)."

### **[7] The Order To Take Bath On Friday**

1373- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you comes to (attend the prayer on) Friday, let him take a bath (before coming)."



عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ قَالَ: «رَوَاحُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

### (3) - بَابُ كَفَّارَةِ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ

1369 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ قَدَامَةَ بْنِ وَبَرَةَ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِينَارٍ فَإِنْ لَمْ يَجِدْ فَيَنْصِفِ دِينَارٍ».

### (4) - بَابُ ذِكْرِ فَضْلِ يَوْمِ الْجُمُعَةِ

1370 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْأَعْرَجُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا».

### (5) - إِكْتِنَارُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ

1371 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ عَنْ أَوْسِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّنْعَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ» قَالُوا: يَا رَسُولَ اللَّهِ وَكَيْفَ تُعَرِّضُ صَلَاتَنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ أَيْ يَقُولُونَ قَدْ بُلِيتَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ».

### (6) - بَابُ الْأَمْرِ بِالسَّوَاكِ يَوْمَ الْجُمُعَةِ

1372 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ سَعِيدَ بْنَ أَبِي هِلَالٍ وَبُكَيْرَ بْنَ الْأَشَجِّ حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ وَالسَّوَاكُ وَيَمَسُّ مِنَ الطَّيِّبِ مَا قَدَرَ عَلَيْهِ»، إِلَّا أَنْ بُكِّرَ أَوْ لَمْ يَذْكُرْ عَبْدُ الرَّحْمَنِ، وَقَالَ فِي الطَّيِّبِ: «وَلَوْ مِنْ طَيِّبِ الْمَرْأَةِ».

### (7) - بَابُ الْأَمْرِ بِالْغُسْلِ يَوْمَ الْجُمُعَةِ

1373 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةُ فَلْيَغْتَسِلْ».

### **[8] The Obligation To Take Bath On Friday**

1374- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking bath on Friday is incumbent upon everyone who has attained the age of puberty."

1375- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is incumbent upon every Muslim to take bath (at least) once per seven days, i.e. on Friday."

### **[9] The Concession Not To Take Bath On Friday**

1376- It is narrated on the authority of Al-Qasim Ibn Muhammad Ibn Abu Bakr that they made a mention of taking bath on Friday in the presence of A'ishah, thereupon she said: Some people lived in the precincts of Medina, and they used to attend (the prayer on) Friday with their dirt (resulting from their working hard and not changing their garments), and whenever the wind blew upon them, their offensive smell (coming from their sweat while wearing wool clothing) would rise from them, causing harm to the present people. A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Should they not take bath?"

1377- It is narrated on the authority of Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who only performs ablution on Friday, this is enough, and he, who takes bath, it should be known that taking bath is better."

### **[10] The Excellence Of Taking Bath On Friday**

1378- It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): will have, with every step he takes (to and from the mosque) the reward of the deeds of a whole year, including both fasting and standing (for supererogatory night prayer) in it."

### **[11] Taking A Good Look For (Attending The Prayer On) Friday**

1379- It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab had seen a smart (silken) cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon



## (8) - بَابُ إِيْجَابِ الْغُسْلِ يَوْمَ الْجُمُعَةِ

1374 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُخْتَلِمٍ».

1375 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةٍ أَيَّامٍ غُسْلُ يَوْمٍ وَهُوَ يَوْمُ الْجُمُعَةِ».

## (9) - بَابُ الرُّخْصَةِ فِي تَرْكِ الْغُسْلِ يَوْمَ الْجُمُعَةِ

1376 - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ عَنِ الْوَلِيدِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ أَنَّهُمْ ذَكَرُوا غُسْلَ يَوْمِ الْجُمُعَةِ عِنْدَ عَائِشَةَ فَقَالَتْ: إِنَّمَا كَانَ النَّاسُ يَسْكُنُونَ الْعَالِيَةَ فَيَخْضُرُونَ الْجُمُعَةَ وَبِهِمْ وَسَخٌ فَإِذَا أَصَابَهُمُ الرُّوحُ سَطَعَتْ أَرْوَاحُهُمْ فَيَتَأَذَى بِهَا النَّاسُ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «أَوَّلًا يَغْتَسِلُونَ؟».

1377 - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنِعِمَّتْ، وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: الْحَسَنُ عَنْ سَمُرَةَ كِتَابًا وَلَمْ يَسْمَعْ الْحَسَنُ مِنْ سَمُرَةَ إِلَّا حَدِيثَ الْعَقِيقَةِ، وَاللَّهُ تَعَالَى أَعْلَمُ.

## (10) - فَضْلُ غُسْلِ يَوْمِ الْجُمُعَةِ

1378 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَهَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ يَحْيَى عَنِ الْحَارِثِ عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ عَنْ أَوْسِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَسَلَ وَاغْتَسَلَ وَغَدَا وَابْتَكَّرَ وَدَنَا مِنَ الْإِمَامِ وَلَمْ يَلُغْ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلٌ سَنَةِ صِيَامِهَا وَقِيَامِهَا».

## (11) - بَابُ الْهَيَاةِ لِلْجُمُعَةِ

1379 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ أَشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ

him": "I wish you would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle "Allah's blessing and peace be upon him" of which he gave one to Umar Ibn Al-Khattab. On that Umar said: "O Allah's Apostle! You have given me this cloak although on the cloak of Utarid (a cloak merchant who was selling that smart cloak at the gate of the mosque) you passed such and such a remark." Allah's Apostle "Allah's blessing and peace be upon him" replied: "I have not given you this to wear." So Umar Ibn Al-Khattab gave it to his pagan brother in Mecca to wear.

**1380-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Sa'id from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking bath on Friday is incumbent upon such as has attained the age of puberty, and let him also brush his teeth with Siwak (teeth-cleansing stick) and apply perfume in case it is available to him."

### **[12] The Excellence Of Walking To (Attend Prayer On) Friday**

**1381-** It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes a bath, and (has sexual relation with his wife and thus) causes (her) to take a bath on Friday; then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; (and goes) walking not riding; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): will have, with every step he takes (to and from the mosque) the reward of the deeds of a whole year."

### **[13] Going Early To (Attend The Prayer On) Friday**

**1382-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is Friday, there sit at the gates of the mosque many angels to record these to come. If the imam comes out (for delivering the sermon), they would fold up the records." The Messenger of Allah "Allah's blessing and peace be upon him" added: "The (example of the) one who comes early is like the one who offers a camel (as a sacrifice), then (the example of him, who comes next is) like the one who offers a cow, then (the example of the one who comes next is) like him, who offers a goat, then (the example of the one who comes next is) like him, who offers a duck, then (the example of the one who

إِذَا قَدِمُوا عَلَيْكَ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَقَ لَهُ فِي الْآخِرَةِ»، ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ مِثْلَهَا فَأَعْطَى عُمَرَ مِنْهَا حُلَّةً فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عِطَارِدٍ مَا قُلْتَ، قَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ أَكْسُهَا لِتَلْبَسَهَا» فَكَسَاهَا عُمَرُ أَخَاهُ لَهُ مُشْرِكًا بِمَكَّةَ.

1380 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنِ الْمُنْكَدِرِ أَنَّ عُمَرَ بْنَ سُلَيْمٍ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ وَالسَّوَاكِ وَأَنْ يَمَسَّ مِنَ الطَّيِّبِ مَا يَقْدِرُ عَلَيْهِ».

### (12) - فَضْلُ الْمَشْيِ إِلَى الْجُمُعَةِ

1381 - أَخْبَرَنِي عُمَرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ أَنَّهُ سَمِعَ أَبَا الْأَشْعَثِ حَدَّثَهُ أَنَّهُ سَمِعَ أَوْسَ بْنَ أَوْسٍ صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَغَسَلَ وَغَدَا وَابْتَكَّرَ وَمَشَى وَلَمْ يَرْكَبْ وَدَنَا مِنَ الْإِمَامِ وَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ».

### (13) - بَابُ التَّبَكُّيرِ إِلَى الْجُمُعَةِ

1382 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ بْنِ نَصْرٍ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ الْأَعْرَ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا كَانَ يَوْمَ الْجُمُعَةِ قَعَدَتِ الْمَلَائِكَةُ عَلَى أَبْوَابِ الْمَسْجِدِ فَكَتَبُوا مَنْ جَاءَ إِلَى الْجُمُعَةِ فَإِذَا خَرَجَ الْإِمَامُ طَوَتِ الْمَلَائِكَةُ الصُّحُفَ». قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُهْجَرُ إِلَى الْجُمُعَةِ كَالْمُهْدِي بَدَنَةً ثُمَّ كَالْمُهْدِي بِقَرَّةٍ ثُمَّ



comes next is) like the one who offers a hen, and (the example of the one who comes next is) like him, who offers an egg."

**1383-** It is narrated on the authority of Abu Hurairah that he said, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him": "When it is Friday, there sit at every gate of the mosque many angels to record the first and then the next (to come). If the imam comes out (for delivering the sermon), they would fold up the records and come to listen to the sermon. The example of the one who comes early is like the one who offers a camel (as a sacrifice), then (the example of) the one who comes next is like the one who offers a cow, then (the example of) the one who comes next is like him, who offers a ram..." and so he went on descending until he mentioned the hen and the egg.

**1384-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is Friday, there sit at the gates of the mosque many angels to record these to come according to their precedence: the (example of the) people in that respect is like a man who sacrifices a camel (i.e. who is the first to come), then like a man who sacrifices a cow (who comes next to him), then like a man who sacrifices a goat (who comes next), then like a man who sacrifices a hen, then like a man who sacrifices a swallow, and then like a man who sacrifices an egg (who is the last to come)."

#### **[14] The Due Time Of (Offering Prayer On) Friday**

**1385-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any person who takes a bath on Friday like the bath (he takes to get clean from) ceremonial impurity (after sexual intercourse) and then goes for the prayer (in the first hour as early as it could be), it is as if he has sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, then it is as if he has sacrificed a horned ram. If one goes in the fourth hour, then it is as if he has sacrificed a hen. Whoever goes in the fifth hour, then it is as if he has offered an egg. When the Imam comes out (and Starts delivering the speech), the angels attend to listen to the speech."

**1386-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there are twelve hours, in which no Muslim servant asks Allah for anything but that He gives it to him: so, search for it at the last hour following the Afternoon."

كَالْمُهْدِي شَاءَ ثُمَّ كَالْمُهْدِي بَطَّةٌ ثُمَّ كَالْمُهْدِي دَجَاجَةٌ ثُمَّ كَالْمُهْدِي بَيْضَةٌ.

1383 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ النَّاسَ عَلَى مَنَازِلِهِمْ الْأَوَّلَ فَلَاوَلَّ فَإِذَا خَرَجَ الْإِمَامُ طَوَيْتِ الصُّحُفَ وَاسْتَمَعُوا الْخُطْبَةَ فَالْمُهْجَرُ إِلَى الصَّلَاةِ كَالْمُهْدِي بَدَنَةً ثُمَّ الَّذِي يَلِيهِ كَالْمُهْدِي بَقَرَةٌ ثُمَّ الَّذِي يَلِيهِ كَالْمُهْدِي كَبْشًا» حَتَّى ذَكَرَ الدَّجَاجَةَ وَالْبَيْضَةَ.

1384 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ ابْنِ عَبَّاسٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَقْعُدُ الْمَلَائِكَةُ يَوْمَ الْجُمُعَةِ عَلَى أَبْوَابِ الْمَسْجِدِ يَكْتُبُونَ النَّاسَ عَلَى مَنَازِلِهِمْ فَالنَّاسُ فِيهِ كَرَجُلٍ قَدَّمَ بَدَنَةً وَكَرَجُلٍ قَدَّمَ بَقَرَةً وَكَرَجُلٍ قَدَّمَ شَاءً وَكَرَجُلٍ قَدَّمَ دَجَاجَةً وَكَرَجُلٍ قَدَّمَ عُصْفُورًا وَكَرَجُلٍ قَدَّمَ بَيْضَةً».

#### (14) - وَفَتْ الْجُمُعَةِ

1385 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

1386 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنِ الْأَسْوَدِ بْنِ عَمْرِوٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ أَبِيْن وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ الْجُلَاحِ مَوْلَى عَبْدِ الْعَزِيزِ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «يَوْمَ الْجُمُعَةِ اثْنَتَا عَشْرَةَ سَاعَةً لَا يُوْجَدُ فِيهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ شَيْئًا إِلَّا آتَاهُ إِيَّاهُ فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ».



**1387-** It is narrated on the authority of Ja'far Ibn Muhammad from his father that Jabir Ibn Abdullah said: We used to offer Friday prayer with The Messenger of Allah "Allah's blessing and peace be upon him" and then return to relieve our camels used for carrying water. I asked him: "At which hour (did you use to offer Friday prayer)?" he said: "When the sun passed the meridian."

**1388-** It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: We used to offer Friday prayer with The Messenger of Allah "Allah's blessing and peace be upon him" and then return and the walls had no shades therewith one should protect himself (from the heat of the sun, i.e. a short time after the sun passed the meridian).

#### **[15] The Call For Friday (Prayer, I.E. Adhan)**

**1389-** It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar, the Adhan for Friday prayer used to be pronounced when the Imam sat on the pulpit. But at the time of Uthman, when the Muslims increased in number, Uthman ordered that a third Adhan should be added on Friday, and it was pronounced at Az-Zawra' (a place in the market of Medina); and as such it remained.

**1390-** It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: It was Uthman who ordered that a third call for prayer (Adhan) should be added when the people of Medina increased in number. But, The Messenger of Allah "Allah's blessing and peace be upon him" had but one Mu'adhhdhin; and at that time, the call for prayer on Friday was pronounced just when the imam sat (on the pulpit).

**1391-** It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: Bilal used to pronounce the call for prayer on Friday once The Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit, and once he (the Prophet) descended (to lead the prayer), he (Bilal) pronounced the call for prayer establishment (Iqamah); and this remained with no change during the lifetime of both Abu Bakr and Umar.

#### **[16] The Prayer On Friday Of Such As Reaches (The Mosque) By The Time The Imam Has Come Out (To Deliver The Sermon)**

**1392-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you reaches (the mosque on Friday) by the time the imam has come out (to deliver the sermon), let him offer a two-rak'ah prayer."



1387 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ فَنُرِيحُ نَوَاضِحَنَا. قُلْتُ: أَيَّةَ سَاعَةٍ؟ قَالَ: زَوَالِ الشَّمْسِ».

1388 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ عَنْ يَعْلَى بْنِ الْحَارِثِ قَالَ: سَمِعْتُ إِيَّاسَ بْنَ سَلَمَةَ بْنِ الْأَكْوَعِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: «كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ وَلَيْسَ لِلْحَيْطَانِ فِيَّ يُسْتَظَلُّ بِهِ».

### (15) - بَابُ الْأَذَانِ لِلْجُمُعَةِ

1389 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: «أَنَّ الْأَذَانَ كَانَ أَوَّلَ حِينَ يَجْلِسُ الْإِمَامُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ فَلَمَّا كَانَ فِي خِلَافَةِ عُثْمَانَ وَكَثُرَ النَّاسُ أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّلَاثِ فَأُذِّنَ بِهِ عَلَى الزُّورَاءِ فَتَبَتِ الْأَمْرُ عَلَى ذَلِكَ».

1390 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ عَنِ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ قَالَ: «لِنَّمَا أَمْرٌ بِالتَّأْذِينَ الثَّلَاثِ عُثْمَانُ حِينَ كَثُرَ أَهْلُ الْمَدِينَةِ وَلَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ غَيْرَ مُؤَذِّنٍ وَاحِدٍ وَكَانَ التَّأْذِينَ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الْإِمَامُ».

1391 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: «كَانَ بِلَالٌ يُؤَذِّنُ إِذَا جَلَسَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَإِذَا نَزَلَ أَقَامَ ثُمَّ كَانَ كَذَلِكَ فِي زَمَنِ أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا».

### (16) - بَابُ الصَّلَاةِ يَوْمَ الْجُمُعَةِ لِمَنْ جَاءَ وَقَدْ خَرَجَ الْإِمَامُ

1392 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ وَقَدْ خَرَجَ الْإِمَامُ فَلْيُصَلِّ رَكْعَتَيْنِ» قَالَ شُعْبَةُ: «يَوْمَ الْجُمُعَةِ».

### [17] The Position Of The Imam While Delivering The Sermon

**1393-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon, he used to recline against a stem of a date-palm of those which constituted the pillars of the mosque. When the pulpit was made, and he sat right on it, this pillar trembled (and had (moaning) like the moaning of a she-camel, to the extent that those present in the mosque heard it; and when The Messenger of Allah "Allah's blessing and peace be upon him" descended and embraced it, it kept still and silent.

### [18] The Imam Stands While Delivering The Sermon

**1394-** It is narrated on the authority of Ka'b Ibn Ujrah that he entered the mosque while Abd Ar-Rahman Ibn Umm Al-Hakam was delivering the sermon while sitting. On that he said: "Look at this (man) who is delivering the sermon while he is sitting, even though Allah Almighty says: " But when they see some bargain or some amusement, they disperse headlong to it, and leave you standing."" (Al-Jumu'ah 11)

### [19] The Excellence Of Coming Close To The Imam

**1395-** It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): will have, with every step he takes (to and from the mosque) the reward of the deeds of a whole year, including both fasting and standing (for supererogatory night prayer) in it."

### [20] It Is Forbidden To Pass Over The Necks Of The People While The Imam Is On The Pulpit On Friday

**1396-** It is narrated on the authority of Abu Az-Zahiriyyah that he said: I was sitting by the side of Abdullah Ibn Busr on Friday when he said: Once, a man came passing over the necks of the people, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sit O (so and so)! You've caused harm (to the people)!"

## (17) - مَقَامُ الْإِمَامِ فِي الْخُطْبَةِ

1393 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خُطِبَ يَسْتَنِدُ إِلَى جِذْعِ نَخْلَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَلَمَّا صُنِعَ الْمِنْبَرُ وَاسْتَوَى عَلَيْهِ أَضْطَرَبَتْ تِلْكَ السَّارِيَةُ كَحَنِينِ النَّاقَةِ حَتَّى سَمِعَهَا أَهْلُ الْمَسْجِدِ حَتَّى نَزَلَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَاعْتَنَقَهَا فَسَكَتَتْ».

## (18) - قِيَامُ الْإِمَامِ فِي الْخُطْبَةِ

1394 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمَنِ ابْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا فَقَالَ: أَنْظَرُوا إِلَى هَذَا يَخْطُبُ قَاعِدًا وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ [الجمعة: 11].

## (19) - بَابُ الْفَضْلِ فِي الدُّنُوِّ مِنَ الْإِمَامِ

1395 - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: سَمِعْتُ يَحْيَى بْنَ الْحَارِثِ يُحَدِّثُ عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ عَنْ أَوْسِ بْنِ أَوْسٍ الثَّقَفِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ غَسَلَ وَاغْتَسَلَ وَابْتَكَّرَ وَغَدَا وَدَنَا مِنَ الْإِمَامِ وَأَنْصَتَ ثُمَّ لَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ كَأَجْرِ سَنَةِ صِيَامِهَا وَقِيَامِهَا».

## (20) - النَّهْيُ عَنْ تَخْطِي رِقَابِ النَّاسِ وَالْإِمَامِ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ

1396 - أَخْبَرَنَا وَهْبُ بْنُ بَيَانَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ صَالِحٍ عَنْ أَبِي الزَّاهِرِيَّةِ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ: كُنْتُ جَالِسًا إِلَى جَانِبِهِ يَوْمَ الْجُمُعَةِ فَقَالَ: جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَيُّ اجْلِسْ فَقَدْ آذَيْتَ».



### **[21] The Prayer On Friday Of Such As Comes While The Imam Is Delivering The Sermon**

1397- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, a man came on Friday while The Messenger of Allah "Allah's blessing and peace be upon him" was on the pulpit, thereupon he asked him: "Have you offered a two-rak'ah prayer?" he answered in the negative. He said: "Then, pray two rak'ahs."

### **[22] Paying Attention To The Friday's Sermon**

1398- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says to his companion (sitting by his side) while the imam is delivering the sermon on Friday even (no more than the order to) "Pay attention" has committed falsity." (and there is no reward for such as commits falsity).

1399- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If you say to your companion (sitting by your side) while the imam is delivering the sermon on Friday even (no more than the order to) "Pay attention" you will have committed falsity." (and there is no reward for such as commits falsity).

### **[23] The Excellence Of Paying Attention (To Celebration) And Refraining From Committing Falsity On Friday**

1400- It is narrated on the authority of Salman that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "There is no man, who gets purified (and performs ablution) on Friday as he was commanded, and then comes out of his house (and walks) until he reaches the (mosque to attend the prayer on) Friday, and pays attention (to the celebration and sermon) until he finishes from his prayer, but that it acts as expiation for (whatever sins have been committed along the week ) before it as of the previous Friday."

### **[24] The Way Of Delivering The Sermon (Of Friday)**

1401- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the sermon of need, which goes as follows: "Praise be to Allah: we seek His Aid, and ask for His Forgiveness. We seek refuge with Allah from the evil of our souls, and from the bad deeds of ours: whomever Allah guides aright, none could lead him astray, and whomever Allah leaves to go astray, none could guide him aright. I bear testimony to the fact that there is no god (to be

## (21) - بَابُ الصَّلَاةِ يَوْمَ الْجُمُعَةِ لِمَنْ جَاءَ وَالْإِمَامُ يَخْطُبُ

1397 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَقَالَ لَهُ: «أَرَكَمْتَ رَكْعَتَيْنِ؟» قَالَ: لَا، قَالَ: «فَارْكَعْ».

## (22) - بَابُ الْإِنْصَاتِ لِلْخُطْبَةِ يَوْمَ الْجُمُعَةِ

1398 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ لِصَاحِبِهِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ أَنْصِتْ، فَقَدْ لَفَا».

1399 - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ أَبِي شَهَابٍ عَنْ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ، وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُمَا حَدَّثَاهُ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ».

## (23) - بَابُ فَضْلِ الْإِنْصَاتِ وَتَرْكِ اللَّغْوِ يَوْمَ الْجُمُعَةِ

1400 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي مَعْشَرٍ زِيَادِ بْنِ كُليبٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنِ الْقُرْئَعِ الضَّبِّيِّ وَكَانَ مِنَ الْقُرَاءِ الْأَوَّلِينَ عَنْ سَلْمَانَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَا مِنْ رَجُلٍ يَتَطَهَّرُ يَوْمَ الْجُمُعَةِ كَمَا أُمِرَ ثُمَّ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَأْتِيَ الْجُمُعَةَ وَيُنْصِتُ حَتَّى يَقْضِيَ صَلَاتَهُ إِلَّا كَانَ كَفَّارَةً لِمَا قَبْلَهُ مِنَ الْجُمُعَةِ».

## (24) - بَابُ كَيْفِيَّةِ الْخُطْبَةِ

1401 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقٍ يُحَدِّثُ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ؛ قَالَ: عَلَّمَنَا خُطْبَةَ الْحَاجَةِ: «الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنَّ



worshipped) but Allah, the One and Only, with Whom there is no partner; and that Muhammad is His servant and Messenger.” Then, one should join his sermon with three Holy Verses from Allah’s Book: “O you who believe! fear Allah as He should be feared, and die not except in a state of Islam.” (Al Imran 102) “fear Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.” (An-Nisa 1) “O you who believe! fear Allah, and (always) say a word directed to the Right.” (Al-Ahzab 70)

#### **[25] The Imam Exhorts In His Sermon To Take Bath On Friday**

1402- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” addressed us saying: "When anyone of you goes to (attend the prayer on) Friday, let him take a bath (before going)."

1403- It is narrated on the authority of Ibrahim Ibn Nashit that he asked Ibn Shihab about the (judgement of) taking bath on Friday, thereupon he said: "It is out of the sunnah. However, Salim related to me from his father Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” made a mention of that while being on the pulpit.

1404- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said while standing on the pulpit: "When anyone of you comes to (attend the prayer on) Friday, let him take a bath (before coming)."

#### **[26] The Imam Exhorts To Give In Charity On Friday In His Sermon**

1405- It is narrated on the authority of Abu Sa'id that he said: While The Messenger of Allah “Allah’s blessing and peace be upon him” was delivering the sermon on Friday, a man came with a bad appearance (having a shabby dress indicating to his poverty), thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” asked him: "Have you offered (a two-rak'ah) prayer?" he answered in the negative, thereupon he ordered him to pray two rak'ahs. Furthermore, he exhorted the people (in his sermon) to give in charity. They offered many garments, of which he gave him two. When it was the next Friday, he came while The Messenger of Allah “Allah’s blessing and peace be upon him” was delivering the sermon, in which he exhorted the people to give in charity. The man offered one of his two garments, thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” said: "This (man) came last Friday with a bad appearance (having a shabby dress), and I ordered the people to give in charity, and they offered many garments, and I ordered that two out of those



لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَفْرَأُ ثَلَاثَ آيَاتٍ ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ [آل عمران: 102] ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: 1] ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ [الأحزاب: 70].

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئًا وَلَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَلَا عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ بْنُ حُجْرٍ.

### (25) - بَابُ حَضِّ الْإِمَامِ فِي خُطْبَتِهِ عَلَى

#### الْفُسْلِ يَوْمَ الْجُمُعَةِ

1402 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ».

1403 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ نَشِيطٍ: أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ فَقَالَ: سُنَّةٌ، وَقَدْ حَدَّثَنِي بِهِ سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ تَكَلَّمَ بِهَا عَلَى الْمِنْبَرِ».

1404 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ: «مَنْ جَاءَ مِنْكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَا أَعْلَمُ أَحَدًا تَابَعَ اللَّيْثَ عَلَى هَذَا الْإِسْنَادِ غَيْرَ ابْنِ جُرَيْجٍ وَأَصْحَابِ الزُّهْرِيِّ يَقُولُونَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ بَدَلُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ.

### (26) - بَابُ حَتِّ الْإِمَامِ عَلَى الصَّدَقَةِ يَوْمَ الْجُمُعَةِ فِي خُطْبَتِهِ

1405 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجَلَانَ عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: جَاءَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ بِهَيْئَةٍ بَذَّةٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَصَلَّيْتَ؟» قَالَ: لَا. قَالَ: «صَلِّ رَكْعَتَيْنِ» وَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ فَأَلْقَوْا ثِيَابًا فَأَعْطَاهُ مِنْهَا ثَوْبَيْنِ فَلَمَّا كَانَتْ الْجُمُعَةُ الثَّانِيَةُ جَاءَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ قَالَ: فَأَلْفَى أَحَدَ ثَوْبَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «جَاءَ هَذَا يَوْمَ الْجُمُعَةِ بِهَيْئَةٍ بَذَّةٍ فَأَمَرْتُ النَّاسَ بِالصَّدَقَةِ».

be given to him; and when he has come now and I have ordered the people to give in charity, he offered one of his two garments." He (the Prophet) scolded him and said: "Take back your garment!"

### **[27] The Imam Talks To His Subjects While Being On The Pulpit**

**1406-** It is narrated on the authority of Jabir Ibn Abdullah that he said: While The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon on Friday, a man came, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you offered (a two-rak'ah) prayer?" he answered in the negative, thereupon he ordered him to stand and offer prayer.

**1407-** It is narrated on the authority of Abu Bakrah that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" on the pulpit and Al-Hasan (Ibn Ali) was with him, and he turned his face towards the people one time, and towards Al-Hasan one time, and then he said: "This son of mine is a chief, and perchance Allah Almighty will make reconciliation, through him, between two great factions of Muslims."

### **[28] Reciting (Qur'an) In The Sermon**

**1408-** It is narrated on the authority of Umm Hisham, daughter of Harithah Ibn An-Nu'man that she said: I kept by heart (the Surah of) Qaf from The mouth of the Messenger of Allah "Allah's blessing and peace be upon him", while he was (reciting it in the sermon) on the pulpit on Friday.

### **[29] Beckoning In The Sermon**

**1409-** It is narrated on the authority of Husain that Bishr Ibn Marwan raised his hand while being on the pulpit on Friday, thereupon Umarah Ibn Ruwaibah Ath-Thaqafi insulted him and said: "However, the Messenger of Allah "Allah's blessing and peace be upon him" used to do no more than that." He beckoned with his index finger.

### **[30] The Imam Descends From The Pulpit Before He Finishes From The Sermon Which He Interrupts On Friday**

**1410-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: While Allah's Apostle "Allah's blessing and peace be upon him" was delivering a sermon both Al-Hasan and Al-Husain "Allah be pleased with them" came, having shirts with red lines, and they were stumbling and then standing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" got down, and interrupted his speech: he carried them and returned to the pulpit once again. Then he said: "Allah has told the truth (when He said): Verily, your property and children are a

فَأَلْقُوا ثِيَاباً فَأَمَرْتُ لَهُ مِنْهَا بِثَوْبَيْنِ ثُمَّ جَاءَ الْآنَ فَأَمَرْتُ النَّاسَ بِالصَّدَقَةِ فَأَلْقَى أَحَدُهُمَا فَأَنْتَهَرَهُ وَقَالَ: خُذْ ثَوْبَكَ».

### (27) - مُحَاظَبَةُ الْإِمَامِ رَعِيَّتَهُ وَهُوَ عَلَى الْمِنْبَرِ

1406 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «صَلَّيْتَ؟» قَالَ: لَا، قَالَ: «فَمَا زَكَّغَ».

1407 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو مُوسَى إِسْرَائِيلُ بْنُ مُوسَى قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ وَالْحَسَنُ مَعَهُ وَهُوَ يُقِيلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ مَرَّةً وَيَقُولُ: «إِنَّ أُنْبِيَّ هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ».

### (28) - بَابُ الْقِرَاءَةِ فِي الْخُطْبَةِ

1408 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَلِيُّ وَهُوَ ابْنُ الْمُبَارَكِ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنَةِ حَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ: «حَفِظْتُ ﴿ق وَالْقُرْآنِ الْمَجِيدِ﴾ مِنْ فِي رَسُولِ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ».

### (29) - بَابُ الْإِشَارَةِ فِي الْخُطْبَةِ

1409 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ: أَنَّ بَشَرَ بْنَ مَرْوَانَ رَفَعَ يَدَيْهِ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فَسَبَّهِ عُمَارَةُ بْنُ رُوَيْبَةَ الثَّقَفِيُّ وَقَالَ: «مَا زَادَ رَسُولُ اللَّهِ ﷺ عَلَى هَذَا وَأَشَارَ بِإِصْبَعِهِ السَّبَابَةِ».

### (30) بَابُ نَزُولِ الْإِمَامِ عَنِ الْمِنْبَرِ قَبْلَ فَرَاعِهِ مِنَ الْخُطْبَةِ

وَقَطْعِهِ كَلَامَهُ وَرُجُوعِهِ إِلَيْهِ يَوْمَ الْجُمُعَةِ

1410 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: «كَانَ النَّبِيُّ ﷺ يَخْطُبُ فَجَاءَ الْحَسَنُ وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا وَعَلَيْهِمَا قِمِيصَانِ أَحْمَرَانِ يَعْثُرَانِ فِيهِمَا، فَنَزَلَ النَّبِيُّ ﷺ فَقَطَعَ كَلَامَهُ، فَحَمَلَهُمَا ثُمَّ عَادَ إِلَى الْمِنْبَرِ ثُمَّ قَالَ: «صَدَقَ اللَّهُ ﴿إِنَّمَا



(source of) seduction to you. Once I saw both (children stumbling in their shirts), I could not help interrupting my speech and carrying them.”

### **[31] It Is Desirable To Shorten The Sermon**

**1411-** It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to celebrate (the Praises of Allah) so much, not to have useless talks, to prolong the prayer, to shorten the sermon, not to disdain to walk in the company of the widow and the indigent, and fulfill his (or her) need.

### **[32] The Number Of Sermons (Of Friday)**

**1412-** It is narrated on the authority of Jabir Ibn Samurah that he said: I more often sat with Allah's Apostle "Allah's blessing and peace be upon him", and I've never seen him but delivering his sermon while standing, after which he would sit (and take a short interval between both sermons) and then he would stand once again and deliver the other sermon.

### **[33] Taking A Break Between Both Sermons By Sitting**

**1413-** It is narrated on the authority of Abdullah that Allah's Apostle "Allah's blessing and peace be upon him" used to deliver both sermons (of Friday) while standing, making a break between them by sitting.

### **[34] Keeping Silent In The Sitting (Interval) Between Both Sermons**

**1414-** It is narrated on the authority of Jabir Ibn Samurah that he said: I more often saw Allah's Apostle "Allah's blessing and peace be upon him" delivering his sermon on Friday while standing, after which he would sit (and take a short interval between both sermons) in which he would not speak, and then he would stand once again and deliver the other sermon. Then, he, who has related to you that Allah's Apostle "Allah's blessing and peace be upon him" used to deliver the sermon while sitting has, indeed, told you a lie.

### **[35] The Recitation And Celebration In The Other Sermon**

**1415-** It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver his sermon while standing and (after the first speech) he would sit (for a short while before) he would stand once again, recite some of the Holy Verses (from the Qur'an) and celebrate (the Praises of) Allah. Verily, he was moderate in both his sermon and prayer.

أَمْرُكُمْ وَأَوْلَدَكُمْ فَتَنَّهُ ﴿[التغابن: 15] رَأَيْتُ هَذَيْنِ يَغْتَرَانِ فِي قِمَاصِهِمَا فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ كِلَا مَيِّ فَحَمَلْتُهُمَا».

### (31) - بَابُ مَا يُسْتَحَبُّ مِنْ تَقْصِيرِ الْخُطْبَةِ

1411 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ غَزْوَانَ قَالَ: أُنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ عُقَيْلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ الذِّكْرَ وَيُقِلُّ اللَّغْوَ وَيُطِيلُ الصَّلَاةَ وَيُقْصِرُ الْخُطْبَةَ وَلَا يَأْتِفُ أَنْ يَمْشِيَ مَعَ الْأَرْمَلَةِ وَالْمُسْكِينِ فَيَقْضِيَ لَهُ الْحَاجَةَ».

### (32) - بَابُ كَمْ يَخْطُبُ

1412 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «جَالَسْتُ النَّبِيَّ ﷺ فَمَا رَأَيْتُهُ يَخْطُبُ إِلَّا قَائِمًا وَيَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ الْخُطْبَةَ الْآخِرَةَ».

### (33) - بَابُ الْفَضْلِ بَيْنَ الْخُطْبَتَيْنِ بِالْجُلُوسِ

1413 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ الْخُطْبَتَيْنِ وَهُوَ قَائِمٌ وَكَانَ يَفْصِلُ بَيْنَهُمَا بِجُلُوسٍ».

### (34) - بَابُ الشُّكُوتِ فِي الْقَعْدَةِ بَيْنَ الْخُطْبَتَيْنِ

1414 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي أَبْنَ زُرَيْعٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ قَالَ: حَدَّثَنَا سِمَاكُ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا ثُمَّ يَقْعُدُ قَعْدَةً لَا يَتَكَلَّمُ ثُمَّ يَقُومُ فَيَخْطُبُ خُطْبَةً أُخْرَى فَمَنْ حَدَّثَكُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَاعِدًا فَقَدْ كَذَبَ».

### (35) - بَابُ الْقِرَاءَةِ فِي الْخُطْبَةِ الثَّانِيَةِ وَالذِّكْرِ فِيهَا

1415 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ وَيَقْرَأُ آيَاتٍ وَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَكَانَتْ خُطْبَتُهُ قَصْدًا وَصَلَاتُهُ قَصْدًا».



### **[36] Talking And Standing After The Imam Leaves The Pulpit**

**1416-** It is narrated on the authority of Anas Ibn Malik that he said: It happened that the Messenger of Allah “Allah’s blessing and peace be upon him” descended from the pulpit, and a man met him, and talked to him, and The Messenger of Allah “Allah’s blessing and peace be upon him” stood with him until he fulfilled his need for him, after which he proceeded on towards his praying place to lead the prayer.

### **[37] The Number Of Rak'ahs Of Friday Prayer**

**1417-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: Umar said: "The Friday prayer is of two rak'ahs; the prayer of (Id) Al-Fitr is of two rak'ahs; the prayer of (Id) Al-Adha is of two rak'ahs; and the prayer of journey is of two rak'ahs: and this is the full (number of rak'ahs with which they were originally enjoined by Allah Almighty) on the tongue of The Messenger of Allah “Allah’s blessing and peace be upon him”, i.e. they are not shortened.

### **[38] Reciting Both Al-Jumu'ah And Al-Munafiqun In Friday Prayer**

**1418-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” used to recite both Surahs of As-Sajdah and Al-Insan in the Morning prayer of Friday, and both Al-Jumu'ah and Al-Munafiqun in Friday prayer.

### **[39] Reciting Both Al-A'la And Al-Ghashiyah In Friday Prayer**

**1419-** It is narrated on the authority of Samurah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to recite both Surahs of Al-A'la and Al-Ghashiyah in Friday prayer.

### **[40] The Different Citation-Forms Transmitted By An-Nu'man Ibn Bashir Pertaining To The Narration Of The Recitation In Friday Prayer**

**1420-** It is narrated on the authority of Qais Ibn Ad-Dahhak that he asked An-Nu'man Ibn Bashir: "What did The Messenger of Allah “Allah’s blessing and peace be upon him” use to recite following the Surah of Al-Jumu'ah in Friday prayer?" he said: " The Messenger of Allah “Allah’s blessing and peace be upon him” used to recite the Surah of Al-Ghashiyah."

**1421-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to recite both Surahs of Al-A'la and Al-Ghashiyah in Friday prayer; and sometimes, the Id (of Al-Fitr or Al-Adha) happened to come on Friday, thereupon he recited them in both occasions.



## (36) - الْكَلَامُ وَالْقِيَامُ بَعْدَ النُّزُولِ عَنِ الْمِنْبَرِ

1416 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْفَرَبَايُيُّ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَنْزِلُ عَنِ الْمِنْبَرِ فَيَعْرِضُ لَهُ الرَّجُلُ فَيُكَلِّمُهُ فَيَقُومُ مَعَهُ النَّبِيُّ ﷺ حَتَّى يَقْضِيَ حَاجَتَهُ ثُمَّ يَتَقَدَّمُ إِلَى مُصَلَّاهُ فَيُصَلِّي».

## (37) - عَدَدُ صَلَاةِ الْجُمُعَةِ

1417 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ زُبَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: قَالَ عُمَرُ: «صَلَاةُ الْجُمُعَةِ رَكْعَتَانِ وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ وَصَلَاةُ الْأَضْحَى رَكْعَتَانِ وَصَلَاةُ السَّفَرِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرِ عَلَى لِسَانِ مُحَمَّدٍ ﷺ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ عُمَرَ.

## (38) - الْقِرَاءَةُ فِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ

1418 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ مَخْوَلٍ قَالَ: سَمِعْتُ مُسْلِمًا الْبُطَيْنِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي صَلَاةِ الصُّبْحِ ﴿الْم تَنْزِيلُ﴾ وَ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ﴾ وَفِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ».

## (39) - الْقِرَاءَةُ فِي صَلَاةِ الْجُمُعَةِ

## بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾

1419 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَعْبُدُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ عُقْبَةَ عَنْ سَمُرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾».

## (40) - ذِكْرُ الْاِخْتِلَافِ عَلَى النُّعْمَانِ بْنِ بَشِيرٍ فِي الْقِرَاءَةِ فِي صَلَاةِ الْجُمُعَةِ

1420 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ سَأَلَ النُّعْمَانَ بْنَ بَشِيرٍ مَاذَا كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُورَةِ الْجُمُعَةِ؟ قَالَ: «كَانَ يَقْرَأُ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾».

1421 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ أَنَّ إِبْرَاهِيمَ بْنَ مُحَمَّدٍ بْنِ الْمُنتَشِرِ أَخْبَرَهُ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْجُمُعَةِ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾ وَرُبَّمَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فَيَقْرَأُ بِهِمَا فِيهِمَا جَمِيعًا».

#### [41] When One Catches Up A Rak'ah From Friday Prayer

<sup>1422-</sup> It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches even a single rak'ah of Friday prayer has (been regarded to have) caught up (the whole prayer provided that he should complete the missing one)."

#### [42] The Number Of Rak'ahs To Be Offered In The Mosque After Friday Prayer

<sup>1423-</sup> It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers Friday prayer, let him offer a four-rak'ah prayer after it."

#### [43] The Imam's (Supererogatory) Prayer After Friday Prayer

<sup>1424-</sup> It is narrated on the authority of Ibn Umar that it was the habit of The Messenger of Allah "Allah's blessing and peace be upon him" not to offer (any supererogatory) prayer after Friday (obligatory) prayer until he would turn away (and leave the mosque), and by then he would offer a two-rak'ah prayer.

<sup>1425-</sup> It is narrated on the authority of Salim from his father (Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer in his house after Friday (obligatory) prayer.

#### [44] Prolonging The Two Rak'ahs To Be Offered After Friday Prayer

<sup>1426-</sup> It is narrated on the authority of Nafi' from Ibn Umar that he used to offer a two-rak'ah prayer after Friday prayer, which he used to prolong, and he told that the Messenger of Allah "Allah's blessing and peace be upon him" used to do so.

#### [45] The Hour On Friday At Which The Invocation Receives Answer

<sup>1427-</sup> It is narrated on the authority of Abu Hurairah that he said: I set out to At-Tur (Mount), and found Ka'b (Al-Ahbar) there, and I spent a day with him, during which I related to him narrations from The Messenger of Allah "Allah's blessing and peace be upon him", and he related to me from the Torah. I told him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of days on which the sun rises is Friday, on which Adam was created, on which he was made to descend (to the earth), on which Allah turned in repentance to him, on which he died, and on which the Hour (of Judgement) will be established. There is no animal but that on this (day) it pays attention from the breaking of the dawn to the rising of the sun, in awe of the Hour (of Judgement) barring mankind. On it, there

## (41) - مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْجُمُعَةِ

1422 - أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ مَنْصُورٍ وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنْ صَلَاةِ الْجُمُعَةِ رَكْعَةً فَقَدْ أَدْرَكَ».

## (42) - عَدَدُ الصَّلَاةِ بَعْدَ الْجُمُعَةِ فِي الْمَسْجِدِ

1423 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا».

## (43) - صَلَاةُ الْإِمَامِ بَعْدَ الْجُمُعَةِ

1424 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ».

1425 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ».

## (44) - بَابُ إِطَالَةِ الرُّكْعَتَيْنِ بَعْدَ الْجُمُعَةِ

1426 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ عَنْ يَزِيدَ وَهُوَ ابْنُ هَارُونَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: «أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ يُطِيلُ فِيهِمَا وَيَقُولُ كَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُهُ».

## (45) - ذِكْرُ السَّاعَةِ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ يَوْمَ الْجُمُعَةِ

1427 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ يَعْنِي أَبْنَ مِزْرَةَ عَنْ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ الطَّوْرَ فَوَجَدْتُ ثَمَّ كَعْبًا فَمَكْتُتُ أَنَا وَهُوَ يَوْمًا أَحَدُهُ عَنْ رَسُولِ اللَّهِ ﷺ وَيُحَدِّثُنِي عَنِ التَّوْرَةِ فَقُلْتُ لَهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خَلْقَ آدَمَ وَفِيهِ أَهْبَطَ وَفِيهِ نَسَبَ عَلَيْهِ وَفِيهِ قُبُضَ وَفِيهِ تَقَوْمُ السَّاعَةِ مَا عَلَى الْأَرْضِ مِنْ دَابَّةٍ إِلَّا وَهِيَ تُصْبِحُ يَوْمَ الْجُمُعَةِ مُصْبِيخَةً حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا أَبْنَ



is an hour, and no faithful believer coincides with it while being in prayer, and asks Allah Almighty for anything but that He will give it to him." Ka'b said: "This happens on one day every year." I said: "It happens every Friday." When Ka'b recited the Torah, he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has told the truth: this happens every Friday." Abu Hurairah further said: I came out and met Basrah Ibn Abu Basrah Al-Ghifari, and he asked me: "From where have you come?" I said: "From At-Tur (Mount)." He said: "Had I met you before your journey to it, surely, you would not have gone to it." I asked him: "What is the reason for that?" he said: "For I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No mounts should be saddled (and ridden by anyone to travel for religious service) but to three mosques: the Sacred Mosque (of Mecca), this mosque of mine (in Medina), and the Farthest Mosque (of Jerusalem)."" Later on, I met Abdullah Ibn Salam, and said to him: "Would that you saw me! I set out to At-Tur (Mount), and found Ka'b (Al-Ahbar) there, and I spent a day with him, during which I related to him narrations from The Messenger of Allah "Allah's blessing and peace be upon him", and he related to me from the Torah. I told him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of days on which the sun rises is Friday, on which Adam was created, on which he was made to descend (to the earth), on which Allah turned in repentance to him, on which he died, and on which the Hour (of Judgement) will be established. There is no animal but that on this (day) it pays attention from the breaking of the dawn to the rising of the sun, in awe of the Hour (of Judgement) barring mankind. On it, there is an hour, and no faithful believer coincides with it while being in prayer, and asks Allah Almighty for anything but that He will give it to him." Ka'b said: "This happens on one day every year." Abdullah Ibn Salam said: "Ka'b has told a lie." I said: "When Ka'b recited the Torah, he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has told the truth: this happens every Friday." Abdullah said: "Ka'b has told the truth then. I learn which hour it is." I said to him: "O my brother! Inform me of it." Abdullah Ibn Salam said: "It is the last hour just before the sun disappears on Friday." I said to him: "How should it be the last hour of Friday, since the Messenger of Allah "Allah's blessing and peace be upon him" said: "And no believing servant agrees with it while being in prayer..." and there is no prayer to be offered at the last hour." On that he said: "Is it not that the Messenger of

آدَمَ وَفِيهِ سَاعَةٌ لَا يُصَادِفُهَا مُؤْمِنٌ وَهُوَ فِي الصَّلَاةِ يَسْأَلُ اللَّهَ فِيهَا شَيْئاً إِلَّا أَعْطَاهُ إِيَّاهُ» .

فَقَالَ كَعْبٌ: ذَلِكَ يَوْمٌ فِي كُلِّ سَنَةٍ؟ فَقُلْتُ: بَلْ هِيَ فِي كُلِّ جُمُعَةٍ، فَقَرَأَ كَعْبُ التَّوْرَةِ ثُمَّ قَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ هُوَ فِي كُلِّ جُمُعَةٍ فَخَرَجْتُ فَلَقِيتُ بَصْرَةَ بْنَ أَبِي بَصْرَةَ الْغِفَارِيَّ فَقَالَ: مِنْ أَيْنَ جِئْتَ؟ قُلْتُ مِنَ الطُّورِ قَالَ: لَوْ لَقِيتُكَ مِنْ قَبْلِ أَنْ تَأْتِيَهُ لَمْ تَأْتِهِ، قُلْتُ لَهُ: وَلِمَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُعْمَلُ الْمَطْيِ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِي وَمَسْجِدِ بَيْتِ الْمَقْدِسِ» فَلَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَقُلْتُ لَوْ رَأَيْتَنِي خَرَجْتُ إِلَى الطُّورِ فَلَقِيتُ كَعْباً فَمَكَثْتُ أَنَا وَهُوَ يَوْمًا أَحَدُهُ عَنْ رَسُولِ اللَّهِ ﷺ وَيُحَدِّثُنِي عَنِ التَّوْرَةِ فَقُلْتُ لَهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُهْبِطَ وَفِيهِ تِيبَ عَلَيْهِ وَفِيهِ قُبِضَ وَفِيهِ تَقُومُ السَّاعَةُ مَا عَلَى الْأَرْضِ مِنْ دَابَّةٍ إِلَّا وَهِيَ تُصْبِحُ يَوْمَ الْجُمُعَةِ مُصْبِحَةً حَتَّى تَطْلُعَ الشَّمْسُ شَفَقاً مِنَ السَّاعَةِ إِلَّا أَبْنُ آدَمَ وَفِيهِ سَاعَةٌ لَا يُصَادِفُهَا عَبْدٌ مُؤْمِنٌ وَهُوَ فِي الصَّلَاةِ يَسْأَلُ اللَّهَ شَيْئاً إِلَّا أَعْطَاهُ إِيَّاهُ» قَالَ كَعْبٌ: ذَلِكَ يَوْمٌ فِي كُلِّ سَنَةٍ، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبَ كَعْبٌ، قُلْتُ: ثُمَّ قَرَأَ كَعْبٌ فَقَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ هُوَ فِي كُلِّ جُمُعَةٍ فَقَالَ عَبْدُ اللَّهِ: صَدَقَ كَعْبٌ إِنِّي لَأَعْلَمُ تِلْكَ السَّاعَةَ فَقُلْتُ: يَا أَخِي حَدِّثْنِي بِهَا قَالَ: هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ، فَقُلْتُ: أَلَيْسَ قَدْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُصَادِفُهَا مُؤْمِنٌ وَهُوَ فِي الصَّلَاةِ» وَلَيْسَتْ تِلْكَ السَّاعَةُ صَلَاةً. قَالَ: أَلَيْسَ قَدْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى

Allah "Allah's blessing and peace be upon him" said: "He, who offers prayer and then sits in expectation for the coming prayer, is considered to be in prayer until the next prayer comes"?" I said: "Yes." He said: "This is what is intended here."

1428- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour, with which no Muslim servant coincides and asks Allah for anything but that He gives it to him."

1429- It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour, with which no Muslim servant agrees while standing in prayer and asks Allah for anything but that He gives it to him." We said that he regarded it as very short.



وَجَلَسَ يَنْتَظِرُ الصَّلَاةَ لَمْ يَزَلْ فِي صَلَاتِهِ حَتَّى تَأْتِيَهُ الصَّلَاةُ الَّتِي تُلَاقِيهَا؟ قُلْتُ: بَلَى.  
قَالَ: فَهُوَ كَذَلِكَ.

1428 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ:  
حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ عَنْ رَبَاحٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدٌ عَنْ أَبِي  
هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ  
فِيهَا شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ».

1429 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ  
أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ قَائِمٌ  
يُصَلِّي يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ» فَلَمَّا يُقَلِّلُهَا يُزْهَدُهَا.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا نَعْلَمُ أَحَدًا حَدَّثَ بِهَذَا الْحَدِيثِ غَيْرَ رَبَاحٍ عَنْ مَعْمَرٍ عَنِ  
الزُّهْرِيِّ إِلَّا أَيُّوبُ بْنُ سُوَيْدٍ فَإِنَّهُ حَدَّثَ بِهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ  
وَأَيُّوبُ بْنُ سُوَيْدٍ مَتْرُوكُ الْحَدِيثِ.

## (15) THE BOOK OF SHORTENING PRAYER ON JOURNEY

[1]

**1430-** It is narrated on the authority of Ya'li Ibn Umayyah that he said: I said to Umar Ibn Al-Khattab: "(Do you see how the people have shortened prayer even though Allah says): "When you travel through the earth, there is no blame on you if you shorten your prayers, for fear that the Unbelievers may attack you", and now the people have become safe?" He said: "Indeed, I considered that which you consider, about which I asked The Messenger of Allah "Allah's blessing and peace be upon him" who said: "It is a charity, which Allah has bestowed upon you; and you should accept His charity.""

**1431-** It is narrated on the authority of Umayyah Ibn Abdullah Ibn Khalid that he said: I asked Abdullah Ibn Umar: We find in the Qur'an the prayer (which is offered) on residence, and the fear prayer; but we could not find the journey prayer! On that Abdullah said to him: Verily, Allah sent to us Muhammad "Allah's blessing and peace be upon him" (as a Messenger) and we did know nothing (before him); and of a surety, we should imitate the conduct of Muhammad (the Messenger of Allah) "Allah's blessing and peace be upon him" as we saw it.

**1432-** It is narrated on the authority of Ibn Abbas that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" set out from Mecca aiming at Medina, he feared none but (Allah) Lord of the worlds, but even, he kept offering two rak'ahs (for each prayer during his journey).

**1433-** It is narrated on the authority of Ibn Abbas that he said: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (across the way) between Mecca and Medina, and we feared none but Allah Almighty, but even, we kept offering two rak'ahs (for each obligatory prayer during the journey).

**1434-** It is narrated on the authority of Ibn As-Simt that he said: I saw Umar Ibn Al-Khattab offering two rak'ahs (for each obligatory prayer) in Dhul-Hulaifah, and when I asked him about that he said: "I do the same as I saw Allah's Apostle "Allah's blessing and peace be upon him" doing.

**1435-** It is narrated on the authority of Anas Ibn Malik that he said: I set out with The Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca, and he kept shortening the prayer (i.e. offering two rak'ahs for each obligatory prayer during the journey) until he returned (to

## (15) - كِتَابُ تَقْصِيرِ الصَّلَاةِ فِي السَّفَرِ

## (1) - [بَابُ]

1430 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: أُنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ ابْنِ عَمَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ عَنْ يَغْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: «فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْثِنَكُمْ الَّذِينَ كَفَرُوا» [النساء: 101] فَقَدْ أَمِنَ النَّاسُ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ: «صَدَقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ».

1431 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمَيَّةَ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: «إِنَّا نَجِدُ صَلَاةَ الْحَضَرِ وَصَلَاةَ الْخَوْفِ فِي الْقُرْآنِ وَلَا نَجِدُ صَلَاةَ السَّفَرِ فِي الْقُرْآنِ؟ فَقَالَ لَهُ ابْنُ عُمَرَ: يَا ابْنَ أَخِي، إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ إِلَيْنَا مُحَمَّدًا ﷺ وَلَا نَعْلَمُ شَيْئًا وَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَا مُحَمَّدًا ﷺ يَفْعَلُ».

1432 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورِ بْنِ زَادَانَ عَنْ ابْنِ سِيرِينَ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ لَا يَخَافُ إِلَّا رَبَّ الْعَالَمِينَ يُصَلِّي رَكَعَتَيْنِ».

1433 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «كُنَّا نَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ لَا نَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ نُصَلِّي رَكَعَتَيْنِ».

1434 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ حَبِيبَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ نَفِيرٍ عَنْ ابْنِ السَّمُطِ قَالَ: «رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يُصَلِّي بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ».

1435 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ أَنَسٍ قَالَ: «خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَلَمْ يَزَلْ يَقْصُرُ حَتَّى



Medina once again), knowing that he spent ten (nights) in it (Mecca before he returned to Medina).

**1436-** It is narrated on the authority of Abdullah that he said: I offered two rak'ahs (for each obligatory prayer barring Maghrib prayer) on journey with the Messenger of Allah "Allah's blessing and peace be upon him"; and I offered two rak'ahs (on journey for each prayer) with Abu Bakr; and I also offered two rak'ahs (for each prayer on journey) with Umar.

**1437-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: Umar said: "The Friday prayer is of two rak'ahs; the prayer of (Id) Al-Fitr is of two rak'ahs; the prayer of (Id) Al-Adha is of two rak'ahs; and the prayer of journey is of two rak'ahs: and this is the full (number of rak'ahs with which they were originally enjoined by Allah Almighty) on the tongue of The Messenger of Allah "Allah's blessing and peace be upon him", i.e. they are not shortened.

**1438-** It is narrated on the authority of Ibn Abbas that he said: The prayer on residence was enjoined (by Allah Almighty) on the tongue of your Prophet "Allah's blessing and peace be upon him" as four rak'ahs, the prayer on journey as two rak'ahs, and the fear prayer as one rak'ah.

**1439-** It is narrated on the authority of Ibn Abbas that he said: The prayer was enjoined upon you by Allah Almighty on the tongue of the Messenger of Allah "Allah's blessing and peace be upon him" as four rak'ahs for the prayer on residence, two rak'ahs for the prayer on journey, and one rak'ah for the fear prayer.

## **[2] Offering Prayer In Mecca**

**1440-** It is narrated on the authority of Musa Ibn Salamah that he said: I asked Ibn Abbas: "How should I pray in Mecca in case I do not pray in congregation?" he said: "Offer two rak'ahs (for each obligatory prayer barring Maghrib), according to the right way of Abu Al-Qasim "Allah's blessing and peace be upon him"."

**1441-** It is narrated on the authority of Musa Ibn Salamah that he asked Ibn Abbas: "Sometimes, I miss the congregational prayer while being in Batha': tell me: how many rak'ahs should I pray (in case I do not pray in congregation)?" he said: "Offer two rak'ahs (for each obligatory prayer barring Maghrib), according to the right way of Abu Al-Qasim "Allah's blessing and peace be upon him"."

رَجَعَ فَأَقَامَ بِهَا عَشْرًا».

1436 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ أَبِي: أَنْبَأَنَا أَبُو حَمْزَةَ وَهُوَ السُّكَّرِيُّ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي السَّفَرِ رَكْعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ وَمَعَ عُمَرَ رَكْعَتَيْنِ رَضِيَ اللَّهُ عَنْهُمَا».

1437 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ابْنُ حَبِيبٍ عَنْ شُعْبَةَ عَنْ زُبَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عُمَرَ قَالَ: «صَلَاةُ الْجُمُعَةِ رَكْعَتَانِ وَالْفِطْرِ رَكْعَتَانِ وَالنَّخْرِ رَكْعَتَانِ وَالسَّفَرِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرِ عَلَى لِسَانِ النَّبِيِّ ﷺ».

1438 - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهَبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ أَيُّوبَ وَهُوَ ابْنُ عَائِذٍ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ عَنْ مُجَاهِدِ أَبِي الْحَجَّاجِ عَنْ ابْنِ عَبَّاسٍ قَالَ: «فُرِضَتْ صَلَاةُ الْحَضَرِ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ أَرْبَعًا وَصَلَاةُ السَّفَرِ رَكْعَتَيْنِ وَصَلَاةُ الْخَوْفِ رَكْعَةٌ».

1439 - أَخْبَرَنَا يَعْقُوبُ بْنُ مَاهَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ عَنْ أَيُّوبَ بْنِ عَائِذٍ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً».

## (2) - بَابُ الصَّلَاةِ بِمَكَّةَ

1440 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى فِي حَدِيثِهِ عَنْ خَالِدِ بْنِ الْخَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ مُوسَى وَهُوَ ابْنُ سَلَمَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ كَيْفَ أَصَلِّي بِمَكَّةَ إِذَا لَمْ أَصَلِّ فِي جَمَاعَةٍ؟ قَالَ: «رَكْعَتَيْنِ سُنَّةُ أَبِي الْقَاسِمِ ﷺ».

1441 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ مُوسَى بْنَ سَلَمَةَ حَدَّثَهُمْ: أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ، قُلْتُ: تَقُوْنِي الصَّلَاةُ فِي جَمَاعَةٍ وَأَنَا بِالْبَطْحَاءِ مَا تَرَى أَنْ أَصَلِّي؟ قَالَ: «رَكْعَتَيْنِ سُنَّةُ أَبِي الْقَاسِمِ ﷺ».

### [3] Offering Prayer At Mina

1442- It is narrated on the authority of Harithah Ibn Wahb Al-Khuza'i that he said: I offered two rak'ahs with The Messenger of Allah "Allah's blessing and peace be upon him" at Mina when the people were the safest and the greatest in number (during the peace time).

1443- It is narrated on the authority of Harithah Ibn Wahb Al-Khuza'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered with us two rak'ahs (for each obligatory prayer) at Mina when the people were the safest and the greatest in number (during the peace time).

1444- It is narrated on the authority of Anas that he said: I offered two rak'ahs at Mina (for each obligatory prayer) with The Messenger of Allah "Allah's blessing and peace be upon him", then with Abu Bakr, and then with Umar; and I offered the same with Uthman during the first portion of his caliphate.

1445- It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: I offered two rak'ahs at Mina (for each obligatory prayer) with The Messenger of Allah "Allah's blessing and peace be upon him".

1446- It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: Uthman offered four rak'ahs at Mina (for each obligatory prayer), and when the news of that reached Abdullah (Ibn Mas'ud) he said: I offered two rak'ahs at Mina (for each obligatory prayer) with The Messenger of Allah "Allah's blessing and peace be upon him".

1447- It is narrated on the authority of Ibn Umar that he said: I offered two rak'ahs at Mina (for each obligatory prayer) with The Messenger of Allah "Allah's blessing and peace be upon him", then I offered two rak'ahs with Abu Bakr, and then I offered two rak'ahs with Umar.

1448- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs at Mina (for each obligatory prayer), and so prayed Abu Bakr, and so prayed Umar, and so prayed Uthman during the first portion of his caliphate.

### [4] The Place Where The Prayer Should Be Shortened

1449- It is narrated on the authority of Anas Ibn Malik that he said: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca, and he kept praying with us two rak'ahs (for each obligatory prayer during the journey) until we returned (to Medina once



## (3) - بَابُ الصَّلَاةِ بِمَنْى

1442 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثَةَ بْنِ وَهَبٍ الْخُزَاعِيِّ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمَنْى أَمِنْ مَا كَانَ النَّاسُ وَأَكْثَرُهُ رَكَعَتَيْنِ».

1443 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ ح. وَأَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بْنِ وَهَبٍ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بِمَنْى أَكْثَرَ مَا كَانَ النَّاسُ وَأَمَنَهُ رَكَعَتَيْنِ».

1444 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْمَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمَنْى وَمَعَ أَبِي بَكْرٍ وَعَمَرُ رَكَعَتَيْنِ وَمَعَ عُثْمَانَ رَكَعَتَيْنِ صَدْرًا مِنْ إِمَارَتِهِ».

1445 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «صَلَّيْتُ بِمَنْى مَعَ رَسُولِ اللَّهِ ﷺ رَكَعَتَيْنِ».

1446 - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: صَلَّى عُثْمَانُ بِمَنْى أَرْبَعًا حَتَّى بَلَغَ ذَلِكَ عَبْدَ اللَّهِ فَقَالَ: «لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكَعَتَيْنِ».

1447 - أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا يَحْيَى عَنْ عُبيدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمَنْى رَكَعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكَعَتَيْنِ وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكَعَتَيْنِ».

1448 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهَبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ بِمَنْى رَكَعَتَيْنِ وَصَلَّاهَا أَبُو بَكْرٍ رَكَعَتَيْنِ وَصَلَّاهَا عُمَرُ رَكَعَتَيْنِ وَصَلَّاهَا عُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ».

## (4) - بَابُ الْمَقَامِ الَّذِي يَقْصُرُ بِمِثْلِهِ الصَّلَاةُ

1449 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي بِنَا

again). I asked him: "Has he stayed in Mecca?" He said: "Yes, he spent ten (nights) in it (Mecca before he returned to Medina)."

**1450-** It is narrated on the authority of Ibn Abbas that he spent fifteen nights in Mecca, during which he kept praying two rak'ahs for each (obligatory prayer).

**1451-** It is narrated on the authority of Al-Ala' Ibn Al-Hadrami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is not permissible for) an Emigrant to stay (in Mecca more than) three (nights) after finishing from his ceremonies (of Hajj or Umrah)."

**1452-** It is narrated on the authority of Al-Ala' Ibn Al-Hadrami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is not permissible for) an Emigrant to stay in Mecca( more than) three (nights) after finishing from his ceremonies (of Hajj or Umrah)." (The main point here is that the limit of stay for such as on journey is no more than three nights, and if one stays more than that he becomes on residence; and since it is not fitting for an Emigrant to stay in a place from which he migrates, the Emigrants who forsook Mecca to Medina were not to stay in it more than this period of three nights, during which they were regarded as being on journey).

**1453-** It is narrated on the authority of A'ishah that she assumed Umrah with The Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca, and when she reached Mecca she said: "O Messenger of Allah! let my father and mother be sacrificed for you! You've shortened the prayer even though I offered prayer in full; and you've observed fasts even though I left fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You've done well O A'ishah!" she said: he did not find fault with me.

### **[5] No Voluntary Prayers Should Be Offered On Journey**

**1454-** It is narrated on the authority of Wabarah Ibn Abd Ar-Rahman that he said: It was the habit of Ibn Umar to pray no more than two rak'ahs (for each obligatory prayer) on journey, before and after which he never prayed anything. It was said to him: "What is that which you do?" he said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" did the same."

رَكَعَتَيْنِ حَتَّى رَجَعْنَا قُلْتُ: هَلْ أَقَامَ بِمَكَّةَ؟ قَالَ: نَعَمْ أَقَمْنَا بِهَا عَشْرًا.

1450 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ الْبَصْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ خَمْسَةَ عَشَرَ يُصَلِّي رَكَعَتَيْنِ رَكَعَتَيْنِ».

1451 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجَوِيهِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنِ سَعْدٍ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ أَنَّهُ سَمِعَ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَمْكُثُ الْمُهَاجِرُ بَعْدَ قِضَاءِ نُسُكِهِ ثَلَاثًا».

1452 - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ، قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ فِي حَدِيثِهِ عَنْ سُفْيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنِ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَمْكُثُ الْمُهَاجِرُ بِمَكَّةَ بَعْدَ نُسُكِهِ ثَلَاثًا».

1453 - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ زُهَيْرٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ عَائِشَةَ أَنَّهَا: «أَعْتَمَرَتْ مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ حَتَّى إِذَا قَدِمَتْ مَكَّةَ قَالَتْ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي قَصَرْتُ وَأَثَمْتُ وَأَفْطَرْتُ وَصُمْتُ، قَالَ: «أَحْسَنْتِ يَا عَائِشَةُ!» وَمَا عَابَ عَلَيَّ.

### (5) - تَرْكُ التَّطَوُّعِ فِي السَّفَرِ

1454 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ زُهَيْرٍ قَالَ: حَدَّثَنَا وَبَرَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: كَانَ ابْنُ عُمَرَ لَا يَزِيدُ فِي السَّفَرِ عَلَى رَكَعَتَيْنِ لَا يُصَلِّي قَبْلَهَا وَلَا بَعْدَهَا فَقِيلَ لَهُ: مَا هَذَا؟ قَالَ: «هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ».



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1455- It is narrated on the authority of Hafs Ibn Asim that he said: I was with Ibn Umar on journey when he offered two rak'ahs for Zhuhr and (two rak'ahs for) Asr prayers and then turned away to a carpet belonging to him. He saw some people offering voluntary prayers, thereupon he asked: "What are those doing?" I said: "They are offering voluntary prayers." On that he said: "Had I to offer (any voluntary) prayers before or after it (the obligatory prayer), surely, I would have rather offered (the obligatory prayers) in full. I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" and he never prayed more than two rak'ahs on journey (for each obligatory prayer), and so did Abu Bakr until he died, and so did Umar (until he died) and Uthman (during the first portion of his caliphate)."

1455 - أَخْبَرَنِي نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ حَفْصٍ بْنُ عَاصِمٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: «كُنْتُ مَعَ أَبِي عُمَرَ فِي سَفَرٍ فَصَلَّى الظُّهْرَ وَالْعَصْرَ رَكْعَتَيْنِ ثُمَّ أَنْصَرَفَ إِلَى طِنْفَسَةٍ لَهُ فَرَأَى قَوْمًا يُسَبِّحُونَ. قَالَ: مَا يَصْنَعُ هَؤُلَاءِ؟ قُلْتُ: يُسَبِّحُونَ، قَالَ: لَوْ كُنْتُ مُصَلِّيًا قَبْلَهَا أَوْ بَعْدَهَا لَأَتَمَمْتُهَا صَحِبْتُ رَسُولَ اللَّهِ ﷺ فَكَانَ لَا يَزِيدُ فِي السَّفَرِ عَلَى الرَّكْعَتَيْنِ وَأَبَا بَكْرٍ حَتَّى قُبِضَ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ كَذَلِكَ».

## **(16) THE BOOK OF ECLIPSE**

### **[1] The Eclipse Of Both The Sun And The Moon**

**1456-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the sun and the moon are two of Allah's Signs, and they never eclipse because of the death or because of the birth of anyone: but Allah Almighty threatens His servants with them."

### **[2] Glorifying, Magnifying And Invoking Allah At The Time Of The Sun Eclipse**

**1457-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: While I was engaged in archery in Medina, the sun eclipsed, thereupon I collected my arrows and said to myself: "Let me see what will the solar eclipse cause the Messenger of Allah "Allah's blessing and peace be upon him" to do today." I came to him from behind his back, and he was in the mosque. He was glorifying, magnifying, and invoking (Allah Almighty) until the sun was clear. He then stood and offered a two-rak'ah prayer of four prostrations.

### **[3] The Command To Offer Prayer At The Time Of Solar Eclipse**

**1458-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the sun and the moon never eclipse because of the death or because of the birth of anyone: but they are two of the signs of Allah Almighty. So, if you see that, offer prayer."

### **[4] The Command To Offer Prayer At The Time Of Lunar Eclipse**

**1459-** It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the sun and the moon never eclipse because of the death of anyone: but they are two of the signs of Allah Almighty. So, if you see that, offer prayer."

### **[5] The Command To Pray At The Time Of Eclipse Until It Is Clear**

**1460-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the sun and the moon are two of Allah's Signs, and they never eclipse because of the death nor because of the birth of anyone: so, if you see that, offer prayer until it is clear."



## (16) - كِتَابُ الْكُسُوفِ

## (1) - كُسُوفُ الشَّمْسِ وَالْقَمَرِ

1456 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنَ آيَاتِ اللَّهِ تَعَالَى لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ».

## (2) - التَّسْبِيحُ وَالتَّكْبِيرُ وَالِدُعَاءُ عِنْدَ كُسُوفِ الشَّمْسِ

1457 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ هُوَ الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا وَهَبٌ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ الْجَرِيرِيُّ عَنْ حَيَّانَ بْنِ عُمَيْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ قَالَ: «بَيْنَا أَنَا أَتْرَامَى بِأَسْهُمٍ لِي بِالْمَدِينَةِ إِذْ أَنْكَسَفَتِ الشَّمْسُ فَجَمَعْتُ أَهْلِي وَقُلْتُ لَا نُظَرَنَّ مَا أَخَذَهُ رَسُولُ اللَّهِ ﷺ فِي كُسُوفِ الشَّمْسِ فَأَتَيْتُهُ مِمَّا يَلِي ظَهْرَهُ وَهُوَ فِي الْمَسْجِدِ فَجَعَلَ يَسْبُحُ وَيُكَبِّرُ وَيَدْعُو حَتَّى حَسِرَ عَنْهَا، قَالَ: ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ».

## (3) - الْأَمْرُ بِالصَّلَاةِ عِنْدَ كُسُوفِ الشَّمْسِ

1458 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنَ آيَاتِ اللَّهِ تَعَالَى فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

## (4) - بَابُ الْأَمْرِ بِالصَّلَاةِ عِنْدَ كُسُوفِ الْقَمَرِ

1459 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَكِنَّهُمَا آيَتَانِ مِنَ آيَاتِ اللَّهِ عَزَّ وَجَلَّ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

## (5) - بَابُ الْأَمْرِ بِالصَّلَاةِ عِنْدَ الْكُسُوفِ حَتَّى تَنْجَلِيَ

1460 - أَخْبَرَنَا مُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ عَنْ هُشَيْمٍ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنَ آيَاتِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا حَتَّى تَنْجَلِيَ».

1461- It is narrated on the authority of Abu Bakrah that he said: We were sitting with The Messenger of Allah “Allah’s blessing and peace be upon him” when the sun eclipsed. He jumped dragging his garment, and went on offering a two-rak’ah prayer until it was clear.

#### **[6] The Command To Call For Offering The Eclipse Prayer**

1462- It is narrated on the authority of A’ishah that she said: The sun eclipsed during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”, and he ordered an announcer to make an announcement that "the prayer should be offered in congregation", thereupon they gathered and aligned and he led them in a two-rak’ah prayer, consisting of four bowings and four prostrations.

#### **[7] Aligning In Rows In The Eclipse Prayer**

1463- It is narrated on the authority of A’ishah that she said: The sun eclipsed during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” set out to the mosque, and he said Takbir (to assume the eclipse prayer), and the people aligned behind him, and he led a prayer of four bowings and four prostrations, and before he finished, the sun was clear.

#### **[8] The Way Of Offering The Eclipse Prayer**

1464- It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” offered at the time of solar eclipse a (two-rak’ah) prayer of eight bowings and four prostrations; and the same is transmitted on the authority of Ata’.

1465- It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” offered a two-rak’ah prayer at the time of eclipse, in which he recited and bowed, then recited and bowed, then recited and bowed, then recited and bowed and then he fell in prostration; and the other rak’ah like this.

#### **[9] Another Kind Of Eclipse Prayer**

1466- It is narrated on the authority of Abdullah Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” offered on the day the sun eclipsed a two -rak’ah prayer, containing of four bowings and four prostrations.

#### **[10] Another Kind Of Eclipse Prayer**

1467- It is narrated on the authority of Ubaid Ibn Umair that he said: I was told by such as I have trust in, and I think he meant A’ishah that she

1461 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: «كُنَّا جُلُوسًا مَعَ النَّبِيِّ ﷺ فَكَسَفَتِ الشَّمْسُ فَوُتِبَ يَجْرُ ثَوْبُهُ فَصَلَّى رَكَعَتَيْنِ حَتَّى أَنْجَلَتْ».

### (6) - بَابُ الْأَمْرِ بِالنِّدَاءِ لَصَلَاةِ الْكُسُوفِ

1462 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ النَّبِيُّ ﷺ مُنَادِيًا يُنَادِي أَنْ الصَّلَاةَ جَامِعَةً فَاجْتَمِعُوا وَأَصْطَفُوا فَصَلَّى بِهِمْ أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ».

### (7) - بَابُ الصُّفُوفِ فِي صَلَاةِ الْكُسُوفِ

1463 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ خَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: «كَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسَ وَرَأَهُ فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَأَنْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ».

### (8) - بَابُ كَيْفِ صَلَاةِ الْكُسُوفِ

1464 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ بْنِ عَلِيَّةَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عِنْدَ كُسُوفِ الشَّمْسِ ثَمَانِي رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ». وَعَنْ عَطَاءٍ مِثْلَ ذَلِكَ.

1465 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ صَلَّى فِي كُسُوفٍ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ سَجَدَ وَالْآخَرَى مِثْلَهَا».

### (9) - نَوْعُ آخَرُ مِنْ صَلَاةِ الْكُسُوفِ عَنِ ابْنِ عَبَّاسٍ

1466 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ ابْنِ نَمِرٍ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ عَنِ الزُّهْرِيِّ عَنْ كَثِيرِ بْنِ عَبَّاسٍ ح. وَأَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ كَسَفَتِ الشَّمْسُ أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ».

### (10) - نَوْعُ آخَرُ مِنْ صَلَاةِ الْكُسُوفِ

1467 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةَ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يُحَدِّثُ قَالَ: حَدَّثَنِي مَنْ أَصْدَقُ فَظَنَنْتُ أَنَّهُ يُرِيدُ عَائِشَةَ



said: In the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed. He then led the people in a (two-rak'ah) prayer, in which he offered with them a very long standing, i.e. he stood with the people then bowed, then stood, then bowed, then stood and then bowed (and stood and fell in prostration; and he did the same in the second rak'ah). In this way, he offered a two-rak'ah prayer, each consisting of three bowings, and after the third, he stood and fell in prostration. (The prayer was so much hard upon the people) that some men fell unconscious, because of the very long standing he offered with them, with water sprinkled over their faces (to make them restore their consciousness). Whenever he bowed, he would say: "Allah is Greater"; and whenever he raised his head (from bowing) he would say: "Allah hears such as sends praises to Him: O Allah our Lord! To You be all the praises" (Sami'a Allahu liman hamidah: Allahumma Rabbana walaka al-hamd)." He did not turn away until the (eclipse had been over and the) sun was clear. (After the prayer) he said: "No doubt, The sun and the moon do not eclipse because of death or life (birth) of anyone. But they are two of Allah's signs therewith Allah Almighty frightens you. When you see that, hurry to the celebration of Allah Almighty (i.e. to offer prayer) until they are clear."

**1468-** It is narrated on the authority of Ubaid Ibn Umair from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered (at the time of solar eclipse) a (two-rak'ah) prayer of six bowings and four prostrations. I asked Mu'adh: Is this transmitted from the Messenger of Allah "Allah's blessing and peace be upon him"? He said: Of a surety.

### **[11] Another Kind Of Eclipse Prayer**

**1469-** It is narrated on the authority of A'ishah that she said: In the lifetime of the Prophet "Allah's blessing and peace be upon him" the sun eclipsed and he stood and assumed the prayer, and the people aligned behind him. He had a long recitation (from the Holy Qur'an) and then said Takbir and performed a long bowing; then he raised his head and said: "Allah hears such as sends praises to Him: O Allah our Lord: to You be the praises (Sami'a Allahu liman hamidah: Allahumma Rabbana walaka al-hamd)." He then (did not prostrate but) stood up and recited a long recitation, which was shorter than the first. He again said Takbir and then bowed a long bowing but shorter than the first one and then he (raised his head from bowing and) said: " Allah hears such as sends praises to Him: O Allah our Lord: to You be the praises (Sami'a Allahu Lyman hamidah: Allahumma Rabbana walaka al-hamd)" and then prostrated. He did the same in the second rak'ah. Thus he

أَنَّهَا قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ بِالنَّاسِ قِيَامًا شَدِيدًا يَقُومُ بِالنَّاسِ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ فَرَكَعَ رَكَعَتَيْنِ فِي كُلِّ رَكَعَةٍ ثَلَاثَ رَكَعَاتٍ رَكَعَ الثَّالِثَةَ ثُمَّ سَجَدَ حَتَّى إِنَّ رِجَالًا يَوْمِئِذٍ يُغْشَى عَلَيْهِمْ حَتَّى إِنَّ سِجَالِ الْمَاءِ لَتُصَبُّ عَلَيْهِمْ مِمَّا قَامَ بِهِمْ يَقُولُ إِذَا رَكَعَ: اللَّهُ أَكْبَرُ وَإِذَا رَفَعَ رَأْسَهُ سَمِعَ اللَّهَ لِمَنْ حَمِدَهُ فَلَمْ يَنْصَرِفْ حَتَّى تَجَلَّتِ الشَّمْسُ فَقَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنْ آيَتَانِ مِنَ آيَاتِ اللَّهِ يُخَوِّفُكُم بِهِمَا فَإِذَا كَسَفَا فَأَفْزِعُوا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَنْجِلِيَا».

1468 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ فِي صَلَاةِ الْآيَاتِ عَنْ عَطَاءٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ قُلْتُ لِمُعَاذٍ عَنِ النَّبِيِّ ﷺ قَالَ: لَا شَكَّ وَلَا مِرْيَةَ».

### (11) - نَوْعٌ آخَرُ مِنْهُ عَنْ عَائِشَةَ

1469 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ فَافْتَرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ثُمَّ قَامَ فَافْتَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَذْنَى مِنَ الْقِرَاءَةِ الْأُولَى ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا هُوَ أَذْنَى مِنَ الرُّكُوعِ الْأَوَّلِ ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ثُمَّ سَجَدَ ثُمَّ فَعَلَ فِي



completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the prayer. (After the prayer) he stood up, and addressed the people: he praised Allah as He deserved and then said: "The sun and the moon are two of Allah's signs. They do not eclipse because of death or because of life (birth) of anyone. When you see them hurry to offer prayer until you are relieved." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Verily, in that station of mine, I saw everything you have been promised. I even saw myself having the intention of picking a bunch (of grapes) from Paradise (and that was) when you saw me moving forward. And I saw Hell with some of its parts destroying each other (and that was) when you saw me moving backward. I saw in it (the Hell) Ibn Luhai who made the she-camels loiter about."

**1470-** It is narrated on the authority of A'ishah that she said: In the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" the sun eclipsed and a call for a congregational prayer was pronounced, and the Messenger of Allah "Allah's blessing and peace be upon him" led them in a two-rak'ah prayer consisting of four bowings and four prostrations.

**1471-** It is narrated on the authority of A'ishah that she said: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" the sun eclipsed, so he led the people in prayer. He stood up and performed a very long standing, then bowed and it was a very long bowing. He raised his head and performed a very long standing but shorter than the first. He offered again a very long bowing but shorter than the first one. Then he prostrated and prolonged the prostration. He did the like of that in the second rak'ah. Then he finished the prayer. By then the sun (eclipse) cleared. He delivered a sermon and after praising and glorifying Allah he said: "The sun and the moon are two of Allah's signs; they do not eclipse for the death or for the life (birth) of anyone. So when you see the eclipse, invoke Allah Almighty and Magnify Him (i.e. offer prayer), pray and give in charity." The Prophet "Allah's blessing and peace be upon him" then said: "O followers of Mohammad! By Allah! There is none who is more eager (to get the people have) self-respect than Allah as He has made it unlawful for His slaves, male or female, to commit adultery. O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much."

**1472-** It is narrated on the authority of Amrah that A'ishah told her that a Jewess came to her. She said to her: "May Allah give you refuge from the punishment of the grave." So A'ishah asked Allah's Apostle "Allah's blessing and peace be upon him": "Would the people be punished in their



الرَّكْعَةِ الْآخَرَىٰ مِثْلَ ذَلِكَ فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَأَنْجَلَتْ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ ثُمَّ قَامَ فَخَطَبَ النَّاسَ فَأَتْنَىٰ عَلَى اللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنَ آيَاتِ اللَّهِ تَعَالَى لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا حَتَّىٰ يُفْرَجَ عَنْكُم» وَقَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وَعِدْتُمْ لَقَدْ رَأَيْتُمُونِي أَرَدْتُ أَنْ أَخْذَ قِظْفًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أَتَقَدَّمُ وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَخْطُمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ وَرَأَيْتُ فِيهَا ابْنَ لَحْيٍ وَهُوَ الَّذِي سَيَّبَ السَّوَابِ».

1470 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَتُودِي: الصَّلَاةُ جَامِعَةٌ فَاجْتَمَعَ النَّاسُ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ».

1471 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَسَجَدَ ثُمَّ فَعَلَ ذَلِكَ فِي الرَّكْعَةِ الْآخَرَىٰ مِثْلَ ذَلِكَ ثُمَّ أَنْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَتْنَىٰ عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنَ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ عَزَّ وَجَلَّ وَكَبِّرُوا وَتَضَعُوا أَيْدِيَكُمْ يَا أُمَّةَ مُحَمَّدٍ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أُمَّتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحَحْتُكُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

1472 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عُمَرَ حَدَّثَهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا: أَنَّ يَهُودِيَّةً أَتَتْهَا فَقَالَتْ: أَجَارَكَ اللَّهُ مِنَ عَذَابِ الْقَبْرِ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ لَيُعَذَّبُونَ فِي الْقُبُورِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَائِذًا بِاللَّهِ»، قَالَتْ عَائِشَةُ: إِنَّ النَّبِيَّ ﷺ خَرَجَ

graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative. Then one day, Allah's Apostle "Allah's blessing and peace be upon him" set out to some place but the sun eclipsed. We came out to the rear of the dwellings (of The Prophet's wives in the mosque), and some women joined us. The Messenger of Allah "Allah's blessing and peace be upon him" came back from his journey and that was at forenoon. He stood (for the eclipse prayer, with people standing behind him in which he stood) for a long period and then performed a long bowing. Then he raised (his head) and stood for a long period but shorter than the first standing, and then performed a prolonged bowing which was shorter than the first bowing. Then he (raised his head and) fell in prostration. He then stood and did the same in the second rak'ah except that his bowing and standing were shorter than those in the first rak'ah. Then he fell in prostration. (At that time) the sun became bright. When he (finished from the prayer and) turned away, he sat on the pulpit, and said: "I see that you would be put to trial in the graves like that (trial) of Ad-Dajjal." A'ishah further said: Afterwards, I used to listen to The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) from the punishment of the grave.

### [12] Another Kind Of Eclipse Prayer

1473- It is narrated on the authority of Amrah that A'ishah told her: a Jewess came to ask me about something. She said to me : "May Allah give you refuge from the punishment of the grave." When Allah's Apostle "Allah's blessing and peace be upon him" came I said to him: "O Messenger of Allah! Would the people be punished in their graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative. Then one day, Allah's Apostle "Allah's blessing and peace be upon him" rode to go to some place but the sun eclipsed. I came out with some women through the rear of the dwellings (of The Prophet's wives in the mosque). The Messenger of Allah "Allah's blessing and peace be upon him" came back from his journey and reached his praying place. He led the people in the (eclipse) prayer. He offered a prolong standing and then performed a prolong bowing. Then he raised his head and offered a prolong standing, and then performed a prolonged bowing. Then he raised his head and offered a prolong standing after which he fell in prostration, which he prolonged. Then (in the second rak'ah) he stood (a long) standing, even shorter than his standing in the first (rak'ah), then bowed (for a long time) even shorter than his bowing in the first (rak'ah), then he raised his head and stood (a long) standing, even

مَخْرَجًا فَخَسَفَتِ الشَّمْسُ فَخَرَجْنَا إِلَى الْحُجْرَةِ فَاجْتَمَعَ إِلَيْنَا نِسَاءُ وَأَقْبَلَ  
إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَذَلِكَ ضُحُوَّةٌ فَقَامَ قِيَامًا طَوِيلًا ثُمَّ رَكَعَ رُكُوعًا  
طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ دُونَ رُكُوعِهِ ثُمَّ سَجَدَ  
ثُمَّ قَامَ الثَّانِيَةَ فَصَنَعَ مِثْلَ ذَلِكَ إِلَّا أَنَّ رُكُوعَهُ وَقِيَامَهُ دُونَ الرُّكْعَةِ الْأُولَى  
ثُمَّ سَجَدَ وَتَجَلَّتِ الشَّمْسُ فَلَمَّا انْصَرَفَ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ فِيمَا يَقُولُ:  
«إِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ كَفْتَنَةِ الدَّجَالِ»، قَالَتْ عَائِشَةُ: كُنَّا نَسْمَعُهُ  
بَعْدَ ذَلِكَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

## (12) - نَوْعٌ آخَرُ

1473 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ:  
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ هُوَ الْأَنْصَارِيُّ قَالَ: سَمِعْتُ عَمْرَةَ قَالَتْ:  
سَمِعْتُ عَائِشَةَ تَقُولُ: جَاءَتْنِي يَهُودِيَّةٌ تَسْأَلُنِي فَقَالَتْ: أَعَاذَكَ اللَّهُ مِنْ  
عَذَابِ الْقَبْرِ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ أَيْعَذَّبُ  
النَّاسُ فِي الْقُبُورِ؟ فَقَالَ: «عَائِذَا بِاللَّهِ»، فَرَكِبَ مَرْكَبًا يَغْنِي وَانْخَسَفَتِ  
الشَّمْسُ فَكُنْتُ بَيْنَ الْحُجَرِ مَعَ نِسْوَةٍ فَجَاءَ رَسُولُ اللَّهِ ﷺ مِنْ مَرْكَبِهِ  
فَأَتَى مُصَلَّاهُ فَصَلَّى بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ  
رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ  
ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ قَامَ قِيَامًا أَيْسَرَ مِنْ قِيَامِهِ الْأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ  
مِنْ رُكُوعِهِ الْأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الْأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ



shorter than his standing in the first (rak'ah), then bowed (for a long time) even shorter than his bowing in the first (rak'ah), and then he raised his head and stood (for a long time) even shorter than his standing in the first (rak'ah, after which he fell in prostration): in this way, he offered (a two-rak'ah prayer consisting of) four bowings and four prostrations. (at that time) the sun became bright. Then, he said (after finishing the prayer): "You would be put to trial in the graves like that (trial) of Ad-Dajjal." A'ishah further said: Afterwards, I used to listen to The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) from the punishment of the grave.

**1474-** It is narrated on the authority of A'ishah that once, Allah's Apostle "Allah's blessing and peace be upon him" offered eclipse prayer near the well of Zamzam and it was of (two rak'ahs, consisting of) four bowings and four prostrations.

**1475-** It is narrated on the authority of Jabir Ibn Abdullah that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse on a very hot day. The Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the (eclipse) prayer, in which he prolonged the standing to the extent that they (the companions) started to fall down. Then, he bowed for a long time. Then he raised (his head from bowing) and prolonged the standing. Then, he bowed for a long period. Then, he raised (his head from bowing) and stood for a long time. Then, he offered two prostrations. Then, he stood up and did the same (in the second rak'ah). furthermore, he proceeded on and then he moved back. in this way, it (the prayer) consisted of (two rak'ahs, including) four bowings and four prostrations. (After finishing from the prayer he addressed the people saying) "However, it is alleged that both the sun and the moon do not eclipse but because of the death of one of the chiefs, even though they are two of Allah's Signs, which He shows to you: so, if they eclipse, offer prayer until they become clear."

### **[13] Another Kind Of Eclipse Prayer**

**1476-** It is narrated on the authority of Abdullah Ibn Amr that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse, and he ordered that the call for congregational prayer should be pronounced. The Messenger of Allah "Allah's blessing and peace be upon him" led the people in (the eclipse) prayer, in which he prayed (in the first rak'ah) two bowings and one prostration, after which he stood and prayed (in the second rak'ah) two bowings and one prostration. A'ishah said: I've never offered bowing nor

مِنْ رُكُوعِهِ الْأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيَسَّرَ مِنْ قِيَامِهِ الْأَوَّلِ فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَأَنْجَلَتِ الشَّمْسُ فَقَالَ: «إِنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَالِ» قَالَتْ عَائِشَةُ: فَسَمِعْتُهُ بَعْدَ ذَلِكَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

1474 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا ابْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي كُشُوفٍ فِي صُفَّةٍ زَمَزَمَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ».

1475 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ قَالَ: حَدَّثَنَا هِشَامُ صَاحِبُ الدَّسْتَوَائِي عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ فَصَلَّى رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ فَأَطَالَ الْقِيَامَ حَتَّى جَعَلُوا يَخْرُونُ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذَلِكَ وَجَعَلَ يَتَقَدَّمُ ثُمَّ جَعَلَ يَتَأَخَّرُ فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ كَانُوا يَقُولُونَ إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنْ عَظَمَائِهِمْ وَإِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ يُرِيكُمُوهُمَا فَإِذَا أَنْخَسَفَتْ فَصَلُّوا حَتَّى تَنْجَلِيَ».

### (13) - نَوْعٌ آخَرُ

1476 - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ عَنْ مَرْوَانَ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ فَنُودِيَ الصَّلَاةُ جَامِعَةً فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ رَكَعَتَيْنِ وَسَجْدَةً ثُمَّ قَامَ



have I offered prostration much longer than those (I've offered at that time with The Messenger of Allah "Allah's blessing and peace be upon him").

**1477-** It is narrated on the authority of Abdullah Ibn Amr that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" (led the eclipse prayer in which he) offered (in the first rak'ah) two bowings and two prostrations, after which he stood and offered (in the second rak'ah) two bowings and two prostrations. Then, the sun (eclipse) was clear. A'ishah said: The Messenger of Allah "Allah's blessing and peace be upon him" has never offered prostration, nor has he offered bowing much longer than those (He has offered at that time).

**1478-** It is narrated on the authority of A'ishah that she said: When the sun eclipsed during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", he performed ablution, and ordered that a call should be pronounced for offering prayer in congregation. He stood and prolonged the standing in his prayer. A'ishah said: I thought he recited the Surah of Al-Baqarah. Then he offered a prolonged bowing, and (raised his head from bowing and) said: "Allah hears such as sends praises to Him", and offered a standing, like his first standing, and he did not prostrate, but he bowed down and then he fell in prostration, after which he stood and did the same (in the second rak'ah), i.e. (he offered a two-rak'ah prayer each consisting of) two bowings and one prostration. Then he sat down, and the sun (eclipse) cleared.

#### **[14] Another Kind Of Eclipse Prayer**

**1479-** It is narrated on the authority of Abdullah Ibn Amr that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" stood to lead the (eclipse) prayer and those with him stood behind him, in which he) offered a prolonged standing, then offered a prolonged bowing, then he raised his head and fell in prostration, which he prolonged, then he raised his head and sat and he prolonged the sitting, and then he prostrated and prolonged the prostration, after which he raised his head and stood, and did in the second rak'ah the same as he had done in the first rak'ah, concerning his standing, bowing, prostration and sitting. He went on bowing and weeping at the last prostration of the second rak'ah, saying: "(O Allah!) You've not promised me (to punish them as) such while I'm among them! You've not promised me (to



فَصَلَّى رَكَعَتَيْنِ وَسَجْدَةً. قَالَتْ عَائِشَةُ: مَا رَكَعْتُ رُكُوعاً قَطُّ وَلَا سَجَدْتُ سُجُوداً قَطُّ كَانَ أَطْوَلَ مِنْهُ». خَالَفَهُ مُحَمَّدٌ بْنُ حَمِيرٍ.

1477 - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا أَبُو حَمِيرٍ عَنْ مُعَاوِيَةَ بْنِ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي طُعْمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «كَسَفَتِ الشَّمْسُ فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ وَسَجَدَتَيْنِ ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ وَسَجَدَتَيْنِ ثُمَّ جُلِيَ عَنِ الشَّمْسِ وَكَانَتْ عَائِشَةُ تَقُولُ: مَا سَجَدَ رَسُولُ اللَّهِ ﷺ سُجُوداً وَلَا رَكَعَ رُكُوعاً أَطْوَلَ مِنْهُ». خَالَفَهُ عَلِيُّ بْنُ الْمُبَارَكِ.

1478 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو حَفْصَةَ مَوْلَى عَائِشَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: «أَنَّهُ لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ تَوَضَّأَ وَأَمَرَ فَنُودِيَ أَنَّ الصَّلَاةَ جَامِعَةٌ فَقَامَ فَأَطَالَ الْقِيَامَ فِي صَلَاتِهِ قَالَتْ عَائِشَةُ: فَحَسِبْتُ قَرَأَ سُورَةَ الْبَقَرَةِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَالَ «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَامَ مِثْلَ مَا قَامَ وَلَمْ يَسْجُدْ ثُمَّ رَكَعَ فَسَجَدَ ثُمَّ قَامَ فَصَنَعَ مِثْلَ مَا صَنَعَ رَكَعَتَيْنِ وَسَجْدَةً ثُمَّ جَلَسَ وَجُلِيَ عَنِ الشَّمْسِ».

#### (14) - نَوْعُ آخَرُ

1479 - أَخْبَرَنَا هِلَالُ بْنُ بِشْرِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: حَدَّثَنِي أَبِي السَّائِبُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو حَدَّثَهُ قَالَ: أَنْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَقَامَ الَّذِينَ مَعَهُ فَقَامَ قِيَاماً فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ وَسَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَجَلَسَ فَأَطَالَ الْجُلُوسَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَقَامَ فَصَنَعَ فِي الرَّكَعَةِ الثَّانِيَةِ مِثْلَ مَا صَنَعَ فِي الرَّكَعَةِ الْأُولَى مِنَ الْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ فَجَعَلَ يَنْفُخُ فِي آخِرِ سُجُودِهِ مِنَ الرَّكَعَةِ الثَّانِيَةِ وَيَبْكِي وَيَقُولُ لَمْ

punish them as) such while we are asking for Your Forgiveness!" When he raised his head, the sun (eclipse) cleared. Then, The Messenger of Allah "Allah's blessing and peace be upon him" stood and addressed the people: he praised Allah and lauded him and then he said: "No doubt, both the sun and the moon are two of Allah's Signs, so, if you see the eclipse of any of both, hasten to celebrate (the Praises of) Allah Almighty. By Him in Whose Hand is the soul of Muhammad, the Garden was brought near to me to the extent that if I stretched my hand, I would have taken out of its bunches (of fruits); and the fire (of Hell) was brought so close to me that I went on averting it for fear it might overwhelm you. In it, I saw a woman from Himyar being tormented because of a cat which she tied: she neither left it eat out of the vermin of the earth, nor did she feed it, nor did she give it water until it died. I saw it lacerating her whenever she came, and lacerating her buttocks whenever she turned her back. I saw in it (the fire of Hell) the man who stole the two she-camels set free (for the Sake of Allah), the brother of Banu Ad-Da'da', being driven with a stick of two branches into the fire. I saw also in it the man of headed-stick, who used to steal the pilgrims with the help of his headed-stick, and he was reclining against his headed-stick in the fire, saying: "I'm the thief (of the pilgrims with the help of ) the headed-stick.""

**1480-** It is narrated on the authority of Abu Hurairah that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" stood and led the people in (eclipse) prayer: he offered a prolonged standing, then he offered a prolonged bowing, then he stood and offered a prolonged standing, even shorter than the first one, and then he offered a prolonged bowing, even shorter than the first bowing, and then he had a prolonged prostration, and then he raised (his head) and offered another prolonged prostration even shorter than the first one, after which he stood and offered two bowings, in which he did the same, and offered two prostrations, in which he did the same. When he finished from his prayer he said: "No doubt, both the sun and the moon are two of Allah's Signs: they never eclipse because of the death or because of the life (birth) of anyone. So, if you see such eclipse, hasten to celebrate (the Praises of) Allah Almighty, and offer prayer."

### **[15] Another Kind Of Eclipse Prayer**

**1481-** It is narrated on the authority of Tha'labah Ibn Abbad Al-Abdi from Basrah that he attended a sermon by Samurah Ibn Jundub in which he said: While I and a young man belonging to the Ansar were shooting two

تَعَذِّنِي هَذَا وَأَنَا فِيهِمْ لَمْ تَعَذِّنِي هَذَا وَنَحْنُ نَسْتَغْفِرُكَ ثُمَّ رَفَعَ رَأْسَهُ وَأَنْجَلَتِ الشَّمْسُ فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ فَإِذَا رَأَيْتُمَا كُشُوفًا أَحَدُهُمَا فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ أُذْنِيتِ الْجَنَّةُ مِنِّي حَتَّى لَوْ بَسَطْتُ يَدِي لَتَعَاطَيْتُ مِنْ قُطُوفِهَا وَلَقَدْ أُذْنِيتِ النَّارُ مِنِّي حَتَّى لَقَدْ جَعَلْتُ أَتَقِيهَا خَشْيَةً أَنْ تَغْشَاكُمْ حَتَّى رَأَيْتُ فِيهَا أَمْرَأَةً مِنْ حِمِيرٍ تُعَذِّبُ فِي هِرَّةٍ رَبَطْنَهَا فَلَمْ تَدْعَهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ سَقَتْهَا حَتَّى مَاتَتْ فَلَقَدْ رَأَيْتُهَا تَنْهَشُهَا إِذَا أَقْبَلَتْ وَإِذَا وَلَّتْ تَنْهَشُ أَلْبَتَهَا وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ السَّبْيَيْنِ أَخَا بَنِي الدَّعْدَاعِ يُدْفَعُ بَعْضَا ذَاتِ شُعْبَتَيْنِ فِي النَّارِ وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمُحْجَنِ الَّذِي كَانَ يَسْرِقُ الْحَاجَّ بِمُحْجِنِهِ مُتَكِنًا عَلَى مُحْجِنِهِ فِي النَّارِ يَقُولُ أَنَا سَارِقُ الْمُحْجَنِ».

1480 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ سَبْلَانُ قَالَ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ فَصَلَّى لِلنَّاسِ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ وَهُوَ دُونَ السُّجُودِ الْأَوَّلِ ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ وَفَعَلَ فِيهِمَا مِثْلَ ذَلِكَ ثُمَّ سَجَدَ سَجْدَتَيْنِ يَفْعَلُ فِيهِمَا مِثْلَ ذَلِكَ حَتَّى فَرَغَ مِنْ صَلَاتِهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمَا ذَلِكَ فَافْزِعُوا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَإِلَى الصَّلَاةِ».

### (15) - نَوْعُ آخَرُ

1481 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنِي ثَعْلَبَةُ بْنُ عَبَّادٍ الْعَبْدِيُّ مِنْ أَهْلِ الْبَصْرَةِ: «أَنَّهُ شَهِدَ خُطْبَةً يَوْمًا لِسَمُرَةَ بْنِ جُنْدُبٍ فَذَكَرَ فِي خُطْبَتِهِ حَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ سَمُرَةُ بْنُ جُنْدُبٍ: بَيْنَا أَنَا يَوْمًا وَغُلَامٌ مِنَ الْأَنْصَارِ نُرْمِي



targets, the sun shrank to be (as thin as) two or three spears in the sight of the watcher of the horizon, and it blackened and retracted as if it were a lying plant. One of us said to his companion: "Let's go to the mosque, for by Allah, such a state of the sun will cause the Messenger of Allah "Allah's blessing and peace be upon him" to do something of significance in relation to his nation." We went and behold! He was among a gathering of people (in the mosque). He moved forward and led the prayer, in which he offered the longest standing he has ever offered in prayer with us, during which no voice was heard from him; then, he offered the longest bowing he has ever offered in prayer with us, during which no voice was heard from him; then, he offered the longest prostration he has ever offered in prayer with us, during which no voice was heard from him; and he did the like of that in the other rak'ah. His sitting in the second rak'ah happened to agree with the brightness of the sun (after the eclipse was over). Then, he concluded with the end salutation. Then, he stood, praised Allah and lauded Him (as it should be fitting for His Majesty), and he bore testimony that there is no god (to be worshipped) but Allah, and that he is His servant and Apostle.

### [16] Another Kind Of Eclipse Prayer

**1482-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and he came out in a hurry, dragging his garment until he reached the mosque. He led us in (eclipse) prayer (and it was not after he finished it) that it (the eclipse was over and the sun) became bright. Then he said: "It is alleged that both the sun and the moon never eclipse but because of the death of anyone of the chiefs; and of course, it is not so. Both the sun and the moon never eclipse because of the death, or because of the life (birth) of anyone: they are but two of Allah's Signs. Indeed, if (the Glory of) Allah rises to anything of His creatures, it soon falls in submission to Him. so, if you see it, offer prayer like the most recent one you've offered (with me), apart from the obligatory written prayer."

**1483-** It is narrated on the authority of Qabisah Al-Hilali that he said: The sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and we were with him in Medina at that time. He came out in a hurry, dragging his garment. He offered a two-rak'ah prayer, which he prolonged, and when he turned away it (the eclipse was over and the sun) became bright. Then he praised Allah and lauded Him, and said: "Both the sun and the moon are but two of Allah's Signs, and they never eclipse because of the death, nor because of the life (birth) of anyone: so, if

عَرَضَيْنِ لَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَتِ الشَّمْسُ قِيدَ رُمَحَيْنِ أَوْ ثَلَاثَةٍ فِي عَيْنِ النَّاطِرِ مِنَ الْأُفُقِ أَسْوَدَتْ فَقَالَ أَحَدُنَا لِصَاحِبِهِ: اُنْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ لَيُحْدِثَنَّ شَأْنُ هَذِهِ الشَّمْسِ لِرَسُولِ اللَّهِ ﷺ فِي أُمَّتِهِ حَدَثًا قَالَ: فَدَفَعْنَا إِلَى الْمَسْجِدِ قَالَ: فَوَاقَيْنَا رَسُولَ اللَّهِ ﷺ حِينَ خَرَجَ إِلَى النَّاسِ قَالَ: فَاسْتَقْدَمَ فَصَلَّى فَقَامَ كَأَطْوَلِ قِيَامٍ قَامَ بِنَا فِي صَلَاةٍ قَطُّ مَا نَسْمَعُ لَهُ صَوْتًا ثُمَّ رَكَعَ بِنَا كَأَطْوَلِ رُكُوعٍ مَا رَكَعَ بِنَا فِي صَلَاةٍ قَطُّ مَا نَسْمَعُ لَهُ صَوْتًا ثُمَّ سَجَدَ بِنَا كَأَطْوَلِ سُجُودٍ مَا سَجَدَ بِنَا فِي صَلَاةٍ قَطُّ لَا نَسْمَعُ لَهُ صَوْتًا ثُمَّ فَعَلَ ذَلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ قَالَ فَوَافَقَ تَجَلَّى الشَّمْسُ جُلُوسَهُ فِي الرَّكْعَةِ الثَّانِيَةِ فَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَشَهِدَ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ». مُخْتَصَرٌ.

### (16) - نَوْعٌ آخَرُ

1482 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: اُنْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَخَرَجَ يَجْرُ ثَوْبُهُ فِرْعَا حَتَّى أَتَى الْمَسْجِدَ فَلَمْ يَزَلْ يُصَلِّي بِنَا حَتَّى اُنْجَلَتْ فَلَمَّا اُنْجَلَتْ قَالَ: «إِنَّ نَاسًا يَزْعُمُونَ أَنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنَ الْعُظَمَاءِ وَلَيْسَ كَذَلِكَ إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا بَدَأَ لَشَيْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا كَمَا حَدَّثَ صَلَاةً صَلَّيْتُمُوهَا مِنَ الْمَكْتُوبَةِ».

1483 - وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ أَنَّ جَدَّهُ عُبَيْدَ اللَّهِ بْنَ الْوَازِعِ حَدَّثَهُ قَالَ: حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ عَنْ أَبِي قِلَابَةَ عَنْ قَبِيصَةَ بِنِ مَخَارِقِ الْهَلَالِيِّ قَالَ: كَسَفَتِ الشَّمْسُ وَنَحْنُ إِذْ ذَاكَ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ فَخَرَجَ فِرْعَا يَجْرُ ثَوْبُهُ فَصَلَّى رَكْعَتَيْنِ أَطَالَهُمَا فَوَافَقَ انْصِرَافُهُ انْجِلَاءَ الشَّمْسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ



you see it, offer prayer like the most recent one you've offered (with me), apart from the obligatory written prayer."

**1484-** It is narrated on the authority of Qabisah Al-Hilali that the sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" led a two-rak'ah prayer, each of two bowings, until it (the eclipse) was over. Then he said: "Both the sun and the moon never eclipse because of the death of anyone: they are but two of Allah's creatures, and Allah Almighty changes in His creatures what He pleases: Indeed, if (the Glory of) Allah Almighty rises to anything of His creatures, it soon falls in submission to Him. so, if anyone of both happens, offer prayer until it (the eclipse) is over, or Allah causes any change to happen."

**1485-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When both the sun and the moon eclipse, offer prayer like the most recent prayer you've offered."

**1486-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: When the sun eclipsed, the Messenger of Allah "Allah's blessing and peace be upon him" prayed the like of our prayer, in which he bowed and prostrated.

**1487-** It is narrated on the authority of An-Nu'man Ibn Bashir that the Messenger of Allah "Allah's blessing and peace be upon him" came out to the mosque in a hurry when the sun eclipsed, thereupon he offered (the eclipse) prayer until it (the eclipse) was over. Then he said: "The people of the pre-Islamic period of ignorance alleged that both the sun and the moon never eclipsed but because of the death of anyone of the chiefs of the earth, even though Both the sun and the moon never eclipse because of the death nor because of the life (birth) of anyone: they are but two of Allah's creatures, and Allah Almighty changes in His creatures what He pleases: so, if anyone of both happens, offer prayer until it (the eclipse) is over, or Allah causes any change to happen."

**1488-** It is narrated on the authority of Abu Bakrah that he said: We were with Allah's Apostle "Allah's blessing and peace be upon him" when the sun eclipsed. Allah's Apostle "Allah's blessing and peace be upon him" came out dragging his cloak till he entered the Mosque, and the people ran to him. He led us in a two-rak'ah prayer till the sun (eclipse) cleared. Then The Prophet "Allah's blessing and peace be upon him" said: "The sun and the moon are but two of the signs of Allah Almighty, therewith Allah frightens His



لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ مِنْ ذَلِكَ شَيْئاً فَصَلُّوا كَأَخْذِ صَلَاةٍ مَكْتُوبَةٍ صَلَّيْتُمُوهَا».

1484 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قِلَابَةَ عَنْ قَبِيصَةَ الْهَلَالِيِّ: أَنَّ الشَّمْسَ انْخَسَفَتْ فَصَلَّى نَبِيُّ اللَّهِ ﷺ رَكَعَتَيْنِ رَكَعَتَيْنِ حَتَّى أَنْجَلَتْ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَكِنَّهُمَا خَلْقَانِ مِنْ خَلْقِهِ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ فِي خَلْقِهِ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ إِذَا تَجَلَّى لَشَيْءٍ مِنْ خَلْقِهِ يَخْشَعُ لَهُ فَأَيُّهُمَا حَدَثَ فَصَلُّوا حَتَّى يَنْجَلِيَ أَوْ يُحْدِثَ اللَّهُ أَمْرًا».

1485 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قِلَابَةَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا خَسَفَتِ الشَّمْسُ وَالْقَمَرُ فَصَلُّوا كَأَخْذِ صَلَاةٍ صَلَّيْتُمُوهَا».

1486 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنِ الْحَسَنِ ابْنِ صَالِحٍ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ أَبِي قِلَابَةَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى حِينَ انْكَسَفَتِ الشَّمْسُ مِثْلَ صَلَاتِنَا يَرْكُعُ وَيَسْجُدُ».

1487 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ خَرَجَ يَوْمًا مُسْتَعْجِلًا إِلَى الْمَسْجِدِ وَقَدْ انْكَسَفَتِ الشَّمْسُ فَصَلَّى حَتَّى أَنْجَلَتْ ثُمَّ قَالَ: «إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَقُولُونَ إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْخَسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنْ عُظَمَاءِ أَهْلِ الْأَرْضِ وَإِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّهُمَا خَلِيقَتَانِ مِنْ خَلْقِهِ يُحْدِثُ اللَّهُ فِي خَلْقِهِ مَا يَشَاءُ فَأَيُّهُمَا انْخَسَفَ فَصَلُّوا حَتَّى يَنْجَلِيَ أَوْ يُحْدِثَ اللَّهُ أَمْرًا».

1488 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَانْكَسَفَتِ الشَّمْسُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ يَجُرُّ رِدَاءَهُ حَتَّى أَنْتَهَى إِلَى الْمَسْجِدِ وَثَابَ إِلَيْهِ النَّاسُ فَصَلَّى بِنَا رَكَعَتَيْنِ فَلَمَّا انْكَسَفَتِ الشَّمْسُ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ عَزَّ وَجَلَّ

servants. They do not eclipse because of someone's death or life (birth). So whenever you see these eclipses pray till the eclipse is over." The occasion of that statement was that a son belonging to him called Ibrahim died, and some people told him about that (that the sun eclipsed because of his death).

**1489-** It is narrated on the authority of Abu Bakrah that Allah's Apostle "Allah's blessing and peace be upon him" offered a two-rak'ah prayer like your prayer, and he made a mention of the solar eclipse.

### **[17] The Recitation In The Eclipse Prayer**

**1490-** It is narrated on the authority of Ibn Abbas that he said: The sun eclipsed in the lifetime of The Prophet "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" offered the eclipse prayer and stood for a long time, enough for him to recite The Surah of Al-Baqarah. Then he bowed for a long time and then raised his head and stood up for a long period, shorter than that of the first standing, then bowed again for a long time, shorter than that of the first; then he prostrated (twice). Then he stood up (in the second rak'ah) for a long period, shorter than that of the previous standing. Then he bowed for a long time, shorter than that of the previous bowing. Then he raised his head and stood up for a long period, shorter than that of the previous standing. Then he bowed for a long time, shorter than that of the previous bowing. Then he prostrated (twice) and finished the prayer. By then, the sun (eclipse) cleared. The Prophet "Allah's blessing and peace be upon him" then said: "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death nor because of the life of anybody. So when you see them, remember Allah Almighty." The people said: "O Allah's Apostle! We saw you having taken something from your place and then we saw you having moved backward." The Prophet "Allah's blessing and peace be upon him" replied: "I saw Paradise (or I was made to see the Garden) and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have kept eating from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight as I've seen today. I saw that most of its inhabitants were women." The people asked: "O Allah's Apostle! Why is it so?" The Prophet "Allah's blessing and peace be upon him" replied: "Because of their ungratefulness." He was asked whether they were ungrateful to Allah. The Prophet "Allah's blessing and peace be upon him" said: "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life, and (once) she sees anything (undesirable) in you, she will say: I have never had any good from you."

بِهِمَا عِبَادَهُ وَإِنَّهُمَا لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا حَتَّى يُكْشَفَ مَا بَكُمْ» وَذَلِكَ أَنَّ أَبْنَاءَ لَهُ مَاتَ يُقَالُ لَهُ إِبْرَاهِيمُ فَقَالَ لَهُ نَاسٌ فِي ذَلِكَ.

1489 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى رَكَعَتَيْنِ مِثْلَ صَلَاتِكُمْ هَذِهِ وَذَكَرَ كُسُوفَ الشَّمْسِ».

### (17) - قَدْرُ الْقِرَاءَةِ فِي صَلَاةِ الْكُسُوفِ

1490 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: خَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ فَقَامَ قِيَاماً طَوِيلًا قَرَأَ نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ سَجَدَ ثُمَّ قَامَ قِيَاماً طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ سَجَدَ ثُمَّ أَنْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ عَزَّ وَجَلَّ» قَالُوا: يَا رَسُولَ اللَّهِ رَأَيْنَاكَ تَنَاولْتَ شَيْئاً فِي مَقَامِكَ هَذَا ثُمَّ رَأَيْنَاكَ تَكَعَّكَعْتَ، قَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ أَوْ أُرَيْتُ الْجَنَّةَ فَتَنَاولْتُ مِنْهَا عُنُقُوداً وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتْ الدُّنْيَا وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَراً قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ». قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَكْفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئاً قَالَتْ: مَا رَأَيْتُ خَيْراً مِنْكَ قَطُّ».



### **[18] Reciting Aloud In The Eclipse Prayer**

**1491-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered (the eclipse two-rak'ah) prayer and it was of four bowings and four prostrations, in which he recited (the Qur'an) loudly, and every time he raised his head (from bowing) he said: "Allah hears such as sends praises to Him: O Allah our Lord: to You be the praises.""

### **[19] Leaving The Loud Recitation In The Eclipse Prayer**

**1492-** It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the prayer when the sun eclipsed, in which we heard no voice from him.

### **[20] What Is Said In The Prostration Of The Eclipse Prayer**

**1493-** It is narrated on the authority of Abdullah Ibn Amr that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" led the (eclipse) prayer in which he offered a prolonged standing, then offered a prolonged bowing, then he raised his head and fell in prostration, which he prolonged. He went on weeping and blowing in his prostration, saying: "(O Allah!) You've not promised me (to punish them as) such while I'm asking for Your Forgiveness! You've not promised me (to punish them as) such while I'm among them! " When he finished from the prayer he said: " The Garden was displayed to me to the extent that if I stretched my hand, I would have taken out of its bunches (of fruits); and the fire (of Hell) was displayed to me to the extent that I went on blowing in it for fear its heat might cover you up. In it, I saw the one who stole the two she-camels of the Messenger of Allah. I saw also in it the brother of Banu Ad-Da'da', who used to steal the pilgrims, and whenever he was felt he would say: "This is the work of the headed-stick." In it, I saw a tall black woman being tormented because of a cat which she tied: she neither left it eat out of the vermin of the earth, nor did she feed it, nor did she give it water until it died. No doubt, both the sun and the moon are two of Allah's Signs, and they never eclipse because of the death or because of the life of anyone. So, if anyone of both eclipses, hasten to celebrate (the Praises of) Allah Almighty."

### **[21] Tashahhud And Salutation In The Eclipse Prayer**

**1494-** It is narrated on the authority of Abd Ar-Rahman Ibn Namer that he asked Az-Zuhri about the way of offering the eclipse prayer, thereupon he said: Urwah told me from A'ishah that she said: The sun eclipsed thereupon

## (18) - بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي صَلَاةِ الْكُصُوفِ

1491 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ أَنَّهُ سَمِعَ الزُّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَجَهَرَ فِيهَا بِالْقِرَاءَةِ كُلَّمَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ».

## (19) - تَرْكُ الْجَهْرِ فِيهَا بِالْقِرَاءَةِ

1492 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ ابْنِ عَبَّادٍ رَجُلٍ مِنْ بَنِي عَبْدِ الْقَيْسِ عَنْ سَمُرَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فِي كُصُوفِ الشَّمْسِ لَا نَسْمَعُ لَهُ صَوْتًا».

## (20) - بَابُ الْقَوْلِ فِي السُّجُودِ فِي

## صَلَاةِ الْكُصُوفِ

1493 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْمُسَوِّرِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا عُذْرٌ عَنْ شُعْبَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَسُولُ اللَّهِ ﷺ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ. قَالَ شُعْبَةُ: وَأَحْسَبُهُ قَالَ فِي السُّجُودِ نَحْوَ ذَلِكَ وَجَعَلَ يَبْكِي فِي سُجُودِهِ وَيَتَفَخَّ وَيَقُولُ: «رَبِّ لَمْ تَعَذِّبْنِي هَذَا وَأَنَا أَسْتَغْفِرُكَ لَمْ تَعَذِّبْنِي هَذَا وَأَنَا فِيهِمْ» فَلَمَّا صَلَّى قَالَ: «عَرَضْتُ عَلَى الْجَنَّةِ حَتَّى لَوْ مَدَدْتُ يَدِي تَنَاوَلْتُ مِنْ قُطُوفِهَا وَعَرَضْتُ عَلَى النَّارِ فَجَعَلْتُ أَنْفُخُ خَشَبَةً أَنْ يَغْشَاكُمْ حَرُّهَا وَرَأَيْتُ فِيهَا سَارِقَ بَدَنَتْنِي رَسُولُ اللَّهِ ﷺ وَرَأَيْتُ فِيهَا أَخَا بَنِي دُعْدُعٍ سَارِقَ الْحَجِيجِ، فَإِذَا فُطِنَ لَهُ قَالَ: هَذَا عَمَلُ الْمُخْجَنِّ وَرَأَيْتُ فِيهَا امْرَأَةً طَوِيلَةً سَوْدَاءَ تُعَذِّبُ فِي هِرَّةٍ رَبَطَتْهَا فَلَمْ تَطْعَمْهَا وَلَمْ تَسْقِهَا وَلَمْ تَدْعُهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ، وَإِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا أَنْكَسَفَتْ أَحَدَاهُمَا، أَوْ قَالَ فَعَلَ أَحَدُهُمَا شَيْئًا مِنْ ذَلِكَ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ».

## (21) - بَابُ التَّشْهِيدِ وَالتَّسْلِيمِ فِي صَلَاةِ الْكُصُوفِ

1494 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ عَنِ الْوَلِيدِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ نَمِرٍ أَنَّهُ سَأَلَ الزُّهْرِيَّ عَنْ سُنَّةِ صَلَاةِ الْكُصُوفِ فَقَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: كَسَفَتِ الشَّمْسُ فَأَمَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا فَنَادَى أَنْ الصَّلَاةُ



The Messenger of Allah "Allah's blessing and peace be upon him" ordered an announcer to call for the congregational prayer, and when the people gathered The Messenger of Allah "Allah's blessing and peace be upon him" led them in a (two-rak'ah) prayer, in which he said Takbir (to assume the prayer) and recited a long recitation, then said Takbir and bowed a long bowing, like his standing, if not longer, after which he raised his head and said: "Allah hears such as sends praises to Him." Then he recited a long recitation, shorter than the former, then said Takbir and bowed a long bowing, shorter than the former bowing, after which he raised his head and said: "Allah hears such as sends praises to Him." Then he said Takbir and prostrated a long prostration, like his bowing if not longer, then said Takbir and raised his head, then offered prostration, then said Takbir and stood and recited a long recitation, but shorter than the first, then said Takbir and bowed a long bowing, but shorter than the bowing of the first (rak'ah), after which he raised his head and said: "Allah hears such as sends praises to Him." Then he recited a long recitation, shorter than the former in the second rak'ah, then said Takbir and bowed a long bowing, shorter than the former bowing, after which he raised his head and said: "Allah hears such as sends praises to Him." Then he said Takbir and prostrated a long prostration, shorter than the former prostration of the first (rak'ah), after which he recited Tashahhud and uttered the end salutation. Then he stood in front of them: he praised Allah and lauded Him and then addressed them saying: "No doubt, both the sun and the moon never eclipse because of the death or because of the life of anyone but they are two of Allah's Signs. So, if anyone of both eclipses, hasten to celebrate Allah Almighty and offer prayer."

**1495-** It is narrated on the authority of Asma' that she said: The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer when the sun eclipsed: he stood and prolonged his standing, then bowed and prolonged his bowing, then raised his head and prolonged his standing, then bowed and prolonged the bowing, then raised his head and prostrated and prolonged his prostration, then raised his head and prostrated once again and prolonged his prostration; then he stood and prolonged his standing, then bowed and prolonged his bowing, then raised his head and prolonged his standing, then bowed and prolonged the bowing, then raised his head and prostrated and prolonged his prostration, then raised his head and prostrated once again and prolonged his prostration; then he raised his head and turned away (after he had finished from the prayer).



جَامِعَةً فَاجْتَمَعَ النَّاسُ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا مِثْلَ قِيَامِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَذْنَى مِنَ الْقِرَاءَةِ الْأُولَى ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا هُوَ أَذْنَى مِنَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ كَبَّرَ فَسَجَدَ سُجُودًا طَوِيلًا مِثْلَ رُكُوعِهِ أَوْ أَطْوَلَ ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ فَقَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَذْنَى مِنَ الْأُولَى ثُمَّ كَبَّرَ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا هُوَ أَذْنَى مِنَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً وَهِيَ أَذْنَى مِنَ الْقِرَاءَةِ الْأُولَى فِي الْقِيَامِ الثَّانِي ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ فَقَالَ «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ كَبَّرَ فَسَجَدَ أَذْنَى مِنْ سُجُودِهِ الْأَوَّلِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ فَقَامَ فِيهِمْ فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلِكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ فَأَيُّهُمَا خُسِفَ بِهِ أَوْ بِأَحَدِهِمَا فَاذْرَعُوا إِلَى اللَّهِ عِزَّ وَجَلَّ بِذِكْرِ الصَّلَاةِ».

1495 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ:

حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: «صَلَّى رَسُولُ اللَّهِ ﷺ فِي الْكُسُوفِ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ انْصَرَفَ».

### [22] Sitting On The Pulpit After Offering The Eclipse Prayer

**1496-** It is narrated on the authority of Amrah that A'ishah told her that a Jewess came to her. She said to her: "May Allah give you refuge from the punishment of the grave." So A'ishah asked Allah's Apostle "Allah's blessing and peace be upon him": "Would the people be punished in their graves?" Allah's Apostle "Allah's blessing and peace be upon him", after seeking refuge with Allah from the punishment of the grave, replied in the affirmative. Then one day, Allah's Apostle "Allah's blessing and peace be upon him" set out to some place but the sun eclipsed. We came out to the rear of the dwellings (of The Prophet's wives in the mosque), and some women joined us. The Messenger of Allah "Allah's blessing and peace be upon him" came back from his journey and that was at forenoon. He stood (for the eclipse prayer, with people standing behind him in which he stood) for a long period and then performed a long bowing. Then he raised (his head) and stood for a long period but shorter than that of the first standing, and then performed a prolonged bowing which was shorter than the first bowing. Then he (raised his head and) fell in prostration. He then stood and did the same in the second rak'ah except that his bowing and standing were shorter than those in the first rak'ah. Then he fell in prostration. (At that time) the sun became bright. When he (finished from the prayer and) turned away, he sat on the pulpit, and said: "I see that you would be put to trial in the graves like that (trial) of Ad-Dajjal."

### [23] The Sermon (After The Prayer) Of Eclipse

**1497-** It is narrated on the authority of A'ishah that she said: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" the sun eclipsed, so he led the people in prayer. He stood up and performed a very long standing, then bowed and it was a very long bowing. He raised his head and performed a very long standing but shorter than the first. He bowed again for a very long time but shorter than that of the first one. Then he prostrated and prolonged the prostration. He stood up and performed a very long standing, then bowed and it was a very long bowing. He raised his head and performed a very long standing but shorter than the first. He bowed again for a very long time but shorter than that of the first one. Then he prostrated and prolonged the prostration. Then he finished the prayer. By then the sun (eclipse) cleared. He delivered a sermon in which he praised and glorified Allah and then he said: "The sun and the moon never eclipse for the death or life of anyone. So when you see the eclipse, offer prayer, celebrate (the Praises of) Allah and give in charity." The Prophet "Allah's blessing and

## (22) - بَابُ الْقُعُودِ عَلَى الْمِنْبَرِ بَعْدَ صَلَاةِ الْكُشُوفِ

1496 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عَمْرَةَ حَدَّثَتْهُ أَنَّ عَائِشَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ خَرَجَ مَخْرَجًا فَخُصِفَ بِالشَّمْسِ فَخَرَجْنَا إِلَى الْحُجْرَةِ فَاجْتَمَعَ إِلَيْنَا نِسَاءُ وَأَقْبَلَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَذَلِكَ ضُحْوَةٌ فَقَامَ قِيَامًا طَوِيلًا ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ دُونَ رُكُوعِهِ ثُمَّ سَجَدَ ثُمَّ قَامَ الثَّانِيَةَ فَصَنَعَ مِثْلَ ذَلِكَ إِلَّا أَنَّ قِيَامَهُ وَرُكُوعَهُ دُونَ الرَّكْعَةِ الْأُولَى ثُمَّ سَجَدَ وَتَجَلَّتِ الشَّمْسُ فَلَمَّا أَنْصَرَفَ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ فِيمَا يَقُولُ: «إِنَّ النَّاسَ يَفْتَنُونَ فِي قُبُورِهِمْ كَفِتْنَةِ الدَّجَالِ»، مُخْتَصِرٌ.

## (23) - بَابُ كَيْفِ الْخُطْبَةِ فِي الْكُشُوفِ

1497 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُهُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ فَصَلَّى فَأَطَالَ الْقِيَامَ جِدًّا ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ جِدًّا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ سَجَدَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ سَجَدَ فَفَرَعَ مِنْ صَلَاتِهِ وَقَدْ جُلِّيَ عَنِ الشَّمْسِ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا وَتَصَدَّقُوا وَادْكُرُوا اللَّهَ عَزَّ وَجَلَّ»، وَقَالَ: «يَا أُمَّةَ



peace be upon him" then said: "O followers of Mohammad! By Allah! There is none who is more eager (to get the people have) self-respect than Allah as He has made it unlawful for His slaves, male or female, to commit adultery. O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much."

**1498-** It is narrated on the authority of Samurah that Allah's Apostle "Allah's blessing and peace be upon him" delivered a sermon when the sun eclipsed in which he said: "To go further..."

#### **[24] The Command To Invoke (Allah) At The Time Of Eclipse**

**1499-** It is narrated on the authority of Abu Bakrah that he said: We were with Allah's Apostle "Allah's blessing and peace be upon him" when the sun eclipsed. Allah's Apostle "Allah's blessing and peace be upon him" came out dragging his cloak till he entered the Mosque, and the people ran to him. He led us in a two-rak'ah prayer like the prayer they offer till the sun (eclipse) cleared. Then The Prophet "Allah's blessing and peace be upon him" addressed us saying: "The sun and the moon are but two of the signs of Allah Almighty, therewith Allah frightens His servants. They do not eclipse because of someone's death. So whenever you see the eclipse of any of them, pray and invoke Allah till (the eclipse is over and) you are relieved."

#### **[25] The Command To Ask For Forgiveness At The Time Of Eclipse**

**1500-** It is narrated on the authority of Abu Musa that he said: The sun eclipsed during the lifetime of The Prophet "Allah's blessing and peace be upon him". He got up, prompted by the fear that it might be the doomed Hour. He went to the Mosque and offered the prayer with the longest standing, bowing and prostration, which I had never seen him doing in any prayer else. Then he said: "These signs which Allah sends do not occur because of the death or life of somebody, but Allah sends them in order to frighten His slaves. So when you see anything thereof, take refuge to remembering Allah, invoking Him and asking for His forgiveness."

مُحَمَّدٍ إِنَّهُ لَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ يَزْنِيَ عَبْدُهُ أَوْ أَمَتُهُ يَا أُمَّةَ مُحَمَّدٍ لَوْ تَعْلَمُونَ مَا أَغْلَمَ لَصَحَحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

1498 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ ثَعْلَبَةَ بْنِ عَبَّادٍ عَنْ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ خَطَبَ حِينَ أَنْكَسَفَتِ الشَّمْسُ فَقَالَ: «أَمَّا بَعْدُ».

#### (24) - الْأَمْرُ بِالدُّعَاءِ فِي الْكُسُوفِ

1499 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ: قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ عَنِ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَانْكَسَفَتِ الشَّمْسُ فَقَامَ إِلَى الْمَسْجِدِ يَجُرُّ رِدَاءَهُ مِنَ الْعَجَلَةِ فَقَامَ إِلَيْهِ النَّاسُ فَصَلَّى رَكَعَتَيْنِ كَمَا يُصَلُّونَ فَلَمَّا أَنْجَلَتْ خَطَبَنَا فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يُخَوِّفُ بِهِمَا عِبَادَهُ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ فَإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا فَصَلُّوا وَأَدْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ».

#### (25) - الْأَمْرُ بِالِاسْتِغْفَارِ فِي الْكُسُوفِ

1500 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْمَسْرُوقِيُّ عَنْ أَبِي أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ ﷺ فَزِعَا يَخْشَى أَنْ تَكُونَ السَّاعَةُ فَقَامَ حَتَّى أَتَى الْمَسْجِدَ فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلَاتِهِ قَطُّ ثُمَّ قَالَ: «إِنَّ هَذِهِ الْآيَاتِ الَّتِي يُرْسِلُ اللَّهُ لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْرَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ».

## **(17) THE BOOK OF ISTISQA'**

### **(Invoking Allah for rain)**

#### **[1] When Should The Imam Invoke For Rain?**

**1501-** It is narrated on the authority of Anas Ibn Malik that he said: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The livestock are dying and the roads are cut off; so please invoke Allah for rain." Allah's Apostle "Allah's blessing and peace be upon him" invoked Allah (to bless us with rain) thereupon it rained from that very Friday to the coming Friday when a man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The houses are being ruined, the roads are cut off, and livestock are dying (please invoke Allah to withhold rain)." Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Let it be on the mountain tops, on the hills, in the valleys and on the places where trees grow." So the rain was taken off Medina in the same way as a garment is taken off.

#### **[2] The Imam Sets Out To The Praying Place To Invoke For Rain**

**1502-** It is narrated on the authority of Abbad Ibn Tamim from his uncle Abdullah Ibn Zaid who was made to see (and hear the wording of) Adhan in his vision that he said: The Messenger of Allah "Allah's blessing and peace be upon him" went out to the praying place to offer the Istisqa prayer. He faced the Qiblah, turned (and put on) his cloak inside out and then offered a two-rak'ah prayer.

#### **[3] The State In Which The Imam Is Desirable To Be On Setting Out To Invoke For Rain**

**1503-** It is narrated on the authority of Hisham Ibn Ishaq Ibn Abdullah Ibn Kinanah from his father that he said: One of the people sent me to Ibn Abbas to ask him about the prayer of Istisqa' (invoking Allah for water) offered by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Ibn Abbas said: "The Messenger of Allah "Allah's blessing and peace be upon him" came out (to the mosque) in the state of modesty, respect, reverence, tranquility and devoutness. He offered a two-rak'ah prayer, and his sermon (he delivered) was not like yours (for it was filled with supplication, invocation, and asking for Allah's Forgiveness and seeking for His Mercy)."

**1504-** It is narrated on the authority of Abbad Ibn Tamim from his uncle Abdullah Ibn Zaid that the Messenger of Allah "Allah's blessing and peace



## (17) - كِتَابُ الْإِسْتِسْقَاءِ

## (1) - مَتَى يَسْتَسْقِي الْإِمَامُ

1501 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكْتَ الْمَوَاشِي وَأَنْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ عَزَّ وَجَلَّ فَدَعَا رَسُولُ اللَّهِ ﷺ فَمُطِرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ، فَجَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ تَهَدَّمَتِ الْبُيُوتُ وَأَنْقَطَعَتِ السُّبُلُ وَهَلَكْتَ الْمَوَاشِي فَقَالَ: «اللَّهُمَّ عَلَى رُؤُوسِ الْجِبَالِ وَالْأَكَامِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَايِبِ الشَّجَرِ»، فَانْجَابَتْ عَنِ الْمَدِينَةِ أَنْجِيَابُ الثَّوْبِ».

## (2) - خُرُوجُ الْإِمَامِ إِلَى الْمُصَلَّى لِلْإِسْتِسْقَاءِ

1502 - أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي بَكْرٍ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ عَبَادِ بْنِ تَمِيمٍ، قَالَ سُفْيَانُ: فَسَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرٍ فَقَالَ: سَمِعْتُهُ مِنْ عَبَادِ بْنِ تَمِيمٍ يُحَدِّثُ عَنْ أَبِي أَنْ عَبْدَ اللَّهِ بْنَ زَيْدٍ الَّذِي أَرَى النَّدَاءَ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي فَاسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِدَاءَهُ وَصَلَّى رَكَعَتَيْنِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا غَلَطٌ مِنْ ابْنِ عُيَيْنَةَ وَعَبْدُ اللَّهِ بْنُ زَيْدٍ الَّذِي أَرَى النَّدَاءَ هُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ بْنِ عَبْدِ رَبِّهِ وَهَذَا عَبْدُ اللَّهِ بْنُ زَيْدٍ بْنِ عَاصِمٍ.

## (3) - بَابُ الْحَالِ الَّتِي يُسْتَحَبُّ لِلْإِمَامِ أَنْ يَكُونَ عَلَيْهَا إِذَا خَرَجَ

1503 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ: أُرْسِلَنِي فَلَأَنَّ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي الْإِسْتِسْقَاءِ فَقَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَضَرِّعاً مُتَوَاضِعاً مُتَبَدِّلاً فَلَمْ يَخْطُبْ نَحْوَ خُطْبَتِكُمْ هَذِهِ فَصَلَّى رَكَعَتَيْنِ».

1504 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ عَزِيَّةٍ عَنْ عَبَادِ بْنِ

be upon him” (offered the Istisqa' prayer in which he) invoked Allah for rain while having a black square garment.

#### **[4] The Imam Sits On The Pulpit To Invoke For Rain**

**1505-** It is narrated on the authority of Hisham Ibn Ishaq Ibn Abdullah Ibn Kinanah from his father that he said: I asked Ibn Abbas about the prayer of Istisqa' (invoking Allah for water) offered by the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon Ibn Abbas said: “The Messenger of Allah “Allah’s blessing and peace be upon him” came out (to the mosque) in the state of modesty, respect, reverence, tranquility and devoutness. He sat on the pulpit and his sermon (he delivered) was not like yours but he filled it with supplication, invocation, and magnifying Allah Almighty. Furthermore, He offered a two-rak’ah prayer, like that he used to offer in both Ids.”

#### **[5] The Imam Turns His Back To The People On Invoking For Rain**

**1506-** It is narrated on the authority of Abbad Ibn Tamim that his paternal uncle Abdullah Ibn Zaid told him that he set out with The Messenger of Allah “Allah’s blessing and peace be upon him” (to the praying place) to invoke Allah for rain. He turned (and put on) his cloak inside out and turned his back to the people and invoked Allah (for rain while facing the Qiblah). He then prayed two rak’ahs in which he recited loudly.

#### **[6] The Imam Turns His Garment Inside Out On Invoking For Rain**

**1507-** It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle Abdullah Ibn Zaid that the Messenger of Allah “Allah’s blessing and peace be upon him” invoked Allah for rain, and offered a two-rak’ah prayer (of Istisqa'), during which he turned (and put on) his cloak inside out.

#### **[7] When Should The Imam Turn His Garment Inside Out?**

**1508-** It is narrated on the authority of Abbad Ibn Tamim that he said: I heard Abdullah Ibn Zaid having said: The Messenger of Allah “Allah’s blessing and peace be upon him” set out to invoke Allah for rain, and turned (and put on) his cloak inside out when he faced the Qiblah (to offer the prayer of Istisqa').

#### **[8] The Imam Raises Both His Hands (While Invoking)**

**1509-** It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle Abdullah Ibn Zaid that he saw The Messenger of Allah “Allah’s blessing and peace be upon him” while invoking Allah for rain,

تَمِيمٌ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَسْقَى وَعَلَيْهِ خَمِيصَةٌ سَوْدَاءُ».

#### (4) - بَابُ جُلُوسِ الْإِمَامِ عَلَى الْمِنْبَرِ لِلْإِسْتِسْقَاءِ

1505 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبْنَ عَبَّاسٍ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي الْإِسْتِسْقَاءِ فَقَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَبَدِّلاً مُتَوَاضِعاً مُتَضَرَّعاً فَجَلَسَ عَلَى الْمِنْبَرِ فَلَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ وَصَلَّى رَكَعَتَيْنِ كَمَا كَانَ يُصَلِّي فِي الْعِيدَيْنِ».

#### (5) - تَحْوِيلُ الْإِمَامِ ظَهْرَهُ إِلَى النَّاسِ عِنْدَ الدُّعَاءِ فِي الْإِسْتِسْقَاءِ

1506 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي إِسْحَاقَ عَنْ الزُّهْرِيِّ عَنْ عَبَادِ بْنِ تَمِيمٍ أَنَّ عَمَّهُ حَدَّثَهُ: «أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ يَسْتَسْقِي فَحَوَّلَ رِدَاءَهُ وَحَوَّلَ لِلنَّاسِ ظَهْرَهُ وَدَعَا ثُمَّ صَلَّى رَكَعَتَيْنِ فَقَرَأَ فَجَهَرَ».

#### (6) - تَقْلِيْبُ الْإِمَامِ الرِّدَاءَ عِنْدَ الْإِسْتِسْقَاءِ

1507 - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ: «أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى وَصَلَّى رَكَعَتَيْنِ وَقَلَبَ رِدَاءَهُ».

#### (7) - مَتَى يُحَوِّلُ الْإِمَامُ رِدَاءَهُ

1508 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عَبَادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدٍ يَقُولُ: «خَرَجَ رَسُولُ اللَّهِ ﷺ فَاسْتَسْقَى وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ».

#### (8) - رَفْعُ الْإِمَامِ يَدَهُ

1509 - أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَبُو تَقِيٍّ الْحِمَصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ: «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي



having faced the Qiblah, turned (and put on) his garment inside out, and raised both his hands (while supplicating).

### **[9] How Should The Imam Raise Both His Hands?**

**1510-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never raised his hands in supplication except in invoking Allah for rain, and he used to raise both his hands so much that the whiteness of his armpits was visible.

**1511-** It is narrated on the authority of Abi Al-Lahm (the one who rejected to eat meat) that he saw The Messenger of Allah "Allah's blessing and peace be upon him" near the (place in Medina known as the) Oil Stones invoking Allah for rain, and he was raising both his hands in supplication.

**1512-** It is narrated on the authority of Anas Ibn Malik that he said: While we were in the mosque on Friday, and The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, a man stood up and said: "O Messenger of Allah! the roads have been cut off, the property has been ruined, and the town has been given to drought (which led to the rise of prices in view of the scarcity of rain): so please invoke Allah to provide us with water." The Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands opposite to his face and said: "O Allah! provide us with rain!" by Allah, it was not after The Messenger of Allah "Allah's blessing and peace be upon him" descended from the pulpit that we received rain in abundance, and it kept raining from that very day to the next Friday when a man, and I do not know whether he was the same who asked The Messenger of Allah "Allah's blessing and peace be upon him" to invoke Allah for rain, stood up and said: "O Messenger of Allah! the roads have been cut off, and the property has been ruined because of the inundation of water: so please invoke Allah to withhold water from us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! let it be round and not over us! Let it be on the mountains and on the places where the trees grow." By Allah! as soon as The Messenger of Allah "Allah's blessing and peace be upon him" had uttered those words the clouds dispersed to the extent that we came to see nothing of that.

### **[10] The Supplication Pertaining To Asking For Rain**

**1513-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said (by way of supplication to invoke Allah for rain): "O Allah! provide us with water!"

**1514-** It is narrated on the authority of Anas Ibn Malik that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" was

الِاسْتِسْقَاءِ اسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ الرِّدَاءَ وَرَفَعَ يَدَيْهِ».

### (9) - كَيْفَ يَرْفَعُ

1510 - أَخْبَرَنِي شُعَيْبُ بْنُ يُوْسُفَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنَ الدُّعَاءِ إِلَّا فِي الِاسْتِسْقَاءِ فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يَرَى بَيَاضُ إِبْطَيْهِ».

1511 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ مَوْلَى أَبِي اللَّحْمِ عَنْ أَبِي اللَّحْمِ: «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ عِنْدَ أَحْجَارِ الزَّيْتِ يَسْتَسْقِي وَهُوَ مُفْنِعٌ بِكَفِّهِ يَدْعُو».

1512 - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ، وَهُوَ الْمَقْبُرِيُّ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَهُ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ تَقْطَعُ السُّبُلَ وَهَلَكَتِ الْأَمْوَالُ وَأَجْدَبَ الْبِلَادُ فَأَدْعُ اللَّهَ أَنْ يَسْقِينَا فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ حِذَاءَ وَجْهِهِ فَقَالَ: «اللَّهُمَّ اسْقِنَا» فَوَاللَّهِ مَا نَزَلَ رَسُولُ اللَّهِ ﷺ عَنِ الْمُنْبَرِ حَتَّى أَوْسِعْنَا مَطَرًا وَأَمْطَرْنَا ذَلِكَ الْيَوْمَ إِلَى الْجُمُعَةِ الْأُخْرَى، فَقَامَ رَجُلٌ لَا أَذْرِي هُوَ الَّذِي قَالَ لِرَسُولِ اللَّهِ ﷺ اسْتَسْقِ لَنَا أَمْ لَا، فَقَالَ: يَا رَسُولَ اللَّهِ، انْقَطَعَتِ السُّبُلُ وَهَلَكَتِ الْأَمْوَالُ مِنْ كَثَرَةِ الْمَاءِ فَأَدْعُ اللَّهَ أَنْ يُمْسِكَ عَنَّا الْمَاءَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا وَلَكِنْ عَلَى الْجِبَالِ وَمَنَايِبِ الشَّجَرِ» قَالَ: وَاللَّهِ مَا هُوَ إِلَّا أَنْ تَكَلَّمَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ تَمَزَّقَ السَّحَابُ حَتَّى مَا نَرَى مِنْهُ شَيْئًا.

### (10) - ذِكْرُ الدُّعَاءِ

1513 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي وَهَيْبٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ اسْقِنَا».

1514 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ الْعُمَرِيُّ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ خُطِبَ يَوْمَ



delivering the sermon on Friday when people stood up, shouted and said: "O Allah's Apostle! There is no rain (because of drought), the trees have dried and the livestock are destroyed; please invoke Allah for rain." So The Messenger of Allah "Allah's blessing and peace be upon him" said twice: "O Allah! Bless us with rain." By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Messenger of Allah "Allah's blessing and peace be upon him" came down the pulpit and offered the prayer after which the people turned away and it was raining. It rained continuously till the next Friday. When The Messenger of Allah "Allah's blessing and peace be upon him" started delivering the Friday sermon, the people started shouting and said to him: "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "O Allah! (Let it be) round us and not on us." So the sky became clear over Medina but it kept on raining over the outskirts (of Medina). No single drop of rain fell over Medina. I looked towards the sky which was as (bright and clear as) the crown.

**1515-**It is narrated on the authority of Anas Ibn Malik that he said: (On a Friday) a person entered the Mosque while Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Sermon. The man stood in front of Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The livestock are dying and the roads are cut off; so please invoke Allah to relieve us (with rain)." Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Relieve us with rain! O Allah! Relieve us with rain!" Anas added: By Allah, there was no trace of cloud in the sky seen by us, and there was no building or a house between us and (the mountain of) Sal'. A heavy cloud like a shield appeared (from behind Sal' Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said: By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle "Allah's blessing and peace be upon him" was delivering the Friday's speech. The man stood in front of him and said: "O Allah's Apostle ! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain." Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us. O Allah! Let it be on the hills, on the plateaus, in the valleys and on the places where trees grow." So the rain stopped and we came out walking in the sun." Sharik said: I asked Anas: "Was he (who came later) the (same) first man (who came complaining of drought)?" Anas replied: "No."



الْجُمُعَةِ فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا فَقَالُوا: يَا نَبِيَّ اللَّهِ فَحَطَبِ الْمَطَرُ وَهَلَكَتِ الْبَهَائِمُ فَادْعُ اللَّهَ أَنْ يَسْقِينَا قَالَ: «اللَّهُمَّ اسْقِنَا اللَّهُمَّ اسْقِنَا» قَالَ: وَإِنَّمِ اللَّهُ مَا نَرَى فِي السَّمَاءِ قَزَعَةً مِنْ سَحَابٍ قَالَ: فَأَنْشَأَتْ سَحَابَةٌ فَانْتَشَرَتْ ثُمَّ إِنَّهَا أَمْطَرَتْ وَنَزَلَ رَسُولُ اللَّهِ ﷺ فَصَلَّى وَانْصَرَفَ النَّاسُ فَلَمْ تَزَلْ تَمْطُرُ إِلَى يَوْمِ الْجُمُعَةِ الْأُخْرَى، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ صَاحُوا إِلَيْهِ فَقَالُوا: يَا نَبِيَّ اللَّهِ تَهَدَّمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ فَادْعُ اللَّهَ أَنْ يَحْبِسَهَا عَنَّا فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا» فَتَفَشَّعَتْ عَنِ الْمَدِينَةِ فَجَعَلَتْ تَمْطُرُ حَوْلَهَا وَمَا تَمْطُرُ بِالْمَدِينَةِ قَطْرَةً فَتَنْظَرُتُ إِلَى الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الْإِكْلِيلِ.

1515 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ:

حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ قَائِمًا وَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ أَنْ يُغِيثَنَا فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُمَّ أَغْنِنَا اللَّهُمَّ أَغْنِنَا» قَالَ أَنَسٌ: وَلَا وَاللَّهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابَةٍ وَلَا قَزَعَةٍ وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ فَطَلَعَتْ سَحَابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّمَاءُ انْتَشَرَتْ وَأَمْطَرَتْ. قَالَ أَنَسٌ: وَلَا وَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سَبْتًا قَالَ: ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ وَسَلَّمْ عَلَيْكَ هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ أَنْ يُنْسِكَهَا عَنَّا فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ فَقَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ» قَالَ: فَأَقْلَعَتْ وَخَرَجْنَا فَمَشَى فِي الشَّمْسِ قَالَ شَرِيكٌ: سَأَلْتُ أَنْسَاءَ أَهْوِ الرَّجُلِ الْأَوَّلِ قَالَ: لَا».

### **[11] Offering (Istisqa') Prayer After Invocation**

**1516-** It is narrated on the authority of Abbad Ibn Tamim that he heard his paternal uncle (Abdullah Ibn Zaid), who was one of the companions of The Messenger of Allah “Allah’s blessing and peace be upon him” saying: One day, The Messenger of Allah “Allah’s blessing and peace be upon him” went out (to the praying place) to perform the prayer of invoking Allah for rain. He turned his back to the people and invoked Allah (for rain) while facing the Qiblah. He turned (and put on) his cloak inside out and prayed two rak’ahs (in which he recited Qur’an loudly).

### **[12] The Number Of Rak'ahs Of Istisqa' Prayer**

**1517-** It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle Abdullah Ibn Zaid that the Messenger of Allah “Allah’s blessing and peace be upon him” went out (to the praying place) to perform the prayer of invoking Allah for rain. He offered a two-rak’ah prayer and faced the Qiblah.

### **[13] The Way Of Offering Istisqa' Prayer**

**1518-** It is narrated on the authority of Hisham Ibn Ishaq Ibn Abdullah Ibn Kinanah that he said: One of the governors sent me to Ibn Abbas to ask him about the prayer of Istisqa’ (invoking Allah for water), thereupon Ibn Abbas said: “What prevented him to ask me (by himself)? Anyway, the Messenger of Allah “Allah’s blessing and peace be upon him” came out (to the mosque) in the state of modesty, respect, reverence, tranquility and devoutness. He offered a two-rak’ah prayer, like that he offered in both Ids (the Festivals of Al-Fitr and Al-Adha), and his sermon (he delivered) was not like yours (for it was filled with supplication, invocation, and asking for Allah’s Forgiveness and seeking for His Mercy).”

### **[14] Reciting Aloud In Istisqa' Prayer**

**1519-** It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle (Abdullah Ibn Zaid) that the Messenger of Allah “Allah’s blessing and peace be upon him” set out (to the praying place) to invoke Allah for rain. He prayed two rak’ahs in which he recited Qur’an loudly.

### **[15] What Is Said On Receiving Rain**

**1520-** It is narrated on the authority of A'ishah that she said: Whenever The Messenger of Allah “Allah’s blessing and peace be upon him” received rain, he would say (by way of supplication): "O Allah! make it a rain-laden cloud of benefit (to the inhabitants of the earth)."

## (11) - بَابُ الصَّلَاةِ بَعْدَ الدُّعَاءِ

1516 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهْبٍ عَنْ أَبِي أَبِي ذُنْبٍ وَيُونُسَ عَنْ أَبِي شِهَابٍ قَالَ: أَخْبَرَنِي عَبَادُ بْنُ تَمِيمٍ أَنَّهُ سَمِعَ عَمَّهُ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُ: «خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمًا يَسْتَسْقِي فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ يَدْعُو اللَّهَ وَيَسْتَقْبِلُ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكَعَتَيْنِ» قَالَ أَبُو ذُنْبٍ فِي الْحَدِيثِ: «وَقَرَأَ فِيهِمَا».

## (12) - كَمْ صَلَاةُ الْاسْتِسْقَاءِ؟

1517 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ يَسْتَسْقِي فَصَلَّى رَكَعَتَيْنِ وَأَسْتَقْبَلَ الْقِبْلَةَ».

## (13) - كَيْفَ صَلَاةُ الْاسْتِسْقَاءِ؟

1518 - أَخْبَرَنَا مَحْمُودُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ: أُرْسِلَنِي أَمِيرٌ مِنَ الْأَمْوَاءِ إِلَى أَبِي عَبَّاسٍ أَسْأَلُهُ عَنِ الْاسْتِسْقَاءِ فَقَالَ أَبُو عَبَّاسٍ مَا مَنَعَهُ أَنْ يَسْأَلَنِي: «خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَوَاضِعًا مُتَبَذِّلًا مُتَخَشِّعًا مُتَضَرِّعًا فَصَلَّى رَكَعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدَيْنِ وَلَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ».

## (14) - بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي صَلَاةِ الْاسْتِسْقَاءِ

1519 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي ذُنْبٍ عَنِ الزُّهْرِيِّ عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ فَاسْتَسْقَى فَصَلَّى رَكَعَتَيْنِ جَهْرًا فِيهِمَا بِالْقِرَاءَةِ».

## (15) - الْقَوْلُ عِنْدَ الْمَطَرِ

1520 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ عَنِ الْمُقْدَامِ بْنِ شُرَيْحٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أُمِطَرَ قَالَ: «اللَّهُمَّ أَجْعَلْهُ صَيِّبًا نَافِعًا».



### [16] The Forbiddance To Ask For Rain With The Help Of The Stars

**1521-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty has said (revealed): "I've never bestowed a blessing (of rain) upon My servants but that a party of them prove ungrateful to it, when they say: '(It is due to) a certain star, and with the help of such and such a star (that it rained).'"

**1522-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" the people received rain. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Would you not hear what your Lord Almighty has said (revealed) tonight? He Almighty has said (revealed): 'I've never bestowed a blessing (of rain) upon My servants but that a party of them prove ungrateful to it, when they say: 'We've received rain because of such and such a star'. But as for such as has belief in me, and praises Me for my providing him with rain, it is him who has true faith in Me and he has no faith in the star; and such as says: 'We've received rain because of such and such a star': it is him who has no faith in Me, even though he has faith in the star.'"

**1523-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah Almighty withholds rainfall from His servants for five years, after which He sends it, a party of the people will prove infidels when they say: 'We've been given water because of the Mijdah Star (famous for rain according to the ancient Arabs before Islam).'"

### [17] The Imam Asks To Withhold Rain For Fear Of Causing Harm

**1524-** It is narrated on the authority of Anas Ibn Malik that he said: There was shortage of rain one year, thereupon one of the Muslims stood up towards The Messenger of Allah "Allah's blessing and peace be upon him" on a Friday (while he was delivering the sermon) and said: "O Messenger of Allah! there is shortage of rain, the land has become arid, and the property has been ruined." The Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands to the sky, and no trace of cloud was visible in the sky at that time, and he stretched his hands to the extent that I saw the whiteness of his armpits, invoking Allah Almighty for rain. We had no sooner offered Friday prayer than (the land was drenched with water of rain to the extent that) the young man whose house was close to the mosque was put to trouble while returning to his family. It rained for a week and when it

## (16) - كَرَاهِيَةُ الاسْتِمْطَارِ بِالْكُوكَبِ

1521 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ بْنِ عَمْرِو قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلَّا أَصْبَحَ فَرِيقٌ مِنْهُمْ بِهَا كَافِرِينَ يَقُولُونَ: الْكُوكَبُ وَالْكُوكَبُ».

1522 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَقَالَ: «أَلَمْ تَسْمَعُوا مَاذَا قَالَ رَبُّكُمْ اللَّيْلَةَ؟ قَالَ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلَّا أَصْبَحَ طَائِفَةٌ مِنْهُمْ بِهَا كَافِرِينَ يَقُولُونَ، مُطِرْنَا بِنُوءٍ كَذَا وَكَذَا فَأَمَّا مَنْ آمَنَ بِي وَحَمَدَنِي عَلَى سُقْيَايَ فَذَاكَ الَّذِي آمَنَ بِي وَكَفَرَ بِالْكُوكَبِ وَمَنْ قَالَ مُطِرْنَا بِنُوءٍ كَذَا وَكَذَا فَذَاكَ الَّذِي كَفَرَ بِي وَآمَنَ بِالْكُوكَبِ».

1523 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ عَنْ سُفْيَانَ عَنْ عَمْرِو عَنْ عَتَّابِ بْنِ حُنَيْنٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَمْسَكَ اللَّهُ عَزَّ وَجَلَّ الْمَطَرَ عَنْ عِبَادِهِ خَمْسَ سِنِينَ ثُمَّ أَرْسَلَهُ لَأَصْبَحَتْ طَائِفَةٌ مِنَ النَّاسِ كَافِرِينَ يَقُولُونَ سُقِينَا بِنُوءِ الْمَجْدَحِ».

## (17) - مَسْأَلَةُ الْإِمَامِ رَفَعَ الْمَطَرَ إِذَا خَافَ ضَرَرَهُ

1524 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: فَحَطَ الْمَطَرُ عَامًا فَقَامَ بَعْضُ الْمُسْلِمِينَ إِلَى النَّبِيِّ ﷺ فِي يَوْمٍ جُمُعَةٍ فَقَالَ: يَا رَسُولَ اللَّهِ فَحَطَ الْمَطَرُ وَأَجْدَبَتِ الْأَرْضُ وَهَلَكَ الْمَالُ قَالَ: فَرَفَعَ يَدَيْهِ وَمَا نَرَى فِي السَّمَاءِ سَحَابَةً فَمَدَّ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطِيهِ يَسْتَسْقِي اللَّهُ عَزَّ وَجَلَّ قَالَ: فَمَا صَلَّيْنَا الْجُمُعَةَ حَتَّى أَهَمَّ الشَّابَّ الْقَرِيبَ الدَّارِ الرُّجُوعَ إِلَى أَهْلِهِ

was the coming Friday, the people said: "O Messenger of Allah! The houses have been ruined, and the riders have been detained (because of the flood of water)." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled (and wondered) at the fact that mankind is swift to become exhausted, and said (while beckoning) with his hands: "O Allah! let it be round and not over us!" then it (the sky) became clear over Medina.

### **[18] The Imam Raises Both His Hands While Invoking Allah To Withhold Rain**

**1525-** It is narrated on the authority of Anas Ibn Malik that he said: Once in the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", people were afflicted with drought. While The Prophet "Allah's blessing and peace be upon him" was on the pulpit, delivering the sermon on a Friday, a Bedouin stood up and said: "O Allah's Apostle! Our possessions are being destroyed and the children are hungry; Please invoke Allah (for rain)." So The Messenger of Allah "Allah's blessing and peace be upon him" raised his hands. At that time there was no trace of cloud visible in the sky. By Him in Whose Hand my soul is! As soon as he had lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of The Messenger of Allah "Allah's blessing and peace be upon him". It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said: "O Allah's Apostle! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to save us)." So The Prophet "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Let it be round us and not on us." So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds, and the valley (of Qanat) flooded with water. None came from outside (Medina) but that he talked about the abundant rain.



فَدَامَتْ جُمُعَةٌ فَلَمَّا كَانَتِ الْجُمُعَةُ الَّتِي تَلِيهَا قَالُوا يَا رَسُولَ اللَّهِ تَهَدَّمَتِ الْبُيُوتُ وَاخْتَبَسَ الرُّكْبَانُ قَالَ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ لِسُرْعَةِ مَلَائِكَةِ ابْنِ آدَمَ وَقَالَ بِيَدَيْهِ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا» فَتَكَشَّطَتْ عَنِ الْمَدِينَةِ.

### (18) - بَابُ رَفْعِ الْإِمَامِ يَدَيْهِ عِنْدَ مَسْأَلَةِ إِمْسَاكِ الْمَطَرِ

1525 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: أَنْبَأَنَا أَبُو عَمْرِو الْأَوْزَاعِيُّ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «أَصَابَ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَبَيْنَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَقَامَ أَغْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ فَأَذْعُ اللَّهُ لَنَا، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ وَمَا نَرَى فِي السَّمَاءِ قَرَعَةً، وَالَّذِي نَفْسِي بِيَدِهِ مَا وَضَعَهَا حَتَّى تَارَ سَحَابٌ أَمْثَالُ الْجِبَالِ، ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ فَمُطِرْنَا يَوْمَنَا ذَلِكَ وَمِنْ الْعَدِ وَالَّذِي يَلِيهِ حَتَّى الْجُمُعَةِ الْأُخْرَى فَقَامَ، ذَلِكَ الْأَغْرَابِيُّ أَوْ قَالَ غَيْرَهُ فَقَالَ: يَا رَسُولَ اللَّهِ تَهَدَّمَتِ الْبِنَاءُ وَغَرِقَ الْمَالُ فَأَذْعُ اللَّهُ لَنَا، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ فَقَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا» فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلَّا أَنْفَرَجَتْ حَتَّى صَارَتِ الْمَدِينَةُ مِثْلَ الْجَوْبَةِ، وَسَالَ الْوَادِي وَلَمْ يَجِءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلَّا أَخْبَرَ بِالْجَوْدِ».

## (18) THE BOOK OF FEAR PRAYER

**1526-** It is narrated on the authority of Tha'labah Ibn Zahdam that he said: We were with Sa'id Ibn Al-As in Tabristan, and Hudhaifah Ibn Al-Yaman was with us, when he (Sa'id) asked: "Who among you has offered the Fear prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" Hudhaifah said: "I've done." He described: the Messenger of Allah "Allah's blessing and peace be upon him" led one of both groups in one rak'ah, and they were standing behind him, with the other group standing between him and the enemy. He led the group next to him in one rak'ah, and then those retreated and the others moved forward to take their places whom he led in the other rak'ah.

**1527-** It is narrated on the authority of Tha'labah Ibn Zahdam that he said: We were with Sa'id Ibn Al-As in Tabristan when he asked: "Who among you has offered the Fear prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" Hudhaifah said: "I've done." Hudhaifah then stood and the people aligned behind him in two rows: one behind him and the other facing the enemy, and he led the row behind him in one rak'ah, and then those retreated and the others moved forward to take their places whom he led in the other rak'ah; but they did not offer the missing rak'ah.

**1528-** It is narrated on the authority of Zaid Ibn Thabit from the Messenger of Allah "Allah's blessing and peace be upon him" that he offered the fear prayer the like of that described by Hudhaifah.

**1529-** It is narrated on the authority of Ibn Abbas that he said: The prayer was enjoined upon you by Allah Almighty on the tongue of your Prophet "Allah's blessing and peace be upon him" as four rak'ahs for the prayer on residence, two rak'ahs for the prayer on journey, and one rak'ah for the fear prayer.

**1530-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered the fear prayer in (the holy battle of) Dhu-Qarad: the people aligned behind him in two rows: one behind him and the other facing the enemy, and he led the row behind him in one rak'ah, and then those retreated and took the places of these (who did not pray) and the others moved forward (to take their places) whom he led in the other rak'ah; but they did not offer the missing rak'ah.

**1531-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" stood (to offer prayer) and the people stood with him, and he said Takbir and they said

## (18) - كِتَابُ صَلَاةِ الْخَوْفِ

1526 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زُهْدَمٍ قَالَ: «كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِي بِطَبْرِسْتَانَ وَمَعَنَا حُذَيْفَةُ بْنُ الْيَمَانِ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فَقَالَ حُذَيْفَةُ: أَنَا فَوَصَفَ فَقَالَ صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ بِطَائِفَةٍ رَكْعَةً صَفَّ خَلْفَهُ وَطَائِفَةٍ أُخْرَى بَيْنَهُ وَبَيْنَ الْعَدُوِّ فَصَلَّى بِالطَّائِفَةِ الَّتِي تَلِيهِ رَكْعَةً ثُمَّ نَكَصَ هُوَ إِلَى مَصَافٍ أُولَئِكَ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً».

1527 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَشْعَثُ بْنُ سُلَيْمٍ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زُهْدَمٍ قَالَ: «كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِي بِطَبْرِسْتَانَ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فَقَالَ حُذَيْفَةُ: أَنَا. فَقَامَ حُذَيْفَةُ فَصَفَّ النَّاسَ خَلْفَهُ صَفَّيْنِ صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَّ الْعَدُوِّ فَصَلَّى بِالَّذِي خَلْفَهُ رَكْعَةً ثُمَّ أَنْصَرَفَ هُوَ إِلَى مَكَانٍ هُوَ لَاءٍ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً وَلَمْ يَقْضُوا».

1528 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي الرُّكَيْنُ بْنُ الرَّبِيعِ عَنِ الْقَاسِمِ بْنِ حَسَّانٍ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ مِثْلَ صَلَاةِ حُذَيْفَةَ.

1529 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً».

1530 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي الْجَهْمِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِذِي قَرْدٍ وَصَفَّ النَّاسَ خَلْفَهُ صَفَّيْنِ صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَّ الْعَدُوِّ فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَةً ثُمَّ أَنْصَرَفَ هُوَ إِلَى مَكَانٍ هُوَ لَاءٍ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً وَلَمْ يَقْضُوا».

1531 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ عَنْ كَثِيرٍ عَنْ مُحَمَّدٍ عَنِ الزُّبَيْدِيِّ عَنْ الْبُزْهَرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: «قَامَ رَسُولُ اللَّهِ ﷺ وَقَامَ النَّاسُ مَعَهُ فَكَبَّرَ وَكَبَّرُوا ثُمَّ رَكَعَ وَرَكَعَ أَنَا مِنْهُمْ ثُمَّ سَجَدَ



Takbir with him (to assume the prayer), and he bowed, and a party of them bowed with him, and he prostrated, and they prostrated (with him). Then he stood to offer the other rak'ah, and those who (offered first rak'ah with him in which they) prostrated retreated to guard their brothers (who did not bow and prostrate), and the other party moved forward and offered bowing and prostration with the Messenger of Allah "Allah's blessing and peace be upon him". In this way, all the people were in prayer, magnifying Allah, but at the same time, they were guarding each other.

**1532-** It is narrated on the authority of Ibn Abbas that he said: The fear prayer was but two rak'ahs, like the prayer of your guards behind your imams, except that they offered it in succession (one group prostrated with him after the other): they were all with the Messenger of Allah "Allah's blessing and peace be upon him", and a party of them stood (facing the enemy) and the other party prostrated with him, and when the Messenger of Allah "Allah's blessing and peace be upon him" stood they all stood with him, and when he bowed, they all bowed with him, and when he prostrated, those who were standing (who did not prostrate) at the first time prostrated with him, and when the Messenger of Allah "Allah's blessing and peace be upon him" and those who were with him sat at the conclusion of their prayer, those who were standing prostrated with themselves, and then the Messenger of Allah "Allah's blessing and peace be upon him" gathered them all when he uttered the end salutation.

**1533-** It is narrated on the authority of Salih Ibn Khawat from Sahl Ibn Abu Hathmah that the Messenger of Allah "Allah's blessing and peace be upon him" led them in the fear prayer: He made a row align behind him and the other facing the enemy, and he led those (behind him) in one rak'ah, and then they went and the others came (and took their places) whom he led in another rak'ah, and each stood and offered the other rak'ah (with themselves), one after the other.

**1534-** It is narrated on the authority of Salih Ibn Khawat who transmitted from those, who offered the fear prayer with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the (holy battle of) Patches, that one of the two groups (into which the army was divided in order to offer the prayer) aligned behind him, and the other stood facing the enemy. He prayed one Rak'ah with those who were with him. Then, he kept standing, and they completed their prayer (by performing another Rak'ah). then, they turned away and aligned facing the enemy, and (those of) the other group came, with whom he prayed the remaining Rak'ah. he kept

وَسَجَدُوا ثُمَّ قَامَ إِلَى الرَّكْعَةِ الثَّانِيَةِ فَتَأَخَّرَ الَّذِينَ سَجَدُوا مَعَهُ وَحَرَسُوا إِيَّاهُمْ وَأَتَتْ الطَّائِفَةُ الْأُخْرَى فَرَكَعُوا مَعَ النَّبِيِّ ﷺ وَسَجَدُوا وَالنَّاسُ كُلُّهُمْ فِي صَلَاةٍ يُكَبِّرُونَ وَلَكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضًا.

1532 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي . قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ الْحَصِينِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «مَا كَانَتْ صَلَاةُ الْخَوْفِ إِلَّا سَجْدَتَيْنِ كَصَلَاةِ أَخْرَاسِكُمْ هَؤُلَاءِ الْيَوْمَ خَلْفَ أَيْمَتِكُمْ هَؤُلَاءِ إِلَّا أَنَّهَا كَانَتْ عَقْبًا، قَامَتْ طَائِفَةٌ مِنْهُمْ وَهُمْ جَمِيعًا مَعَ رَسُولِ اللَّهِ ﷺ وَسَجَدَتْ مَعَهُ طَائِفَةٌ مِنْهُمْ ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامُوا مَعَهُ جَمِيعًا ثُمَّ رَكَعَ وَرَكَعُوا مَعَهُ جَمِيعًا ثُمَّ سَجَدَ فَسَجَدَ مَعَهُ الَّذِينَ كَانُوا قِيَامًا أَوَّلَ مَرَّةٍ، فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ سَجَدُوا مَعَهُ فِي آخِرِ صَلَاتِهِمْ سَجَدَ الَّذِينَ كَانُوا قِيَامًا لَأَنْفُسِهِمْ ثُمَّ جَلَسُوا فَجَمَعَهُمْ رَسُولُ اللَّهِ ﷺ بِالتَّسْلِيمِ».

1533 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ خَوَاتٍ عَنْ سَهْلِ بْنِ أَبِي حَظْمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِمْ صَلَاةَ الْخَوْفِ فَصَفَّ صَفًّا خَلْفَهُ وَصَفًّا مُصَافُو الْعَدُوِّ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ ذَهَبَ هَؤُلَاءِ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ قَامُوا فَقَضُوا رَكْعَةً رَكْعَةً».

1534 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ يَزِيدَ بْنِ رُومَانَ عَنْ صَالِحِ بْنِ خَوَاتٍ عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ: «أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وَجَّاهُ الْعَدُوِّ فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً ثُمَّ ثَبَتَ قَائِمًا وَأَتَمُّوا لَأَنْفُسِهِمْ ثُمَّ أَنْصَرَفُوا فَصَفُّوا وَجَّاهُ الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمْ



sitting, and they completed their prayer (by offering another Rak'ah). then, he uttered the end salutation.

**1535-** It is narrated on the authority of Salim from his father (Ibn Umar) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the fear prayer (and he offered) one rak'ah with one of the two groups (of the army), while the other was (standing) facing the enemy. Then, they (of the first group) turned and replaced their companions (of the other group), facing the enemy. Then those (of the other group) came, with whom The Prophet "Allah's blessing and peace be upon him" offered one rak'ah. then, The Prophet "Allah's blessing and peace be upon him" uttered the end salutation, and those (of the first group) prayed (another) rak'ah, and those (of the other group) prayed (another) rak'ah (in order that the fear prayer offered by both groups should become two rak'ahs).

**1536-** It is narrated on the authority of Abdullah Ibn Umar that he said: I took part in a holy battle with Allah's Apostle "Allah's blessing and peace be upon him" in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Apostle "Allah's blessing and peace be upon him" stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Apostle "Allah's blessing and peace be upon him" and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed, and those who had not prayed came (and took their places), with whom Allah's Apostle "Allah's blessing and peace be upon him" bowed and performed two prostrations and finished his prayer with the end salutation. Then every one of the Muslims bowed once and performed two prostrations individually.

**1537-** It is narrated on the authority of Az-Zuhri that he said: Abdullah Ibn Umar reported that he offered the fear prayer with Allah's Apostle "Allah's blessing and peace be upon him". He said: Allah's Apostle "Allah's blessing and peace be upon him" said Takbir (to assume the prayer) and one party of us aligned behind him and the other party of us came to face the enemy. Allah's Apostle "Allah's blessing and peace be upon him" bowed and performed two prostrations with them. Then that party left and stood facing the enemy, and the other party (who had not prayed) came and prayed with Allah's Apostle "Allah's blessing and peace be upon him", with whom he did the same (as he had done with the first party i.e. he bowed and performed two prostrations ) and then he finished his prayer with the end salutation. Then every one of the two parties stood and offered one bowing and two prostrations individually.



الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُّوا لَأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ» .

1535 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً وَالطَّائِفَةُ الْأُخْرَى مُوَاكِفَةُ الْعَدُوِّ ثُمَّ انْطَلَقُوا فَقَامُوا فِي مَقَامٍ أُولَئِكَ وَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى ثُمَّ سَلَّمَ عَلَيْهِمْ فَقَامَ هَؤُلَاءِ فَقَضُوا رَكَعَتَهُمْ وَقَامَ هَؤُلَاءِ فَقَضُوا رَكَعَتَهُمْ» .

1536 - أَخْبَرَنِي كَثِيرُ بْنُ عُبَيْدٍ عَنْ بَقِيَّةَ عَنْ شُعَيْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: «غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدِ فَوَازَيْنَا الْعَدُوَّ وَصَافَفْنَاهُمْ فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا فَقَامَتِ طَائِفَةٌ مِنَّا مَعَهُ وَأَقْبَلَ طَائِفَةٌ عَلَى الْعَدُوِّ فَرَكَعَ رَسُولُ اللَّهِ ﷺ وَمَنْ مَعَهُ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ أَنْصَرَفُوا فَكَانُوا مَكَانَ أُولَئِكَ الَّذِينَ لَمْ يُصَلُّوا وَجَاءَتِ الطَّائِفَةُ الَّتِي لَمْ تُصَلِّ فَرَكَعَ بِهِمْ رَكْعَةً وَسَجَدَتَيْنِ ثُمَّ سَلَّمَ رَسُولُ اللَّهِ ﷺ فَقَامَ كُلُّ رَجُلٍ مِنَ الْمُسْلِمِينَ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَتَيْنِ» .

1537 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ عَنْ عَبْدِ اللَّهِ بْنِ يُوسُفَ قَالَ: أَنْبَأَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ الزُّهْرِيِّ قَالَ: «كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُحَدِّثُ: أَنَّهُ صَلَّى صَلَاةَ الْخَوْفِ مَعَ رَسُولِ اللَّهِ ﷺ قَالَ: كَبَّرَ النَّبِيُّ ﷺ وَصَفَّ خَلْفَهُ طَائِفَةٌ مِنَّا، وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ فَرَكَعَ بِهِمُ النَّبِيُّ ﷺ رَكْعَةً وَسَجَدَتَيْنِ، ثُمَّ أَنْصَرَفُوا وَأَقْبَلُوا عَلَى الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلُّوا مَعَ النَّبِيِّ ﷺ فَفَعَلَ مِثْلَ ذَلِكَ، ثُمَّ سَلَّمَ ثُمَّ قَامَ كُلُّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ فَصَلَّى لِنَفْسِهِ رَكْعَةً وَسَجَدَتَيْنِ» .

**1538-** It is narrated on the authority of Abdullah Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" led the fear prayer. Allah's Apostle "Allah's blessing and peace be upon him" said Takbir (to assume the prayer) and one party of us prayed behind him and the other party of us came to face the enemy. Allah's Apostle "Allah's blessing and peace be upon him" bowed and performed two prostrations with them. Then that party left without concluding the prayer with the end salutation, and stood and took their positions facing the enemy, and the other party (who had not prayed) came and aligned behind Allah's Apostle "Allah's blessing and peace be upon him", with whom he bowed and performed two prostrations and then Allah's Apostle "Allah's blessing and peace be upon him" finished his prayer with the end salutation. In this way he completed (a two rak'ah prayer of) two bowings and four prostrations. Then every one of the two parties stood and offered one bowing and two prostrations individually.

**1539-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" led the fear prayer on one of his days (of fighting the enemy): a group of them stood behind him and the other stood facing the enemy, and he led those behind him in one rak'ah, and then they went and the others came (and took their places) whom he led in another rak'ah, and then each offered the other rak'ah, one after the other.

**1540-** It is narrated on the authority of Urwah Ibn Az-Zubair that Marwan Ibn Al-Hakam asked Abu Hurairah: "Have you ever offered the Fear prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative. Marwan asked him: "When has it been?" Abu Hurairah said: "During the holy battle of Najd: The Messenger of Allah "Allah's blessing and peace be upon him" stood for the Asr prayer, and a group stood behind him, and the other group stood in the face of the enemy, with their backs towards the Qiblah. The Messenger of Allah "Allah's blessing and peace be upon him" said Takbir (of assuming the prayer) and all did so with him, i.e. those next to him, and those standing in the face of the enemy. The Messenger of Allah "Allah's blessing and peace be upon him" offered one rak'ah, (in which he bowed) and prostrated, and those next to him bowed and prostrated with him, while the others kept standing in the face of the enemy. Then, the Messenger of Allah "Allah's blessing and peace be upon him" stood, and so did the group next to him, who turned and went to be in the face of the enemy, while those who had been in the face of the enemy came forward and (offered a rak'ah in which they) bowed and

1538 - أَخْبَرَنِي عُمَرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ عَنِ الْعَلَاءِ وَأَبِي أَيُّوبَ عَنِ الزُّهْرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ قَامَ فَكَبَّرَ فَصَلَّى خَلْفَهُ طَائِفَةٌ مِنَّا وَطَائِفَةٌ مُوَاجِهَةً الْعَدُوَّ فَرَكَعَ بِهِمْ رَسُولُ اللَّهِ ﷺ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْصَرَفُوا وَلَمْ يَسْلُمُوا وَأَقْبَلُوا عَلَى الْعَدُوِّ فَصَفُّوا مَكَانَهُمْ وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَفُّوا خَلْفَ رَسُولِ اللَّهِ ﷺ فَصَلَّى بِهِمْ رَكْعَةً وَسَجَدَتَيْنِ ثُمَّ سَلَّمَ رَسُولُ اللَّهِ ﷺ وَقَدْ أَتَمَّ رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ ثُمَّ قَامَتِ الطَّائِفَتَانِ فَصَلَّى كُلُّ إِنْسَانٍ مِنْهُمَ لِنَفْسِهِ رَكْعَةً وَسَجْدَتَيْنِ».

قَالَ أَبُو بَكْرٍ بْنُ السُّنِّيِّ: الزُّهْرِيُّ سَمِعَ مِنْ ابْنِ عُمَرَ حَدِيثَيْنِ وَلَمْ يَسْمَعْ هَذَا مِنْهُ.

1539 - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ فَقَامَتِ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ بِأَزَاءِ الْعَدُوِّ فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً ثُمَّ ذَهَبُوا وَجَاءَ الْآخَرُونَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ قَضَتِ الطَّائِفَتَانِ رَكْعَةً رَكْعَةً».

1540 - أَخْبَرَنِي عُبيدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ الْمُقْرِي ح وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيَّوَةُ وَذَكَرَ آخَرَ قَالَا: حَدَّثَنَا أَبُو الْأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ مَرْوَانَ بْنِ الْحَكَمِ: أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ: هَلْ صَلَّيْتَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ؟ فَقَالَ أَبُو هُرَيْرَةَ: نَعَمْ. قَالَ: مَتَى؟ قَالَ: عَامَ غَزْوَةِ نَجْدٍ: «قَامَ رَسُولُ اللَّهِ ﷺ لِصَلَاةِ الْعَصْرِ وَقَامَتِ مَعَهُ طَائِفَةٌ وَطَائِفَةٌ أُخْرَى مُقَابِلَ الْعَدُوِّ وَظَهَرُوا لَهُمْ إِلَى الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ فَكَبَّرُوا جَمِيعًا الَّذِينَ مَعَهُ وَالَّذِينَ يُقَابِلُونَ الْعَدُوَّ ثُمَّ رَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً وَاحِدَةً وَرَكَعَتْ مَعَهُ الطَّائِفَةُ الَّتِي تَلِيهِ



prostrated, and the Messenger of Allah "Allah's blessing and peace be upon him" kept standing. When they stood, the Messenger of Allah "Allah's blessing and peace be upon him" offered another rak'ah (in which he bowed) and prostrated, and these next to him bowed and prostrated with him. The group which had been in the face of the enemy came forward and offered another rak'ah (in which they bowed and) prostrated, while the Messenger of Allah "Allah's blessing and peace be upon him" and those next to him kept sitting. Then, the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation, and they all uttered the end salutation after him. In this way, the Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs, and every one of the people offered two rak'ahs (one with the Messenger of Allah "Allah's blessing and peace be upon him", and another by himself).

**1541-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was encamping (in the area) between Dajnan and Usfan, besieging the pagans, when the pagans said: "There is a prayer (i.e. Asr) waiting those (Muslims), and it is much dearer to them than their offspring, male and female. So, make your decision, and overtake them by a sudden attack." Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him" and ordered him to divide his companions into two halves, and to lead in prayer a party of them, and make the other in the face of the enemy, taking their precautions and arms: i.e. to pray a rak'ah with them, after which they should retreat, and the others (who have not yet prayed) should come forward, with whom the Messenger of Allah "Allah's blessing and peace be upon him" should pray one rak'ah. In this way, they will have prayed one rak'ah each with the Messenger of Allah "Allah's blessing and peace be upon him", and the Messenger of Allah "Allah's blessing and peace be upon him" will have prayed two rak'ahs.

**1542-** It is narrated on the authority of Yazid Al-Faqir that Jabir told him that once, the Messenger of Allah "Allah's blessing and peace be upon him" led the Fear prayer. He divided them into two rows, one in front of him and another behind him. He offered with those who were behind him a single rak'ah of one bowing and two prostrations. Then, they came forward until they took the position of their companions (of the other group), who, in turn, returned back to replace them (behind the Messenger of Allah "Allah's blessing and peace be upon him"). The Messenger of Allah "Allah's blessing and peace be upon him" prayed with them a single rak'ah of one bowing and

ثُمَّ سَجَدَ وَسَجَدَتِ الطَّائِفَةُ الَّتِي تَلِيهِ وَالْآخَرُونَ قِيَامٌ مُقَابِلَ الْعَدُوِّ ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامَتِ الطَّائِفَةُ الَّتِي مَعَهُ فَذَهَبُوا إِلَى الْعَدُوِّ فَقَابَلُوهُمْ وَأَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلَ الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ ﷺ قَائِمٌ كَمَا هُوَ ثُمَّ قَامُوا فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً أُخْرَى وَرَكَعُوا مَعَهُ وَسَجَدَ وَسَجَدُوا مَعَهُ ثُمَّ أَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلَ الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ وَمَنْ مَعَهُ ثُمَّ كَانَ السَّلَامُ فَسَلَّمَ رَسُولُ اللَّهِ ﷺ وَسَلَّمُوا جَمِيعاً فَكَانَ لِرَسُولِ اللَّهِ ﷺ رَكْعَتَانِ وَلِكُلِّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ رَكْعَتَانِ رَكْعَتَانِ».

1541 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عُبَيْدٍ الْهَنْدِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَقِيقٍ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ نَازِلاً بَيْنَ ضُجْنَانَ وَعُسْفَانَ مُحَاصِرَ الْمُشْرِكِينَ فَقَالَ الْمُشْرِكُونَ: إِنَّ لَهُؤْلَاءِ صَلَاةً هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَبْنَائِهِمْ وَأَبْكَارِهِمْ أَجْمَعُوا أَمْرَكُمْ ثُمَّ مِيلُوا عَلَيْهِمْ مِئْلَةً وَاحِدَةً فَجَاءَ جَبْرِيلُ عَلَيْهِ السَّلَامُ فَأَمَرَهُ أَنْ يَقْسِمَ أَصْحَابَهُ نِصْفَيْنِ فَيُصَلِّي بِطَائِفَةٍ مِنْهُمْ وَطَائِفَةٌ مُقْبِلُونَ عَلَى عَدُوِّهِمْ قَدْ أَخَذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ فَيُصَلِّي بِهِمْ رَكْعَةً ثُمَّ يَتَأَخَّرَ هُؤْلَاءِ وَيَتَقَدَّمَ أُولَئِكَ فَيُصَلِّي بِهِمْ رَكْعَةً تَكُونُ لَهُمْ مَعَ النَّبِيِّ ﷺ رَكْعَةً رَكْعَةً وَلِلنَّبِيِّ ﷺ رَكْعَتَانِ».

1542 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ يَزِيدَ الْفَقِيرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِمْ صَلَاةَ الْخَوْفِ فَقَامَ صَفٌّ بَيْنَ يَدَيْهِ وَصَفٌّ خَلْفَهُ صَلَّى بِالَّذِينَ



two prostrations. Then, he concluded with the End Salutation. In this way, it was a two-rak'ah prayer for the Messenger of Allah "Allah's blessing and peace be upon him", and a one-rak'ah prayer for the people.

**1543-** It is narrated on the authority of Jabir Ibn Abdullah that he said: While we were taking part with the Messenger of Allah "Allah's blessing and peace be upon him" in a certain fight, the prayer was established. The Messenger of Allah "Allah's blessing and peace be upon him" got up and aligned a group of people behind him, and another in the face of the enemy. He offered with those (behind him) a single rak'ah of one bowing and two prostrations. Then, they went to take the position of the other group of people, who, in turn, came back (to replace them behind the Messenger of Allah "Allah's blessing and peace be upon him"), and the Messenger of Allah "Allah's blessing and peace be upon him" offered with them a single rak'ah of one bowing and two prostrations. Then, the Messenger of Allah "Allah's blessing and peace be upon him" (rose and) sat, and concluded the prayer with the End Salutation, followed by those behind him, and then those of the other group. (In this way, it was a two-rak'ah prayer for the Messenger of Allah "Allah's blessing and peace be upon him", and a one-rak'ah prayer for the people of each group, one after another).

**1544-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We offered prayer of fear with The Messenger of Allah "Allah's blessing and peace be upon him". We drew ourselves up in two rows, one row behind him with the enemy between us and the Qiblah. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is Greater", and we all said it. He then bowed and we all bowed. He then raised his head from bowing, and we all raised (our heads). When The Messenger of Allah "Allah's blessing and peace be upon him" intended to fall down in prostration he prostrated along with the row next to him, and the rear row kept standing (in the face of the enemy) when the Messenger of Allah "Allah's blessing and peace be upon him" and the row next to him rose (from bowing). When The Messenger of Allah "Allah's blessing and peace be upon him" and the row next to him (completed the prostration and) rose, then the rear row fell down in prostration while being in their positions. Then the front row which was close to The Messenger of Allah "Allah's blessing and peace be upon him" went to the rear and the rear row went to the front, and each exchanged the positions. Then The Messenger of Allah "Allah's blessing and peace be upon him" bowed down and we all bowed. He then raised his head from bowing and we also raised (our heads). When The Messenger of Allah "Allah's blessing and peace be upon him" intended to fall down in prostration he



خَلْفَهُ رُكْعَةً وَسَجْدَتَيْنِ ثُمَّ تَقَدَّمَ هُوَ لَاءَ حَتَّى قَامُوا فِي مَقَامِ أَصْحَابِهِمْ وَجَاءَ أُولَئِكَ فَقَامُوا مَقَامَ هُوَ لَاءَ وَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ رُكْعَةً وَسَجْدَتَيْنِ ثُمَّ سَلَّمَ فَكَانَتْ لِلنَّبِيِّ ﷺ رُكْعَتَانِ وَلَهُمْ رُكْعَةٌ.

1543 - أَخْبَرَنَا أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْمَسْعُودِيُّ قَالَ: أَنْبَأَنِي يَزِيدُ الْفَقِيرُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَأُقِيمَتِ الصَّلَاةُ فَقَامَ رَسُولُ اللَّهِ ﷺ وَقَامَتْ خَلْفَهُ طَائِفَةٌ وَطَائِفَةٌ مُوَاجِهَةً الْعَدُوِّ فَصَلَّى بِالَّذِينَ خَلْفَهُ رُكْعَةً وَسَجَدَ بِهِمْ سَجْدَتَيْنِ ثُمَّ إِنَّهُمْ أَنْطَلَقُوا فَقَامُوا مَقَامَ أُولَئِكَ الَّذِينَ كَانُوا فِي وَجْهِ الْعَدُوِّ وَجَاءَتْ تِلْكَ الطَّائِفَةُ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ رُكْعَةً وَسَجَدَ بِهِمْ سَجْدَتَيْنِ ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ سَلَّمَ فَسَلَّمَ الَّذِينَ خَلْفَهُ وَسَلَّمَ أُولَئِكَ».

1544 - أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ الدَّرَهَمِيُّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فَقُمْنَا خَلْفَهُ صَفَيْنِ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا وَرَكَعَ وَرَكَعْنَا وَرَفَعَ وَرَفَعْنَا فَلَمَّا انْحَدَرَ لِلْسُّجُودِ سَجَدَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ يَلُونَهُ وَقَامَ الصَّفُّ الثَّانِي حِينَ رَفَعَ رَسُولُ اللَّهِ ﷺ وَالصَّفُّ الَّذِينَ يَلُونَهُ ثُمَّ سَجَدَ الصَّفُّ الثَّانِي حِينَ رَفَعَ رَسُولُ اللَّهِ ﷺ فِي أَمْكِنَتِهِمْ ثُمَّ تَأَخَّرَ

prostrated along with the row next to him, and the others of (the rear row) kept standing (in the face of the enemy). When The Messenger of Allah "Allah's blessing and peace be upon him" and the row next to him (completed the prostration and) rose, then the others (of the rear row) fell down in prostration (while being in their positions). Then The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation (and we also uttered the end salutation).

**1545-** It is narrated on the authority of Jabir that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in (an area known as) Nakhil, and the enemies were between us and the Qiblah. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is Greater", and they all said so. He bowed and they all bowed. The Messenger of Allah "Allah's blessing and peace be upon him" fell down in prostration and the row next to him prostrated with him, and the others kept standing to guard them. When they stood up, the others (of the second row) fell down in prostration while being in their very place. Then (the first row went to the rear, and) the second row came to the front and occupied the place of the first row. The Messenger of Allah "Allah's blessing and peace be upon him" then said: "Allah is Greater", and they all said so. He then bowed, and they all bowed. He then raised (his head from bowing) and they all raised (their heads from bowing). then The Messenger of Allah "Allah's blessing and peace be upon him" fell down in prostration followed by the row next to him, and the second row remained standing to guard them. When they completed the prostration and sat, the others also prostrated while being in their positions. The Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation. Jabir said: just as your rulers offer prayer.

**1546-** It is narrated on the authority of Abu Ayyash Az-Zuraqi: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in Ufsan when we faced the infidels under the leadership of Khalid Ibn Al-Walid, and they were standing between us and the Qiblah. When the Messenger of Allah "Allah's blessing and peace be upon him" led them in the Zhuhr prayer, they (the infidels) said to one another: "Now, a prayer (i.e. Asr) will come upon them, which is much dearer to them than their offspring and themselves." The Messenger of Allah "Allah's blessing and peace be upon him" led them in Asr prayer: he made them align in two rows behind him. When he bowed, they all bowed after him. When he raised (his head) they raised (theirs). Then, the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration with the row next to him, while the people of the other were standing (to safeguard those who prostrated). When

الصَّفِّ الَّذِينَ كَانُوا يَلُونِ النَّبِيِّ ﷺ وَتَقَدَّمَ الصَّفِّ الْآخَرُ فَقَامُوا فِي مَقَامِهِمْ وَقَامَ هَؤُلَاءِ فِي مَقَامِ الْآخَرِينَ قِيَامًا وَرَكَعَ النَّبِيُّ ﷺ وَرَكَعْنَا ثُمَّ رَفَعَ وَرَفَعْنَا فَلَمَّا انْحَدَرَ لِلسُّجُودِ سَجَدَ الَّذِينَ يَلُونَهُ وَالْآخَرُونَ قِيَامًا فَلَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ يَلُونَهُ سَجَدَ الْآخَرُونَ ثُمَّ سَلَّمَ.

1545 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «كُنَّا مَعَ النَّبِيِّ ﷺ بِنَحْلِ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ فَكَبَّرُوا جَمِيعًا ثُمَّ رَكَعَ فَرَكَعُوا جَمِيعًا ثُمَّ سَجَدَ النَّبِيُّ ﷺ وَالصَّفِّ الَّذِي يَلِيهِ وَالْآخَرُونَ قِيَامًا يَحْرُسُونَهُمْ فَلَمَّا قَامُوا سَجَدَ الْآخَرُونَ مَكَانَهُمُ الَّذِي كَانُوا فِيهِ ثُمَّ تَقَدَّمَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ فَرَكَعَ فَرَكَعُوا جَمِيعًا ثُمَّ رَفَعَ فَرَفَعُوا جَمِيعًا ثُمَّ سَجَدَ النَّبِيُّ ﷺ وَالصَّفِّ الَّذِينَ يَلُونَهُ وَالْآخَرُونَ قِيَامًا يَحْرُسُونَهُمْ فَلَمَّا سَجَدُوا وَجَلَسُوا سَجَدَ الْآخَرُونَ مَكَانَهُمْ ثُمَّ سَلَّمَ قَالَ جَابِرٌ كَمَا يَفْعَلُ أَمْرًاؤُكُمْ».

1546 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ أَبِي عِيَّاشٍ الزُّرْقِيِّ قَالَ شُعْبَةُ: كَتَبَ بِهِ إِلَيَّ وَقَرَأْتُهُ عَلَيْهِ وَسَمِعْتُهُ مِنْهُ يُحَدِّثُ وَلَكِنِّي حَفِظْتُهُ قَالَ ابْنُ بَشَّارٍ فِي حَدِيثِهِ: حَفِظِي مِنَ الْكِتَابِ: «أَنَّ النَّبِيَّ ﷺ كَانَ مُصَافِّ الْعَدُوِّ بِعُسْفَانَ وَعَلَى الْمُشْرِكِينَ خَالِدُ بْنُ الْوَلِيدِ فَصَلَّى بِهِمُ النَّبِيُّ ﷺ الظُّهَرَ قَالَ الْمُشْرِكُونَ إِنَّ لَهُمْ صَلَاةَ بَعْدَ هَذِهِ هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَمْوَالِهِمْ وَأَبْنَائِهِمْ فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ الْعَصْرَ فَصَفَّهُمْ صَفَيْنِ خَلْفَهُ فَرَكَعَ بِهِمْ رَسُولُ اللَّهِ ﷺ جَمِيعًا فَلَمَّا رَفَعُوا رُؤُوسِهِمْ سَجَدَ بِالصَّفِّ



they rose from prostration, these of the rear row prostrated, building upon their bowing they offered with the Messenger of Allah "Allah's blessing and peace be upon him". Then, those of the front row retreated, and the rear row came forward and both exchanged positions. When the Messenger of Allah "Allah's blessing and peace be upon him" bowed, they all bowed. When he raised (his head) they all raised (theirs). Then, the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration with the row next to him (while the others were standing to safeguard them). When they finished from their prostration, the others (who were standing) prostrated. Then, the Messenger of Allah "Allah's blessing and peace be upon him" concluded (the prayer) with the End Salutation.

**1547-** It is narrated on the authority of Abu Ayyash Az-Zuraqi: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in Usfan when we faced the infidels under the leadership of Khalid Ibn Al-Walid. When the Messenger of Allah "Allah's blessing and peace be upon him" led us in the Zhuhr prayer, they (the infidels) said to one another: "They were in such a state as if we took them by surprise (we would have overpowered them)." Then, during the period between Zhuhr and Asr, this Holy Verse: "When you (O Messenger) are with them, and stand to lead them in prayer..." was revealed. The Messenger of Allah "Allah's blessing and peace be upon him" led us in Asr prayer: he aligned us in two rows, one to pray with the Messenger of Allah "Allah's blessing and peace be upon him" and the other to safeguard them. he said Takbir (to assume the prayer) with those next to him and those who were guarding them. When he bowed, they all bowed. Then those next to him prostrated (with him) first, and then those next to him retreated, and the others came forward and prostrated. Then, the Messenger of Allah "Allah's blessing and peace be upon him" stood and offered the second rak'ah (in which he bowed) with all, i.e. those next to him and those who were guarding them. then, he prostrated with those next to him, who retreated and occupied the place of their companions, who in turn, came forward and prostrated. Then the Messenger of Allah "Allah's blessing and peace be upon him" concluded with the end salutation. In this way, everyone of each party offered two rak'ahs with the imam. The Messenger of Allah "Allah's blessing and peace be upon him" offered this prayer once again near (the dwelling places of) Banu Sulaim.

**1548-** It is narrated on the authority of Abu Bakrah that the Messenger of Allah "Allah's blessing and peace be upon him" led the fear prayer: he offered a two-rak'ah prayer with a party of the people, which he concluded with the end salutation. Then, the Messenger of Allah "Allah's blessing and

الَّذِي يَلِيهِ وَقَامَ الْآخَرُونَ فَلَمَّا رَفَعُوا رُؤُوسَهُمْ مِنَ السُّجُودِ سَجَدَ الصَّفُّ  
الْمُؤَخَّرُ بِرُكُوعِهِمْ مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ تَأَخَّرَ الصَّفُّ الْمُقَدَّمُ وَتَقَدَّمَ  
الصَّفُّ الْمُؤَخَّرُ فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فِي مَقَامِ صَاحِبِهِ ثُمَّ رَكَعَ بِهِمْ  
رَسُولُ اللَّهِ ﷺ جَمِيعاً فَلَمَّا رَفَعُوا رُؤُوسَهُمْ مِنَ الرُّكُوعِ سَجَدَ الصَّفُّ  
الَّذِي يَلِيهِ وَقَامَ الْآخَرُونَ، فَلَمَّا فَرَعُوا مِنْ سُجُودِهِمْ سَجَدَ الْآخَرُونَ ثُمَّ  
سَلَّمَ النَّبِيُّ ﷺ عَلَيْهِمْ.

1547 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ  
عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي عَيَّاشٍ الزُّرَقِيُّ قَالَ:  
«كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِعُسْفَانَ فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الظُّهْرِ  
وَعَلَى الْمُشْرِكِينَ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ الْمُشْرِكُونَ: لَقَدْ أَصَبْنَا مِنْهُمْ  
غِرَّةً وَلَقَدْ أَصَبْنَا مِنْهُمْ غَفْلَةً فَتَزَلَّتْ يَعْنِي صَلَاةَ الْخَوْفِ بَيْنَ الظُّهْرِ وَالْعَصْرِ  
فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الْعَصْرِ فَفَرَّقَنَا فِرْقَتَيْنِ فِرْقَةً تُصَلِّي مَعَ  
النَّبِيِّ ﷺ وَفِرْقَةً يَحْرُسُونَهُ فَكَبَّرَ بِالَّذِينَ يَلُونَهُ وَالَّذِينَ يَحْرُسُونَهُمْ ثُمَّ رَكَعَ  
فَرَكَعَ هَؤُلَاءِ وَأُولَئِكَ جَمِيعاً ثُمَّ سَجَدَ الَّذِينَ يَلُونَهُ وَتَأَخَّرَ هَؤُلَاءِ وَالَّذِينَ  
يَلُونَهُ وَتَقَدَّمَ الْآخَرُونَ فَسَجَدُوا، ثُمَّ قَامَ فَرَكَعَ بِهِمْ جَمِيعاً الثَّانِيَةَ بِالَّذِينَ  
يَلُونَهُ وَبِالَّذِينَ يَحْرُسُونَهُ، ثُمَّ سَجَدَ بِالَّذِينَ يَلُونَهُ ثُمَّ تَأَخَّرُوا فَقَامُوا فِي  
مَصَافِّ أَصْحَابِهِمْ وَتَقَدَّمَ الْآخَرُونَ فَسَجَدُوا ثُمَّ سَلَّمَ عَلَيْهِمْ فَكَانَتْ لِكُلِّهِمْ  
رَكَعَتَانِ رَكَعَتَانِ مَعَ إِمَامِهِمْ وَصَلَّى مَرَّةً بِأَرْضِ بَنِي سُلَيْمٍ».

1548 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ وَاللَّفْظُ  
لَهُ قَالَا: حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ: «أَنَّ



peace be upon him” led those of the other party in a two-rak'ah prayer which he concluded with the end salutation. In this way, the Messenger of Allah “Allah’s blessing and peace be upon him” offered four rak'ahs (even though the people offered two rak'ahs).

**1549-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” led (the fear prayer in which he) offered a two-rak'ah prayer with a party of his companions, which he concluded with the end salutation. Then, the Messenger of Allah “Allah’s blessing and peace be upon him” led the others in a two-rak'ah prayer which he concluded with the end salutation.

**1550-** It is narrated on the authority of Salih Ibn Khawat Al-Ansari from Sahl Ibn Abu Hathmah that he said concerning the Fear prayer: The imam stands for prayer facing the Qiblah, with a group of his people, and the other group stand facing the enemy, and he offers one rak'ah with those (next to him) , and then they offer (another rak'ah of) bowing and two prostrations with themselves while being in their position. Then, they move to occupy the position of those (in the face of the enemy), and those (in the rear who have not offered prayer yet) come, with whom he offers (a rak'ah of) bowing and two prostrations. In this way, he will have offered two rak'ahs while they will have offered only one rak'ah. Then, they offer (another rak'ah of) bowing and two prostrations.

**1551-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” led his companions in the fear prayer: a party of them prayed with him, and another party stood facing the enemy. He offered two rak'ahs with those (of the first party) after which they moved to occupy the position (of those of the other party who had not prayed), and those (of the other party) came with whom he offered two rak'ahs, after which he uttered the end salutation.

**1552-** It is narrated on the authority of Abu Bakrah that the Messenger of Allah “Allah’s blessing and peace be upon him” led the fear prayer: he offered two rak'ahs with those who were standing behind him, and he offered further two rak'ahs with those who came after them. In this way, it (the fear prayer) was of four rak'ahs for the Messenger of Allah “Allah’s blessing and peace be upon him” and of two rak'ahs for the people each.



رَسُولَ اللَّهِ ﷺ صَلَّى بِالْقَوْمِ فِي الْخَوْفِ رَكَعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ صَلَّى بِالْقَوْمِ  
الْآخَرِينَ رَكَعَتَيْنِ ثُمَّ سَلَّمَ فَصَلَّى بِالنَّبِيِّ ﷺ أَرْبَعًا .

1549 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ:  
حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ  
النَّبِيَّ ﷺ صَلَّى بِطَائِفَةٍ مِنْ أَصْحَابِهِ رَكَعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ صَلَّى بِآخَرِينَ أَيْضًا  
رَكَعَتَيْنِ ثُمَّ سَلَّمَ» .

1550 - أَخْبَرَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ  
عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ خَوَّاتٍ عَنْ  
سَهْلِ بْنِ أَبِي حَثْمَةَ فِي صَلَاةِ الْخَوْفِ قَالَ: «يَقُومُ الْإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ  
وَتَقُومُ طَائِفَةٌ مِنْهُمْ مَعَهُ وَطَائِفَةٌ قِبَلَ الْعَدُوِّ وَجُوهُهُمْ إِلَى الْعَدُوِّ فَيَرْكَعُ بِهِمْ  
رَكْعَةً وَيَرْكَعُونَ لَأَنْفُسِهِمْ وَيَسْجُدُونَ سَجْدَتَيْنِ فِي مَكَانِهِمْ وَيَذْهَبُونَ إِلَى مَقَامِ  
أُولَئِكَ وَيَجِيءُ أُولَئِكَ فَيَرْكَعُ بِهِمْ وَيَسْجُدُ بِهِمْ سَجْدَتَيْنِ فَهِيَ لَهُ ثِنْتَانِ وَلَهُمْ  
وَاحِدَةٌ ثُمَّ يَرْكَعُونَ رَكْعَةً رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ» .

1551 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا  
يُونُسُ عَنِ الْحَسَنِ قَالَ: حَدَّثَ جَابِرُ بْنُ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ  
صَلَّى بِأَصْحَابِهِ صَلَاةَ الْخَوْفِ فَصَلَّتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ وَجُوهُهُمْ قِبَلَ الْعَدُوِّ  
فَصَلَّى بِهِمْ رَكَعَتَيْنِ ثُمَّ قَامُوا مَقَامَ الْآخَرِينَ وَجَاءَ الْآخَرُونَ فَصَلَّى بِهِمْ  
رَكَعَتَيْنِ ثُمَّ سَلَّمَ» .

1552 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا  
الْأَشْعَثُ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ صَلَّى صَلَاةَ الْخَوْفِ  
بِالَّذِينَ خَلْفَهُ رَكَعَتَيْنِ وَالَّذِينَ جَاؤُوا بَعْدَ رَكَعَتَيْنِ فَكَانَتْ لِلنَّبِيِّ ﷺ أَرْبَعُ  
رَكَعَاتٍ وَلِهَؤُلَاءِ رَكَعَتَيْنِ رَكَعَتَيْنِ» .

## (19) THE BOOK OF ID PRAYER

[1]

**1553-** It is narrated on the authority of Anas that he said: The people of the Pre-Islamic period of ignorance had two days (as festivals) every year on which they used to play. When the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina he said: "You had two days (as yearly festivals) on which you used to play, and of a surety, Allah Almighty has recompensed you with other two which are much better than them: Id Al-Fitr (breaking fast after the month of Ramadan) and Id Al-Adha (Tenth of Dhul-Hijjah, on which you slaughter sacrifice)."

### [2] Setting Out To Celebrate Both Ids A Day Later

**1554-** It is narrated on the authority of Umair Ibn Anas Ibn Malik from one of his paternal uncles that some people saw the new moon (of the month of Shawwal, and it was almost at midday and the previous night was cloudy), and they came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him about that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered them (his companions) to break their fast, after the day rose clearly, and set out to celebrate their Id on the coming day.

### [3] The Girls And Matrons Set Out To Celebrate Both Ids

**1555-** It is narrated on the authority of Hafsa that she said: Umm Atiyyah never mentioned The Messenger of Allah "Allah's blessing and peace be upon him" but that she used to say: "Let my father be sacrificed for him". I asked her: "Have you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying such and such (words)?" she said: "Yes, let my father be sacrificed for him. He said: "Let the virgins and the mature girls who stay often screened, and the menstruating women set out to attend the (prayer of) Id and the gathering of Muslims, and let the menstruating women avoid the praying place of people."

### [4] The Menstruating Woman Should Keep Away From The Praying Place Of The People

**1556-** It is narrated on the authority of Muhammad that he said: I met Umm Atiyyah and asked her: "Have you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying such and such (words)?" She never mentioned The Messenger of Allah "Allah's blessing and peace be upon him" but that she used to say: "Let my father be sacrificed for him". she said: "He said: "Let the virgins and the mature girls who stay often

## (19) - كِتَابُ صَلَاةِ الْعِيدَيْنِ

## (1) - [بَابُ]

1553 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ: قَالَ: كَانَ لِأَهْلِ الْجَاهِلِيَّةِ يَوْمَانِ فِي كُلِّ سَنَةٍ يَلْعَبُونَ فِيهِمَا فَلَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ قَالَ: «كَانَ لَكُمْ يَوْمَانِ تَلْعَبُونَ فِيهِمَا وَقَدْ أَبْدَلَكُمُ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا، يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى».

## (2) - بَابُ الْخُرُوجِ إِلَى الْعِيدَيْنِ مِنَ الْعَدِ

1554 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو بَشِيرٍ عَنْ أَبِي عُمَيْرٍ بْنِ أَنَسٍ عَنْ عُمُومَةٍ لَهُ: «أَنَّ قَوْمًا رَأَوْا الْهِلَالَ فَأَتُوا النَّبِيَّ ﷺ فَأَمَرَهُمْ أَنْ يُفْطِرُوا بَعْدَ مَا أَرْتَفَعَ النَّهَارُ، وَأَنْ يَخْرُجُوا إِلَى الْعِيدِ مِنَ الْعَدِ».

## (3) - خُرُوجُ الْعَوَاتِقِ وَذَوَاتِ الْخُدُورِ فِي الْعِيدَيْنِ

1555 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ حَفْصَةَ قَالَتْ: «كَانَتْ أُمُّ عَطِيَّةَ لَا تَذْكُرُ رَسُولَ اللَّهِ ﷺ إِلَّا قَالَتْ: بِأَبَا. فَقُلْتُ أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ كَذَا وَكَذَا؟ فَقَالَتْ: نَعَمْ، بِأَبَا قَالَ: «لِيَخْرُجَ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ وَالْحَيْضُ وَيَشْهَدْنَ الْعِيدَ وَدَعْوَةُ الْمُسْلِمِينَ وَلِيَعْتَزِلَ الْحَيْضُ الْمُصَلَّى».

## (4) - اغْتِزَالُ الْحَيْضِ مُصَلَّى النَّاسِ

1556 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ قَالَ: لَقِيتُ أُمَّ عَطِيَّةَ فَقُلْتُ لَهَا: هَلْ سَمِعْتَ مِنَ النَّبِيِّ ﷺ؟ وَكَانَتْ إِذَا ذَكَرْتُهُ قَالَتْ بِأَبَا قَالَ:



screened set out to attend the (prayer of) Id and the gathering of Muslims, and let the menstruating women avoid the praying place of people."

### **[5] The Adornment Is Fitting For Both Ids**

**1557-** It is narrated on the authority of Ibn Umar that he said: Umar saw a silken cloak being sold in the market and he brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Buy this cloak and adorn yourself with it on the Id festivals and on meeting the delegations." The Messenger of Allah "Allah's blessing and peace be upon him" replied: "This is the dress for the one who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter)." Then, Umar stayed as long as Allah Almighty wished, after which the Messenger of Allah "Allah's blessing and peace be upon him" sent a silken cloak to him. Umar took it and brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You have said that this is the dress of that who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), even though you have sent me this!" The Prophet "Allah's blessing and peace be upon him" said: "(I have sent it to you) so that you may sell it and fulfill some of your needs with (whose price)."

### **[6] Offering Prayer Before The Imam On The Id Day**

**1558-** it is narrated on the authority of Tha'labah Ibn Zahdam that Ali chose Abu Mas'ud to succeed him (in taking care of the affairs of) the people, and on the Id day he set out and said to the people: "O people! It is not out of the sunnah to offer (the Id) prayer before the imam."

### **[7] There Is No Adhan For (The Prayer Of) Both Ids**

**1559-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in Id prayer before delivering the sermon, for which there was neither Adhan (call for prayer) nor Iqamah (call for prayer establishment).

### **[8] The Sermon On The Id Day**

**1560-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Prophet "Allah's blessing and peace be upon him" delivered a sermon on the day of Nahr (Sacrifice) in which he said: "The first thing to begin with on this day of ours is to pray. (After our return from the prayer) we slaughter (the sacrifices). Whoever does so, has got our Sunnah. Whoever slaughters his sacrifice before the (Id) prayer, has not offered a sacrifice, but only mutton for his family." Abu Burdah Ibn Dinar slaughtered (his goat before

«أَخْرِجُوا الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ فَيَشْهَدْنَ الْعِيدَ وَدَعْوَةَ الْمُسْلِمِينَ وَلْيُعْتَزِلِ الْحَيْضُ مُصَلَّى النَّاسِ».

### (5) - بَابُ الرِّبَّةِ لِلْعِيدَيْنِ

1557 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ أَبِي وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ وَعَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ حُلَّةً مِنْ أَسْتَبْرَقٍ بِالسُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَتَبَعُ هَذِهِ فَتَجَمَّلُ بِهَا لِلْعِيدِ وَالْوَفْدِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ، أَوْ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ»، فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ، ثُمَّ أُرْسِلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِجُبَّةٍ دِيْبَاجٍ فَأَقْبَلَ بِهَا حَتَّى جَاءَ رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، قُلْتَ إِنَّمَا هَذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ، ثُمَّ أُرْسِلْتَ إِلَيَّ بِهَذِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «بِهَا وَتُصِبُ بِهَا حَاجَتُكَ».

### (6) - الصَّلَاةُ قَبْلَ الْإِمَامِ يَوْمَ الْعِيدِ

1558 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنِ الْأَشْعَثِ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ: «أَنَّ عَلِيًّا اسْتَحْلَفَ أَبَا مَسْعُودٍ عَلَى النَّاسِ فَخَرَجَ يَوْمَ عِيدٍ فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ مِنَ السُّنَّةِ أَنْ يُصَلَّى قَبْلَ الْإِمَامِ».

### (7) - تَرْكُ الْأَذَانِ لِلْعِيدَيْنِ

1559 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي عِيدٍ قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ».

### (8) - الْخُطْبَةُ يَوْمَ الْعِيدِ

1560 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بِهِزُّ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي زُبَيْدٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنَا الْبِرَاءُ بْنُ عَازِبٍ عِنْدَ سَارِيَةَ مِنْ سَوَارِي الْمَسْجِدِ قَالَ: خَطَبَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ فَقَالَ: «إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَذْبَحَ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ ذَلِكَ فَلِإِنَّمَا هُوَ لَحْمٌ يُقَدَّمُ لِأَهْلِهِ». فَذَبَحَ أَبُو بُرْدَةَ بْنُ دِينَارٍ فَقَالَ: يَا رَسُولَ اللَّهِ عِنْدِي



the Id prayer). He said: "I have a six-month she-goat, which is dearer in my sight than a goat of one year. (Will that be sufficient as a sacrifice on my behalf?)" The Prophet "Allah's blessing and peace be upon him" said: "Slaughter it, and (though it will be sufficient for you only this time) it shall not be sufficient (as a sacrifice) for anyone else after you."

### **[9] Offering The Id Prayer Before Delivering The Sermon**

**1561-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, and then Umar used to offer the Id prayer before delivering the sermon.

### **[10] Offering The Id Prayer Towards A Short Spear**

**1562-** It is narrated on the authority of Ibn Umar that on the days of both Al-Fitr (breaking fast) and Al-Adha (Sacrifice), The Messenger of Allah "Allah's blessing and peace be upon him" used to bring out a short stick which he would fix, in order to pray towards it (so as to screen him from the passers-by for he used to offer the Id prayer in the open space).

### **[11] The Number Of Rak'ahs Of Which The Id Prayer Consists**

**1563-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: Umar said: "The Friday prayer is of two rak'ahs; the prayer of (Id) Al-Fitr is of two rak'ahs; the prayer of (Id) Al-Adha is of two rak'ahs; and the prayer of journey is of two rak'ahs: and this is the full (number of rak'ahs with which they were enjoined by Allah Almighty) on the tongue of The Messenger of Allah "Allah's blessing and peace be upon him", i.e. they are not shortened.

### **[12] Reciting Both Qaf And Al-Qamar In The Prayer Of Both Ids**

**1564-** It is narrated on the authority of Ubaidullah Ibn Abdullah that he said: Umar Ibn Al-Khattab set out on the Id day and asked Abu Waqid Al-Laithi about what the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the prayer of both Al-Adha and Al-Fitr, thereupon he said: "the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in them both Surahs of Qaf and Al-Qamar."

### **[13] Reciting Both Al-A'la And Al-Ghashiyah In The Id Prayer**

**1565-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite both Surahs of Al-A'la and Al-Ghashiyah in the prayer of both Ids as well as in Friday prayer; and sometimes, the Id (of Al-Fitr or Al-Adha) happened to come on Friday, thereupon he recited them in both occasions.



جَذَعَةً خَيْرٌ مِنْ مُسِنَّةٍ، قَالَ: «أَذْبَحَهَا وَلَنْ تُوفِي عَنْ أَحَدٍ بِعَدَاكَ».

### (9) - بَابُ صَلَاةِ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ

1561 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُهُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ».

### (10) - بَابُ صَلَاةِ الْعِيدَيْنِ إِلَى الْعَزَّةِ

1562 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُخْرِجُ الْعَزَّةَ يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى يُرَكِّزُهَا فَيُصَلِّي إِلَيْهَا».

### (11) - عَدَدُ صَلَاةِ الْعِيدَيْنِ

1563 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ زُبَيْدِ الْأَيْمِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى ذَكَرَهُ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «صَلَاةُ الْأَضْحَى رَكْعَتَانِ وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ وَصَلَاةُ الْمُسَافِرِ رَكْعَتَانِ وَصَلَاةُ الْجُمُعَةِ رَكْعَتَانِ تَمَامٌ لَيْسَ بِقَصْرِ عَلَى لِسَانِ النَّبِيِّ ﷺ».

### (12) - بَابُ الْقِرَاءَةِ فِي الْعِيدَيْنِ بِـ ﴿قَافٍ﴾ وَ﴿اِقْتَرَبَتْ﴾

1564 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ضَمْرَةُ بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: «خَرَجَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَوْمَ عِيدٍ، فَسَأَلَ أَبَا وَاقِدٍ اللَّيْثِي: بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي هَذَا الْيَوْمِ؟ فَقَالَ: بـ: ﴿قَافٍ﴾ وَ﴿اِقْتَرَبَتْ﴾».

### (13) - بَابُ الْقِرَاءَةِ فِي الْعِيدَيْنِ

#### بـ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾

1565 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنِّبِ عَنْ أَبِيهِ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَيَوْمَ الْجُمُعَةِ بِـ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾ (١) وَرَبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَيَقْرَأُ بِهِمَا».

### **[14] Delivering The Sermon On The Id Day After Offering Prayer**

**1566-** It is narrated on the authority of Ibn Abbas that he said: I bear witness that I attended the Id prayer with The Messenger of Allah “Allah’s blessing and peace be upon him”, in which he started with offering the prayer before delivering the sermon, and (after he had finished from the prayer) he delivered the sermon.

**1567-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: On the day of Sacrifice, The Messenger of Allah “Allah’s blessing and peace be upon him” addressed us with his sermon after offering the prayer.

### **[15] Giving The Freedom To Choose To Sit (To Listen To) The Sermon Of Both Ids**

**1568-** It is narrated on the authority of Abdullah Ibn As-Sa'ib that after The Messenger of Allah “Allah’s blessing and peace be upon him” had offered the Id prayer he said: "He, who likes to turn away, let him do so, and he who likes to remain (sitting to listen) to the sermon, let him do so."

### **[16] The Embellishment For The Sermon Of Both Ids**

**1569-** It is narrated on the authority of Abu Ramthah that he said: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” delivering the sermon, while having two green Burdahs.

### **[17] Delivering The Sermon While Being On A Camel**

**1570-** It is narrated on the authority of Abu Kahil Al-Ahmasi that he said: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” delivering the sermon, while being on a she-camel, and (Bilal the) Abyssinian man was holding its nosestring.

### **[18] The Imam Delivers The Sermon While Standing**

**1571-** It is narrated on the authority of Simak that he said: I asked Jabir: "Did The Messenger of Allah “Allah’s blessing and peace be upon him” deliver his sermons while standing?" he said: " The Messenger of Allah “Allah’s blessing and peace be upon him” used to deliver his sermons while standing, and (after the first sermon) he would sit for a while after which he would stand (and resume his second sermon)."

### **[19] The Imam Delivers The Sermon While Standing, Reclining Against Somebody**

**1572-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I attended with The Messenger of Allah “Allah’s blessing and peace be upon

## (14) - بَابُ الْخُطْبَةِ فِي الْعِيدَيْنِ بَعْدَ الصَّلَاةِ

1566 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ أَيُّوبَ يُخْبِرُ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يَقُولُ: «أَشْهَدُ أَنِّي شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ قَبْدًا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ».

1567 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ».

## (15) - التَّخْيِيرُ بَيْنَ الْجُلُوسِ فِي الْخُطْبَةِ لِلْعِيدَيْنِ

1568 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبُو جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الْعِيدَ قَالَ: «مَنْ أَحَبَّ أَنْ يَنْصَرِفَ فَلْيَنْصَرِفْ وَمَنْ أَحَبَّ أَنْ يَقِيمَ لِلْخُطْبَةِ فَلْيَقُمْ».

## (16) - الرِّزْنَةُ لِلْخُطْبَةِ لِلْعِيدَيْنِ

1569 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ عَنْ أَبِيهِ عَنْ أَبِي رِمَّةٍ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ وَعَلَيْهِ بُرْدَانِ أَحْضَرَانِ».

## (17) - الْخُطْبَةُ عَلَى الْبَعِيرِ

1570 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَخِيهِ عَنْ أَبِي كَاهِلٍ الْأَحْمَسِيِّ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى نَاقَةٍ وَحَبِشِيٍّ آخِذٌ بِخَطَامِ النَّاقَةِ».

## (18) - قِيَامُ الْإِمَامِ فِي الْخُطْبَةِ

1571 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ قَالَ: سَأَلْتُ جَابِرًا أَكَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ قَائِمًا؟ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ قَعْدَةً ثُمَّ يَقُومُ».

## (19) - قِيَامُ الْإِمَامِ فِي الْخُطْبَةِ مُتَوَكِّنًا عَلَى إِنْسَانٍ

1572 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ جَابِرٍ قَالَ: «شَهِدْتُ الصَّلَاةَ مَعَ



him” the prayer on the day of Id. He started with offering the prayer before delivering the sermon, with neither call for prayer “Adhan” nor call for prayer establishment “Iqamah.” Then, when he finished from the prayer he got up, leaning on Bilal. He praised Allah Almighty and lauded Him. He admonished the people, reminded them (of Allah's Mercy and Punishment) and exhorted them to obey Allah. Then, he made his way to the women, and Bilal was with him, and ordered them to fear Allah Almighty, instructed them and reminded them (of good deeds). He praised Allah and lauded Him (as it is fitting for Him). He further exhorted them to obey Allah Almighty. He said to them: “Give in charity, for the majority of you would be the fuel of the Hell.” One from among the women, with brown cheeks, stood up and said: “Why is that, O Messenger of Allah?” he replied: “Because your complaints are so much, and you are ungrateful to your husbands.” Then, they started taking off and throwing their earrings and rings in the clothing of Bilal, by way of giving in charity from their ornaments.

### **[20] The Imam Faces The People While Delivering His Sermon**

**1573-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Prophet "Allah's blessing and peace be upon him" used to set out to the place of prayer on the days of Breaking fast and Sacrifice festivals, and lead the people in prayer and whenever he sat (at the conclusion of) the second rak'ah and uttered the end salutation, he then would stand and face the people who would keep sitting in their rows. If he wished to send an army for an expedition, he would do so; or if he wanted to give an order, he would do so, and he used to say: “Give in charity! Give in charity! Give in charity!” However, women were the most ready among the people to give in charity.

### **[21] Paying Attention To The Sermon**

**1574-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If you say to your companion (sitting by your side) while the imam is delivering the sermon even (no more than the order to) "Pay attention" you will have committed falsity."

### **[22] The Way Of Delivering The Sermon**

**1575-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to praise Allah in his sermon and laud Him as it is fitting for His Majesty, and then say: “Now and then: Whomever Allah guides, none could mislead him, and whomever Allah lets go astray, none could guide him aright. The best speech is The Book of Allah, and the best guidance is that of Muhammad; the worst of

رَسُولِ اللَّهِ ﷺ فِي يَوْمِ عِيدٍ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ فَلَمَّا قَضَى الصَّلَاةَ قَامَ مُتَوَكِّئًا عَلَى بِلَالٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَوَعَّظَ النَّاسَ وَذَكَرَهُمْ وَحَثَّهُمْ عَلَى طَاعَتِهِ ثُمَّ مَالَ وَمَضَى إِلَى النِّسَاءِ وَمَعَهُ بِلَالٌ فَأَمَرَهُنَّ بِتَقْوَى اللَّهِ وَوَعَظَهُنَّ وَذَكَرَهُنَّ وَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ حَثَّهِنَّ عَلَى طَاعَتِهِ ثُمَّ قَالَ: «تَصَدَّقْنَ فَإِنَّ أَكْثَرَكُنَّ حَطَبُ جَهَنَّمَ». فَقَالَتِ امْرَأَةٌ مِنْ سَفَلَةِ النِّسَاءِ سَفْعَاءُ الْخَدَّيْنِ: بِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْثِرُنَ الشُّكَاةَ وَتَكْفُرُنَ الْعَشِيرَ». فَجَعَلْنَ يَنْزِعْنَ فَلَائِدَهُنَّ وَأَفْرَطَهُنَّ وَخَوَاتِيمَهُنَّ يَقْدِفْنَهُ فِي ثَوْبِ بِلَالٍ يَتَصَدَّقْنَ بِهِ».

## (20) - اسْتِقْبَالُ الْإِمَامِ النَّاسِ بِوَجْهِهِ فِي الْخُطْبَةِ

1573 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ دَاوُدَ عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى إِلَى الْمُصَلَّى فَيُصَلِّي بِالنَّاسِ فَإِذَا جَلَسَ فِي الثَّانِيَةِ وَسَلَّمَ قَامَ فَاسْتَقْبَلَ النَّاسَ بِوَجْهِهِ وَالنَّاسُ جُلُوسٌ، فَإِنْ كَانَتْ لَهُ حَاجَةٌ يُرِيدُ أَنْ يَبْعَثَ بَعْثًا ذَكَرَهُ لِلنَّاسِ وَإِلَّا أَمَرَ النَّاسَ بِالصَّدَقَةِ قَالَ: «تَصَدَّقُوا» ثَلَاثَ مَرَّاتٍ، فَكَانَ مِنْ أَكْثَرِ مَنْ يَتَصَدَّقُ النِّسَاءُ».

## (21) - الْإِنْصَاتُ لِلْخُطْبَةِ

1574 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَعُوتَ».

## (22) - كَيْفَ الْخُطْبَةُ

1575 - أَخْبَرَنَا عُثْبَةُ بْنُ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي خُطْبَتِهِ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ: «مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلِّهِ فَلَا هَادِيَ لَهُ، إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ،



affairs is its innovations (of heresies), and every innovation (of heresy) is an error, and (the innovator of) every error will be admitted to the fire (of Hell)." He used to say: "(The time at which) I have been sent, and the Hour (of doom) are (as close to one another) as those two", joining his index finger and middle finger. Whenever he mentioned the Hour (of Judgement), the upper part of his cheeks would become red, his voice would rise, and he would grow so much angry, really as if he were a warner of an enemy, saying: "The enemy is going to attack you in the morning and in the evening." He also said: "Whoever left wealth (to be inherited) then it would go to his family, and whoever left debts (to be fulfilled) or (helpless) children, then, I'm responsible to fulfill (his debts) and take care (of his children), for indeed, I have more claim over the faithful believers than their own selves."

### [23] The Imam Exhorts In His Sermon People To Give In Charity

**1576-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Prophet "Allah's blessing and peace be upon him" used to set out on the days of both Ids, and lead the people in a two-rak'ah prayer after which he would deliver his sermon, in which he used to order the people to give in charity. However, women were the most ready among the people to give in charity. If he wanted to give an order, he would do so, and if he wished to send a military expedition, he would do so; otherwise, he would turn away.

**1577-** It is narrated on the authority of Al-Hasan that he said: Ibn Abbas delivered a sermon towards the end of Ramadan over the pulpit of the mosque of Basra, in which he said to the people: "Give out the alms of your fasting." The people looked at each other (as if they did not know how to do so), thereupon Ibn Abbas asked: "Who among you is from the inhabitants of Medina? Stand and go to your brothers (from the inhabitants of Basra) and instruct them (how to give the alms of breaking their fast). No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" enjoined it to be given by every Muslim, be he free or slave, male or female, young or old, in the form of half a Sa' of wheat, a Sa' of dates, or parley."

**1578-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Prophet "Allah's blessing and peace be upon him" delivered the speech after offering the prayer on the Day of Sacrifice and said: "Whoever offers the prayer like us and slaughters like us then he has behaved according to the our right way (of sunnah). Whoever slaughters his sacrifice before the Feast prayer, (has not offered a sacrifice, but) it is just a mutton of a sheep." Abu Burdah Ibn Niyar said: "O Allah's Apostle! By Allah, I had slaughtered my sheep before I came out to offer the Id prayer and I thought today as a day of



وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِذَعَةٍ وَكُلُّ بِذَعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ ثُمَّ يَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَكَانَ إِذَا ذَكَرَ السَّاعَةَ أَحْمَرَتْ وَجَنَّتَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ كَأَنَّهُ نَذِيرُ جَيْشٍ يَقُولُ صَبِّحَكُمْ مَسَاكُمُ ثُمَّ قَالَ: «مَنْ تَرَكَ مَالًا فَلَأْهُلِهِ وَمَنْ تَرَكَ دِينًا أَوْ ضِيَاعًا فَلِإِيَّيَّ أَوْ عَلَيَّ وَأَنَا أَوْلَى بِالْمُؤْمِنِينَ».

### (23) - حَثُّ الْإِمَامِ عَلَى الصَّدَقَةِ فِي الْخُطْبَةِ

1576 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنِي عِيَاضٌ عَنْ أَبِي سَعِيدٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْعِيدِ فَيُصَلِّي رَكْعَتَيْنِ ثُمَّ يَخْطُبُ فَيَأْمُرُ بِالصَّدَقَةِ فَيَكُونُ أَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ فَإِنْ كَانَتْ لَهُ حَاجَةٌ أَوْ أَرَادَ أَنْ يَبْعَثَ بَعْثًا تَكَلَّمَ وَإِلَّا رَجَعَ».

1577 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ هَارُونَ قَالَ: أَنْبَأَنَا حُمَيْدٌ عَنِ الْحَسَنِ أَنَّ ابْنَ عَبَّاسٍ خَطَبَ بِالْبَصْرَةِ فَقَالَ: «أَدُّوا زَكَاةَ صَوْمِكُمْ فَجَعَلَ النَّاسُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ مَنْ هَهُنَا مِنْ أَهْلِ الْمَدِينَةِ قُومُوا إِلَى إِخْوَانِكُمْ فَعَلَّمُوهُمْ فَإِنَّهُمْ لَا يَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ صَدَقَةَ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالْأُنْثَى نِصْفَ صَاعٍ مِنْ بُرٍّ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ شَعِيرٍ».

1578 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ ثُمَّ قَالَ: «مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَبِتِلْكَ شَاةٍ لَحْمٍ» فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَارٍ: يَا رَسُولَ اللَّهِ وَاللَّهِ لَقَدْ نَسَكْتُ قَبْلَ أَنْ

eating and drinking, So I was hasty to (slaughter my sheep and) eat and feed my family and neighbours." The Prophet "Allah's blessing and peace be upon him" said: "The sheep which you have slaughtered is just mutton (not a sacrifice)." He (Abu Burdah) said: "O Allah's Apostle! I have a young she-goat, which is dearer to me than two sheep. Will that be sufficient as a sacrifice on my behalf?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for you (only this time) but it will not be sufficient (as a sacrifice) for anyone else after you."

#### **[24] Being Moderate In The Sermon**

1579- It is narrated on the authority of Jabir Ibn Samurah that he said: I offered prayer with The Messenger of Allah "Allah's blessing and peace be upon him", and he was moderate in both his prayer and sermon.

#### **[25] Sitting And Keeping Silent In The Period Between Both Sermons**

1580- It is narrated on the authority of Jabir Ibn Samurah that he said: I more often saw Allah's Apostle "Allah's blessing and peace be upon him" delivering his sermon while standing, after which he would sit (and take a short interval between both sermons) in which he would not speak, and then he would stand once again and deliver the other sermon. Then, do not trust him, who relates to you that Allah's Apostle "Allah's blessing and peace be upon him" used to deliver the sermon while sitting.

#### **[26] The Recitation And Celebration In The Second Sermon**

1581- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver his sermon while standing and (after the first speech) he would sit (for a short while before) he would stand once again, recite some of the Holy Verses (from the Qur'an) and celebrate (the Praises of) Allah. Verily, he was moderate in both his sermon and prayer.

#### **[27] The Imam Descends From The Pulpit Before He Finishes From The Sermon**

1582- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: While Allah's Apostle "Allah's blessing and peace be upon him" was delivering a sermon both Al-Hasan and Al-Husain "Peace be upon them" came, having shirts with red lines, and they were stumbling and then standing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" got down, and interrupted his speech: he carried them and returned to the pulpit once again. Then he said: "Allah has told the truth (when He said): Verily, your property and children are a (source of)

أَخْرَجَ إِلَى الصَّلَاةِ عَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ فَتَعَجَّلْتُ فَأَكَلْتُ وَأَظْعَمْتُ أَهْلِي وَجِيرَانِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ شَأْءُ لَحْمٍ» قَالَ: فَإِنَّ عِنْدِي جَذْعَةً خَيْرٌ مِنْ شَاتِي لَحْمٍ فَهَلْ تُجْزِي عَنِّي؟ قَالَ: «نَعَمْ، وَلَنْ تُجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

#### (24) - الْقَصْدُ فِي الْخُطْبَةِ

1579 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كُنْتُ أَصْلِي مَعَ النَّبِيِّ ﷺ فَكَانَتْ صَلَاتُهُ قَصْداً وَخُطْبَتُهُ قَصْداً».

#### (25) - الْجُلُوسُ بَيْنَ الْخُطْبَتَيْنِ وَالسُّكُوتُ فِيهِ

1580 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ قَائِماً ثُمَّ يَقْعُدُ قَعْدَةً لَا يَتَكَلَّمُ فِيهَا ثُمَّ قَامَ فَخَطَبَ خُطْبَةً أُخْرَى فَمَنْ خَبَرَكَ أَنَّ النَّبِيَّ ﷺ خَطَبَ قَاعِداً فَلَا تُصَدِّقْهُ».

#### (26) - الْقِرَاءَةُ فِي الْخُطْبَةِ الثَّانِيَةِ وَالذِّكْرُ فِيهَا

1581 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِماً ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ وَيَقْرَأُ آيَاتٍ وَيَذْكُرُ اللَّهَ وَكَانَتْ خُطْبَتُهُ قَصْداً وَصَلَاتُهُ قَصْداً».

#### (27) - نُزُولُ الْإِمَامِ عَنِ الْمِنْبَرِ قَبْلَ فَرَاعِهِ مِنَ الْخُطْبَةِ

1582 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو ثُمَيْلَةَ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يَخْطُبُ إِذْ أَقْبَلَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا السَّلَامُ عَلَيْهِمَا فَمِصَّانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْتُرَانِ فَنَزَلَ وَحَمَلَهُمَا فَقَالَ: «صَدَقَ اللَّهُ ﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ



seduction to you. Once I saw both (children stumbling in their shirts), I could not help interrupting my speech and carrying them.”

### **[28] The Imam Admonishes The Women After Finishing From The Sermon, And Exhorts Them To Give In Charity**

**1583-** It is narrated on the authority of Abd Ar-Rahman Ibn Abis from Ibn Abbas that he was asked: "Have you ever attended the Id prayer with Allah's Apostle "Allah's blessing and peace be upon him"?" He replied: "Yes. Had it not been for my kinship (position) with The Prophet "Allah's blessing and peace be upon him" it would not have been possible for me to do so (for he was too young). The Prophet "Allah's blessing and peace be upon him" went to the mark near the house of Kathir Ibn As-Salt and offered prayer and then he delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give in charity. So the woman would bring her hand near her earring to take it off and put it in the garment of Bilal.

### **[29] The Prayer Before And After Id Prayer**

**1584-** It is narrated on the authority of Ibn Abbas that Allah's Apostle "Allah's blessing and peace be upon him" came out on the Id day, and offered a two-rak'ah prayer and he offered no prayer before or after it.

### **[30] What The Imam Slaughters On The Id Day**

**1585-** It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" delivered a sermon to us on a day of Sacrifice, and then he inclined to two white-and-black rams, which he slaughtered.

**1586-** It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" used to slaughter (the sacrifice) in the praying place.

### **[31] When Both Ids Happen To Come On One Day**

**1587-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite both Surahs of Al-A'la and Al-Ghashiyah in Friday prayer as well as in the prayer of both Ids; and when the Id (of Al-Fitr or Al-Adha) happened to come on Friday, he recited them in both occasions.

وَتَنَةً [التغابن: 15] رَأَيْتُ هَذَيْنِ يَمْشِيَانِ وَيَعْتَرَانِ فِي فَمِصَصِيهِمَا فَلَمْ أَضْبِرْ حَتَّى نَزَلْتُ فَحَمَلْتُهُمَا.

### (28) - مَوْعِظَةُ الْإِمَامِ النَّسَاءِ بَعْدَ الْفَرَاغِ مِنَ الْخُطْبَةِ وَحَثُّهُنَّ عَلَى الصَّدَقَةِ

1583 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ قَالَ: «سَمِعْتُ أَبْنَ عَبَّاسٍ، قَالَ لَهُ رَجُلٌ: شَهِدْتَ الْخُرُوجَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْ لَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ يَغْنِي مِنْ صِغَرِهِ أَتَى الْعِلْمَ الَّذِي عِنْدَ دَارِ كَثِيرٍ بَنِ الصَّلَاتِ فَصَلَّى ثُمَّ خَطَبَ ثُمَّ أَتَى النَّسَاءَ فَوَعَّظَهُنَّ وَذَكَرَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فَجَعَلَتِ الْمَرْأَةُ تُهْوِي بِيَدِهَا إِلَى حَلَقِهَا تُلْقِي فِي ثَوْبٍ بِلَالٍ».

### (29) - الصَّلَاةُ قَبْلَ الْعِيدَيْنِ وَبَعْدَهَا

1584 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجِيُّ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ عَدِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْعِيدِ فَصَلَّى رَكَعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا».

### (30) - ذَبْحُ الْإِمَامِ يَوْمَ الْعِيدِ وَعَدُّ مَا يَذْبَحُ

1585 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ أَضْحَى وَانْكَفَأَ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا».

1586 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ عَنْ كَثِيرِ بْنِ قَرْقَدٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَذْبَحُ أَوْ يَنْحَرُ بِالْمُصَلَّى».

### (31) - اجْتِمَاعُ الْعِيدَيْنِ وَشُهُودُهُمَا

1587 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ عَنْ جَرِيرٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنِّيرِ قُلْتُ: عَنْ أَبِيهِ؟ قَالَ: نَعَمْ، عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْجُمُعَةِ وَالْعِيدِ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾ وَإِذَا اجْتَمَعَ الْجُمُعَةُ وَالْعِيدُ فِي يَوْمٍ قَرَأَ بِهِمَا».

### **[32] The Concession For Such As Attends The Id Prayer On Friday Not To Attend The Friday Prayer**

1588- It is narrated on the authority of Zaid Ibn Arqam that Mu'awiyah asked him: "Have you ever attended (the prayer of) both ids (i.e. Friday prayer and the Id prayer) together with The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes. He offered the Id prayer at the early portion of the morning, and then gave concession (for such as likes not to attend) the Friday prayer."

1589- It is narrated on the authority of Wahb Ibn Kaisan that he said: During the (caliphate of) Ibn Az-Zubair, both ids happened to come on the same day (i.e. the Id was on Friday, which is regarded in itself as an Id of Muslims), thereupon he delayed to come out until the day rose, and he came out and delivered a sermon, which he prolonged, after which he descended (from the pulpit) and led the prayer (of Id). On that very day, he did not lead the Friday prayer. When a mention of that was made to Ibn Abbas he said: "No doubt, he has behaved according to the sunnah."

### **[33] Beating The Tambourine On The Id Day**

1590- It is narrated on the authority of A'ishah that (on the Id day), The Messenger of Allah "Allah's blessing and peace be upon him" visited her while there were two girls, beating their tambourines, and when Abu Bakr repulsed them The Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave them, for every people have their own festival."

### **[34] Playing In Front Of The Imam On The Id Day**

1591- It is narrated on the authority of A'ishah that she said: Some black men came to play (with their spears) in front of The Messenger of Allah "Allah's blessing and peace be upon him" on an Id day, and he invited me (to see their show), and I looked at that from his shoulder, and I kept looking them until I (got exhausted and) turned away.

### **[35] Playing In The Mosque On The Id Day, And What About Women's Looking At That?**

1592- It is narrated on the authority of A'ishah that she said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" screening me with his garment in order that I would watch the show of the Abyssinians who were playing (with their spears) in the mosque (and he kept standing as such for my sake) until I got satisfied (and left). So you would consider how a little girl was keen on watching the amusement.



## (32) - الرُّخْصَةُ فِي التَّخْلُفِ عَنِ الْجُمُعَةِ لِمَنْ شَهِدَ الْعِيدَ

1588 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ عَنْ إِيَّاسِ بْنِ أَبِي رَمْلَةَ قَالَ: «سَمِعْتُ مُعَاوِيَةَ سَأَلَ زَيْدَ بْنَ أَرْقَمَ: أَشْهَدَتْ مَعَ رَسُولِ اللَّهِ ﷺ عِيدَيْنِ؟ قَالَ: نَعَمْ، صَلَّى الْعِيدَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ رَخَّصَ فِي الْجُمُعَةِ».

1589 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ قَالَ: «اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ فَأَخَّرَ الْخُرُوجَ حَتَّى تَعَالَى النَّهَارُ ثُمَّ خَرَجَ فَخَطَبَ فَأَطَالَ الْخُطْبَةَ ثُمَّ نَزَلَ فَصَلَّى وَلَمْ يُصَلِّ لِلنَّاسِ يَوْمَئِذٍ الْجُمُعَةَ فَذَكَرَ ذَلِكَ لِابْنِ عَبَّاسٍ فَقَالَ أَصَابَ السُّنَّةُ».

## (33) - ضَرْبُ الدَّفِّ يَوْمَ الْعِيدِ

1590 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيتَانِ تَضْرِبَانِ بِدَقِّينِ فَانْتَهَرَهُمَا أَبُو بَكْرٍ، فَقَالَ النَّبِيُّ ﷺ: «دَعْنِي فَإِنَّ لِكُلِّ قَوْمٍ عِيدًا».

## (34) - اللَّعِبُ بَيْنَ يَدَيِ الْإِمَامِ يَوْمَ الْعِيدِ

1591 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «جَاءَ السُّودَانُ يَلْعَبُونَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ فِي يَوْمِ عِيدٍ فَدَعَانِي فَكُنْتُ أَطْلُعُ إِلَيْهِمْ مِنْ فَوْقِ عَائِقِهِ فَمَا زِلْتُ أَنْظُرُ إِلَيْهِمْ حَتَّى كُنْتُ أَنَا الَّتِي أَنْصَرَفْتُ».

## (35) - اللَّعِبُ فِي الْمَسْجِدِ يَوْمَ الْعِيدِ

## وَنَظَرُ النِّسَاءِ إِلَى ذَلِكَ

1592 - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتُرْنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ حَتَّى أَكُونَ أَنَا أَسَاءُ مَا قَدَرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السُّنَّ الْحَرِصَةِ عَلَى اللَّهِ».

**1593-** It is narrated on the authority of Abu Hurairah that he said: Umar entered while the Abyssinians were playing (with their spears) in the mosque, thereupon Umar scolded them. on that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Leave them O Umar! They are but the sons of Arfida!"

**[36] The Concession To Hear Singing And Beating The Tambourine On The Id Day**

**1594-** It is narrated on the authority of A'ishah that Abu Bakr came to visit her, while there where two girls with her, beating tambourine and singing, and The Messenger of Allah "Allah's blessing and peace be upon him" was (lying) covering himself with his garment. (Abu Bakr rebuked the two girls, but) The Messenger of Allah "Allah's blessing and peace be upon him" uncovered his face and said: "O Abu Bakr! Leave them, for these are the Id days." That was during the Mina days, and the Messenger of Allah "Allah's blessing and peace be upon him" was in Medina.

1593 - أَخْبَرَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ عُمَرُ وَالْحَبَشَةُ يَلْعَبُونَ فِي الْمَسْجِدِ فَزَجَرَهُمْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعَهُمْ يَا عُمَرُ فَإِنَّمَا هُمْ بَنُو أَرْفَدَةَ».

### (36) - الرُّخْصَةُ فِي الْاسْتِمَاعِ إِلَى الْغِنَاءِ

#### وَضَرْبُ الدَّفِّ يَوْمَ الْعِيدِ

1594 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ أَنَّهُ حَدَّثَهُ أَنَّ عَائِشَةَ حَدَّثَتْهُ: «أَنَّ أَبَا بَكْرٍ الصَّدِيقَ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ تَضْرِبَانِ بِالدَّفِّ وَتُغَنِّيَانِ وَرَسُولُ اللَّهِ ﷺ مُسَجًى بِثَوْبِهِ، وَقَالَ مَرَّةً أُخْرَى مُتَسَجٍّ ثَوْبُهُ فَكَشَفَ عَنْ وَجْهِهِ فَقَالَ: «دَعُهُمَا يَا أَبَا بَكْرٍ إِنَّهَا أَيَّامُ عِيدٍ» وَهُنَّ أَيَّامُ مِنَى وَرَسُولُ اللَّهِ ﷺ يَوْمِيذُ بِالْمَدِينَةِ».



## (20) THE BOOK OF STANDING AT NIGHT (FOR PRAYER) AND OBSERVING VOLUNTARY PRAYER DURING THE DAY

### [1] Exhortation To Offer (Supererogatory) Prayer At Houses And The Excellence Of That

**1595-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer (the supererogatory) prayer at your houses, and take not them as graves (I.e. do not let them void of the celebration of Allah Almighty and prayer)."

**1596-** It is narrated on the authority of Zaid Ibn Thabit that once, The Messenger of Allah "Allah's blessing and peace be upon him" took an apartment in the mosque with the help of mats, in which he offered prayers for some nights, until many people began to gather around him. One night, they gathered but they could not hear his voice. One of them thought he was sleeping, thereupon he cried loudly so that he would come out to them. The Messenger of Allah "Allah's blessing and peace be upon him" (came out and) said to them: "You will keep doing regularly what I've seen you doing, to the extent that I fear this supererogatory prayer would be binding upon you. So, you should offer (the supererogatory) prayer in your houses, for the best prayer of a man is that he offers in his house except for the (obligatory) written prayer (which he should offer in congregation in the mosque)."

**1597-** It is narrated on the authority of Ka'b Ibn Ujah that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" offered Maghrib prayer in the mosque of Banu Abd Al-Ashhal, after which some people stood to offer the supererogatory prayer, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Offer this supererogatory prayer in your houses."

### [2] Standing For Night (Supererogatory Prayer)

**1598-** It is narrated on the authority of Sa'd Ibn Hisham that he came to Ibn Abbas and asked him about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". Ibn Abbas asked: "Wouldn't I guide you to one who knows best from amongst the people of the world about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"?" He asked: "Who is it?" He said: "It is A'ishah. Go to her and ask her (about that) and then come and inform me about her reply to you." I came to Hakim Ibn Aflah and requested him to take me to her. He said: "I would not go to her,

## (20) - كِتَابُ قِيَامِ اللَّيْلِ وَتَطَوُّعِ النَّهَارِ

## (1) - بَابُ الْحَثِّ عَلَى الصَّلَاةِ فِي الْبُيُوتِ وَالْفَضْلِ فِي ذَلِكَ

1595 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلُّوا فِي بُيُوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا».

1596 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: سَمِعْتُ مُوسَى بْنَ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى رَسُولُ اللَّهِ ﷺ فِيهَا لَيْلًا حَتَّى اجْتَمَعَ إِلَيْهِ النَّاسُ ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً فَظَنُّوا أَنَّهُ نَائِمٌ فَجَعَلَ بَعْضُهُمْ يَتَنَحَّنُ لِيُخْرِجَ إِلَيْهِمْ، فَقَالَ: «مَا زَالَ بِكُمْ الَّذِي رَأَيْتُمْ مِنْ صُنْعِكُمْ حَتَّى خَشِيتُمْ أَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ فَصَلُّوا أَبْهَاتِ النَّاسِ فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

1597 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: أَنْبَأَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْفِظَرِيُّ عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبٍ بْنِ عُجْرَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْمَغْرِبِ فِي مَسْجِدِ بَنِي عَبْدِ الْأَشْهَلِ فَلَمَّا صَلَّى قَامَ نَاسٌ يَتَنَفَّلُونَ فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِهِذِهِ الصَّلَاةُ فِي الْبُيُوتِ».

## (2) - بَابُ قِيَامِ اللَّيْلِ

1598 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ سَعْدِ بْنِ هِشَامٍ: أَنَّهُ لَقِيَ أَبْنَ عَبَّاسٍ فَسَأَلَهُ عَنِ الْوَتْرِ فَقَالَ: «أَلَا أُتَبِّئُكَ بِأَعْلَمِ أَهْلِ الْأَرْضِ بِوَتْرِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قَالَ: عَائِشَةُ. أَتَيْتُهَا فَسَلَهَا ثُمَّ أَرْجَعُ إِلَيَّ فَأَخْبِرَنِي بِرَدِّهَا عَلَيْكَ، فَأَتَيْتُ عَلَى حَكِيمِ بْنِ أَفْلَحٍ فَاسْتَلْحَقْتُه إِلَيْهَا فَقَالَ مَا أَنَا بِقَارِبِهَا، إِنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشَّيْعَتَيْنِ شَيْئًا فَأَبَتْ فِيهَا إِلَّا



for I forbade her to speak anything (about the dispute) between the two factions, but she refused (my advice) and went on (taking part in that dispute)." I took an oath that he should guide me to her. We went to A'ishah and (we were admitted and) she asked him: "Who is that person with you?" He said: "He is Sa'd Ibn Hisham." She asked: "Which Hisham (do you mean)?" He said: "Hisham Ibn Amir." She invoked mercy (from Allah) upon him (Amir) and spoke well of him. I said: "O Mother of the Believers! Tell me about the character of the Messenger of Allah "Allah's blessing and peace be upon him". She asked: "Do you not read The Qur'an?" I said: "Yes (I read it)." She said: "The character of the Messenger of Allah "Allah's blessing and peace be upon him" was (taken from) The Qur'an." I intended to get up (and not to ask anything more than that), but it seemed to me (to ask her about) the standing of the Messenger of Allah "Allah's blessing and peace be upon him" (for the supererogatory Night prayer). I then said: "O Mother of Believers! Tell me about the standing of the Messenger of Allah "Allah's blessing and peace be upon him" (for the supererogatory Night prayer)!" She asked: "Did you not recite (Allah's saying): "O you wrapped up"?" I answered in the affirmative. She said: "Allah "Exalted and Glorified be He" enjoined the Night Prayer at the beginning of this Surah. So the Messenger of Allah "Allah's blessing and peace be upon him" and his Companions offered this (Night Prayer) for one year until their feet got swollen. Allah held back the conclusion of this Surah for twelve months in the heaven, after which He revealed the concluding Verses of this Surah which lightened (the burden of that Prayer). The result was that the Night Prayer became supererogatory after being obligatory." I intended to get up (and not to ask anything more than that), but it seemed to me (to ask her about) the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". I said: "O Mother of Believers! Tell me about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". She said: "We used to bring the teeth cleanser for him, water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth cleanser, perform ablution, and offer eight rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would utter the end salutation, so loud that we would hear it. Then he would pray two rak'ahs in a sitting position after uttering the salutation, followed by a further rak'ah. The total then was eleven rak'ahs O my son! when the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he offered seven (rak'ahs instead of nine) for the Witr, followed by further two rak'ahs in a sitting posture, after uttering the end salutation. In this way, the total became nine O



مُضِيًّا فَأَقْسَمْتُ عَلَيْهِ، فَجَاءَ مَعِيَ فَدَخَلَ عَلَيْهَا فَقَالَتْ لِحَكِيمٍ: مَنْ هَذَا مَعَكَ؟ قُلْتُ: سَعْدُ بْنُ هِشَامٍ قَالَتْ: مَنْ هِشَامٌ؟ قُلْتُ: ابْنُ عَامِرٍ فَتَرَحَّمَتْ عَلَيْهِ وَقَالَتْ: نِعَمَ الْمَرْءُ كَانَ عَامِرًا، قَالَ: يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِي عَنِ خُلُقِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: أَلَيْسَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: قُلْتُ بَلَى. قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ الْقُرْآنُ فَهَمَمْتُ أَنْ أَقُومَ فَبَدَأَ لِي قِيَامُ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِي عَنِ قِيَامِ نَبِيِّ اللَّهِ ﷺ؟ قَالَتْ: أَلَيْسَ تَقْرَأُ هَذِهِ السُّورَةَ، ﴿يَتَأْتِيهَا الزَّمَلُ﴾؟ قُلْتُ: بَلَى. قَالَتْ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هَذِهِ السُّورَةِ، فَقَامَ نَبِيُّ اللَّهِ ﷺ وَأَصْحَابُهُ حَوْلًا حَتَّى أَنْتَفَخَتْ أَقْدَامُهُمْ وَأَمْسَكَ اللَّهُ عَزَّ وَجَلَّ خَاتِمَتَهَا اثْنِي عَشَرَ شَهْرًا ثُمَّ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ التَّخْفِيفَ فِي آخِرِ هَذِهِ السُّورَةِ فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ أَنْ كَانَ فَرِيضَةً فَهَمَمْتُ أَنْ أَقُومَ فَبَدَأَ لِي وَتَرِ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِي عَنِ وَتَرِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كُنَّا نَعُدُّ لَهُ سِوَاكَهُ وَطَهْوَرَهُ فَيَبْعَثُهُ اللَّهُ عَزَّ وَجَلَّ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي ثَمَانِي رَكَعَاتٍ لَا يَجْلِسُ فِيهِنَّ إِلَّا عِنْدَ الثَّامِنَةِ يَجْلِسُ فَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ ثُمَّ يُصَلِّي رَكَعَةً فَتِلْكَ إِحْدَى عَشْرَةَ رَكَعَةً

my son! Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Prayer, he liked to be regular on offering it. Whenever he was overpowered by sleep or pain and he failed to offer the supererogatory Prayer at night, he would offer twelve rak'ahs by day. I never knew that Allah's Prophet "Allah's blessing and peace be upon him" recited the whole Qur'an in a single night, or kept praying through the night till morning, or observed fast for a complete month except (the month of) Ramadan." Then, I went to Ibn Abbas to whom I narrated that Hadith. He said: "She has told the truth. Had I gone to her and got into her presence, I would have listened to it orally from her."

### **[3] The Reward Of Such As Stands (For Night Prayer) During Ramadan Out Of Faith And Expecting (The Reward From Allah)**

**1599-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (for supererogatory night prayer) during (the month of) Ramadan, out of sincere faith, and expecting (the reward thereof from Allah Almighty), his earlier sins will be forgiven for him."

**1600-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (for supererogatory night prayer) during (the month of) Ramadan, out of sincere faith, and expecting (the reward thereof from Allah Almighty), his earlier sins will be forgiven for him."

### **[4] Standing (For Night Prayer) During The Month Of Ramadan**

**1601-** It is narrated on the authority of A'ishah that she said: On one night Allah's Messenger "Allah's blessing and peace be upon him" prayed in the mosque and some men prayed with him. In the second night he prayed and more people prayed behind him. But in the third or fourth night, when they assembled (in the mosque) The Prophet "Allah's blessing and peace be upon him" did not come to them. In the morning he said to them: "Verily I learnt what you had done, but nothing prevented me from coming to you except that I was afraid that this (Tahajjud supererogatory) prayer might be made obligatory." This was in Ramadan.

**1602-** It is narrated on the authority of Abu Dharr that he said: We observed the fasts of Ramadan with the Messenger of Allah "Allah's blessing and peace be upon him", and he did not stand with us on any (night) of it until it remained only seven (nights of it), when he stood with us on the seventh night (to its conclusion, i.e. the first of those seven) till about one-third the night elapsed. Then when it was the sixth night (to its conclusion,

يَا بُنَيَّ فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ وَصَلَّى رَكَعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا سَلَّمَ فِلَيْكَ تِسْعَ رَكَعَاتٍ يَا بُنَيَّ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى صَلَاةً أَحَبَّ أَنْ يَدُومَ عَلَيْهَا وَكَانَ إِذَا شَغَلَهُ عَنْ قِيَامِ اللَّيْلِ نَوْمٌ أَوْ مَرَضٌ أَوْ وَجَعٌ صَلَّى مِنَ النَّهَارِ اثْنَتَيْ عَشْرَةَ رَكَعَةً وَلَا أَعْلَمُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلَا قَامَ لَيْلَةً كَامِلَةً حَتَّى الصَّبَاحَ وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ.

فَأَتَيْتُ أَبْنَ عَبَّاسٍ فَحَدَّثَنِي بِحَدِيثِهَا فَقَالَ: صَدَقْتَ أَمَا إِنِّي لَوْ كُنْتُ أَذْخُلُ عَلَيْهَا لَأَتَيْتُهَا حَتَّى تُشَافِهَنِي مُشَافَهَةً.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: كَذَا وَقَعَ فِي كِتَابِي وَلَا أَذْرِي مِمَّنِ الْخَطَأُ فِي مَوْضِعٍ وَتَرَاهُ عَلَيْهِ السَّلَامُ.

### (3) - بَابُ ثَوَابِ مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا

1599 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

1600 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ قَالَ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

### (4) - بَابُ قِيَامِ شَهْرِ رَمَضَانَ

1601 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ وَصَلَّى بِصَلَاتِهِ نَاسٌ ثُمَّ صَلَّى مِنَ الْقَابِلَةِ وَكَثُرَ النَّاسُ ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوْ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ يُفْرَضَ عَلَيْكُمْ» وَذَلِكَ فِي رَمَضَانَ.

1602 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضِيلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ فَلَمْ يَقُمْ بِنَا حَتَّى يَبْقِيَ سَبْعٌ مِنَ الشَّهْرِ فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ لَمْ يَقُمْ بِنَا فِي السَّادِسَةِ فَقَامَ بِنَا فِي الْخَامِسَةِ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ



i.e. the second of the remaining seven) he did not stand (for prayer with us); and when it was the fifth night (to its conclusion) he stood (for prayer) with us until about half the night passed. We said to him: "O Messenger of Allah! Would that you lead us in the supererogatory prayer for the remaining portion of this night of ours!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one stands (for supererogatory prayer) with the imam until he (finishes and) turns away, it will be equal (in reward) to standing (for prayer) for the whole night." When it was the fourth (night to the conclusion of the month), he did not stand (for prayer) on it; and when it was the third (night), he gathered his wives and family, and the people gathered (in the mosque); and he kept standing with us (for the prayer so much long) that we felt afraid we would miss the Prosperity. It was said (to Abu Dharr): What is the Prosperity? He said: It refers to the Suhur (night meal taken a short time before dawn whenever one intends to observe fast). Then, he did not stand with us (for prayer) on any (night else) of the remaining portion of the month).

**1603-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said while being on the pulpit of the mosque of Hims: We stood (for supererogatory night prayer) with the Messenger of Allah "Allah's blessing and peace be upon him" on the twenty-third night of the month of Ramadan until the first third of the night, and on the twenty-fifth night, we stood (for supererogatory night prayer) with him until the half of the night; and on the twenty-seventh night we stood (for night supererogatory prayer) with him so long that we thought we would not catch up with the Prosperity, which they used to call Suhur (night meal taken a short time before dawn whenever one intends to observe fast).

### **[5] Exhortation To Stand (For Prayer) At Night**

**1604-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep, putting over each of which a long night, i.e. "keep asleep!" When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one (stands and) offers prayer all the knots are then undone and one gets up energetic with a good heart in the morning (because of the goodness he has received). If he does not do so, he would get up lazy and with the mischievous heart (since he received no good)."

**1605-** It is narrated on the authority of Abdullah that he said: A mention was made in the presence of Allah's Apostle" Allah's blessing and peace be

فَقُلْتُ: يَا رَسُولَ اللَّهِ لَوْ نَفَلْتَنَا بَقِيَّةَ لَيْلَتِنَا هَذِهِ قَالَ: «إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كَتَبَ اللَّهُ لَهُ قِيَامَ لَيْلَةٍ» ثُمَّ لَمْ يُصَلِّ بِنَا وَلَمْ يَقُمْ حَتَّى بَقِيَ ثَلَاثٌ مِنَ الشَّهْرِ فَقَامَ بِنَا فِي الثَّالِثَةِ وَجَمَعَ أَهْلَهُ وَنَسَاءَهُ حَتَّى تَحَوُّفْنَا أَنْ يَقُوتَنَا الْفَلَاحُ قُلْتُ: وَمَا الْفَلَاحُ؟ قَالَ: السُّحُورُ.

1603 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي نُعَيْمُ بْنُ زِيَادٍ أَبُو طَلْحَةَ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ عَلَى مِنْبَرٍ حَمَصٍ يَقُولُ: «قُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ لَيْلَةً ثَلَاثٌ وَعِشْرِينَ إِلَى ثُلْثِ اللَّيْلِ الْأَوَّلِ ثُمَّ قُمْنَا مَعَهُ لَيْلَةً خَمْسٍ وَعِشْرِينَ إِلَى نِصْفِ اللَّيْلِ ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ سَبْعٍ وَعِشْرِينَ حَتَّى ظَنَنَّا أَنْ لَا نَذْرِكَ الْفَلَاحَ وَكَانُوا يُسَمُّونَهُ السُّحُورَ».

### (5) - بَابُ التَّرْغِيبِ فِي قِيَامِ اللَّيْلِ

1604 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نَامَ أَحَدُكُمْ عَقَدَ الشَّيْطَانُ عَلَى رَأْسِهِ ثَلَاثَ عُقَدٍ يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ لَيْلًا طَوِيلًا أَوْ أَرْقُدُ فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ أُخْرَى فَإِنْ صَلَّى انْحَلَّتْ الْعُقْدُ كُلُّهَا فَيُصْبِحُ طَيِّبَ النَّفْسِ نَشِيطًا وَلَا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانًا».

1605 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً



upon him" of a man who kept asleep for the whole night until morning entered upon him, thereupon he said: "This is a man, in whose ears Satan has urinated."

**1606-** It is narrated on the authority of Abdullah that a man said to Allah's Apostle" Allah's blessing and peace be upon him": "O Messenger of Allah! so and so kept asleep and did not pray during the last night until morning entered upon him." On that Allah's Apostle" Allah's blessing and peace be upon him" said: "This is a man, in whose ears Satan has urinated."

**1607-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon a man who gets up at night, offers (supererogatory) prayer, and awakens his wife and she offers prayer, and if she refuses, he sprinkles water on her face; Allah's Mercy be upon a woman who gets up at night, offers (supererogatory) prayer, and awakens her husband and he offers prayer, and if he refuses, she sprinkles water on his face."

**1608-** It is narrated on the authority of Husain Ibn Ali from his father Ali Ibn Abu Talib that he said: One night Allah's Apostle" Allah's blessing and peace be upon him" came to me and (my wife) Fatimah and asked: "Won't you offer (the night supererogatory) prayer?" I said: "O Allah's Apostle! Our souls are in the hand of Allah and if He wants us to get up He will make us get up." When I said that, Allah's Apostle" Allah's blessing and peace be upon him" left us without saying a word. But I heard him, while turning away, striking his thigh and saying: "But man is, in most things, contentious." (The Cave "Al-Kahf" 54)

**1609-** It is narrated on the authority of Husain Ibn Ali from his father Ali Ibn Abu Talib that he said: One night Allah's Apostle" Allah's blessing and peace be upon him" came to me and (my wife) Fatimah and awakened us to offer (the night supererogatory) prayer, and then he went back to his house and prayed for a long portion of the night, during which he heard no voice from us. He returned to us and awakened us and said: "Get up and offer (supererogatory night) prayer." I sat while rubbing my eye and I said: "We, by Allah, never pray but what Allah has doomed us to pray. Our souls are in the hand of Allah and if He wants us to get up He will make us get up." Allah's Apostle" Allah's blessing and peace be upon him" turned away while saying, and striking his thigh with his hand: "We never pray but what Allah has doomed us to pray! But man is, in most things, contentious."



حَتَّى أَصْبَحَ قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أَذُنَيْهِ».

1606 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا نَامَ عَنِ الصَّلَاةِ الْبَارِحَةِ حَتَّى أَصْبَحَ قَالَ: «ذَاكَ شَيْطَانٌ بَالَ فِي أَذُنَيْهِ».

1607 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجَلَانَ قَالَ: حَدَّثَنِي الْقَعْقَاعُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى ثُمَّ أَيْقَظَ امْرَأَتَهُ فَصَلَّتْ فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ وَرَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ثُمَّ أَيْقَظَتْ زَوْجَهَا فَصَلَّى فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ».

1608 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ عَلِيٍّ بْنِ حُسَيْنٍ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ طَرَفَهُ وَفَاطِمَةَ فَقَالَ: «أَلَا تُصَلُّونَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ فَإِذَا شَاءَ أَنْ يَبْعَثَهَا بَعَثَهَا. فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ لَهُ ذَلِكَ ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فِخْذَهُ وَيَقُولُ: «وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا» [الكهف: 54].

1609 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي حَكِيمُ بْنُ حَكِيمٍ عَنْ عُبَادِ بْنِ حُنَيْفٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ شِهَابِ بْنِ عَلِيٍّ عَنْ ابْنِ حُسَيْنٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعَلَى فَاطِمَةَ مِنَ اللَّيْلِ فَأَيْقَظُنَا لِلصَّلَاةِ ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى هَوِيًّا مِنَ اللَّيْلِ فَلَمْ يَسْمَعْ لَنَا حِسًّا فَارْجَعَ إِلَيْنَا فَأَيْقَظُنَا فَقَالَ: «قُومَا فَصَلِّيَا» قَالَ: فَجَلَسْتُ وَأَنَا أَعْرُكُ عَيْنِي وَأَقُولُ: إِنَّا وَاللَّهِ مَا نُصَلِّي إِلَّا مَا كَتَبَ اللَّهُ لَنَا إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ فَإِنْ شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا قَالَ: فَوَلَّى رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ وَيَضْرِبُ بِيَدِهِ عَلَى فِخْذِهِ: «مَا نُصَلِّي إِلَّا مَا كَتَبَ اللَّهُ لَنَا» وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا».

### **[6] The Excellence Of The Night (Supererogatory) Prayer**

**1610-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle" Allah's blessing and peace be upon him" said: "The best fasts to be observed after those of the month of Ramadan are those to be offered in Allah's Sacred Month of Muharram; and the best prayer to be offered after the obligatory prayer is the night (supererogatory) prayer."

**1611-** It is narrated on the authority of Humaid Ibn Abd Ar-Rahman that he heard Allah's Apostle" Allah's blessing and peace be upon him" having said: "The best prayer to be offered after the obligatory prayer is the night (supererogatory) prayer; and the best fasts to be observed after those of the month of Ramadan are those to be offered in the month of Muharram."

### **[7] The Excellence Of The Night Prayer On Journey**

**1612-** It is narrated on the authority of Abu Dharr that Allah's Apostle" Allah's blessing and peace be upon him" said: "Three are loved by Allah Almighty: (The giver of) a man who came to a people and begged them (to give him) by Allah, and not by a certain kinship he had with them and they withheld him, thereupon a man followed him from amongst them, and gave him in secrecy, and none knew his gift barring Allah Almighty and its giver; a (man among a) people who proceeded on (during their journey) at night until sleep became dearer to them than anything like it, they ascended and laid down their heads (and fell asleep) thereupon he got up, supplicated Me (Allah Almighty), and recited My Holy Verses; and a man who was in a military detachment, who faced the enemy and then they were defeated, thereupon he faced them until he was killed (as a martyr) or emerged victorious."

### **[8] The Time Of Standing (For Supererogatory Night Prayer)**

**1613-** It is narrated on the authority of Masruq that he said: I asked A'ishah: "Which deed was the dearest to Allah's Apostle" Allah's blessing and peace be upon him"?" she said: "That which he used to do regularly (no matter little it might be)." I further asked: "At which portion of the night did he use to stand (for supererogatory night prayer)?" She said: "Whenever he heard the (crowing of the) cock."

### **[9] With Which Is The Standing (For Night Prayer) Inaugurated?**

**1614-** It is narrated on the authority of Asim Ibn Humaid that he said: I asked A'ishah: with which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his standing (for supererogatory prayer) at night? She said: Verily, you've asked me about

## (6) - بَابُ فَضْلِ صَلَاةِ اللَّيْلِ

1610 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ».

1611 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ جَعْفَرِ بْنِ أَبِي وَخْشِيَّةَ أَنَّهُ سَمِعَ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ قِيَامُ اللَّيْلِ وَأَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ الْمُحَرَّمُ» أَرْسَلَهُ شُعْبَةُ بْنُ الْحَجَّاجِ.

## (7) - فَضْلُ صَلَاةِ اللَّيْلِ فِي السَّفَرِ

1612 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ رَبِيعًا عَنْ زَيْدِ بْنِ طَبِيَّانَ رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ عَزَّ وَجَلَّ رَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ وَلَمْ يَسْأَلَهُمْ بِقَرَابَةِ بَيْنِهِ وَبَيْنَهُمْ فَمَنْعُوهُ فَتَخَلَّفَهُمْ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعِطْيَتِهِ إِلَّا اللَّهُ عَزَّ وَجَلَّ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعَدُّلُ بِهِ نَزَلُوا فَوَضَعُوا رُؤُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي وَيَنْلُو آيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقُوا الْعَدُوَّ فَأَنْهَزَمُوا فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ».

## (8) - بَابُ وَقْتِ الْقِيَامِ

1613 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ عَنْ بَشِيرٍ هُوَ ابْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ بْنِ سُلَيْمٍ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: الدَّائِمُ. قُلْتُ: فَأَيُّ اللَّيْلِ كَانَ يَقُومُ؟ قَالَتْ: إِذَا سَمِعَ الصَّارِخَ.

## (9) - بَابُ ذِكْرِ مَا يُسْتَفْتَحُ بِهِ الْقِيَامُ

1614 - أَخْبَرَنَا عِصْمَةُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ قَالَ: حَدَّثَنَا الْأَزْهَرُ بْنُ سَعِيدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ بِمَا كَانَ رَسُولُ اللَّهِ ﷺ يُسْتَفْتَحُ قِيَامَ اللَّيْلِ؟ قَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ



something, about which none else has ever asked me before: he used to magnify (Allah) ten times, praise (Allah) ten times, glorify (Allah) ten times, affirm Allah's Oneness (by saying "There is no god but Allah") ten times, and ask for (Allah's) Forgiveness ten times, saying: "O Allah! Forgive me, guide me, sustain me, give me health (and power that enable me to serve you more)! I seek refuge with Allah from being put to a critical situation on the Day of Judgement!"

**1615-** It is narrated on the authority of Rabie'ah Ibn Ka'b Al-Aslami that he said: I spent the night near the chamber of the Messenger of Allah "Allah's blessing and peace be upon him", and I heard him saying whenever he got up at night for a long time: "Glorified be Allah, Cherisher and Sustainer of the worlds"; and he said after that for a long time: "Glorified be Allah, with Whose Praises (I exalt Him)."

**1616-** It is narrated on the authority of Ibn Abbas that he said: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night to offer the Tahajjud, he used to supplicate Allah as saying: " All the praises be to You; You are the Light of the Heavens and the Earth. O Allah! All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You have the possession as being the King of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Truth and Your Promise is the truth, the Garden is true, the Hell is true And all The Prophets (Peace be upon them) are true, And Muhammad "Allah's blessing and peace be upon him" is true, And the Day of Judgement is true. O Allah ! I submit (my will) to you in Islam, I put my trust in You, and I believe in you. And with Your help I argue (with my opponents, the non-believers) And I appeal to you to judge between us. Please forgive me my previous and future sins; and whatever I concealed or revealed; And You are the One who bring (some people) forward and (others) backward. There is no God to be worshipped but You . There is neither power nor might except with you."

**1617-** It is narrated on the authority of Abdullah Ibn Abbas that he stayed overnight in the house of Maimunah the Mother of the Believers (since she was the Prophet's wife), his (Ibn Abbas's) aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then recited the last ten verses of The

كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ عَشْرًا وَيَحْمَدُ عَشْرًا وَيُسَبِّحُ عَشْرًا وَيُهَلِّلُ عَشْرًا وَيَسْتَغْفِرُ عَشْرًا وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي أَعُوذُ بِاللَّهِ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ».

1615 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ وَالْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ رِبْعَةَ بْنِ كَعْبٍ الْأَسْلَمِيِّ قَالَ: كُنْتُ أَيْتُ عِنْدَ حُجْرَةَ النَّبِيِّ ﷺ فَكُنْتُ أَسْمَعُهُ إِذَا قَامَ مِنَ اللَّيْلِ يَقُولُ: «سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ» الْهَوِيُّ، ثُمَّ يَقُولُ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ» الْهَوِيُّ.

1616 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَحْوَلِ يَعْنِي سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ حَقٌّ وَوَعْدُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ» ثُمَّ ذَكَرَ قُتَيْبَةُ كَلِمَةً مَعْنَاهَا: «وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

1617 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أُنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي مَخْرَمَةُ بْنُ سُلَيْمَانَ عَنْ كُرَيْبٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: «أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ وَهِيَ خَالَتُهُ فَأَضْطَجَعَ فِي عَرْضِ الْوِسَادَةِ وَأَضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا فَتَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ قَلِيلًا أَوْ بَعْدَهُ قَلِيلًا اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ يَمَسُحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْحَوَاتِيمَ مِنْ سُورَةِ آلِ عِمْرَانَ ثُمَّ قَامَ إِلَى شَنْ مُعَلَّقَةٍ



Surah of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two rak'ahs then two rak'ahs and two rak'ahs and then two rak'ahs and then two rak'ahs and then two rak'ahs (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light rak'ahs (after which he went out to lead the Fajr prayer).

### **[10] When One Gets Up At Night And Uses Siwak**

**1618-** It is narrated on the authority of Hudhaifah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" got up at night (to offer supererogatory night prayer) he would brush his teeth with the Siwak (teeth-cleansing stick).

**1619-** It is narrated on the authority of Hudhaifah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" got up at night (to offer supererogatory night prayer) he would brush his teeth with the Siwak (teeth-cleansing stick).

### **[11] The Different Citation-Forms Pertaining To That Narration**

**1620-** It is narrated on the authority of Hudhaifah that he said: We were commanded to use Siwak (therewith to brush our teeth) whenever we stood at night (to offer supererogatory night prayer).

**1621-** It is narrated on the authority of Shaqiq that he said: We were commanded to brush our teeth with Siwak whenever we stood at night (to offer supererogatory night prayer).

### **[12] With Which Should The Night Prayer Be Inaugurated?**

**1622-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman Ibn Awf that he said: I asked A'ishah: With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to start (his prayer) whenever he stood (for supererogatory prayer) at night? She said: He used to say: "O Allah: the Lord of Gibra'il, Mikha'il and Israfil, the Creator of both the heavens and the earth, the Knower of the unseen and what is seen: You judge between Your servants in that about which they dispute: guide me by Your Permission to the truth about which they dispute: You always guide such as You please to the bath, which is straight!"



فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وَضُوءَهُ ثُمَّ قَامَ يُصَلِّيَ.

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: «فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتِلُهَا فَصَلَّى رَكَعَتَيْنِ ثُمَّ رَكَعَتَيْنِ ثُمَّ رَكَعَتَيْنِ ثُمَّ رَكَعَتَيْنِ ثُمَّ رَكَعَتَيْنِ ثُمَّ أَوْتَرَ ثُمَّ أَضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ فَصَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ».

#### (10) - بَابُ مَا يَفْعَلُ إِذَا قَامَ مِنَ اللَّيْلِ مِنَ السَّوَاكِ

1618 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ وَالْأَعْمَشِ وَحُصَيْنٍ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ».

1619 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ حُذَيْفَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ».

#### (11) - ذِكْرُ الْاِخْتِلَافِ عَلَى أَبِي حُصَيْنٍ عُثْمَانَ بْنِ عَاصِمٍ فِي هَذَا الْحَدِيثِ

1620 - أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ سَعِيدٍ عَنْ إِسْحَاقَ بْنِ سُلَيْمَانَ عَنْ أَبِي سِنَانٍ عَنْ أَبِي حُصَيْنٍ عَنْ شَقِيقٍ عَنْ حُذَيْفَةَ قَالَ: «كُنَّا نُؤْمَرُ بِالسَّوَاكِ إِذَا قُمْنَا مِنَ اللَّيْلِ».

1621 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبيدُ اللَّهِ قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ أَبِي حُصَيْنٍ عَنْ شَقِيقٍ قَالَ: «كُنَّا نُؤْمَرُ إِذَا قُمْنَا مِنَ اللَّيْلِ أَنْ نَشُوصَ أَفْوَاهَنَا بِالسَّوَاكِ».

#### (12) - بَابُ بَأْيِ شَيْءٍ تُسْتَفْتَحُ صَلَاةُ اللَّيْلِ؟

1622 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: أَنْبَأَنَا عُمَرُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَارٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَفْتَتِحُ صَلَاتَهُ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ قَالَ: «اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا يَخْتَلِفُونَ اللَّهُمَّ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

**1623-** It is narrated on the authority of Humaid Ibn Abd Ar-Rahman Ibn Awf from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: I was on journey with the Messenger of Allah "Allah's blessing and peace be upon him" when I said (to myself): "By Allah! I'm going to watch the Messenger of Allah "Allah's blessing and peace be upon him" in his (supererogatory night) prayer, in order to see his conduct." When he offered Isha prayer (which is to be offered) at darkness he lay down for a portion of the night after which he woke up, looked at the horizon and said: "Our Lord! not for naught have you created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire... for You never break Your promise." (Al Imran 191:194) then, the Messenger of Allah "Allah's blessing and peace be upon him" went to his bed from which he brought out a Siwak, and poured water into a pot that was with him, and then he brushed his teeth (and performed ablution). Then, he got up and offered prayer (for a portion of the night so long) that I said (to myself): "He prayed as long as he slept." Then, he lay down (for a portion of the night so long) that I said (to myself): "He slept as long as he prayed." Then, he woke up and did the same as he had done and said the same as he had said in the first time. the Messenger of Allah "Allah's blessing and peace be upon him" did the same thrice before Fajr (prayer).

### [13] The Night Prayer Of The Messenger Of Allah

**1624-** It is narrated on the authority of Anas that he said: Whenever we liked to see the Messenger of Allah "Allah's blessing and peace be upon him" in prayer at night, we would see him; and whenever we liked to see the Messenger of Allah "Allah's blessing and peace be upon him" as sleeping, we would see him. (The main point here is that the night supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him" was not restricted to a certain portion of the night apart from the whole night, nor was his sleep: he offered the supererogatory night prayer at all the portions of the night, sometimes at the first portion, sometimes at the middle, and sometimes at the last, and he slept also at all the portions of the night).

**1625-** It is narrated on the authority of Ya'li Ibn Mamlak that he asked Umm Salamah about the way of prayer of the Messenger of Allah "Allah's blessing and peace be upon him" (at night), thereupon she said: "He used to offer Isha prayer and then glorify (Allah), and then pray as long as Allah willed (him to pray) at night, after which he used to turn away and sleep, as long as was the duration of his prayer, then he used to get up from his sleep and pray as long as was the duration of his sleep; and this prayer of him used to go on until Morning (prayer)."

1623 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قُلْتُ وَأَنَا فِي سَفَرٍ مَعَ رَسُولِ اللَّهِ ﷺ وَاللَّهِ لَا رُقُبْنَ رَسُولَ اللَّهِ ﷺ لِصَلَاةٍ حَتَّى أَرَى فِعْلَهُ فَلَمَّا صَلَّى صَلَاةَ الْعِشَاءِ وَهِيَ الْعَتَمَةُ اضْطَجَعَ هَوِيًّا مِنَ اللَّيْلِ ثُمَّ اسْتَيْقَظَ فَنَظَرَ فِي الْأُفُقِ فَقَالَ: «رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا» حَتَّى بَلَغَ «إِنَّكَ لَا تُخَلِّفُ الْوَعَادَ» [آل عمران: 191-194] ثُمَّ أَهْوَى رَسُولُ اللَّهِ ﷺ إِلَى فِرَاشِهِ فَاسْتَلَّ مِنْهُ سِوَاكَ ثُمَّ أَفْرَغَ فِي قَدَحٍ مِنْ إِدَاوَةٍ عِنْدَهُ مَاءً فَاسْتَنْتَنَ ثُمَّ قَامَ فَصَلَّى حَتَّى قُلْتُ: قَدْ صَلَّى قَدْرَ مَا نَامَ ثُمَّ اضْطَجَعَ حَتَّى قُلْتُ: قَدْ نَامَ قَدْرَ مَا صَلَّى ثُمَّ اسْتَيْقَظَ فَفَعَلَ كَمَا فَعَلَ أَوَّلَ مَرَّةٍ وَقَالَ مِثْلَ مَا قَالَ، فَفَعَلَ رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ قَبْلَ الْفَجْرِ.

### (13) - بَابُ ذِكْرِ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ

1624 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَزِيدُ قَالَ: أَنْبَأَنَا حُمَيْدُ عَنْ أَنَسٍ قَالَ: «مَا كُنَّا نَشَاءُ أَنْ نَرَى رَسُولَ اللَّهِ ﷺ فِي اللَّيْلِ مُصَلِّيًّا إِلَّا رَأَيْنَاهُ وَلَا نَشَاءُ أَنْ نَرَاهُ نَائِمًا إِلَّا رَأَيْنَاهُ».

1625 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ عَنْ أَبِيهِ أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ يَعْلَى بْنَ مَمْلُوكٍ أَخْبَرَهُ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: «كَانَ يُصَلِّي الْعَتَمَةَ ثُمَّ يُسَبِّحُ ثُمَّ يُصَلِّي بَعْدَهَا مَا شَاءَ اللَّهُ مِنَ اللَّيْلِ ثُمَّ يَنْصَرِفُ فَيَرْقُدُ مِثْلَ مَا صَلَّى ثُمَّ يَسْتَيْقِظُ مِنْ نَوْمِهِ ذَلِكَ فَيُصَلِّي مِثْلَ مَا نَامَ وَصَلَاتُهُ تِلْكَ الْآخِرَةُ تَكُونُ إِلَى الصُّبْحِ».



**1626-** It is narrated on the authority of Ya'li Ibn Mamlak that he asked Umm Salamah about the way of recitation and prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: "What do you have to do with his way of prayer? He used to pray and then sleep as long as was the duration of his prayer, then pray as long as was the duration of his sleep, then sleep as long as was the duration of his prayer, and so on until morning." She described the way of his recitation, and behold! She described the way of his recitation letter by letter.

#### **[14] The Night Prayer Of David, Allah's Prophet**

**1627-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest fasts to Allah Almighty are those of (the Prophet) David: he used to observe fasts (on alternate days, i.e. to fast) a day and leaving fasting on the next day. The dearest prayer to Allah is that of David: he used to sleep half the night, then stand (and offer prayer) for its third, and sleep for the (remaining) sixth."

#### **[15] The Night Prayer Of Moses**

**1628-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When I was made to set out on the Night Journey, I came upon Moses "Peace be upon him" near the red sandhill, and he was standing and offering prayer in his grave."

**1629-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I came upon Moses "Peace be upon him" (during my Night Journey), near the red sandhill, and he was standing and offering prayer."

**1630-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I came upon the grave of (the Prophet) Moses "Peace be upon him", and he was offering prayer in his grave."

**1631-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When I was made to set out on the Night Journey, I came upon Moses "Peace be upon him", and he was offering prayer in his grave."

**1632-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" came upon Moses

1626 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلُوكٍ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ وَعَنْ صَلَاتِهِ فَقَالَتْ: «مَا لَكُمْ وَصَلَاتَهُ كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدَرًا مَا صَلَّى ثُمَّ يُصَلِّي قَدَرًا مَا نَامَ ثُمَّ يَنَامُ قَدَرًا مَا صَلَّى حَتَّى يُضْهِجَ ثُمَّ نَعَتَتْ لَهُ قِرَاءَتَهُ فَإِذَا هِيَ تَنَعَتْ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا».

#### (14) - ذِكْرُ صَلَاةِ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ بِاللَّيْلِ

1627 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ أَنَّهُ سَمِعَ عَبْدِ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الصِّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ».

#### (15) - ذِكْرُ صَلَاةِ نَبِيِّ اللَّهِ مُوسَى كَلِيمٍ عَلَيْهِ السَّلَامُ

##### وَذِكْرُ الْاِخْتِلَافِ عَلَى سُلَيْمَانَ التَّيْمِيِّ فِيهِ

1628 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ خَالِدٍ قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ لَيْلَةً أُسْرِي بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ عِنْدَ الْكَيْثِيبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».

1629 - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَثَابِتٍ عَنْ أَنَسِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ عِنْدَ الْكَيْثِيبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا أَوَّلَى بِالصَّوَابِ عِنْدَنَا مِنْ حَدِيثِ مُعَاذِ بْنِ خَالِدٍ، وَاللَّهُ تَعَالَى أَعْلَمُ.

1630 - أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ثَابِتٌ وَسُلَيْمَانُ التَّيْمِيُّ عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَرَرْتُ عَلَى قَبْرِ مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ».

1631 - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَرْتُ لَيْلَةً أُسْرِي بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ».

1632 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ عَنْ أَنَسِ: «أَنَّ



"Peace be upon him" when he was made to set out on the Night Journey, , and he was offering prayer in his grave.

**1633-** It is narrated on the authority of Anas Ibn Malik that he said: One from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" told me that the Messenger of Allah "Allah's blessing and peace be upon him" came upon Moses "Peace be upon him" when he was made to set out on the Night Journey, , and he was offering prayer in his grave.

**1634-** It is narrated on the authority of Anas Ibn Malik from one from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When I was made to set out on the Night Journey, I came upon Moses "Peace be upon him", and he was offering prayer in his grave.

### **[16] Giving Life To The Night (By Standing For Prayer)**

**1635-** It is narrated on the authority of Abdullah Ibn Khabbab Ibn Al-Aratt from his father, and he attended (the holy battle of) Badr with the Messenger of Allah "Allah's blessing and peace be upon him" that he watched the Messenger of Allah "Allah's blessing and peace be upon him" for a whole night (while he was offering supererogatory prayer) until it was (the time of) Fajr prayer, and when the Messenger of Allah "Allah's blessing and peace be upon him" concluded his prayer with the end salutation he came to him and said: "O Messenger of Allah! let my father and mother be sacrificed for you! tonight, you've offered prayer the like of which I've never seen you offering earlier." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes: I've offered a prayer out of desire (for Allah's response to my invocation in it) and fear (of Allah's Punishment), in which I asked my Lord Almighty to endow me with three things, of which He Almighty gave me two, and withheld the third. I asked my Lord not to ruin us with the same with which He ruined the earlier nations; and He gave it to me. I asked my Lord not to cause an enemy from outside us to prevail over us; and He gave it to me. I further asked my Lord not to cover us with confusion in party strife; and He withheld that from me."

### **[17] The Different Citation-Forms Attributed To A'ishah Pertaining To The Narration Of Giving Life To The Night**

**1636-** It is narrated on the authority of A'ishah that she said: Whenever the (last) ten (nights of Ramadan) came, the Messenger of Allah "Allah's



النَّبِيِّ ﷺ لَيْلَةَ أُسْرِي بِهِ مَرَّ عَلَى مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ» .

1633 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: أَخْبَرَنِي بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ لَيْلَةَ أُسْرِي بِهِ مَرَّ عَلَى مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ» .

1634 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ عَنْ أَنَسٍ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْلَةَ أُسْرِي بِي مَرَزْتُ عَلَى مُوسَى وَهُوَ يُصَلِّي فِي قَبْرِهِ» .

### (16) - بَابُ إِحْيَاءِ اللَّيْلِ

1635 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبِي وَبَقِيَّةٌ قَالَا: حَدَّثَنَا أَبُو أَبِي حَمْزَةَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ بْنِ الْأَرْتِّ عَنْ أَبِيهِ وَكَانَ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ: أَنَّهُ رَاقِبٌ رَسُولَ اللَّهِ ﷺ اللَّيْلَةَ كُلَّهَا حَتَّى كَانَ مَعَ الْفَجْرِ فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ مِنْ صَلَاتِهِ جَاءَهُ فَقَالَ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي لَقَدْ صَلَّيْتُ اللَّيْلَةَ صَلَاةَ مَا رَأَيْتُكَ صَلَّيْتَ نَحْوَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلْ إِنَّهَا صَلَاةُ رَغَبٍ وَرَهَبٍ سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأَمَمَ قَبْلَنَا فَأَعْطَانِيهَا وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهَرَ عَلَيْنَا عَدُوٌّ مِنْ غَيْرِنَا فَأَعْطَانِيهَا وَسَأَلْتُ رَبِّي أَنْ لَا يَلْبِسَنَا شَيْعاً فَمَنْعَنِيهَا» .

### (17) - الْاِخْتِلَافُ عَلَى عَائِشَةَ فِي إِحْيَاءِ اللَّيْلِ

1636 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي يَعْقُوبٍ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «كَانَ إِذَا دَخَلَتِ الْعَشْرُ أَحْيَا

blessing and peace be upon him” would give life to the night (i.e. stand for supererogatory prayers on the most of the nights), awaken his family (to stand for prayer at the night), and straighten the upper garment (i.e. become earnest in service, and keep away from women).

**1637-** It is narrated on the authority of Abu Ishaq that he said: I went to Al-Aswad Ibn Yazid, and he was (from me as) a brother and friend, and said to him: "O Abu Amr! Tell me of what (A'ishah) the Mother of the Believers, related to you concerning the prayer of the Messenger of Allah "Allah's blessing and peace be upon him". He said: She told that he used to sleep during the first portion of the night, and give life to its last portion (by standing for supererogatory night prayer in it).

**1638-** It is narrated on the authority of Sa'd Ibn Hisham that A'ishah said: " I never knew that Allah's Prophet "Allah's blessing and peace be upon him" recited the whole Qur'an in a single night, or kept praying through the night till morning, or observed fast for a complete month except (the month of) Ramadan."

**1639-** It is narrated on the authority of A'ishah that she said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered into me and there was a woman sitting with me. He asked: "Who is she?" I replied: "She is a woman, who always stands for prayer (at night) and she never sleeps." He said: "Stop (from praising her so much)! You should do only the deeds which are within your capacity. Indeed, Allah never gets tired (of giving rewards) even if you get tired (of doing good deeds). However, the (act of) religion which is the dearest to Allah is that, which one does regularly."

**1640-** It is narrated on the authority of Anas Ibn Malik that he said: Once The Prophet "Allah's blessing and peace be upon him" entered the Mosque and saw a rope hanging in between its two pillars. He asked: "What is this rope?" The people said: "This rope is for Zainab. When she feels tired, she holds it to keep standing for the prayer." The Prophet "Allah's blessing and peace be upon him" said: "untie the rope. Let anyone of you pray as long as he feels active, and when anyone of you gets tired, let him sit down."

**1641-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Prophet "Allah's blessing and peace be upon him" kept on standing (for supererogatory night prayer) until his feet got swollen. It was said to him: "No doubt, Allah has forgiven for you all of your earlier and later sins." On that he said: "Then, should I not be a thankful servant?"

رَسُولُ اللَّهِ ﷺ اللَّيْلَ وَيَقْظُ أَهْلُهُ وَشَدَّ الْمِئْزَرَ» .

1637 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ: أَتَيْتُ الْأَسْوَدَ بْنَ يَزِيدَ وَكَانَ لِي أَخًا صَدِيقًا فَقُلْتُ: يَا أَبَا عَمْرٍو حَدِّثْنِي مَا حَدَّثْتِكَ بِهِ أُمُّ الْمُؤْمِنِينَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَتْ: «كَانَ يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ» .

1638 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «لَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلَا قَامَ لَيْلَةً حَتَّى الصَّبَاحِ وَلَا صَامَ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ» .

1639 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ عَنْ يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا أَمْرَأَةٌ فَقَالَ «مَنْ هَذِهِ؟» قَالَتْ: فُلَانَةٌ لَا تَنَامُ فَذَكَرْتُ مِنْ صَلَاتِهَا فَقَالَ: «مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ فَوَاللَّهِ لَا يَمْلُ اللَّهُ عَزَّ وَجَلَّ حَتَّى تَمْلُؤُوا وَلَكِنَّ الدِّينَ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ» .

1640 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَرَأَى حَبْلًا مَمْدُودًا بَيْنَ سَارِيَتَيْنِ فَقَالَ: «مَا هَذَا الْحَبْلُ؟» فَقَالُوا: لِزَيْنَبَ تُصَلِّي فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ فَقَالَ النَّبِيُّ ﷺ: «حُلُّوهُ لِيُصَلَ أَحَدُكُمْ نَشَاطُهُ فَإِذَا فَتَرَ فَلْيَقْعُدْ» .

1641 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ مَنْصُورٍ وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟» .



**1642-** It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" used to offer (supererogatory night) prayers (so much and for a very long period) until (the skin of) his feet got cleaved.

### **[18] What One Does When He Inaugurates The Prayer While Standing (At Night)**

**1643-** It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" used to offer (supererogatory) prayer for a very long portion of the night: whenever he prayed as standing, he would bow from his standing posture, and whenever he prayed as sitting, he would bow from his sitting posture.

**1644-** It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" used to offer (supererogatory) prayer (at night) while standing (sometimes) and sitting (sometimes): whenever he inaugurated the prayer as standing, he would bow from his standing posture, and whenever he inaugurated the prayer as sitting, he would bow from his sitting posture.

**1645-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty Holy verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second rak'ah.

**1646-** It is narrated on the authority of A'ishah that she said: I've never seen Allah's Apostle "Allah's blessing and peace be upon him" having prayed while sitting until he became old (and put on flesh). He used to pray and recite while sitting, and when thirty or forty Holy verses remained from the recitation he would get up and recite them while standing and then he would bow down.

**1647-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" (in his last days) used to recite while sitting (in his prayer), and when he intended to bow, he would stand (a short period before bowing) enough for anyone to recite forty Holy verses (after which he would bow).

**1648-** It is narrated on the authority of Sa'd Ibn Hisham Ibn Amir that he said: I came to Medina and visited A'ishah. She asked: "Who are you?" I said: "I'm Sa'd Ibn Hisham Ibn Amir." She said: "Allah's Mercy be upon your father!" I said: "Tell me about the prayer of Allah's Apostle "Allah's

1642 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا صَالِحُ بْنُ مِهْرَانَ وَكَانَ ثِقَةً قَالَ: حَدَّثَنَا النُّعْمَانُ بْنُ عَبْدِ السَّلَامِ عَنْ سُفْيَانَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَتَّى تَزْلَعَ يَغْنِي تَشَقُّقُ قَدَمَاهُ».

(18) - كَيْفَ يَفْعَلُ إِذَا افْتَتَحَ الصَّلَاةَ قَائِمًا  
وَذَكَرُ اخْتِلَافِ النَّاqِيلِينَ عَنْ عَائِشَةَ فِي ذَلِكَ

1643 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَادُ عَنْ بُدَيْلٍ وَأَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا فَإِذَا صَلَّى قَائِمًا رَكَعَ قَائِمًا وَإِذَا صَلَّى قَاعِدًا رَكَعَ قَاعِدًا».

1644 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي قَائِمًا وَقَاعِدًا فَإِذَا افْتَتَحَ الصَّلَاةَ قَائِمًا رَكَعَ قَائِمًا، وَإِذَا افْتَتَحَ الصَّلَاةَ قَاعِدًا رَكَعَ قَاعِدًا».

1645 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ وَأَبُو النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي وَهُوَ جَالِسٌ فَيَقْرَأُ وَهُوَ جَالِسٌ فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرٌ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ يَفْعَلُ فِي الرُّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ».

1646 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ غُرُوزَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى جَالِسًا حَتَّى دَخَلَ فِي السَّنِّ، فَكَانَ يُصَلِّي وَهُوَ جَالِسٌ يَقْرَأُ فَإِذَا غَبَرَ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً، قَامَ فَقَرَأَ بِهَا ثُمَّ رَكَعَ».

1647 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو عُلَيْيَةَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي هِشَامٍ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ فَإِذَا أَرَادَ أَنْ يَرَكَعَ قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً».

1648 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا هِشَامُ عَنْ الْحَسَنِ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَامِرٍ قَالَ: «قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: مَنْ أَنْتَ؟ قُلْتُ: أَنَا سَعْدُ بْنُ هِشَامٍ عَنْ عَامِرٍ، قَالَتْ: رَجِمَ اللَّهُ أَبَاكَ. قُلْتُ: أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ



blessing and peace be upon him". She said: " Allah's Apostle "Allah's blessing and peace be upon him" used to do such and such..." I said: "Well." She further said: " Allah's Apostle "Allah's blessing and peace be upon him" used to offer Isha prayer at night and then go to bed and sleep, and when it was the middle of the night he would get up to answer the call of nature, perform ablution, and enter the mosque and offer eight rak'ahs, and I think he used to make them proportionate as far as recitation and bowing and prostration are concerned, after which he used to conclude his prayers with a single rak'ah to make it an odd number. Then, he used to offer two rak'ahs while sitting, after which he used to lie on his side: sometimes Bilal came and informed him of (the time of Fajr) prayer before he took nap, and sometimes (he came to him) even while he was taking nap, and sometimes I had doubt whether he had or had not taken his nap, and informed him of (the due time of Fajr) prayer. This was the prayer which Allah's Apostle "Allah's blessing and peace be upon him" used to offer (at night) until he grew old and put on flesh." (and mentioned to his fleshiness during his old age as Allah willed her to mention). She further said: " Allah's Apostle "Allah's blessing and peace be upon him" used to lead Isha prayer at night and then go to bed and sleep, and when it was the middle of the night he would get up to answer the call of nature, perform ablution, and enter the mosque and offer six rak'ahs, and I think he used to make them proportionate as far as recitation and bowing and prostration are concerned, after which he used to conclude his prayers with a single rak'ah to make it an odd number. Then, he used to offer two rak'ahs while sitting, after which he used to lie on his side: sometimes Bilal came and informed him of (the time of Fajr) prayer before he took nap, and sometimes (he came to him) even while he was taking nap, and sometimes I had doubt whether he had or had not taken his nap, and informed him of (the due time of Fajr) prayer. This was the prayer which Allah's Apostle "Allah's blessing and peace be upon him" used to offer (at night until he died)."

### [19] Offering The Supererogatory Prayer While Sitting

**1649-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" never refrained from (kissing me in my) cheek even though he was fasting, and he did not die until he offered the most part of his prayers while sitting, barring the (obligatory) written prayer, and the dearest deed to him was that which one did regularly, no matter little it might be.

**1650-** It is narrated on the authority of Umm Salamah that she said: Allah's Apostle "Allah's blessing and peace be upon him" did not die until he



وَكَانَ، قُلْتُ: أَجَلٌ، قَالَتْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ صَلَاةَ الْعِشَاءِ، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَيَنَامُ فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى حَاجَتِهِ وَإِلَى طَهُورِهِ فَتَوَضَّأَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَيُصَلِّي ثَمَانِي رَكَعَاتٍ يُخَيِّلُ إِلَيَّ أَنَّهُ يَسُوي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ وَيُوتِرُ بِرَكَعَةٍ ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضَعُ جَنْبَهُ فَرُبَّمَا جَاءَ بِلَالٌ فَأَذَنُهُ بِالصَّلَاةِ قَبْلَ أَنْ يُغْفِيَ وَرُبَّمَا يُغْفِي شَكَاةً أَوْ لَمْ يُغْفِ حَتَّى يُؤْذَنَ بِالصَّلَاةِ، فَكَانَتْ تِلْكَ صَلَاةُ رَسُولِ اللَّهِ ﷺ حَتَّى أَسَنَّ وَلَحِمَ، فَذَكَرْتُ مِنْ لَحْمِهِ مَا شَاءَ اللَّهُ، قَالَتْ: وَكَانَ النَّبِيُّ ﷺ يُصَلِّي بِالنَّاسِ الْعِشَاءَ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى طَهُورِهِ وَإِلَى حَاجَتِهِ فَتَوَضَّأَ ثُمَّ يَدْخُلُ الْمَسْجِدَ فَيُصَلِّي سِتَّ رَكَعَاتٍ يُخَيِّلُ إِلَيَّ أَنَّهُ يَسُوي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ ثُمَّ يُوتِرُ بِرَكَعَةٍ ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ يَضَعُ جَنْبَهُ وَرُبَّمَا جَاءَ بِلَالٌ فَأَذَنُهُ بِالصَّلَاةِ قَبْلَ أَنْ يُغْفِيَ وَرُبَّمَا أَعْفَى وَرُبَّمَا شَكَاةً أَعْفَى أَمْ لَا حَتَّى يُؤْذَنَ بِالصَّلَاةِ قَالَتْ: فَمَا زَالَتْ تِلْكَ صَلَاةُ رَسُولِ اللَّهِ ﷺ.

### (19) - بَابُ صَلَاةِ الْقَاعِدِ فِي النَّافِلَةِ وَذِكْرُ الْاِخْتِلَافِ

على أبي إسحاق في ذلك

1649 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ حَدِيثِ أَبِي عَاصِمٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «مَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْتَنِعُ مِنْ وَجْهِهِ وَهُوَ صَائِمٌ وَمَا مَاتَ حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ قَاعِدًا ثُمَّ ذَكَرْتُ كَلِمَةً مَعْنَاهَا إِلَّا الْمَكْتُوبَةَ وَكَانَ أَحَبُّ الْعَمَلِ إِلَيْهِ مَا دَامَ عَلَيْهِ الْإِنْسَانُ وَإِنْ كَانَ يَسِيرًا». خَالَفَهُ يُونُسُ رَوَاهُ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ أُمِّ سَلَمَةَ.

1650 - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: أَنْبَأَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «مَا قُبِضَ رَسُولُ اللَّهِ ﷺ

offered the most part of his prayers while sitting, barring the (obligatory) written prayer.

**1651-** It is narrated on the authority of Umm Salamah that she said: Allah's Apostle "Allah's blessing and peace be upon him" did not die until he offered the most part of his prayers while sitting, barring the obligatory prayer, and the dearest deed to him was that which one did regularly.

**1652-** It is narrated on the authority of Umm Salamah that she said: By Him, in Whose Hand is my life, Allah's Apostle "Allah's blessing and peace be upon him" did not die until he offered the most part of his prayers while sitting, barring the obligatory prayer, and the dearest deed to him was that which he did regularly, no matter little it might be.

**1653-** It is narrated on the authority of A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" did not die until he offered a great part of his (supererogatory) prayers while sitting.

**1654-** It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah: "Did the Messenger of Allah "Allah's blessing and peace be upon him" offer prayer while sitting?" she said: "Yes, particularly after he grew weak because of the (burdens he was made to bear by the) people."

**1655-** It is narrated on the authority of Hafsa that she said: I've never seen Allah's Apostle "Allah's blessing and peace be upon him" offering the supererogatory prayer while sitting until when it was only a year before his death: by then, he offered (the supererogatory) prayer while sitting, in which he read a certain Surah and recite it (so much slowly) until it seemed to be much longer than such as longer than it.

#### **[20] The Superiority Of Such As Prays While Standing To Him Who Prays While Sitting**

**1656-** It is narrated on the authority of Abdullah Ibn Amr that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" offering prayer while sitting, thereupon I said to him: "I've been reported that you say that the (reward of the) prayer (received) by such as prays while sitting is half the (reward of the) prayer (received) by such as prays while standing; and you now are offering prayer while sitting!" he said: "But, I'm not like anyone of you."

#### **[21] The Superiority Of Such As Prays While Sitting To Him Who Prays While Lying**

**1657-** It is narrated on the authority of Imran Ibn Husain that he said: I asked Allah's Apostle "Allah's blessing and peace be upon him" about

حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ جَالِسًا إِلَّا الْمَكْتُوبَةَ. خَالَفَهُ شُعْبَةُ وَسُفْيَانُ وَقَالَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَلَمَةَ.

1651 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ عَنْ أَبِي سَلَمَةَ قَالَتْ: «مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ قَاعِدًا إِلَّا الْفَرِيضَةَ وَكَانَ أَحَبَّ الْعَمَلِ إِلَيْهِ أَذْوَمُهُ وَإِنْ قَلَّ».

1652 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَلَمَةَ قَالَتْ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ قَاعِدًا إِلَّا الْمَكْتُوبَةَ وَكَانَ أَحَبَّ الْعَمَلِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ وَإِنْ قَلَّ». خَالَفَهُ عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ فَرَوَاهُ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ.

1653 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ حَجَّاجٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُثْمَانُ ابْنُ أَبِي سُلَيْمَانَ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: «أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ حَتَّى كَانَ يُصَلِّي كَثِيرًا مِنْ صَلَاتِهِ وَهُوَ جَالِسٌ».

1654 - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: أَنْبَأَنَا الْجَرِيرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «قُلْتُ لِعَائِشَةَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ قَاعِدًا؟ قَالَتْ: نَعَمْ، بَعْدَ مَا حَطَّمَهُ النَّاسُ».

1655 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ عَنْ حَفْصَةَ قَالَتْ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى فِي سُبْحَتِهِ قَاعِدًا قَطُّ حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ فَكَانَ يُصَلِّي قَاعِدًا يَقْرَأُ بِالسُّورَةِ فَيُرْتَلُّهَا حَتَّى تَكُونَ أَطْوَلُ مِنْ أَطْوَلِ مِنْهَا».

## (20) - بَابُ فَضْلِ صَلَاةِ الْقَائِمِ عَلَى صَلَاةِ الْقَاعِدِ

1656 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ أَبِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي جَالِسًا فَقُلْتُ حَدَّثْتُ أَنَّكَ قُلْتَ: «إِنَّ صَلَاةَ الْقَاعِدِ عَلَى النَّصْفِ مِنْ صَلَاةِ الْقَائِمِ» وَأَنْتَ تُصَلِّي قَاعِدًا؟ قَالَ: «أَجَلْ وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ».

## (21) - فَضْلُ صَلَاةِ الْقَاعِدِ عَلَى صَلَاةِ النَّائِمِ

1657 - أَخْبَرَنَا حُمَيْدَةُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ عَنْ حُسَيْنِ الْمُعَلِّمِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الَّذِي يُصَلِّي قَاعِدًا؟



offering prayer while sitting, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who offers prayer while standing is (to receive) the best (reward), and he, who offers prayer while sitting, is to receive half the reward of such as prays while standing, and he, who prays while lying is to receive half the reward of such as prays while sitting."

### **[22] The Way Of Prayer While Sitting**

**1658-** It is narrated on the authority of A'ishah that she said: I saw Allah's Apostle "Allah's blessing and peace be upon him" having prayed while sitting on his buttocks, crossing his legs.

### **[23] The Way Of Reciting (In Prayer) At Night**

**1659-** It is narrated on the authority of Abdullah Ibn Abu Qais that he said: I asked A'ishah: "How did Allah's Apostle "Allah's blessing and peace be upon him" use to recite (in his supererogatory prayer) at night? Did he use to recite in a loud or in a low tone?" she said: "He did both: sometimes he recited in a loud tone, and sometimes he recited in a low tone."

### **[24] The Superiority Of (Reciting In) A Low Tone To (Reciting In) A Loud Tone (In The Night Prayer)**

**1660-** It is narrated on the authority of Uqbah Ibn Amir that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Such as recites the Qur'an in a loud tone (during the supererogatory night prayer) is like him who gives in charity publicly; and such as recites the Qur'an in a low tone is like him, who gives in charity secretly."

### **[25] Making Equal (In Length) Standing, Bowing, Standing From Bowing, Prostrating, Sitting Between Both Prostrations**

**1661-** It is narrated on the authority of Hudhaifah that he said: One night, I offered (supererogatory) prayer with the Messenger of Allah "Allah's blessing and peace be upon him", who inaugurated the prayer with reciting the Surah of Al-Baqarah. (When he did not bow down and rather he went on) I said (to myself): "Perhaps he will bow down at the conclusion of one hundred Holy Verses." When he went on I said (to myself): "Perhaps he will bow down at the conclusion of two hundred Holy Verses." When he went on I said (to myself): "Perhaps he will bow at the conclusion of the Surah." He went on reciting until he came upon An-Nisa, which he recited, then he came upon Al Imran which he recited. He was reciting slowly and deliberately: whenever he came upon a Holy Verse of glorification, he would glorify (Allah Almighty); and whenever he came upon a Holy Verse of invocation, he would invoke (Allah Almighty); and whenever he came upon a Holy Verse of seeking refuge, he would seek refuge

قَالَ: «مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ».

### (22) - بَابُ كَيْفِ صَلَاةِ الْقَاعِدِ؟

1658 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ حَفْصِ عَنْ حُمَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ: «رَأَيْتُ النَّبِيَّ ﷺ مُتْرَبِّعًا». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَعْلَمُ أَحَدًا رَوَى هَذَا الْحَدِيثَ غَيْرَ أَبِي دَاوُدَ وَهُوَ ثِقَةٌ وَلَا أَحْسِبُ هَذَا الْحَدِيثَ إِلَّا خَطَأً، وَاللَّهُ تَعَالَى أَعْلَمُ.

### (23) - بَابُ كَيْفِ الْقِرَاءَةِ بِاللَّيْلِ؟

1659 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: «سَأَلْتُ عَائِشَةَ: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ يَجْهَرُ أَمْ يُسِرُّ؟ قَالَتْ: كُلُّ ذَلِكَ. قَدْ كَانَ يَفْعَلُ رُبَّمَا جَهَرَ وَرُبَّمَا أَسَرَ».

### (24) - فَضْلُ السِّرِّ عَلَى الْجَهْرِ

1660 - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي أَبْنَ سُمَيْعٍ قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي أَبْنَ وَاقِدٍ عَنْ كَثِيرٍ بْنِ مَرَّةَ أَنَّ عُقْبَةَ بْنَ عَامِرٍ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِي يَجْهَرُ بِالْقُرْآنِ كَالَّذِي يَجْهَرُ بِالصَّدَقَةِ وَالَّذِي يُسِرُّ بِالْقُرْآنِ كَالَّذِي يُسِرُّ بِالصَّدَقَةِ».

### (25) - بَابُ تَسْوِيَةِ الْقِيَامِ وَالرُّكُوعِ وَالْقِيَامِ بَعْدَ الرُّكُوعِ

#### وَالسُّجُودِ وَالْجُلُوسِ بَيْنَ السَّجْدَتَيْنِ فِي صَلَاةِ اللَّيْلِ

1661 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْمُسْتَوْرِدِ بْنِ الْأَخْنَفِ عَنْ صِلَةَ بْنِ زُفَرٍ عَنْ حُذَيْفَةَ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً فَافْتَتَحَ الْبَقْرَةَ فَقُلْتُ يَرْكَعُ عِنْدَ الْمِائَةِ فَمَضَى فَقُلْتُ يَرْكَعُ عِنْدَ الْمِائَتَيْنِ فَمَضَى فَقُلْتُ يُصَلِّي بِهَا فِي رَكْعَةٍ فَمَضَى فَافْتَتَحَ النِّسَاءَ فَقَرَأَهَا ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا يَفْرَأُ مُتْرَسِّلًا إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ



(with Allah from evil). He bowed and his bowing was as long as his standing, in which he said: "Glorified be my Lord, Most Great!" then when he raised his head (from bowing) he said: "Allah hears such as sends praises to Him." His standing was nearly equal (in length) to his bowing, after which he fell in prostration, in which he said: "Glorified be my Lord, Most High!" his prostration was nearly equal (in length) to his bowing.

**1662-** It is narrated on the authority of Hudhaifah that he offered (supererogatory night) prayer with the Messenger of Allah "Allah's blessing and peace be upon him" in Ramadan: when he bowed down he said during his bowing: "Glorified be my Lord, Most Great" (and he remained in his bowing as long) as he remained in his standing; and when he sat (in between both prostrations) he said: "O Lord! Forgive for me! O Lord! Forgive for me!" (He remained in his sitting as long) as he remained in his standing; and when he fell in prostration he said: "Glorified be my Lord, Most High!" (He remained in his prostration as long) as he remained in his standing. He had not offered more than four rak'ahs by the time Bilal came to (inform him of the time of) Morning prayer.

### **[26] The Way Of Offering Night (Supererogatory) Prayer**

**1663-** It is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The (supererogatory) prayer at night or during the day is offered in pairs (of rak'ahs)."

**1664-** It is narrated on the authority of Ibn Umar that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the way of offering the night (supererogatory) prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah (to make your prayer an odd number)."

**1665-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

**1666-** It is narrated on the authority of Ibn Umar that he said: I heard somebody having asked the Messenger of Allah "Allah's blessing and peace be upon him" about the way of offering the night (supererogatory) prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."



وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ ثُمَّ رَكَعَ فَقَالَ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ»، فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فَكَانَ قِيَامُهُ قَرِيبًا مِنْ رُكُوعِهِ ثُمَّ سَجَدَ فَجَعَلَ يَقُولُ «سُبْحَانَ رَبِّيَ الْأَعْلَى». فَكَانَ سُجُودُهُ قَرِيبًا مِنْ رُكُوعِهِ.

1662 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ ثِقَةً قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَيَّبِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ طَلْحَةَ بْنِ يَزِيدَ الْأَنْصَارِيِّ عَنْ حُذَيْفَةَ: «أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ فَرَكَعَ فَقَالَ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ». مِثْلَ مَا كَانَ قَائِمًا، ثُمَّ جَلَسَ يَقُولُ: «رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي». مِثْلَ مَا كَانَ قَائِمًا ثُمَّ سَجَدَ فَقَالَ: «سُبْحَانَ رَبِّي الْأَعْلَى» مِثْلَ مَا كَانَ قَائِمًا فَمَا صَلَّى إِلَّا أَرْبَعَ رَكَعَاتٍ حَتَّى جَاءَ بِلَالٌ إِلَى الْغَدَاةِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ عِنْدِي مُرْسَلٌ وَطَلْحَةُ بْنُ يَزِيدَ لَا أَعْلَمُهُ سَمِعَ مِنْ حُذَيْفَةَ شَيْئًا وَغَيْرَ الْعَلَاءِ بْنِ الْمُسَيَّبِ قَالَ فِي هَذَا الْحَدِيثِ عَنْ طَلْحَةَ عَنْ رَجُلٍ عَنْ حُذَيْفَةَ.

### (26) - بَابُ كَيْفِ صَلَاةِ اللَّيْلِ؟

1663 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ أَنَّهُ سَمِعَ عَلِيًّا الْأَزْدِيَّ أَنَّهُ سَمِعَ أَبْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ عِنْدِي خَطَأٌ وَاللَّهُ تَعَالَى أَعْلَمُ.

1664 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ حَبِيبٍ عَنْ طَاوُسٍ قَالَ: قَالَ أَبُو عُمَرَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ: «مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَوَاحِدَةً».

1665 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ وَمُحَمَّدُ بْنُ صَدَقَةَ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْزِرْ بِوَاحِدَةٍ».

1666 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي لَيْدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ يُسْأَلُ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ: «مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْزِرْ بِرَكْعَةٍ».

**1667-** It is narrated on the authority of Ibn Umar that a man asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the way of offering the night (supererogatory) prayer, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: "It should be offered in pairs (of rak'ahs), and if anyone of you fears the morning (might overtake him), then offer a single rak'ah to make his prayer an odd number."

**1668-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The night (supererogatory) prayer should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

**1669-** It is narrated on the authority of Ibn Umar that he said: A man from amongst the Muslims asked the Messenger of Allah “Allah’s blessing and peace be upon him”: "How should the night (supererogatory) prayer be offered?" On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The night (supererogatory) prayer should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

**1670-** It is narrated on the authority of Ibn Umar that a man asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the way of offering the night (supererogatory) prayer, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The night (supererogatory) prayer should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

**1671-** It is narrated on the authority of Ibn Umar that he said: A man stood up and said: "O Messenger of Allah! how should the night (supererogatory) prayer be offered?" The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The night (supererogatory) prayer should be offered in pairs (of rak'ahs), and if you fear the morning (might overtake you), then offer a single rak'ah to make your prayer an odd number."

### **[27] The Command To Offer Witr Prayer**

(It is to conclude with an odd number of rak'ahs, say five, three, or even one, with the intention to make your prayers an odd number of rak'ahs; and sometimes, the term stands for the supererogatory night prayer)

**1672-** It is narrated on the authority of Ali that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” offered Witr prayer and then said: "O people of Qur'an! Offer Witr prayer (i.e. make your night supererogatory prayer an odd number of rak'ahs), for Allah Almighty is (One which is) an odd

1667 - أَخْبَرَنَا مُوسَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ قَالَ: حَدَّثَنَا نَافِعٌ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُمْ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ قَالَ: «مَثْنَى مَثْنَى فَلَمَّا خَشِيَ أَحَدُكُمْ الصُّبْحَ فَلْيُؤْتِرْ بِوَاحِدَةٍ».

1668 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَفَتِ الصُّبْحُ فَأُوتِرْ بِوَاحِدَةٍ».

1669 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَسُولَ اللَّهِ ﷺ: كَيْفَ صَلَاةُ اللَّيْلِ؟ فَقَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَفَتِ الصُّبْحُ فَأُوتِرْ بِوَاحِدَةٍ».

1670 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ أَبِي شَهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيتِ الصُّبْحَ فَأُوتِرْ بِوَاحِدَةٍ».

1671 - أَخْبَرَنَا أَحْمَدُ بْنُ الْهَيْثَمِ قَالَ: حَدَّثَنَا حَزْمَلَةُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ شَهَابٍ حَدَّثَهُ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ حَدَّثَاهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ صَلَاةُ اللَّيْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَفَتِ الصُّبْحُ فَأُوتِرْ بِوَاحِدَةٍ».

## (27) - بَابُ الْأَمْرِ بِالْوُتْرِ

1672 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمٍ وَهُوَ ابْنُ ضَمْرَةَ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْتَرَ رَسُولُ اللَّهِ ﷺ ثُمَّ



number, and of a surety, He loves the Witr (which He accepts, and for which He gives reward)."

**1673-** It is narrated on the authority of Ali that he said: No doubt, the Witr (the term here stands for the night prayer) is not obligatory as the written (five) prayers are: but it is out of the sunnah, set by The Messenger of Allah "Allah's blessing and peace be upon him".

### **[28] Exhortation To Offer Witr Prayer Before Going To Bed**

**1674-** It is narrated on the authority of Abu Hurairah that he said: My bosom friend The Messenger of Allah "Allah's blessing and peace be upon him" advised me to do three things: Not to sleep unless I offer Witr prayer, to observe three fasts monthly, and to offer the Duha two-rak'ah prayer.

**1675-** It is narrated on the authority of Abu Hurairah that he said: My bosom friend The Messenger of Allah "Allah's blessing and peace be upon him" advised me to do three things: to offer Witr prayer at the first portion of the night, to offer the two-rak'ah prayer before Fajr (obligatory prayer), and to observe three fasts monthly.

### **[29] It Is Forbidden By The Prophet To Offer Witr Twice On A Night**

**1676-** It is narrated on the authority of Qais Ibn Talq that he said: Talq Ibn Ali visited us on one of the days of Ramadan, and stayed with us until evening, (and broke his fast with us), and on that night, he led us in the night supererogatory prayer, and concluded it with the Witr. Then, he went to his mosque, and led his people in the night supererogatory prayer, and when there remained only the Witr, he brought forward one of his companions and told him to lead the Witr, and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Witr should not be offered twice on one night."

### **[30] The Due Time Of Offering Witr Prayer**

**1677-** It is narrated on the authority of Al-Aswad Ibn Yazid that he said: I asked A'ishah about the (night supererogatory) prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to sleep during the first portion of the night, and then he would get up: if it was a short time before dawn, he would offer Witr prayer, after which he would go to bed: if he had a desire (for anyone of his wives), he would have sexual relation with his wife; and if he heard the call for (Fajr) prayer, he would jump: if he was in a state of

قَالَ: «يَا أَهْلَ الْقُرْآنِ أَوْثَرُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَثِرٌ يُحِبُّ الْوَثَرَ».

1673 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي نُعَيْمٍ عَنْ سُفْيَانَ عَنْ

أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «الْوِثْرُ لَيْسَ بِحَنَمٍ كَهَيْئَةِ الْمَكْتُوبَةِ وَلَكِنَّهُ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ».

### (28) - بَابُ الْحَثِّ عَلَى الْوِثْرِ قَبْلَ النَّوْمِ

1674 - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ وَمُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ عَنِ

النَّضْرِ بْنِ شُمَيْلٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي شَمْرٍ عَنْ أَبِي عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثِ النَّوْمِ عَلَى وَثِرٍ وَصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكَعَتَيِ الضُّحَى».

1675 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ ثُمَّ

ذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ عَبَّاسِ الْجُرَيْرِيِّ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثِ الْوِثْرِ أَوَّلَ اللَّيْلِ وَرَكَعَتَيِ الْفَجْرِ وَصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

### (29) - بَابُ نَهْيِ النَّبِيِّ ﷺ عَنِ الْوِثَرَيْنِ فِي لَيْلَةٍ

1676 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ مُلَازِمٍ بْنِ عَمْرٍو قَالَ: حَدَّثَنِي

عَبْدُ اللَّهِ بْنُ بَدْرِ عَنْ قَيْسِ بْنِ طَلْقٍ قَالَ: زَارَنَا أَبِي طَلْقُ بْنُ عَلِيٍّ فِي يَوْمٍ مِنْ رَمَضَانَ فَأَمَسَى بِنَا وَقَامَ بِنَا تِلْكَ اللَّيْلَةَ وَأَوْثَرَ بِنَا ثُمَّ انْحَدَرَ إِلَى مَسْجِدٍ فَصَلَّى بِأَصْحَابِهِ حَتَّى بَقِيَ الْوِثْرُ ثُمَّ قَدَّمَ رَجُلًا فَقَالَ لَهُ أَوْثِرْ بِهِمْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا وَثَرَانِ فِي لَيْلَةٍ».

### (30) - بَابُ وَقْتِ الْوِثْرِ

1677 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ

أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: «كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَقُومُ فَإِذَا كَانَ مِنَ السَّحَرِ أَوْثَرَ ثُمَّ أَتَى فِرَاشَهُ فَإِذَا

ceremonial impurity, he would pour water over his body (to get clean), otherwise, he would perform ablution and set out to lead the prayer.

**1678-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" happened to offer Witr prayer (at every portion of the night, i.e.) from its first, from its middle, and from its last, and towards the end of his lifetime he offered Witr prayer at the last portion of the night (a short while before dawn).

**1679-** It is narrated on the authority of Ibn Umar that he said: He, who offers (supererogatory) prayer at night, let him make his prayer an odd number of rak'ahs, for the Messenger of Allah "Allah's blessing and peace be upon him" commanded (us) to do so.

### **[31] The Command To Offer Witr Before Morning Comes**

**1680-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about Witr. He (The Prophet) replied: "Pray Witr before it is morning."

**1681-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Pray Witr before it is dawn."

### **[32] Offering Witr Prayer After The Adhan (Of Fajr)**

**1682-** It is narrated on the authority of Muhammad Ibn Al-Muntashir that he was in the mosque of Amr Ibn Shurahbil when the prayer (of Fajr) was established, and they kept waiting him, and when he came he said: "I was engaged in offering Witr prayer." Abdullah was asked whether Witr might be offered after the Adhan (of Fajr), thereupon he said: "Yes, and it might be offered also after the Iqamah." He related from The Messenger of Allah "Allah's blessing and peace be upon him" That once, he slept (and was hindered) from prayer until the sun rose, and then (when he got up) he offered the prayer (in lieu of that which he missed).

### **[33] Offering Witr Prayer On The Mount**

**1683-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" Offered Witr prayer on the riding mount.

**1684-** It is narrated on the authority of Nafi' that Ibn Umar offered Witr prayer on his riding mount, and he mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" did so.



كَانَ لَهُ حَاجَةٌ أَلَمْ بِأَهْلِهِ فَإِذَا سَمِعَ الْأَذَانَ وَتَبَّ فَإِنْ كَانَ جُنُبًا أَقَاضَ عَلَيْهِ مِنَ الْمَاءِ وَإِلَّا تَوَضَّأَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

1678 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «أُوتِرَ رَسُولُ اللَّهِ ﷺ مِنْ أَوَّلِهِ وَآخِرِهِ وَأَوْسَطِهِ وَأَنْتَهَى وَثَرُهُ إِلَى السَّحَرِ».

1679 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ قَالَ: «مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلَاتِهِ وَثَرًا فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِذَلِكَ».

### (31) - بَابُ الْأَمْرِ بِالْوُتْرِ قَبْلَ الصُّبْحِ

1680 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدٌ وَهُوَ ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَامٍ عَنْ أَبِي سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو نَضْرَةَ الْعَوْفِيُّ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ الْوُتْرِ فَقَالَ: «أُوتِرُوا قَبْلَ الصُّبْحِ».

1681 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ الْقَنَادُ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُوتِرُوا قَبْلَ الْفَجْرِ».

### (32) - الْوُتْرُ بَعْدَ الْأَذَانِ

1682 - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنِّ عَنْ أَبِيهِ: «أَنَّهُ كَانَ فِي مَسْجِدِ عَمْرِو بْنِ شَرْحِبِيلَ فَأُقِيمَتِ الصَّلَاةُ فَجَعَلُوا يَنْتَظِرُونَهُ فَجَاءَ فَقَالَ: إِنِّي كُنْتُ أُوتِرُ قَالَ وَسُئِلَ عَبْدُ اللَّهِ هَلْ بَعْدَ الْأَذَانِ وَتَر؟ قَالَ: نَعَمْ وَبَعْدَ الْإِقَامَةِ وَحَدَّثَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَامَ عَنِ الصَّلَاةِ حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ صَلَّى».

### (33) - بَابُ الْوُتْرِ عَلَى الرَّاحِلَةِ

1683 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى الرَّاحِلَةِ».

1684 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنِ الْحَسَنِ بْنِ الْحُرِّ عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ كَانَ يُوتِرُ عَلَى بَعِيرِهِ وَيَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذَلِكَ».

**1685-** It is narrated on the authority of Sa'id Ibn Yasar that he said: Ibn Umar told me that the Messenger of Allah "Allah's blessing and peace be upon him" Offered Witr prayer on the riding mount.

### **[34] How Many Rak'ahs Of Which Does The Witr Prayer Consist?**

**1686-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Witr prayer is a single rak'ah to be offered at the last portion of the night."

**1687-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Witr prayer is a single rak'ah to be offered at the last portion of the night."

**1688-** It is narrated on the authority of Ibn Umar that a man from amongst the desert dwellers asked The Messenger of Allah "Allah's blessing and peace be upon him" about the night (supererogatory) prayer, thereupon he said: "The night (supererogatory) prayer is to be offered in pairs (of rak'ahs), and the Witr is a single rak'ah to be offered at the last portion of the night."

### **[35] Offering One Rak'ah For Witr Prayer**

**1689-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is to be offered in pairs (of rak'ahs), and if you intend to (conclude your prayers and) turn away, offer a single rak'ah, in order to make your prayers an odd number (of rak'ahs)."

**1690-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is to be offered in pairs (of rak'ahs), and the Witr is a single rak'ah (therewith the prayer is concluded)."

**1691-** It is narrated on the authority of Ibn Umar that a man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the night (supererogatory) prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is to be offered in pairs (of rak'ahs), and if anyone of you fears the morning might overtake him, let him offer a single rak'ah, in order to make his prayers an odd number (of rak'ahs)."

**1692-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The night (supererogatory) prayer is to be offered in pairs (of rak'ahs), and if you fear the morning might overtake you, make your prayer an odd number (of rak'ahs) by offering a single rak'ah."

1685 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي بَكْرٍ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: قَالَ لِي أَبُو عُمَرَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى الْبَعِيرِ».

### (34) - بَابُ كَيْفِ الْوُتْرِ؟

1686 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ عَنْ أَبِي مَجْلَزٍ عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْوُتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

1687 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَمُحَمَّدٌ قَالَا: حَدَّثَنَا ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي مَجْلَزٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْوُتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

1688 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ عَفَّانَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ قَالَ: «مَثْنَى مَثْنَى وَالْوُتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

### (35) - بَابُ كَيْفِ الْوُتْرِ بِوَاحِدَةٍ؟

1689 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عُمَرَ بْنِ الْحَارِثِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَلِذَا أَرَدْتَ أَنْ تَنْصَرِفَ فَارْكَعْ بِوَاحِدَةٍ تُوتِرُ لَكَ مَا قَدْ صَلَّيْتَ».

1690 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَالِدُ بْنُ زِيَادٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى وَالْوُتْرُ رَكْعَةٌ وَاحِدَةٌ».

1691 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ وَعَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَلِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى».

1692 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ الْمُبَارَكِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَنَافِعٌ عَنْ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سَمِعَهُ يَقُولُ: «صَلَاةُ اللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ فَلِذَا خِفْتُمُ الصُّبْحَ فَأَوْتِرُوا بِوَاحِدَةٍ».



**1693-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer eleven rak'ahs for the night supererogatory prayer, one of which acted as Witr, after which he used to lie on his right side.

### **[36] Offering Three Rak'ahs For Witr Prayer**

**1694-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he asked A'ishah, the Mother of the Believers, about the (Night supererogatory) Prayer of the Messenger of Allah "Allah's blessing and peace be upon him" during the month of Ramadan. She said: The Messenger of Allah "Allah's blessing and peace be upon him" never offered, either in Ramadan or in any other month, more than eleven rak'ahs (for the Night supererogatory Prayer). He (firstly) would offer four rak'ahs, do not ask about their excellence and length, (since they were inimitable in perfection and length). He (secondly) would offer four rak'ahs, do not ask about their excellence and length. Then, he would offer three rak'ahs (for the Witr). I asked him: "O Messenger of Allah! Would you sleep before offering Witr Prayer?" He said: "O A'ishah! my eyes sleep but my heart never sleeps."

**1695-** It is narrated on the authority of Sa'd Ibn Hisham that A'ishah told him that the Messenger of Allah "Allah's blessing and peace be upon him" never uttered the end salutation after the conclusion of the second rak'ah of Witr (prayer, for it was his habit to offer the Witr three-rak'ah prayer with a single end salutation).

### **[37] The Different Citation-Forms Attributed To Ubai Ibn Ka'b Pertaining To The Narration Of Offering Witr Prayer**

**1696-** It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer three rak'ahs for Witr prayer: he used to recite the Surah of Al-A'la in the first rak'ah, the Surah of Al-Kafirun in the second, and the Surah of Al-Ikhlâs in the third, and he used to practice Qunut before bowing, and whenever he finished he would say: "Glorified be (Allah) the King, the Holy One" thrice, prolonging the last of them.

**1697-** It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Surah of Al-A'la in the first rak'ah of the Witr (three-rak'ah) prayer, the Surah of Al-Kafirun in the second, and the Surah of Al-Ikhlâs in the third.

**1698-** It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the Witr prayer the Surah of Al-A'la in the first rak'ah, the Surah of

1693 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِوَاحِدَةٍ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ».

### (36) - بَابُ كَيْفِ الْوُتْرِ بِثَلَاثٍ؟

1694 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ: أَنَّهُ سَأَلَ عَائِشَةَ أُمَ الْمُؤْمِنِينَ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا قَالَتْ عَائِشَةُ: فَقُلْتُ يَا رَسُولَ اللَّهِ: أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: «يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامُ وَلَا يَنَامُ قَلْبِي».

1695 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ حَدَّثَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يُسَلِّمُ فِي رَكْعَتِي الْوُتْرِ».

### (37) - ذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِحَبْرِ

#### أَبِي بِنِ كَعْبٍ فِي الْوُتْرِ

1696 - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أَبِي بِنِ كَعْبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِثَلَاثِ رَكَعَاتٍ كَانَ يَقْرَأُ فِي الْأُولَى بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَفِي الثَّانِيَةِ بِ﴿قُلْ يَتَايَأُ الْكَافِرُونَ﴾ ﴿١﴾ وَفِي الثَّالِثَةِ بِ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ﴿٢﴾ وَيَقْنُتُ قَبْلَ الرُّكُوعِ فَإِذَا فَرَغَ قَالَ عِنْدَ فَرَاعِهِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلَاثَ مَرَّاتٍ يُطِيلُ فِي آخِرِهِنَّ».

1697 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَيْسَى بْنُ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي عُرْوَةَ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أَبِي بِنِ كَعْبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى مِنَ الْوُتْرِ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَفِي الثَّانِيَةِ بِ﴿قُلْ يَتَايَأُ الْكَافِرُونَ﴾ وَفِي الثَّالِثَةِ بِ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ﴿١﴾».

1698 - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى قَالَ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عُرْوَةَ عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ عَنْ أَبِي بِنِ كَعْبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْوُتْرِ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾



Al-Kafirun in the second, and the Surah of Al-Ikhlās in the third; and he never uttered the end salutation but at the conclusion of the last of them, and he used to say after uttering the end salutation: "Glorified be (Allah) the King, the Holy One" thrice.

### **[38] The Different Citation-Forms Attributed To Ibn Abbas Concerning The Narration Of Offering Witr Prayer**

**1699-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer three rak'ahs for Witr prayer: he used to recite the Surah of Al-A'la in the first rak'ah, the Surah of Al-Kafirun in the second, and the Surah of Al-Ikhlās in the third.

**1700-** It is narrated on the authority of Ibn Abbas that he used to offer three rak'ahs for Witr prayer: he used to recite the Surah of Al-A'la in the first rak'ah, the Surah of Al-Kafirun in the second, and the Surah of Al-Ikhlās in the third.

### **[39] The Variation Of Wording Attributed To Habib Ibn Abu Thabit In His Transmission Of The Narration Of Ibn Abbas Concerning Witr**

**1701-** It is narrated on the authority of Habib Ibn Abu Thabit from Muhammad Ibn Ali from his father from his grandfather from the Messenger of Allah "Allah's blessing and peace be upon him" that he got up at night, brushed his teeth, (performed ablution), and offered a two-rak'ah prayer after which he went to bed. he got up once again, brushed his teeth, performed ablution, and offered a further two-rak'ah prayer and so on until he completed six (rak'ahs). Then, he concluded his (night prayer) with three rak'ahs to make his prayer an odd number (of rak'ahs), after which he offered two rak'ahs (i.e. those offered before Fajr prayer).

**1702-** It is narrated on the authority of Habib Ibn Abu Thabit from Muhammad Ibn Ali Ibn Abdullah Ibn Abbas from his father from his grandfather that he said: I spent the night in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when he got up (at night), brushed his teeth, and performed ablution, while he was reciting the following Holy Verse: "Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding." (Al Imran 190) then, he offered a two-rak'ah prayer after which he went to bed and slept and I heard him blowing. he got up once again, brushed his teeth, performed ablution, and offered a further two-rak'ah prayer, after which he went to bed. then, he got up (for the third time), brushed his teeth, performed ablution, and offered a two-rak'ah prayer. Then,



وَفِي الرَّكْعَةِ الثَّانِيَةِ بِـ﴿قُلْ يَتَّخِذُ الْكَافِرُونَ﴾ وَفِي الثَّالِثَةِ بِـ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَلَا يُسَلِّمُ إِلَّا فِي آخِرِهِمْ وَيَقُولُ يَعْنِي بَعْدَ التَّسْلِيمِ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلَاثًا.

### (38) - ذِكْرُ الْاِخْتِلَافِ عَلَى أَبِي إِسْحَاقَ

فِي حَدِيثِ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي الْوُثْرِ

1699 - أَخْبَرَنَا الْحُسَيْنُ بْنُ عَيْسَى قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثٍ يَقْرَأُ فِي الْأُولَى بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَفِي الثَّانِيَةِ بِـ﴿قُلْ يَتَّخِذُ الْكَافِرُونَ﴾ وَفِي الثَّالِثَةِ بِـ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. أَوْقَفَهُ زُهَيْرٌ.

1700 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: «أَنَّهُ كَانَ يُوتِرُ بِثَلَاثٍ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَّخِذُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾».

### (39) - ذِكْرُ الْاِخْتِلَافِ عَلَى حَبِيبِ بْنِ أَبِي ثَابِتٍ

فِي حَدِيثِ ابْنِ عَبَّاسٍ فِي الْوُثْرِ

1701 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ قَامَ مِنَ اللَّيْلِ فَاسْتَنَّ ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ نَامَ ثُمَّ قَامَ فَاسْتَنَّ ثُمَّ تَوَضَّأَ فَصَلَّى رَكَعَتَيْنِ حَتَّى صَلَّى سِتًّا ثُمَّ أَوْتَرَ بِثَلَاثٍ وَصَلَّى رَكَعَتَيْنِ».

1702 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ زَائِدَةَ عَنْ حُصَيْنٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: «كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَقَامَ فَتَوَضَّأَ وَأَسْتَكَ وَهُوَ يَقْرَأُ هَذِهِ الْآيَةَ حَتَّى فَرَغَ مِنْهَا ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾ ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ عَادَ فَنَامَ حَتَّى سَمِعْتُ نَفْخَهُ ثُمَّ قَامَ فَتَوَضَّأَ وَأَسْتَكَ

he concluded his (night prayer) with three rak'ahs to make his prayer an odd number (of rak'ahs).

**1703-** It is narrated on the authority of Habib Ibn Abu Thabit from Muhammad Ibn Ali from his father from his grandfather Ibn Abbas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" got up at night, brushed his teeth...and the rest is the same.

**1704-** It is narrated on the authority of Habib Ibn Abu Thabit from Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer eight rak'ahs for night (supererogatory prayer), and conclude with three rak'ahs, to make his prayer an odd number (of rak'ahs), and then offer a two-rak'ah prayer before Fajr (obligatory prayer).

**1705-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs for Witr (the term here stands for the night supererogatory prayer); and when he grew old and weak, he reduced that to nine rak'ahs.

**1706-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer nine rak'ahs for night prayer; and when he grew old and weak, he reduced that to seven.

#### **[40] The Variation Of Wording Of Az-Zuhri's Narration From Abu Ayyub Pertaining To Witr Prayer**

**1707-** It is narrated on the authority of Abu Ayyub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Witr prayer is a fact (i.e. it is out of the sunnah in which there is no doubt): one could offer seven rak'ahs for Witr prayer if he so likes, one could offer five rak'ahs for Witr prayer if he so likes, one could offer three rak'ahs for Witr prayer if he so likes, and one could offer only one rak'ah for Witr prayer if he so likes."

**1708-** It is narrated on the authority of Abu Ayyub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Witr prayer is a fact (i.e. it is out of the sunnah in which there is no doubt): one could offer five rak'ahs for Witr prayer if he so likes, one could offer three rak'ahs for Witr prayer if he so likes, and one could offer only one rak'ah for Witr prayer if he so likes."

**1709-** It is narrated on the authority of Abu Ayyub Al-Ansari that he said: "Witr prayer is a fact (i.e. it is out of the sunnah in which there is no doubt): if one likes to offer five rak'ahs for Witr prayer let him do so, if one likes to

ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ نَامَ ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَكَأَ وَصَلَّى رَكَعَتَيْنِ وَأَوْتَرَ بِثَلَاثٍ.

1703 - أَخْبَرَنَا مُحَمَّدُ بْنُ جَبَلَةَ قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ مَخْلَدٍ ثِقَّةٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ عَبَّاسٍ قَالَ: «أَسْتَيْقِظَ رَسُولُ اللَّهِ ﷺ فَأَسْتَنْ». وَسَاقَ الْحَدِيثَ.

1704 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ النَّهْسَلِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِ رَكَعَاتٍ وَيُوتِرُ بِثَلَاثٍ وَيُصَلِّي رَكَعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ». خَالَفَهُ عَمْرٍو بْنُ مُرَّةٍ فَرَوَاهُ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ أُمِّ سَلَمَةَ عَنْ رَسُولِ اللَّهِ ﷺ.

1705 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عَمْرٍو بْنِ مُرَّةٍ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثٍ عَشْرَةَ رَكَعَةً فَلَمَّا كَبُرَ وَضَعَفَ أَوْتَرَ بِتِسْعٍ». خَالَفَهُ عُمَارَةُ بْنُ عُمَيْرٍ فَرَوَاهُ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ عَائِشَةَ.

1706 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ سُلَيْمَانَ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعًا فَلَمَّا أَسَنَّ وَثَقُلَ صَلَّى سَبْعًا».

#### (40) - بَابُ ذِكْرِ الْاِخْتِلَافِ عَلَى الزُّهْرِيِّ فِي حَدِيثِ أَبِي أَيُّوبَ فِي الْوُتْرِ

1707 - أَخْبَرَنَا عَمْرٍو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ قَالَ: حَدَّثَنِي ضَبَّارَةُ بْنُ أَبِي السَّلِيلِ قَالَ: حَدَّثَنِي دُوَيْدُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ عَنْ أَبِي أَيُّوبَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْوُتْرُ حَقٌّ فَمَنْ شَاءَ أَوْتَرَ بِسَبْعٍ وَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ».

1708 - أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزِيدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ يَزِيدَ عَنْ أَبِي أَيُّوبَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوُتْرُ حَقٌّ فَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ».

1709 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي أَبُو مُعَيْدٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ يَقُولُ: «الْوُتْرُ حَقٌّ فَمَنْ أَحَبَّ أَنْ يُوتَرَ بِخَمْسٍ رَكَعَاتٍ



offer three rak'ahs for Witr prayer let him do so, and if one likes to offer only one rak'ah for Witr prayer let him do so."

**1710-** It is narrated on the authority of Abu Ayyub that he said: "One could offer seven rak'ahs for Witr prayer if he so likes, one could offer five rak'ahs for Witr prayer if he so likes, one could offer three rak'ahs for Witr prayer if he so likes, one could offer only one rak'ah for Witr prayer if he so likes, and one could only beckon if he so likes."

#### **[41] Offering Five Rak'ahs For Witr Prayer**

**1711-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer five or seven rak'ahs for Witr prayer; and he made no break between them with salutation or speech (i.e. he did not sit at the conclusion of each two rak'ahs).

**1712-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer seven or five rak'ahs for Witr prayer; and he made no break between them with salutation (i.e. he did not sit at the conclusion of each two rak'ahs).

**1713-** It is narrated on the authority of Al-Hakam from Miqsam that he said: "The Witr prayer is of seven rak'ahs, and of no less than five at minimum." I made a mention of that to Ibrahim who asked me: "From whom has he narrated that?" I said: "I do not know." I offered Hajj and met Miqsam whom I asked: "From whom (have you narrated this statement)?" he said: "From the reliable ones: from both A'ishah and Maimunah."

**1714-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer five rak'ahs for Witr prayer; and he did not sit but at the conclusion of the last of them.

#### **[42] Offering Seven Rak'ahs For Witr Prayer**

**1715-** It is narrated on the authority of Sa'd Ibn Hisham from A'ishah that she told him: when the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he offered seven (rak'ahs instead of nine) for the Witr, followed by further two rak'ahs in a sitting posture, after uttering the end salutation. In this way, the total became nine O my son! Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Prayer, he liked to be regular on offering it.

**1716-** It is narrated on the authority of Sa'd Ibn Hisham from A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered nine rak'ahs for Witr prayer, he would not sit except in

فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلَاثٍ فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ».

1710 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي أَيُّوبَ قَالَ: «مَنْ شَاءَ أَوْتَرَ بِسَبْعٍ وَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ وَمَنْ شَاءَ أَوْماً إِمَاءً».

#### (41) - بَابُ كَيْفِ الْوُتْرِ بِخَمْسٍ وَذِكْرُ الْاِخْتِلَافِ عَلَى الْحَكَمِ

##### فِي حَدِيثِ الْوُتْرِ

1711 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِخَمْسٍ وَبِسَبْعٍ، لَا يَفْصِلُ بَيْنَهَا بِسَلَامٍ وَلَا بِكَلَامٍ».

1712 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ أَبِي عَبَّاسٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِسَبْعٍ أَوْ بِخَمْسٍ لَا يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ».

1713 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ قَالَ: «الْوُتْرُ سَبْعٌ فَلَا أَقْلَ مِنْ خَمْسٍ» فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ فَقَالَ عَمَّنْ ذَكَرَهُ قُلْتُ لَا أَذْرِي قَالَ الْحَكَمُ: فَحَجَجْتُ فَلَقِيتُ مِقْسَمًا فَقُلْتُ لَهُ عَمَّنْ؟ قَالَ: عَنِ الثَّقَةِ عَنْ عَائِشَةَ وَعَنْ مَيْمُونَةَ.

1714 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِخَمْسٍ وَلَا يَجْلِسُ إِلَّا فِي آخِرِهَا».

#### (42) - بَابُ كَيْفِ الْوُتْرِ بِسَبْعٍ

1715 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ: «لَمَّا أَسْرَ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ صَلَّى سَبْعَ رَكَعَاتٍ لَا يَقْعُدُ إِلَّا فِي آخِرِهَا وَصَلَّى رَكَعَتَيْنِ وَهُوَ قَاعِدٌ بَعْدَمَا يُسَلِّمُ فَبَيْنَكَ تِسْعٌ يَا بُنَيَّ وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى صَلَاةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا». مُحْتَضَرٌ خَالَفَهُ هِشَامُ الدُّسْتَوَائِيُّ.

1716 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوْتَرَ بِتِسْعٍ رَكَعَاتٍ لَمْ يَقْعُدْ إِلَّا فِي الثَّامِنَةِ



the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would get up without uttering the salutation and pray the ninth rak'ah. Then, he would sit, celebrate Allah, praise and supplicate Him, and then utter the salutation so loud that we would hear it. Then, he would pray two rak'ahs in a sitting position. When he grew old and weak, he used to offer seven rak'ahs (instead of nine) for Witr, and he would not sit except in the sixth of them, after which He would get up without uttering the salutation and pray the seventh rak'ah. Then, he would utter the salutation. Then, he would pray two rak'ahs in a sitting position.

### [43] Offering Nine Rak'ahs For Witr Prayer

**1717-** It is narrated on the authority of Sa'd Ibn Hisham from A'ishah that She said: "We used to bring the teeth cleanser for the Messenger of Allah "Allah's blessing and peace be upon him", water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth cleanser, perform ablution, and offer nine rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise Him, invoke for Allah's prayer upon His Messenger, and supplicate Him, and he would not utter salutation. Then he would offer the ninth rak'ah, in which he would sit, celebrate Allah, praise Him, invoke for Allah's prayer upon His Messenger, and supplicate Him, and utter the end salutation, so loud that we would hear it. Then he would pray two rak'ahs in a sitting position.

**1718-** It is narrated on the authority of Sa'd Ibn Hisham Ibn Amir that he came to Ibn Abbas and asked him about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". Ibn Abbas asked: "Wouldn't I guide you to one who knows best from amongst the people of the world about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"?" He asked: "Who is it?" He said: "It is A'ishah." We went to visit her and we paid her salutation, and when we entered we ask her: "Tell me about the Witr prayer of the Messenger of Allah "Allah's blessing and peace be upon him"." She said: "We used to bring the teeth cleanser for him, water for his ablution, and Allah would awaken him whenever He wished during the night. He would use the teeth cleanser, perform ablution, and offer nine rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would get up without uttering the end salutation, and offer the ninth rak'ah, after which he would sit, celebrate Allah, praise and supplicate Him. Then, he would utter the end salutation so loud that we would hear it. Then, he would pray two rak'ahs in a sitting position after uttering the salutation,. The total then was eleven rak'ahs O my son! when the Messenger of Allah "Allah's blessing and peace



فَيَحْمَدُ اللَّهَ وَيَذْكُرُهُ وَيَدْعُو ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ ثُمَّ يُصَلِّي التَّاسِعَةَ فَيَجْلِسُ  
فَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيمَةً يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ  
جَالِسٌ فَلَمَّا كَبِرَ وَضَعْفٌ أَوْ تَرَ بِسَبْعِ رَكَعَاتٍ لَا يَقْعُدُ إِلَّا فِي السَّادِسَةِ ثُمَّ يَنْهَضُ  
وَلَا يُسَلِّمُ فَيُصَلِّي السَّابِعَةَ ثُمَّ يُسَلِّمُ تَسْلِيمَةً ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ».

### (43) - كَيْفَ الْوُتْرُ بِتِسْعِ

1717 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ عَنْ عَبْدِ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ  
زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ قَالَتْ: «كُنَّا نَعُدُّ لِرَسُولِ اللَّهِ ﷺ  
سِوَاكَهُ وَطَهْوَرَهُ فَيَبْعَثُهُ اللَّهُ عَزَّ وَجَلَّ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَسْتَاكُ وَيَتَوَضَّأُ  
وَيُصَلِّي تِسْعَ رَكَعَاتٍ لَا يَجْلِسُ فِيهِنَّ إِلَّا عِنْدَ الثَّامِنَةِ وَيَحْمَدُ اللَّهَ وَيُصَلِّي عَلَى  
نَبِيِّهِ ﷺ وَيَدْعُو بَيْنَهُنَّ وَلَا يُسَلِّمُ تَسْلِيمًا ثُمَّ يُصَلِّي التَّاسِعَةَ وَيَقْعُدُ وَذَكَرَ كَلِمَةً  
نَحْوَهَا وَيَحْمَدُ اللَّهَ وَيُصَلِّي عَلَى نَبِيِّهِ ﷺ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا ثُمَّ  
يُصَلِّي رَكْعَتَيْنِ وَهُوَ قَاعِدٌ».

1718 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا عَبْدُ  
الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى أَنَّ سَعْدَ بْنَ هِشَامٍ بْنَ  
عَامِرٍ لَمَّا أَنْ قَدِمَ عَلَيْنَا أَخْبَرَنَا: أَنَّهُ أَتَى ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ وَتْرِ  
رَسُولِ اللَّهِ ﷺ قَالَ: أَلَا أَدُلُّكَ أَوْ أَلَا أُنَبِّئُكَ بِأَعْلَمِ أَهْلِ الْأَرْضِ بِوَتْرِ  
رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: مَنْ؟ قَالَ: عَائِشَةُ. فَأَتَيْنَاهَا فَسَلَّمْنَا عَلَيْهَا وَدَخَلْنَا  
فَسَأَلْنَاهَا فَقُلْتُ أَنْبِئْنِي عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ قَالَتْ: «كُنَّا نَعُدُّ لَهُ سِوَاكَهُ  
وَطَهْوَرَهُ فَيَبْعَثُهُ اللَّهُ عَزَّ وَجَلَّ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ ثُمَّ  
يُصَلِّي تِسْعَ رَكَعَاتٍ لَا يَقْعُدُ فِيهِنَّ إِلَّا فِي الثَّامِنَةِ فَيَحْمَدُ اللَّهَ وَيَذْكُرُهُ وَيَدْعُو ثُمَّ  
يَنْهَضُ وَلَا يُسَلِّمُ ثُمَّ يُصَلِّي التَّاسِعَةَ فَيَجْلِسُ فَيَحْمَدُ اللَّهَ وَيَذْكُرُهُ وَيَدْعُو ثُمَّ يُسَلِّمُ  
تَسْلِيمًا يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَيَّ

be upon him” grew old and put on flesh, he offered seven (rak’ahs instead of nine) for the Witr, followed by further two rak’ahs in a sitting posture, after uttering the end salutation. In this way, the total became nine O my son! Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” offered the Prayer, he liked to be regular on offering it.”

**1719-** It is narrated on the authority of Sa'd Ibn Hisham from A'ishah that She said: the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer nine rak'ahs for Witr prayer, followed by further two while being in a sitting posture; and when he grew old and weak, he reduced (those nine) to seven, followed by further two while being in a sitting posture.

**1720-** It is narrated on the authority of Sa'd Ibn Hisham from A'ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer nine rak'ahs for Witr prayer, followed by further two while being in a sitting posture.

**1721-** It is narrated on the authority of Sa'd Ibn Hisham that he visited A'ishah and asked her about the Witr prayer of the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon she said: the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer eight rak'ahs for night (supererogatory) prayer, and conclude with the ninth one to make his prayer an odd number of rak'ahs, followed by further two while being in a sitting posture.

**1722-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer nine rak'ahs for the night prayer.

#### **[44] Offering Eleven Rak'ahs For Witr Prayer**

**1723-** It is narrated on the authority of A'ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer eleven rak'ahs for the night supererogatory prayer, one of which acted as Witr, after which he used to lie on his right side.

#### **[45] Offering Thirteen Rak'ahs For Witr Prayer**

**1724-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer thirteen rak'ahs for Witr (the term here stands for the night supererogatory prayer); and when he grew old and weak, he reduced that to nine rak'ahs.

فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ فِتْلِكَ تِسْعًا أَيْ بُنَيَّ وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى صَلَاةَ أَحَبِّ أَنْ يُدَاوِمَ عَلَيْهَا.

1719 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ قَالَ: أَخْبَرَنِي سَعْدُ بْنُ هِشَامٍ عَنْ عَائِشَةَ أَنَّهُ سَمِعَهَا تَقُولُ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِتِسْعِ رَكَعَاتٍ ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ فَلَمَّا ضَعُفَ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ ثُمَّ صَلَّى رَكَعَتَيْنِ وَهُوَ جَالِسٌ».

1720 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِتِسْعِ وَيَرْكَعُ رَكَعَتَيْنِ وَهُوَ جَالِسٌ».

1721 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَلَنْجِيُّ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ يَغْنِي مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا الْحَسَنُ عَنْ سَعْدِ بْنِ هِشَامٍ: أَنَّهُ وَفَدَ عَلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ فَسَأَلَهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: «كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِ رَكَعَاتٍ وَيُوتِرُ بِالثَّلَاثَةِ وَيُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ». مُخْتَصَرٌ.

1722 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ عَنِ الْأَعْمَشِ أَرَاهُ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ».

#### (44) - بَابُ كَيْفِ الْوُتْرِ بِإِحْدَى عَشْرَةَ رَكْعَةً

1723 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً وَيُوتِرُ مِنْهَا بِوَاحِدَةٍ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ».

#### (45) - بَابُ الْوُتْرِ بِثَلَاثِ عَشْرَةَ رَكْعَةً

1724 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ أُمِّ سَلَمَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثِ عَشْرَةَ رَكْعَةً فَلَمَّا كَبُرَ وَضَعُفَ أَوْتَرَ بِتِسْعٍ».



### **[46] The Recitation In The Witr Prayer**

**1725-** It is narrated on the authority of Abu Mijlaz that Abu Musa was on the way between Mecca and Medina when he offered two rak'ahs for Isha prayer (since he was on journey), after which he got up and offered one rak'ah for Witr, in which he recited one hundred Holy Verses from the Surah of An-Nisa. Then he said: "Indeed, I do my best to put my feet in any place where The Messenger of Allah "Allah's blessing and peace be upon him" put his, and I recite (in my prayer) the same as Allah's Apostle "Allah's blessing and peace be upon him" recited (in prayer)."

### **[47] Another Recitation In Witr Prayer**

**1726-** It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and he used to say thrice after the end salutation: "Glorified be (Allah) the King, the Holy One".

**1727-** It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third).

**1728-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third).

### **[48] The Different Citation-Forms Transmitted By Shu'bah Pertaining To That Narration**

**1729-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and he used to say thrice after the end salutation: "Glorified be (Allah) the King, the Holy One", raising his voice in the third.

**1730-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and once he uttered the end salutation, he would say thrice: "Glorified be (Allah) the

## (46) - بَابُ الْقِرَاءَةِ فِي الْوُثْرِ

1725 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ الْأَحْوَلِ عَنْ أَبِي مِجْلَزٍ: «أَنَّ أَبَا مُوسَى كَانَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَصَلَّى الْعِشَاءَ رَكَعَتَيْنِ ثُمَّ قَامَ فَصَلَّى رَكَعَةً أُوتِرَ بِهَا فَقَرَأَ فِيهَا بِمِائَةِ آيَةٍ مِنَ النِّسَاءِ ثُمَّ قَالَ: مَا أَلَوْتُ أَنْ أَضَعَ قَدَمَيَّ حَيْثُ وَضَعَ رَسُولُ اللَّهِ ﷺ قَدَمَيْهِ وَأَنَا أَقْرَأُ بِمَا قَرَأَ بِهِ رَسُولُ اللَّهِ ﷺ».

## (47) - نَوْعٌ آخَرُ مِنَ الْقِرَاءَةِ فِي الْوُثْرِ

1726 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ أَشْكَابِ النَّسَائِيِّ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ عَنْ طَلْحَةَ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ عَنْ أَبِي بِنِ كَعْبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْوُثْرِ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَإِذَا سَلَّمَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ». ثَلَاثَ مَرَّاتٍ.

1727 - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنِ الْأَعْمَشِ عَنْ زُبَيْدٍ وَطَلْحَةَ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ عَنْ أَبِي بِنِ كَعْبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. خَالَفَهُمَا حُصَيْنٌ فَرَوَاهُ عَنْ ذَرٍّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ».

1728 - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ حُصَيْنِ بْنِ نُمَيْرٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ذَرٍّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْوُثْرِ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾».

## (48) - ذِكْرُ الْاِخْتِلَافِ عَلَى شُعْبَةٍ فِيهِ

1729 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ وَزُبَيْدٍ عَنْ ذَرٍّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَكَانَ يَقُولُ إِذَا سَلَّمَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلَاثًا وَيَرْفَعُ صَوْتَهُ بِالثَّلَاثَةِ».

1730 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَلَمَةُ وَزُبَيْدٌ عَنْ ذَرٍّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ عَبْدِ الرَّحْمَنِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْوُثْرِ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ثُمَّ يَقُولُ إِذَا سَلَّمَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» وَيَرْفَعُ بِسُبْحَانَ الْمَلِكِ



King, the Holy One", raising his voice with "Glorified be (Allah) the King, the Holy One" in the third time.

**1731-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and whenever he uttered the end salutation and finished from the prayer he would say thrice: "Glorified be (Allah) the King, the Holy One", prolonging the third.

**1732-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second rak'ah), and the Surah of Al-Ikhlâs (in the third rak'ah).

**1733-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and whenever he uttered the end salutation and finished from the prayer he would say thrice: "Glorified be (Allah) the King, the Holy One".

#### **[49] The Different Citation-Forms Transmitted By Malik Ibn Mighwal Pertaining To That Narration**

**1734-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second rak'ah), and the Surah of Al-Ikhlâs (in the third rak'ah).

**1735-** A Hadith like that is narrated on the authority of Abd Ar-Rahman Ibn Abza, with no restriction of having a companion from whom he relates it from the Messenger of Allah.

**1736-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second rak'ah), and the Surah of Al-Ikhlâs (in the third rak'ah).



الْقُدُّوسِ صَوْتَهُ بِالثَّالِثَةِ». رَوَاهُ مَنْصُورٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ وَلَمْ يَذْكُرْ ذَرَأً.

1731 - أَخْبَرَنَا مُحَمَّدُ بْنُ قَدَامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَايَأُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾» وَكَانَ إِذَا سَلَّمَ وَفَرَعَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلَاثًا طَوَّلَ فِي الثَّالِثَةِ. وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ زُبَيْدٍ وَلَمْ يَذْكُرْ ذَرَأً.

1732 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ زُبَيْدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَايَأُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾» وَرَوَاهُ مُحَمَّدُ بْنُ جُحَادَةَ عَنْ زُبَيْدٍ وَلَمْ يَذْكُرْ ذَرَأً.

1733 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ زُبَيْدٍ عَنِ ابْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَايَأُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾» فَلِذَا فَرَعَ مِنَ الصَّلَاةِ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ». ثَلَاثَ مَرَّاتٍ.

#### (49) - ذِكْرُ الْاِخْتِلَافِ عَلَى مَالِكِ بْنِ مِغْوَلٍ فِيهِ

1734 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عُبَيْدٍ اللَّهِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ عَنْ مَالِكِ عَنْ زُبَيْدٍ عَنِ ابْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْوُتْرِ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَايَأُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾».

1735 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زُبَيْدٍ عَنْ ذَرٍّ عَنِ ابْنِ أَبْزَى مُرْسَلٌ وَقَدْ رَوَاهُ عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ.

1736 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْوُتْرِ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَايَأُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾».

### **[50] The Different Citation-Forms Related By Shu'bah From Qatadah Pertaining To That Narration**

**1737-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and whenever he finished from the prayer he would say thrice: "Glorified be (Allah) the King, the Holy One".

**1738-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and whenever he finished from the prayer he would say thrice: "Glorified be (Allah) the King, the Holy One", prolonging the third one.

**1739-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la.

**1740-** It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la.

**1741-** It is narrated on the authority of Imran Ibn Husain that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered Zhuhr prayer and a man recited in the prayer the Surah of Al-A'la. When he finished from the prayer he asked: "Who has recited the Surah of Al-A'la?" a man said: "I've done." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I knew (while being in prayer) that one (of the people) was trying to draw it from me.

### **[51] The Supplication In Witr Prayer**

**1742-** It is narrated on the authority of Al-Hasan Ibn Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" taught me some statements therewith to supplicate during the Witr (prayer, and they go as follows): "O Allah! guide me (to the truth) among such as You guide (to the truth); Provide me with health (and power) among such as You give health (and power); take care of my affairs among such as You take care of theirs; bless me in whatever (gifts) You give me; and save me from the evil of what You have decreed: verily You always decide (all the matters) and none could decide anything against You; and indeed, whomever You take as friend never is put to humiliation (as well as whomever You take as

## (50) - ذِكْرُ الاختِلَافِ عَلَى شُعْبَةَ عَنْ قَتَادَةَ فِي هَذَا الْحَدِيثِ

1737 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَزْرَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتَرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ». ثَلَاثًا.

1738 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ رَسُولِ اللَّهِ ﷺ: «كَانَ يُوتَرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَّيِّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلَاثًا وَيَمُدُّ فِي الثَّالِثَةِ.

1739 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ زُرَّارَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتَرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ خَالَفَهُمَا شَبَابَةُ فَرَوَاهُ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

1740 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شَبَابَةُ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ النَّبِيَّ ﷺ أَوْتَرَ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَعْلَمُ أَحَدًا تَابَعَ شَبَابَةَ عَلَى هَذَا الْحَدِيثِ خَالَفَهُ يَحْيَى بْنُ سَعِيدٍ.

1741 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ فَقَرَأَ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ فَلَمَّا صَلَّى قَالَ: «مَنْ قَرَأَ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾؟» قَالَ رَجُلٌ: أَنَا. قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَهُمْ خَالَجَنِيهَا».

## (51) - بَابُ الدُّعَاءِ فِي الْوُتْرِ

1742 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ بُرَيْدٍ عَنْ أَبِي الْجَوْزَاءِ قَالَ: قَالَ الْحَسَنُ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوُتْرِ فِي الْقُنُوتِ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ



enemy never is honoured)! Blessed be You our Lord! Hallowed and Exalted be You Almighty!”

**1743-** It is narrated on the authority of Al-Hasan Ibn Ali that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” taught me some statements therewith to supplicate during the Witr (prayer) he said to me: Say: “O Allah! guide me (to the truth) among such as You guide (to the truth); bless me in whatever (gifts) You give me; Provide me with health (and power) among such as You give health (and power); take care of my affairs among such as You take care of theirs; and save me from the evil of what You have decreed: verily You always decide (all the matters) and none could decide anything against You; and indeed, whomever You take as friend never is put to humiliation (as well as whomever You take as enemy never is honoured)! Blessed be You our Lord! Hallowed and Exalted be You Almighty: Allah's Prayer be upon the Prophet Muhammad.”

**1744-** It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say at the conclusion of his Witr prayer: “O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself.”

### **[52] One Might Not Raise His Hands While Supplicating**

**1745-** It is narrated on the authority of Anas that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” never raised both his hands in any of his supplications barring his invoking Allah for rain. Shu'bah (the sub-narrator) said: I asked Thabit: Have you really heard that from Anas? He said: Glorified be Allah! I further asked: Have you really heard it? He said once again: Glorified be Allah!

### **[53] The Length Of Prostration At The Conclusion Of Witr Prayer**

**1746-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer eleven rak'ahs, (and that was his night supererogatory prayer in the period) from his finishing from Isha prayer until the breaking of the dawn, in addition to the two-rak'ah prayer (to be offered before) Fajr. He used to remain in his prostration (at the conclusion of the Witr prayer) as long as is enough for anyone of you to recite fifty Holy Verses before raising his head.

وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ».

1743 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ هَؤُلَاءِ الْكَلِمَاتِ فِي الْوُثْرِ قَالَ: «قُلِ اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَفِي شَرِّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ».

1744 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَهَشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرٍو الْفَزَارِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي آخِرِ وَثْرِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

### (52) - تَرْكُ رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ فِي الْوُثْرِ

1745 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي الْاسْتِسْقَاءِ». قَالَ شُعْبَةُ: فَقُلْتُ لِثَابِتٍ أَنْتَ سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: سُبْحَانَ اللَّهِ قُلْتُ سَمِعْتَهُ؟ قَالَ: سُبْحَانَ اللَّهِ.

### (53) - بَابُ قَدْرِ السَّجْدَةِ بَعْدَ الْوُثْرِ

1746 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا لَيْثٌ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ بِاللَّيْلِ سِوَى رَكْعَتَيِ الْفَجْرِ وَيَسْجُدُ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً».



### [54] The Glorification After Finishing From Witr Prayer

**1747-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and once he uttered the end salutation, he would say thrice: "Glorified be (Allah) the King, the Holy One", raising his voice with it in the third time.

**1748-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and once he uttered the end salutation, he would say thrice: "Glorified be (Allah) the King, the Holy One", raising his voice with it.

**1749-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and once he intended to turn away, he would say thrice: "Glorified be (Allah) the King, the Holy One", raising his voice with it.

**1750-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and once he uttered the end salutation, he would say thrice: "Glorified be (Allah) the King, the Holy One", prolonging and then raising his voice with it in the third time.

**1751-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and once he finished from the prayer, he would say thrice: "Glorified be (Allah) the King, the Holy One".

**1752-** It is narrated on the authority of Sa'id Ibn Abd Ar-Rahman Ibn Abza that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surah of Al-A'la (in the first rak'ah), the Surah of Al-Kafirun (in the second), and the Surah of Al-Ikhlâs (in the third); and once he uttered the end salutation, he would say thrice: "Glorified be (Allah) the King, the Holy One".



## (54) - التَّسْبِيحُ بَعْدَ الْفَرَاغِ مِنَ الْوُتْرِ وَذِكْرُ الْاِخْتِلَافِ عَلَى سُفْيَانَ فِيهِ

1747 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ كَانَ يُوتِرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَذَكَّرُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَيَقُولُ بَعْدَ مَا يُسَلِّمُ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلَاثَ مَرَّاتٍ يَرْفَعُ بِهَا صَوْتَهُ.

1748 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ وَعَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ زُبَيْدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَذَكَّرُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَيَقُولُ بَعْدَ مَا يُسَلِّمُ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلَاثَ مَرَّاتٍ يَرْفَعُ بِهَا صَوْتَهُ». خَالَفَهُمَا أَبُو نُعَيْمٍ فَرَوَاهُ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ دَرٍّ عَنْ سَعِيدٍ.

1749 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي نُعَيْمٍ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ دَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَذَكَّرُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَمِنْ إِذَا أَرَادَ أَنْ يَنْصَرِفَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ». ثَلَاثًا يَرْفَعُ بِهَا صَوْتَهُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو نُعَيْمٍ أَثْبَتَ عِنْدَنَا مِنْ مُحَمَّدِ بْنِ عُبَيْدٍ وَمِنْ قَاسِمِ بْنِ يَزِيدَ، وَأَثْبَتُ أَصْحَابُ سُفْيَانَ عِنْدَنَا وَاللَّهُ أَعْلَمُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، ثُمَّ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، ثُمَّ وَكِيعُ بْنُ الْجَرَّاحِ، ثُمَّ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ثُمَّ أَبُو نُعَيْمٍ، ثُمَّ الْأَسْوَدُ فِي هَذَا الْحَدِيثِ. وَرَوَاهُ جَرِيرُ بْنُ حَارِثٍ عَنْ زُبَيْدٍ فَقَالَ: «يَمُدُّ صَوْتَهُ فِي الثَّالِثَةِ وَيَرْفَعُ».

1750 - أَخْبَرَنَا حَرْمِيُّ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جَرِيرُ قَالَ: سَمِعْتُ زُبَيْدًا يُحَدِّثُ عَنْ دَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَذَكَّرُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَإِذَا سَلَّمَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلَاثَ مَرَّاتٍ يَمُدُّ صَوْتَهُ فِي الثَّالِثَةِ ثُمَّ يَرْفَعُ».

1751 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ بِـ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ﴿قُلْ يَتَذَكَّرُ الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ». أَرْسَلَهُ هِشَامٌ.

1752 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَامِرٍ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى: «أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ». وَسَاقَ الْحَدِيثَ.

### **[55] The Permissibility To Offer Prayer Between The Witr And The Two-Rak'ah Prayer Before Fajr**

**1753-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he asked A'ishah about the supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him" at night, thereupon she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs, nine of which as his Witr prayer, which he used to offer as standing, and two rak'ahs while sitting, and whenever he wanted to bow, he would stand and bow and prostrate; and he used to do so after Witr prayer. Whenever he heard the call (Adhan) for Morning prayer, he would offer two light rak'ahs.

### **[56] Guarding Strictly The Two Rak'ahs Before Fajr Prayer**

**1754-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" never failed to offer four rak'ahs before Zhuhr prayer, and two rak'ahs before Fajr prayer.

**1755-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" never left offering four rak'ahs before Zhuhr prayer, and two rak'ahs before Morning prayer.

**1756-** it is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The two-rak'ah prayer (to be offered before) Fajr is better than the world and what it contains."

### **[57] The Due Time Of The Two-Rak'ah Prayer Before Fajr**

**1757-** It is narrated on the authority of Ibn Umar from Hafsa from the Messenger of Allah "Allah's blessing and peace be upon him" that whenever the call for Morning prayer was pronounced, he would offer two light rak'ahs before he would get up to lead the prayer (in the mosque).

**1758-** It is narrated on the authority of Ibn Umar that he said: Hafsa told me that whenever the dawn appeared to the Messenger of Allah "Allah's blessing and peace be upon him", he would offer two rak'ahs.

### **[58] Lying On One's Right Side After Offering The Two-Rak'ah Prayer Before Fajr**

**1759-** It is narrated on the authority of A'ishah that she said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever the Mu'adhdhin finished from the first (call) for Fajr prayer, he would get up and offer two light rak'ahs before Fajr (obligatory) prayer, once the dawn became clear, after which he would lie on his right side.



## (55) - بَابُ إِبَاحَةِ الصَّلَاةِ بَيْنَ الْوُتْرِ وَبَيْنَ رُكْعَتَيْ الْفَجْرِ

1753 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ الْمُبَارَكِ الصُّوْرِيَّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ فَقَالَتْ: «كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رُكْعَةً تِسْعَ رُكْعَاتٍ قَائِمًا يُوتِرُ فِيهَا وَرُكْعَتَيْنِ جَالِسًا فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ وَسَجَدَ وَيَفْعَلُ ذَلِكَ بَعْدَ الْوُتْرِ فَإِذَا سَمِعَ نِدَاءَ الصُّبْحِ قَامَ فَرَكَعَ رُكْعَتَيْنِ خَفِيفَتَيْنِ».

## (56) - الْمُحَافَظَةُ عَلَى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ

1754 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدْعُ أَرْبَعَ رُكْعَاتٍ قَبْلَ الظُّهْرِ وَرُكْعَتَيْنِ قَبْلَ الْفَجْرِ». خَالَفَهُ عَامَّةُ أَصْحَابِ شُعْبَةَ مِمَّنْ رَوَى هَذَا الْحَدِيثَ فَلَمْ يَذْكُرُوا مَسْرُوقًا.

1755 - أَخْبَرَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ أَنَّهُ سَمِعَ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ لَا يَدْعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرُكْعَتَيْنِ قَبْلَ الصُّبْحِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الصَّوَابُ عِنْدَنَا وَحَدِيثُ عُثْمَانَ بْنِ عُمَرَ خَطَأٌ وَاللَّهُ تَعَالَى أَعْلَمُ.

1756 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «رُكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

## (57) - بَابُ وَقْتِ رُكْعَتَيْ الْفَجْرِ

1757 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ حَفْصَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ كَانَ إِذَا نُودِيَ لِصَلَاةِ الصُّبْحِ رَكَعَ رُكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ يَقُومَ إِلَى الصَّلَاةِ».

1758 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرُو عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَ: «أَخْبَرْتَنِي حَفْصَةُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رُكْعَتَيْنِ».

## (58) - الْأَضْطِجَاعُ بَعْدَ رُكْعَتَيْ الْفَجْرِ عَلَى الشَّقِّ الْأَيْمَنِ

1759 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَكَتَ الْمُؤَذِّنُ بِالْأُولَى مِنْ صَلَاةِ الْفَجْرِ قَامَ فَرَكَعَ رُكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بَعْدَ أَنْ يَبَيِّنَ الْفَجْرَ ثُمَّ يَضْطِجِعُ عَلَى شِقِّهِ الْأَيْمَنِ».



### [59] Criticizing Such As Leaves The Standing For Night (Prayer)

**1760-** It is narrated on the authority of Abdullah Ibn Amr that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said to me: "Do not be like so and so: he used to stand for night (supererogatory prayer as much as was beyond his capacity), thereupon (when it was heavy upon him) he left the standing for night (prayer)."

**1761-** It is narrated on the authority of Abdullah Ibn Amr that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Do not be, O Abdullah, like so and so: he used to stand for night (supererogatory prayer as much as was beyond his capacity), thereupon (when it was heavy upon him) he left the standing for night (prayer)."

### [60] The Due Time Of The Two-Rak'ah Prayer Before Fajr

**1762-** It is narrated on the authority of Hafsa that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer two light rak'ahs before Fajr.

**1763-** It is narrated on the authority of Ibn Umar that he said: Hafsa told me that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer two light rak'ahs in the interval between both Adhan and Iqamah for Fajr prayer.

**1764-** It is narrated on the authority of Ibn Umar from Hafsa that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer two light rak'ahs in the interval between the call (for Fajr prayer) and (the establishment of the) prayer.

**1765-** It is narrated on the authority of Ibn Umar from Hafsa that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer in the interval between the call (for Fajr prayer) and (the establishment of the) prayer two light rak'ahs, i.e. the two-rak'ah prayer to be offered before Fajr (obligatory prayer).

**1766-** It is narrated on the authority of Ibn Umar that Hafsa told him that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer two light rak'ahs in the interval between both Adhan and Iqamah for Morning prayer.

**1767-** It is narrated on the authority of Ibn Umar that he said: Hafsa told me that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer two light rak'ahs before Morning (obligatory prayer).

## (59) - بَابُ دَمِّ مَنْ تَرَكَ قِيَامَ اللَّيْلِ

1760 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

1761 - أَخْبَرَنَا الْحَارِثُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَمْرِو بْنِ الْحَكَمِ بْنِ ثُوْبَانَ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكُنْ يَا عَبْدَ اللَّهِ مِثْلَ فُلَانٍ كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

## (60) - بَابُ وَفْتِ رَكْعَتَيْ الْفَجْرِ وَذِكْرِ الاختِلَافِ عَلَى نَافِعٍ

1762 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: قَرَأْتُ عَلَى عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ نَافِعٍ عَنْ صَفِيَّةَ عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ كَانَ يُصَلِّي رَكْعَتَيْ الْفَجْرِ رَكْعَتَيْنِ خَفِيفَتَيْنِ».

1763 - أَخْبَرَنَا شُعَيْبُ بْنُ شُعَيْبٍ عَنْ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: حَدَّثَنِي أَبُو عُمَرَ قَالَ: حَدَّثَنِي حَفْصَةُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْكَعُ رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الْفَجْرِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: كِلَا الْحَدِيثَيْنِ عِنْدَنَا خَطَأٌ، وَاللَّهُ تَعَالَى أَعْلَمُ.

1764 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا يَحْيَى قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ عَنْ حَفْصَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَرْكَعُ بَيْنَ النَّدَاءِ وَالصَّلَاةِ رَكْعَتَيْنِ خَفِيفَتَيْنِ».

1765 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى يَعْنِي أَبْنَ حَمْزَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ، قَالَ هُوَ وَنَافِعٌ عَنْ أَبِي عُمَرَ عَنْ حَفْصَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَيْنَ النَّدَاءِ وَالْإِقَامَةِ رَكْعَتَيْنِ خَفِيفَتَيْنِ رَكْعَتَيْ الْفَجْرِ».

1766 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي نَافِعٌ أَنَّ أَبْنَ عُمَرَ حَدَّثَهُ أَنَّ حَفْصَةَ حَدَّثَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ».

1767 - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ إِسْمَاعِيلُ: حَدَّثَنَا عَنْ عُمَرَ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنْ أَبِي عُمَرَ قَالَ: أَخْبَرْتَنِي حَفْصَةُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الصُّبْحِ رَكْعَتَيْنِ».



**1768-** It is narrated on the authority of Ibn Umar that Hafsaah told him that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer two rak’ahs before Morning prayer whenever the call for Morning prayer was pronounced.

**1769-** It is narrated on the authority of Ibn Umar that Hafsaah, the Mother of the Believers, told him that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer two light rak’ahs whenever the Mu’adhdhin finished (from his call for Fajr prayer).

**1770-** It is narrated on the authority of Abdullah Ibn Umar that Hafsaah, the Mother of the Believers, told him that it was the habit of the Messenger of Allah “Allah’s blessing and peace be upon him” that whenever the Mu’adhdhin finished from his call for Morning prayer, and the morning appeared, he would offer two light rak’ahs before the prayer would be established.

**1771-** It is narrated on the authority of Abdullah that he said: My sister Hafsaah told me that he (the Messenger of Allah) used to offer two light rak’ahs before Fajr (obligatory prayer).

**1772-** It is narrated on the authority of Abdullah Ibn Umar from Hafsaah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer two rak’ahs once the dawn appeared.

**1773-** It is narrated on the authority of Abdullah Ibn Umar from Hafsaah that she said: the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer no more than two light rak’ahs once the dawn appeared.

**1774-** It is narrated on the authority of Ibn Umar from Hafsaah from the Messenger of Allah “Allah’s blessing and peace be upon him” that whenever the call for Morning prayer was pronounced, he would offer two light rak’ahs before he would get up to lead the prayer (in the mosque).

**1775-** It is narrated on the authority of Ibn Umar that he said: Hafsaah told me that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer two rak’ahs before Fajr (obligatory prayer), once the dawn rose.

**1776-** It is narrated on the authority of Salim from his father (Ibn Umar) that he said: Hafsaah told me that whenever the dawn appeared to the Messenger of Allah “Allah’s blessing and peace be upon him”, he would offer two rak’ahs.

**1777-** It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer two light rak’ahs in the interval between both Adhan and Iqamah for Fajr prayer.



1768 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: أَنْبَأَنَا إِسْحَاقُ بْنُ الْفَرَاتِ عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا نَافِعٌ عَنْ ابْنِ عُمَرَ عَنْ حَفْصَةَ أَنَّهَا أَخْبَرَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا نُودِيَ لِصَلَاةِ الصُّبْحِ سَجَدَ سَجْدَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ».

1769 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ عَنْ أَبِي عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا أَخْبَرَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَكَتَ الْمُؤَذِّنُ صَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ».

1770 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ أَخْبَرَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الْأَذَانِ لِصَلَاةِ الصُّبْحِ وَبَدَأَ الصُّبْحُ صَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلَاةُ».

1771 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أُخْتِي حَفْصَةُ: «أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْفَجْرِ رَكَعَتَيْنِ خَفِيفَتَيْنِ».

1772 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكَعَتَيْنِ إِذَا طَلَعَ الْفَجْرُ».

1773 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ نَافِعًا عَنْ ابْنِ عُمَرَ عَنْ حَفْصَةَ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَلَعَ الْفَجْرُ لَا يُصَلِّي إِلَّا رَكَعَتَيْنِ خَفِيفَتَيْنِ».

1774 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ حَفْصَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ كَانَ إِذَا نُودِيَ لِصَلَاةِ الصُّبْحِ رَكَعَ رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ يَقُومَ إِلَى الصَّلَاةِ». وَرَوَى سَالِمٌ عَنْ ابْنِ عُمَرَ عَنْ حَفْصَةَ.

1775 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ قَالَ ابْنُ عُمَرَ أَخْبَرَنِي حَفْصَةُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرُكَّعُ رَكَعَتَيْنِ قَبْلَ الْفَجْرِ وَذَلِكَ بَعْدَ مَا يَطْلُعُ الْفَجْرُ».

1776 - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي حَفْصَةُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رَكَعَتَيْنِ».

1777 - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرِو عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي رَكَعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الْفَجْرِ».

**1778-** It is narrated on the authority of Abu Salamah that he asked A'ishah about the night prayer of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs by night: he would offer eight rak'ahs (in pairs), and offer a single rak'ah to make his prayer an odd number (of rak'ahs). After that, he would offer a two-rak'ah prayer while sitting, and whenever he wanted to bow, he would stand and bow. Then he would offer a two-rak'ah prayer in the interval between both Adhan and Iqamah for Morning prayer.

**1779-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the two-rak'ah prayer (to be offered before) Fajr once he heard the Adhan, and he used to make them light.

**1780-** It is narrated on the authority of As-Sa'ib Ibn Yazid that a mention was made of Shuraih Al-Hadrami in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He never takes Qur'an as cushion." (i.e. he never scorns the Qur'an: on the contrary, he admires it).

### **[61] When One Is Accustomed To Offer Night Prayer, And He Is Overpowered By Sleep**

**1781-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one who is accustomed to offer night prayer and he is overpowered by sleep (and thus he fails to offer it) but that Allah Almighty writes for him the reward of his prayer (the same as if he has offered it), and his sleep comes to be an object of charity upon him."

### **[62]**

**1782-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers prayer at night regularly and he sleeps (and is hindered) from offering it, this (sleep) becomes an object of charity, bestowed upon him by Allah Almighty, and He further writes for him the reward of his prayer (the same as if he has offered it)."

**1783-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said the same.

1778 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي سَلَمَةَ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ قَالَتْ: «كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رُكْعَةً يُصَلِّي ثَمَانِ رُكْعَاتٍ ثُمَّ يُؤَيِّرُ ثُمَّ يُصَلِّي رُكْعَتَيْنِ وَهُوَ جَالِسٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ وَيُصَلِّي رُكْعَتَيْنِ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ فِي صَلَاةِ الصُّبْحِ».

1779 - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَتَّامُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَبَّاسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يُصَلِّي رُكْعَتَيِ الْفَجْرِ إِذَا سَمِعَ الْأَذَانَ وَيُحَفِّقُهُمَا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا حَدِيثٌ مُنْكَرٌ.

1780 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَنْبَأَنَا يُرْسُ عَنْ الرَّهْزَرِيِّ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: أَنَّ شَرِيحًا الْخَضِرِيَّ ذَكَرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَوَسَّدُ الْقُرْآنَ».

### (61) - بَابُ مَنْ كَانَ لَهُ صَلَاةٌ بِاللَّيْلِ فَعَلَّيْهِ عَلَيْهَا النَّوْمُ

1781 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِدِرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ رَجُلٍ عِنْدَهُ رَضِيَ أَخْبَرَهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَمْرٍ يُكُونُ لَهُ صَلَاةٌ يَلْتَمِسُ فَعَلَّيْهِ عَلَيْهَا نَوْمٌ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرَ صَلَاتِهِ وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ».

### باب (62) -

1782 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِدِرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ صَلَاةٌ صَلَاحًا مِنْ اللَّيْلِ قَامَ عَنْهَا كَانَ ذَلِكَ صَدَقَةً تَصَدَّقُ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ وَكَتَبَ لَهُ أَجْرَ صَلَاتِهِ».

1783 - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِدِرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: .. فَذَكَرَ نَحْوَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو جَعْفَرٍ الرَّازِيُّ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.



### **[63] When One Goes To Bed And He Has The Intention To Stand (For Night Supererogatory Prayer), And He Falls Asleep**

1784- It is narrated on the authority of Abu Ad-Darda', tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who goes to bed and has the intention to stand for night prayer, and he is overpowered by slumber till morning, (the reward of) his intention is then written for him, and his sleep becomes an object of charity bestowed upon him by his Lord Almighty."

1785- The same is narrated on the authority of Abu Dharr and Abu Ad-Darda', with whom it ends up.

### **[64] How Much Should Such As Sleeps Or Is Detained By Illness (And Fails) To Pray Offer In Lieu?**

1786- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was detained from offering the prayer at night by slumber or illness, he would offer twelve rak'ahs during the day (in lieu of that which he missed at night).

### **[65] When Should Such As Sleeps (And Fails) To Recite His Usual Portion (Of The Qur'an And Celebration) At Night Fulfill It?**

1787- It is narrated on the authority of Umar Ibn Al-Khattab that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sleeps (and fails) to recite his or something of his usual portion (of Qur'an and celebrations therewith one stands in the night prayer), and then he recites it in the period between Fajr and Zhuhr prayers, (the reward of) it is written to him in the same way as if he has recited it (at its due time) at night."

1788- It is narrated on the authority of Umar Ibn Al-Khattab that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sleeps (and fails) to recite his or something of his usual portion (of Qur'an and celebrations therewith one stands in the night prayer), and then he recites it in the period between Morning and Zhuhr prayers, (the reward of) it is (written to him in the same way) as if he has recited it at night."

1789- It is narrated on the authority of Umar Ibn Al-Khattab that he said: "He, who misses his usual portion (of Qur'an and celebrations, therewith he stands in the night prayer) at night, and then he recites it in the interval from the decline of the sun to Zhuhr prayer, is not (considered to) skip it (or it seems as if he has caught it)."

1790- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman that he said: "He, who misses his usual portion (of the Qur'an) at night, let him

## (63) - بَابُ مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي الْقِيَامَ فَنَامَ

1784 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ سُلَيْمَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ عَنْ سُؤَيْدِ بْنِ غَفَلَةَ عَنْ أَبِي الدَّرْدَاءِ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ يُصَلِّيَ مِنَ اللَّيْلِ فَعَلَبَنَّهُ عَيْنَاهُ حَتَّى أَصْبَحَ كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ». خَالَفَهُ سُفْيَانُ.

1785 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ سُؤَيْدَ بْنَ غَفَلَةَ عَنْ أَبِي ذَرٍّ وَأَبِي الدَّرْدَاءِ مَوْقُوفًا.

## (64) - بَابُ كَمْ يُصَلِّي مَنْ نَامَ عَنْ صَلَاةٍ أَوْ مَنَعَهُ وَجَعٌ؟

1786 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا لَمْ يُصَلِّ مِنَ اللَّيْلِ مَنَعَهُ مِنْ ذَلِكَ نَوْمٌ أَوْ وَجَعٌ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً».

## (65) - بَابُ مَتَى يَقْضِي مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ؟

1787 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنُ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ وَعُبَيْدَ اللَّهِ أَخْبَرَاهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

1788 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ أَوْ قَالَ: جُزْئِهِ مِنَ اللَّيْلِ فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الصُّبْحِ إِلَى صَلَاةِ الظُّهْرِ فَكَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

1789 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنِ الْأَعْرَجِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: «مَنْ فَاتَهُ حِزْبُهُ مِنَ اللَّيْلِ فَقَرَأَهُ حِينَ تَزُولُ الشَّمْسُ إِلَى صَلَاةِ الظُّهْرِ فَإِنَّهُ لَمْ يَفْتَهُ أَوْ كَأَنَّهُ أَذْرَكَهُ». رَوَاهُ حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ مَوْقُوفًا.

1790 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ حَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: «مَنْ فَاتَهُ وَرَدُهُ مِنَ اللَّيْلِ فَلْيَقْرَأْهُ فِي صَلَاةٍ قَبْلَ



recite it in a (supererogatory) prayer before Zhuhr prayer, for it is equal (in reward) to the night prayer."

### **[66] The Reward Of Offering Twelve Rak'ahs Per A Night And A Day Besides These Of The Obligatory Written Prayers**

**1791-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory) per a day and a night (i.e. every twenty-four hours), he will be admitted to the Garden: four before the Zhuhr (obligatory prayer), and two after it; two after the Maghrib (obligatory prayer); two after the Isha (obligatory prayer); and two before the Fajr (obligatory prayer)."

**1792-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory everyday), a house will be constructed for him in the Garden: four before the Zhuhr (obligatory prayer), and two after it; two after the Maghrib (obligatory prayer); two after the Isha (obligatory prayer); and two before the Fajr (obligatory prayer)."

**1793-** It is narrated on the authority of Umm Habibah, the daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs other than (the rak'ahs of) the obligatory written prayers regularly every day and night, a house will be constructed by Allah for him in the Garden."

**1794-** It is narrated on the authority of Ibn Juraij that he said: I said to Ata': "I have been reported that you offer twelve rak'ahs regularly before Friday prayer: what does you have in this respect?" he said: I was told that Umm Habibah told Anbasah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs other than (the rak'ahs of) the obligatory written prayers regularly every day and night (i.e. every twenty-four hours), a house will be constructed by Allah for him in the Garden."

**1795-** It is narrated on the authority of Umm Habibah, the daughter of Abu Sufyan that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who offers twelve rak'ahs (other than the rak'ahs of the obligatory written prayers regularly) everyday, a house will be constructed by Allah Almighty for him in the Garden."

**1796-** It is narrated on the authority of Ya'li Ibn Umayyah that he said: I came to Ta'if and visited Anbasah Ibn Abu Sufyan, and he was at the threshold of death, and I found him being scared. I said to him: "You are



الظُّهْرِ فَإِنَّهَا تَعْدِلُ صَلَاةَ اللَّيْلِ».

(66) - بَابُ ثَوَابِ مَنْ صَلَّى فِي الْيَوْمِ وَاللَّيْلَةِ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ  
وَذِكْرِ اخْتِلَافِ النَّاقِلِينَ فِيهِ لَخَبَرِ أُمِّ حَبِيبَةَ فِي ذَلِكَ وَالْاِخْتِلَافِ عَلَى عَطَاءٍ

1791 - أَخْبَرَنَا الْحَسَنُ بْنُ مَنْصُورٍ بْنُ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُغِيرَةُ بْنُ زِيَادٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ دَخَلَ الْجَنَّةَ: أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ».

1792 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا أَبُو يَحْيَى إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ عَنِ الْمُغِيرَةِ بْنِ زِيَادٍ عَنْ عَطَاءٍ عَنْ أَبِي رَبَاحٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ».

1793 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنٍ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنْ عَطَاءٍ قَالَ: أَخْبَرْتُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَكَعَ ثِنْتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمِهِ وَلَيْلَتِهِ سِوَى الْمَكْتُوبَةِ بَنَى اللَّهُ لَهُ بِهَا بَيْتًا فِي الْجَنَّةِ».

1794 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: بَلَغَنِي أَنَّكَ تَرَكَعُ قَبْلَ الْجُمُعَةِ اثْنَتَيْ عَشْرَةَ رَكْعَةً مَا بَلَغَكَ فِي ذَلِكَ؟ قَالَ: أَخْبَرْتُ أَنَّ أُمَّ حَبِيبَةَ حَدَّثَتْ عَنْبَسَةَ بِنْتُ أَبِي سُفْيَانَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ رَكَعَ اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ سِوَى الْمَكْتُوبَةِ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ».

1795 - أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ قَالَ: أَنْبَأَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ جَبَانَ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عَنْبَسَةَ بِنْتُ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَطَاءٌ لَمْ يَسْمَعْهُ مِنْ عَنْبَسَةَ.

1796 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنِي مُحَمَّدُ ابْنُ سَعِيدٍ الطَّائِفِيُّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قَدِمْتُ الطَّائِفَ فَدَخَلْتُ عَلَى عَنْبَسَةَ بِنْتُ أَبِي سُفْيَانَ وَهُوَ بِالْمَوْتِ فَرَأَيْتُ مِنْهُ جَزَعًا فَقُلْتُ: إِنَّكَ

fine." He said: My sister Umm Habibah told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs (other than the rak'ahs of the obligatory written prayers regularly) during the day or the night, a house will be constructed by Allah Almighty for him in the Garden."

**1797-** It is narrated on the authority of Umm Habibah, the daughter of Abu Sufyan that she said: "He, who offers twelve rak'ahs (other than the rak'ahs of the obligatory written prayers regularly) everyday, and he prayed (four of them) before the Zhuhr prayer, a house will be constructed by Allah Almighty for him in the Garden."

**1798-** It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are twelve rak'ahs, and he, who offers them regularly (as supererogatory on a day and a night), a house will be built for him by Allah Almighty in the Garden: four before the Zhuhr (obligatory prayer), and two after it; two before Asr (obligatory prayer); two after the Maghrib (obligatory prayer); and two before the Morning (obligatory prayer)."

**1799-** It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory on a day and a night), a house will be built for him by Allah Almighty in the Garden: four before the Zhuhr (obligatory prayer), and two after it; two before Asr (obligatory prayer); two after the Maghrib (obligatory prayer); and two before the Morning (obligatory prayer)."

**1800-** It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that she said: "He, who offers twelve rak'ahs regularly on a day and a night (as supererogatory) other than the obligatory written prayers, a house will be built for him in the Garden: four before the Zhuhr (obligatory prayer), and two after it; two before Asr (obligatory prayer); two after the Maghrib (obligatory prayer); and two before the Fajr (obligatory prayer)."

### **[67] The Different Citation-Forms Transmitted By Isma'il Ibn Abu Khalid Pertaining To That Narration**

**1801-** It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory) on a day and a night, a house will be built for him in the Garden."

**1802-** It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that she said: "He, who offers twelve rak'ahs regularly (as



عَلَى خَيْرٍ فَقَالَ: أَخْبَرَنِي أُخْتِي أُمُّ حَبِيبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى ثِنْتَيْ عَشْرَةَ رَكْعَةً بِالنَّهَارِ أَوْ بِاللَّيْلِ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ» خَالَفَهُمْ أَبُو يُونُسَ الْقُشَيْرِيُّ.

1797 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ نُعَيْمٍ قَالَ: حَدَّثَنَا جِبَّانُ وَمُحَمَّدُ بْنُ مَكِّيٍّ قَالَا: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي يُونُسَ الْقُشَيْرِيِّ عَنْ ابْنِ أَبِي رَبَاحٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ حَدَّثَهُ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ: «مَنْ صَلَّى ثِنْتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ فَصَلَّى قَبْلَ الظُّهْرِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

1798 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا أَبُو الْأَسْوَدِ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرٍّ عَنْ ابْنِ عَجَلَانَ عَنْ أَبِي إِسْحَاقَ الهمداني عَنْ عَمْرِو بْنِ أَوْسٍ عَنْ عَنَسَةَ بِنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتُنْتَا عَشْرَةَ رَكْعَةً مِنْ صَلَاةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ: أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكَعَتَيْنِ قَبْلَ الْعَصْرِ وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكَعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ».

1799 - أَخْبَرَنَا أَبُو الْأَزْهَرِ أَحْمَدُ بْنُ الْأَزْهَرِ النَّيسَابُورِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا فُلَيْحٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْمُسَيَّبِ عَنْ عَنَسَةَ بِنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ وَاثْنَتَيْنِ بَعْدَهَا وَاثْنَتَيْنِ قَبْلَ الْعَصْرِ وَاثْنَتَيْنِ بَعْدَ الْمَغْرِبِ وَاثْنَتَيْنِ قَبْلَ الصُّبْحِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: فُلَيْحُ بْنُ سُلَيْمَانَ لَيْسَ بِالْقَوِيِّ.

1800 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: أَنْبَأَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ عَنَسَةَ أُخِي أُمِّ حَبِيبَةَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: «مَنْ صَلَّى فِي الْيَوْمِ وَاللَّيْلَةِ ثِنْتَيْ عَشْرَةَ رَكْعَةً سَوَى الْمَكْتُوبَةِ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَهَا وَثْنَتَيْنِ قَبْلَ الْعَصْرِ وَثْنَتَيْنِ بَعْدَ الْمَغْرِبِ وَثْنَتَيْنِ قَبْلَ الْفَجْرِ».

### (67) - الاختلاف على إسماعيل بن أبي خالد

1801 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ عَنَسَةَ بِنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى فِي الْيَوْمِ وَاللَّيْلَةِ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

1802 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ عَنَسَةَ بِنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: «مَنْ صَلَّى فِي اللَّيْلِ وَالنَّهَارِ



supererogatory) other than the obligatory written prayers during the night and the day, a house will be built for him in the Garden."

**1803-** It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that she said: "He, who offers twelve rak'ahs regularly on a day and a night (as supererogatory) other than the obligatory written prayers, a house will be built by Allah Almighty for him in the Garden."

**1804-** It is narrated on the authority of Umm Habibah that he, who offers twelve rak'ahs regularly (as supererogatory) on a day, a house will be built for him in the Garden.

**1805-** It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly on a day (as supererogatory) other than the obligatory written prayers, Allah Almighty will build, or a house will be built for him in the Garden."

**1806-** It is narrated on the authority of Umm Habibah, daughter of Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory) on a day and a night, a house will be built by Allah for him in the Garden."

**1807-** It is narrated on the authority of Umm Habibah that he, who offers twelve rak'ahs regularly (as supererogatory) on a day, a house will be built for him in the Garden.

**1808-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers twelve rak'ahs regularly (as supererogatory) other than the obligatory written prayers on a day, a house will be built by Allah for him in the Garden."

**1809-** It is narrated on the authority of Hassan Ibn Atiyyah that he said: When Anbasah (Ibn Abu Sufyan) grew fatally ill, he started twisting and crying (out of happiness of the approach of death), and when he was asked about the reason for that he said: "Behold! I heard Umm Habibah (my sister), the wife of the Messenger of Allah "Allah's blessing and peace be upon him", having related from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who offers four rak'ahs before Zhuhr and further four rak'ahs after Zhuhr (regularly as supererogatory prayer), Allah Almighty will forbid his flesh to the fire (of Hell)." However, I've never left them since I heard that."

**1810-** It is narrated on the authority of Anbasah Ibn Abu Sufyan that he said: my sister Umm Habibah, the wife of the Messenger of Allah "Allah's

ثِنْتِي عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ.

1803 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَكِّيٍّ وَحَبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ إِسْمَاعِيلَ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: «مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتِي عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ». لَمْ يَرْفَعْهُ حُصَيْنٌ وَأَدْخَلَ بَيْنَ عُنْبَسَةَ وَبَيْنَ الْمُسَيَّبِ ذَكْوَانَ.

1804 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُصَيْنٍ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ أَبِي صَالِحٍ ذَكْوَانَ قَالَ: حَدَّثَنِي عُنْبَسَةُ بْنُ أَبِي سُفْيَانَ أَنَّ أُمَّ حَبِيبَةَ حَدَّثَتْهُ: «أَنَّهُ مَنْ صَلَّى فِي يَوْمٍ ثِنْتِي عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

1805 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ عَنْ أَبِي صَالِحٍ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى فِي يَوْمٍ ثِنْتِي عَشْرَةَ رَكْعَةً سِوَى الْفَرِيضَةِ بَنَى اللَّهُ لَهُ أَوْ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

1806 - أَخْبَرَنَا عَلِيُّ بْنُ الْمُثَنَّى عَنْ سُوَيْدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنِي حَمَّادٌ عَنْ عَاصِمٍ عَنْ أَبِي صَالِحٍ عَنْ أُمِّ حَبِيبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى ثِنْتِي عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

1807 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ عَنْ أَبِي صَالِحٍ عَنْ أُمِّ حَبِيبَةَ قَالَتْ: «مَنْ صَلَّى فِي يَوْمٍ ثِنْتِي عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

1808 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى فِي يَوْمٍ ثِنْتِي عَشْرَةَ رَكْعَةً سِوَى الْفَرِيضَةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ. وَمُحَمَّدُ بْنُ سُلَيْمَانَ ضَعِيفٌ هُوَ ابْنُ الْأَصْبَهَانِيِّ، وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ أَوْجُهٍ سِوَى هَذَا الْوَجْهِ بِغَيْرِ اللَّفْظِ الَّذِي تَقَدَّمَ ذِكْرُهُ.

1809 - أَخْبَرَنِي يَزِيدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامُ الْعَطَّارُ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ عَنْ مُوسَى بْنِ أُعَيْنَ عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ عَنْ حَسَّانِ بْنِ عَطِيَّةٍ قَالَ: لَمَّا نَزَلَ بِعُنْبَسَةَ جَعَلَ يَتَصَوَّرُ فَقِيلَ لَهُ، فَقَالَ: أَمَا أَنِّي سَمِعْتُ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ تَحَدَّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ رَكَعَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ لَحْمَهُ عَلَى النَّارِ». فَمَا تَرَكْتُهُنَّ مِنْذُ سَمِعْتُهُنَّ.

1810 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي أَنَيْسَةَ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ رَجُلٍ مِنْ أَهْلِ الشَّامِ عَنِ الْقَاسِمِ الدَّمَشَقِيِّ عَنْ عُنْبَسَةَ بْنِ أَبِي سُفْيَانَ قَالَ: أَخْبَرْتَنِي أُخْتِي أُمُّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ أَنَّ حَبِيبَهَا أَبَا



blessing and peace be upon him”, told me that her beloved one, the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Allah Willing, the fire (of Hell) will never touch the face of a believing servant, who offers four rak'ahs (regularly as supererogatory) after Zhuhr prayer."

**1811-** It is narrated on the authority of Umm Habibah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who offers four rak'ahs before Zhuhr and further four rak'ahs after Zhuhr (regularly as supererogatory prayer), Allah Almighty will forbid his body to the fire (of Hell)."

**1812-** It is narrated on the authority of Anbasah Ibn Abu Sufyan from Umm Habibah- Marwan said: Whenever it was recited before Sa'id from Umm Habibah from the Messenger of Allah “Allah’s blessing and peace be upon him”, he approved of it, and did not deny it, and whenever he himself related it, he did not trace it up to the Prophet- that she said: "He, who offers four rak'ahs before Zhuhr and further four rak'ahs after Zhuhr (regularly as supererogatory prayer), Allah Almighty will forbid his body to the fire (of Hell)."

**1813-** It is narrated on the authority of Muhammad Ibn Abu Sufyan that he said: When death approached him (Anbasah Ibn Abu Sufyan) he was scared and then he said: My sister Umm Habibah Bint Abu Sufyan told me that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who guards strictly four rak'ahs before Zhuhr and further four rak'ahs after Zhuhr (regularly as supererogatory prayer), Allah Almighty will forbid his body to the fire (of Hell)."

**1814-** It is narrated on the authority of Umm Habibah Bint Abu Sufyan that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who offers four rak'ahs before Zhuhr and further four rak'ahs after Zhuhr (regularly as supererogatory prayer), the fire (of Hell) will never touch his body."



الْقَاسِمُ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهَا قَالَ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّي أَرْبَعَ رَكَعَاتٍ بَعْدَ الظُّهْرِ فَنَمَسَ وَجْهَهُ النَّارَ أَبَدًا إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ».

1811 - أَخْبَرَنَا أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ مَكْحُولٍ عَنْ عَنبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا حَرَّمَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى النَّارِ».

1812 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ عَنْ مَرْوَانَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ مَكْحُولٍ عَنْ عَنبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ قَالَ مَرْوَانُ: وَكَانَ سَعِيدٌ إِذَا قُرِئَ عَلَيْهِ عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ أَقَرَّ بِذَلِكَ وَلَمْ يُنْكِرْهُ وَإِذَا حَدَّثَنَا بِهِ هُوَ لَمْ يَرْفَعْهُ قَالَتْ: «مَنْ رَكَعَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا حَرَّمَهُ اللَّهُ عَلَى النَّارِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَكْحُولٌ لَمْ يَسْمَعْ مِنْ عَنبَسَةَ شَيْئًا.

1813 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ مُوسَى يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ قَالَ: لَمَّا نَزَلَ بِهِ الْمَوْتُ أَخَذَهُ أَمْرٌ شَدِيدٌ فَقَالَ: حَدَّثَنِي أُخْتِي أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَافَظَ عَلَى أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا حَرَّمَهُ اللَّهُ تَعَالَى عَلَى النَّارِ».

1814 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّعْبِيُّ عَنْ أَبِيهِ عَنْ عَنبَسَةَ بْنِ أَبِي سُفْيَانَ عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى أَرْبَعًا قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا لَمْ تَمَسَّهُ النَّارُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ حَدِيثُ مَرْوَانَ مِنْ حَدِيثِ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ.

## (21) THE BOOK OF FUNERALS

### [1] Hoping For Death

**1815-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you hope for death: if he is good, he might be advanced in good, and if he is bad, he might seek for Allah's Good Pleasure."

**1816-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you hope for death: if he is good, he might live more and thus be advanced in good, and this is good for him; and if he is bad, he might seek for Allah's Good Pleasure."

**1817-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should hope for death because of a trouble he might receive, but rather let him say: O Allah, keep me alive as long as life is good for me and bring death to me if death is good for me."

**1818-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! None of you should hope for death because of a trouble he might receive, but if it is necessary for him to do, let him rather say: O Allah, keep me alive as long as life is good for me and bring death to me if death is good for me."

### [2] Invoking Death Upon Oneself

**1819-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should not invoke death upon yourselves, nor hope for it, but if it is necessary for one to invoke, let him rather say: O Allah, keep me alive as long as life is good for me and bring death to me if death is good for me."

**1820-** It is narrated on the authority of Qais that he said: I entered upon Khabbab and he had been cauterized seven times in his abdomen (for a severe disease from which he was suffering), thereupon he said: "Had it not been for the fact that the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to invoke death upon ourselves, surely, I would have invoked it upon myself."

## (21) - كِتَابُ الْجَنَائِزِ

## (1) - بَابُ تَمَنِّيِ الْمَوْتِ

1815 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدٌ مِنْكُمُ الْمَوْتَ، إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزْدَادَ خَيْرًا وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ».

1816 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ قَالَ: حَدَّثَنِي الزُّبَيْدِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ، إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَعِيشَ يَزْدَادُ خَيْرًا، وَهُوَ خَيْرٌ لَهُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ».

1817 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ فِي الدُّنْيَا وَلَكِنْ لِيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي».

1818 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ عَنْ عَبْدِ الْعَزِيزِ ح وَأَنْبَاءَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا لَا يَتَمَنَّي أَحَدُكُمُ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ فَإِنْ كَانَ لَا بُدَّ مَتَمَنِّيَا الْمَوْتَ فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي مَا كَانَتْ الْوَفَاةُ خَيْرًا لِي».

## (2) - الدُّعَاءُ بِالْمَوْتِ

1819 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحَجَّاجِ وَهُوَ الْبَصْرِيُّ عَنْ يُونُسَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْعُوا بِالْمَوْتِ وَلَا تَتَمَنُّوهُ فَمَنْ كَانَ دَاعِيًا لَا بُدَّ فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي».

1820 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: دَخَلْتُ عَلَى خَبَّابٍ وَقَدْ أَكْتَوَى فِي بَطْنِهِ سَبْعًا وَقَالَ: «لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ دَعَوْتُ بِهِ».



### [3] Remembering Death So Much

**1821-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Remember the pleasure destroyer (i.e. death) so much (perchance you might receive admonition)."

**1822-** It is narrated on the authority of Umm Salamah that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If you are present by the side of a sick person (who is at the threshold of death), you should say good, for the angels confirm by uttering "amen" to what you say." She added: When Abu Salamah died, I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! what should I say?" He said: "You should say: O Allah! Forgive for us and him, and give me a substitute, better than him." I said so, and Allah Almighty gave me a better substitute, (The Prophet) Muhammad "Allah's blessing and peace be upon him".

### [4] Dictating The Dead

**1823-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Dictate your dead (the testimony that) "There is no god but Allah.""

**1824-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Dictate your dead the statement "There is no god but Allah.""

### [5] The Sign Of The Believer's Death

**1825-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the believer's death is (recognized) by the sweat of forehead." (This might be because of the severity of death agonies he suffers to have the remaining portion of his sins plotted out from him; or because of his feeling shy of Allah Almighty when he receives the glad tidings of his being admitted to the Garden in spite of his sins; or it might be said that the sweat of forehead is a sign by which the believing dead in particular are characterized, even though its significance is unknown).

**1826-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer dies with the sweat of forehead."

## (3) - كَثْرَةُ ذِكْرِ الْمَوْتِ

1821 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ».

1822 - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ وَالِدُ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنِي شَقِيقٌ عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا حَضَرْتُمْ الْمَرِيضَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ». فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ أَقُولُ؟ قَالَ: «قُولِي اللَّهُمَّ اغْفِرْ لَنَا وَلَهُ وَأَعْفِبْنِي مِنْهُ عَقَبِي حَسَنَةً». فَأَعْفَبَنِي اللَّهُ عَزَّ وَجَلَّ مِنْهُ مُحَمَّدًا ﷺ.

## (4) - بَابُ تَلْقِينِ الْمَيِّتِ

1823 - أَخْبَرَنَا عَمْرٍو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ ح. وَأَنْبَأَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ غَزِيَّةٍ عَنْ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ».

1824 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ صَفِيَّةٍ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا هَلَكَاكُمْ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ».

## (5) - بَابُ عَلَامَةِ مَوْتِ الْمُؤْمِنِ

1825 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْمُثَنَّى بْنِ سَعِيدٍ عَنْ قَتَادَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَوْتُ الْمُؤْمِنِ بِعَرَقِ الْجَبِينِ».

1826 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا كَهْمَسُ بْنُ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُؤْمِنُ يَمُوتُ بِعَرَقِ الْجَبِينِ».



### **[6] The Severity Of Death**

**1827-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" died while his (head) was in between my breast and chin; and I never hate the severity of death for anyone particularly after I had seen (the great suffering of) The Messenger of Allah "Allah's blessing and peace be upon him".

### **[7] Death On Monday**

**1828-** It is narrated on the authority of Anas Ibn Malik that he said: The last glimpse I caught of the Messenger of Allah "Allah's blessing and peace be upon him" was when he lifted the curtain, and The people were in rows, offering prayer behind Abu Bakr, who intended to move back, but he (the Prophet) gestured to him to remain in his place, (and carry on the prayer). Then, he drew the curtain, and died at the last portion of this day; and this was on Monday.

### **[8] When One Dies Elsewhere Other Than His Place Of Birth**

**1829-** It is narrated on the authority of Abdullah Ibn Amr that he said: A man of those born in Medina died in Medina; and when the Messenger of Allah "Allah's blessing and peace be upon him" offered funeral prayer for him he said: "Would that he died elsewhere other than his place of birth!" They said: "What is the reason for that O Messenger of Allah?" he said: "If a man died elsewhere other than his place of birth, the distance from where he was born to the place where his footsteps ended (by death) will be calculated (to be given) to him in the Garden."

### **[9] The Honour With Which A Faithful Believer Is Received When His Soul Leaves His Body**

**1830-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When death approaches a faithful believer, the angels of mercy come to him with a (piece of soft) white silk, and say: "Come out as well-pleased (to yourself) and well-pleasing (to Allah Almighty) to Allah's Rest and Satisfaction, and the Lord Who is not angry with you!" it then comes out as good as the most pleasant-smelling of musk, to the extent that they give it to each other and so on until they go with it to the gate of the heaven, and say: "How good pleasant this smell is which has come to you from the earth!" they bring it to the souls of the other faithful believers, who grow much happier with meeting him than anyone of you is with meeting such as is absent from him (for a long time). They ask him: "What has so and so done? What has so and so done?" others say: "Leave him (now) for (until recently) he has been



## (6) - شِدَّةُ الْمَوْتِ

1827 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «مَاتَ رَسُولُ اللَّهِ ﷺ وَإِنَّهُ لَبَيْنَ حَاقِنَتِي وَدَاقِنَتِي فَلَا أَكْرَهُ شِدَّةَ الْمَوْتِ لِأَحَدٍ أَبَدًا بَعْدَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ».

## (7) - الْمَوْتُ يَوْمَ الْاِثْنَيْنِ

1828 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ: «آخِرُ نَظَرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ كَشَفُ السَّتَارَةِ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَأَرَادَ أَبُو بَكْرٍ أَنْ يَرْتَدَّ فَأَشَارَ إِلَيْهِمْ أَنْ أَمْكُثُوا وَأَلْقَى السَّجْفَ وَتُوَفِّي مِنْ آخِرِ ذَلِكَ الْيَوْمِ وَذَلِكَ يَوْمَ الْاِثْنَيْنِ».

## (8) - الْمَوْتُ بِغَيْرِ مَوْلِدِهِ

1829 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حُيَيْبُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: مَاتَ رَجُلٌ بِالْمَدِينَةِ مِمَّنْ وُلِدَ بِهَا فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلِدِهِ». قَالُوا: وَلِمَ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّ الرَّجُلَ إِذَا مَاتَ بِغَيْرِ مَوْلِدِهِ قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطِعِ أَثَرِهِ فِي الْجَنَّةِ».

## (9) - بَابُ مَا يُلْقَى بِهِ الْمُؤْمِنُ مِنَ الْكَرَامَةِ عِنْدَ خُرُوجِ نَفْسِهِ

1830 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ قُسَامَةَ بْنِ زُهَيْرٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا حُضِرَ الْمُؤْمِنُ أَتَتْهُ مَلَائِكَةُ الرَّحْمَةِ بِحَرِيرَةٍ بَيْضَاءَ فَيَقُولُونَ أَخْرِجِي رَاضِيَةً مَرْضِيًّا عَنْكَ إِلَى رَوْحِ اللَّهِ وَرِيحَانِ وَرَبِّ غَيْرِ غَضَبَانَ فَتَخْرُجُ كَأَطْيَبِ رِيحِ الْمِسْكِ حَتَّى أَنَّهُ لِيُنَاوِلَهُ بَعْضُهُمْ بَعْضًا حَتَّى يَأْتُونَ بِهِ بَابَ السَّمَاءِ فَيَقُولُونَ مَا أَطْيَبَ هَذَا الرِّيحَ الَّتِي جَاءَتْكُمْ مِنْ الْأَرْضِ فَيَأْتُونَ بِهِ أَرْوَاحُ الْمُؤْمِنِينَ فَلَهُمْ أَشَدُّ فَرَحًا بِهِ مِنْ أَحَدِكُمْ بِغَائِبِهِ يَقْدُمُ عَلَيْهِ فَيَسْأَلُونَهُ: مَاذَا فَعَلَ فَلَانٌ مَاذَا فَعَلَ فَلَانٌ؟ فَيَقُولُونَ دَعَاؤُهُ فَإِنَّهُ كَانَ فِي عَمِّ الدُّنْيَا

involved in the grief of the world." He says: "Has he not come to you?" they say: "He has been sent to the bottomless pit (of blazing fire)." On the other hand, when death approaches an infidel, the angels of punishment come to him with a (piece of coarse) wool, and say: "Come out (o this soul) as displeased and displeasing, to the punishment of Allah Almighty!" it then comes as offensive as the most foul-smelling of carcass, (and they proceed on with it) until they come with it to the gate of the earth and they say: "How stinking this smell is!" they then bring it to the souls of the other infidels."

#### **[10] Pertaining To Such As Loves To Meet Allah Almighty**

**1831-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him." Shuraih said: I went to A'ishah and said: "O Mother of Believers! I heard Abu Hurairah having narrated a Hadith from The Messenger of Allah "Allah's blessing and peace be upon him", and if it is so, surely, all of us will be ruined." He said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him." And of a surety, there is none of us but that he dislikes death." A'ishah said: "It is true that the Messenger of Allah "Allah's blessing and peace be upon him" said so. But it is not the same as you intend: at the moment the sight is fixedly open, his chest is disturbed, and the skin quivers, then, He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him."

**1832-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "He, who loves to meet Me, I love to meet him, and he, who hates to meet Me, I hate to meet him."

**1833-** It is narrated on the authority of Anas from Ubadah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him."

**1834-** It is narrated on the authority of Anas Ibn Malik from Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him."

**1835-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

فَإِذَا قَالَ أَمَا أَنَاكُمْ قَالُوا ذَهَبَ بِهِ إِلَى أُمِّهِ الْهَاطِيَةِ وَإِنَّ الْكَافِرَ إِذَا اخْتَضَرَ أَتَتْهُ مَلَائِكَةُ الْعَذَابِ بِمَسْحٍ فَيَقُولُونَ أَخْرِجِي سَاخِطَةً مَسْخُوطاً عَلَيْكَ إِلَى عَذَابِ اللَّهِ عَزَّ وَجَلَّ فَتَخْرُجُ كَأَنَّكِ رِيحٌ جِيفَةٌ حَتَّى يَأْتُونَ بِهِ بَابَ الْأَرْضِ فَيَقُولُونَ مَا أَتَيْنَ هَذِهِ الرِّيحَ حَتَّى يَأْتُونَ بِهِ أَرْوَاحَ الْكُفَّارِ».

### (10) - فِيمَنْ أَحَبَّ لِقَاءَ اللَّهِ

1831 - أَخْبَرَنَا هَنَادٌ عَنْ أَبِي زُبَيْدٍ وَهُوَ عُبَيْرُ بْنُ الْقَاسِمِ عَنْ مُطَرِّفٍ عَنْ عَامِرٍ عَنْ شُرَيْحِ بْنِ هَانِيٍّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ». قَالَ شُرَيْحٌ: فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: يَا أُمُّ الْمُؤْمِنِينَ سَمِعْتُ أَبَا هُرَيْرَةَ يَذْكُرُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثاً إِنْ كَانَ كَذَلِكَ فَقَدْ هَلَكْنَا قَالَتْ: وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ» وَلَكِنْ لَيْسَ مِنَّا أَحَدٌ إِلَّا وَهُوَ يَكْرَهُ الْمَوْتَ. قَالَتْ قَدْ قَالَهُ رَسُولُ اللَّهِ ﷺ وَلَيْسَ بِالَّذِي تَذْهَبُ إِلَيْهِ وَلَكِنْ إِذَا طَمَحَ الْبَصَرُ وَحَشَرَ جِجَارَ الصَّدْرِ وَأَفْشَعَرَ الْجِلْدَ فَعِنْدَ ذَلِكَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ.

1832 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ ح وَأَنْبَأَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَعَالَى: إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحْبَبْتُ لِقَاءَهُ وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ».

1833 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ».

1834 - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا الْمُعْتَمَرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ».

1835 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ ح. وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ



who loves to meet Allah, Allah loves to meet him, and he, who dislikes to meet Allah, Allah dislikes to meet him.” It was said: “O Messenger of Allah! Is the dislike of meeting Allah implied in the dislike of facing death? No doubt, all of us dislike death.” On that he said: “No (it is not applicable to that). At the time of death, if one is given the glad tidings of Allah’s Mercy and Forgiveness, he will love to meet Allah, and then Allah will love to meet him; and if he receives the news of Allah’s Punishment, he will dislike to meet Allah, and then Allah will dislike to meet him.”

### [11] Kissing The Dead

**1836-** It is narrated on the authority of A’ishah that Abu Bakr kissed (the area) in between the eyes of the Messenger of Allah “Allah’s blessing and peace be upon him” while he was dead.

**1837-** It is narrated on the authority of both Ibn Abbas and A’ishah that Abu Bakr kissed the Messenger of Allah “Allah’s blessing and peace be upon him” while he was dead.

**1838-** It is narrated on the authority of A’ishah that she said: Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Messenger of Allah “Allah’s blessing and peace be upon him”, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said: "Let my father and my mother be sacrificed for you, O Allah’s Prophet! Allah will not combine two deaths on you. You have died the death which was written by Allah for you."

### [12] Covering The Body Of The Dead

**1839-** It is narrated on the authority of Jabir Ibn Abdullah that he said: On The Day of (the holy battle of) Uhud, my father was brought and his body had been mutilated. He was placed in front of Allah’s Apostle “Allah’s blessing and peace be upon him” covered with a mantle over him. I went intending to uncover (the dead body of) my father but my people forbade me. Allah’s Apostle “Allah’s blessing and peace be upon him” gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked: "Who is this?" They said: "It is the daughter or the sister of Amr." He said: "Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he was shifted away."

أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ» زَادَ عَمْرُو فِي حَدِيثِهِ فَقِيلَ: يَا رَسُولَ اللَّهِ كَرَاهِيَةُ لِقَاءِ اللَّهِ كَرَاهِيَةُ الْمَوْتِ كُلُّنَا نَكْرَهُ الْمَوْتَ قَالَ: «ذَلِكَ عِنْدَ مَوْتِهِ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَمَغْفِرَتِهِ أَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِذَا بُشِّرَ بِعَذَابِ اللَّهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ».

### (11) - تَقِيلُ الْمَيِّتِ

1836 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: «أَنَّ أَبَا بَكْرٍ قَبَلَ بَيْنَ عَيْنِي النَّبِيِّ ﷺ وَهُوَ مَيِّتٌ».

1837 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ وَعَنْ عَائِشَةَ: «أَنَّ أَبَا بَكْرٍ قَبَلَ النَّبِيَّ ﷺ وَهُوَ مَيِّتٌ».

1838 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: قَالَ مَعْمَرٌ وَيُونُسُ قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ أَبَا بَكْرٍ أَقْبَلَ عَلَى فَرَسٍ مِنْ مَسْكِنِهِ بِالسُّنْحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ فَلَمْ يَكْلَمْ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ وَرَسُولُ اللَّهِ ﷺ مُسَجًى يَبْرُدُ حَبْرَةً فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ فَبَكَى ثُمَّ قَالَ: «يَا أَيُّ أَنْتَ وَاللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ أَبَدًا أَمَّا الْمَوْتُ الَّتِي كَتَبَ اللَّهُ عَلَيْكَ فَقَدْ مَتَّهَا».

### (12) - تَسْحِيَةُ الْمَيِّتِ

1839 - أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ وَقَدْ مُثِّلَ بِهِ فَوُضِعَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ وَقَدْ سُجِّي بِثَوْبٍ فَجَعَلْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ فَنَهَانِي قَوْمِي فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُفِعَ فَلَمَّا رُفِعَ سَمِعَ صَوْتَ بَاكِيَةٍ فَقَالَ: «مَنْ هَذِهِ؟» فَقَالُوا: هَذِهِ بِنْتُ عَمْرِو أَوْ أُخْتُ عَمْرِو قَالَ: «فَلَا تَبْكِي أَوْ فَلِمَ تَبْكِي مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».



### [13] Weeping On The Dead

**1840-** It is narrated on the authority of Ibn Abbas that he said: The death approached a daughter belonging to the Messenger of Allah "Allah's blessing and peace be upon him" while she was still very young. the Messenger of Allah "Allah's blessing and peace be upon him" took her and embraced her to his breast. Then, he placed his hand over her body, and she died while being between both hands of the Messenger of Allah "Allah's blessing and peace be upon him". Umm Ayman went on weeping, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Umm Ayman! Are you weeping even though the Messenger of Allah "Allah's blessing and peace be upon him" is with you?" she said: "Why am I not weeping, since the Messenger of Allah "Allah's blessing and peace be upon him" himself is weeping?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm not weeping: this (weeping you see) is (caused by) mercy." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "A faithful believer is good at any case: his soul is taken away from between his sides, even though he praises Allah Almighty."

**1841-** It is narrated on the authority of Anas that when the Messenger of Allah "Allah's blessing and peace be upon him" died, Fatimah wept on him while saying (in lamentation): "O my father! How close he is now to (the Presence of) his Lord! O my Father! To Gabriel I announce the news of his death! O my father! The Paradise (of Eternity) is his (final) abode!"

**1842-** It is narrated on the authority of Jabir that his father was killed on the day of (the holy battle of) Uhud. He said: I started uncovering his face and weeping, and the people went on forbidding me, but the Messenger of Allah "Allah's blessing and peace be upon him" did not forbid me. My paternal aunt went on weeping on him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not weep on him! The angels had been shading him with their wings until you lifted him."

### [14] It Is Forbidden To Weep On The Dead

**1843-** It is narrated on the authority of Jabir Ibn Atik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to pay a visit to Abdullah Ibn Thabit to enquire about his health, and found him having being overpowered by death. The Messenger of Allah "Allah's blessing and peace be upon him" cried at him, but he gave no response. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "We all are to Allah, to Whom we return!" he added: "No doubt, we've been



## (13) - فِي الْبُكَاءِ عَلَى الْمَيِّتِ

1840 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُضِرَتْ بِنْتُ لِرَسُولِ اللَّهِ ﷺ صَغِيرَةٌ فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ فَضَمَّهَا إِلَى صَدْرِهِ ثُمَّ وَضَعَ يَدَهُ عَلَيْهَا فَقَضَتْ وَهِيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ فَبَكَتْ أَمْ أَيْمَنَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «يَا أُمَّ أَيْمَنَ أَتَبْكِينَ وَرَسُولُ اللَّهِ ﷺ عِنْدَكَ؟» فَقَالَتْ: مَا لِي لَا أَبْكِي وَرَسُولُ اللَّهِ ﷺ يَبْكِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَسْتُ أَبْكِي وَلَكِنَّهَا رَحْمَةٌ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ بِخَيْرٍ عَلَى كُلِّ حَالٍ تُنْزَعُ نَفْسُهُ مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهَ عَزَّ وَجَلَّ».

1841 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ: «أَنَّ فَاطِمَةَ بَكَتْ عَلَى رَسُولِ اللَّهِ ﷺ حِينَ مَاتَ فَقَالَتْ: يَا أَبَتَاهُ مِنْ رَبِّهِ مَا أَذْنَاهُ، يَا أَبَتَاهُ إِلَى جَبْرِيلَ نَنَعَاهُ، يَا أَبَتَاهُ جَنَّةُ الْفِرْدَوْسِ مَاوَاهُ».

1842 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ: أَنَّ أَبَاهُ قُتِلَ يَوْمَ أُحُدٍ قَالَ: فَجَعَلْتُ أَكْشِفُ عَنْ وَجْهِهِ وَأَبْكِي وَالنَّاسُ يَنْهَوْنِي وَرَسُولُ اللَّهِ ﷺ لَا يَنْهَانِي وَجَعَلْتُ عَمَتِي تَبْكِيهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبْكِيهِ مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعَتْهُ».

## (14) - النَّهْيُ عَنِ الْبُكَاءِ عَلَى الْمَيِّتِ

1843 - أَخْبَرَنَا عُثْبَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرٍ بْنِ عَتِيكَ أَنَّ عَتِيكَ بْنَ الْحَارِثِ وَهُوَ جَدُّ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَبُو أُمِّهِ أَخْبَرَهُ أَنَّ جَابِرَ بْنَ عَتِيكَ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ جَاءَ يَعُودُ عَبْدِ اللَّهِ بْنِ ثَابِتٍ فَوَجَدَهُ قَدْ غُلِبَ عَلَيْهِ فَصَاحَ بِهِ فَلَمْ يُجِبْهُ فَاسْتَرْجَعَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «قَدْ غُلِبْنَا عَلَيْكَ أَبَا الرَّبِيعِ». فَصَحْنِ النِّسَاءَ وَبَكِّينَ فَجَعَلَ ابْنُ عَتِيكَ يُسَكِّتُهُنَّ

overpowered against you (by death) O Abu Ar-Rabie!" the women went on crying and weeping but Ibn Atik started exhorting them to keep silent, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let them, and when it is affirmed, let none weep!" they asked: "What is the (sign of) affirmation O Messenger of Allah?" he said: "Death." His daughter said: "By Allah! Would that you died as a martyr, for you've got ready for that." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, his reward has become incumbent upon Allah Almighty according to his intention. What do you regard the martyr among you?" they said: "It is him, who is killed in the Cause of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, there are seven types of martyrdom other than the killing in Allah's Cause: whoever dies because of plague is a martyr; whoever dies because of his abdomen is a martyr; whoever dies because of drowning is a martyr; whoever dies because of falling under ruins is a martyr; whoever dies because of pleurisy is a martyr; whoever dies because of burning is a martyr; and a (pregnant) woman who dies with what is in her womb is a martyr."

**1844-** It is narrated on the authority of A'ishah that she said: When the news of the martyrdom of Zaid Ibn Harithah, Ja'far Ibn Abu Talib and Abdullah Ibn Rawahah came, The Prophet "Allah's blessing and peace be upon him" sat down looking sad, and I was looking through the chink of the door. A man came and said: "O Allah's Apostle! The women of Ja'far are crying." The Prophet "Allah's blessing and peace be upon him" ordered him to stop them from crying. The man went and came back and said: "I tried to stop them but they disobeyed." The Prophet "Allah's blessing and peace be upon him" ordered him for the second time to forbid them. He went again and came back and said: "I tried to forbid them, but they did not desist." A'ishah added: The Prophet "Allah's blessing and peace be upon him" said: "Put dust in their mouths." (Then she said): I said (to that man): "May Allah stick your nose in the dust! By Allah, you could neither relieve Allah's Apostle "Allah's blessing and peace be upon him" from fatigue nor did you (get the women) fulfill the order of Allah's Apostle" Allah's blessing and peace be upon him"."

**1845-** It is narrated on the authority of Ibn Umar from Umar from Allah's Apostle "Allah's blessing and peace be upon him" that he said: "The dead is punished because of his family's weeping on him."

**1846-** It is narrated on the authority of Muhammad Ibn Sirin that he said: A mention was made to Imran Ibn Husain of the fact that the dead is punished because of the weeping of the living (from among his family) on

فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعَهُنَّ فَإِذَا وَجَبَ فَلَا تَبْكِينَ بَاكِئَةً» قَالُوا: وَمَا الْوُجُوبُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمَوْتُ»، قَالَتْ أَبْنَتُهُ: إِنْ كُنْتُ لِأَرْجُو أَنْ تَكُونَ شَهِيداً قَدْ كُنْتُ قَضَيْتَ جِهَارَكَ قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَوْقَعَ أَجْرَهُ عَلَيْهِ عَلَى قَدْرِ نِيَّتِهِ وَمَا تَعُدُّونَ الشَّهَادَةَ؟» قَالُوا: الْقَتْلُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهَادَةُ سَبْعُ سِوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ الْمَطْعُونُ شَهِيدٌ وَالْمَبْطُونُ شَهِيدٌ وَالْغَرِيقُ شَهِيدٌ وَصَاحِبُ الْهَدْمِ شَهِيدٌ وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ وَصَاحِبُ الْحَرَقِ شَهِيدٌ وَالْمَرَأَةُ تَمُوتُ بِجُمُعٍ شَهِيدَةٌ».

1844 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: قَالَ مُعَاوِيَةُ بْنُ صَالِحٍ وَحَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ عُمَرَ عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَتَى نَعْيُ زَيْدِ بْنِ حَارِثَةَ وَجَعَفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنُ رَوَاحَةَ جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرِفُ فِيهِ الْحُزْنَ وَأَنَا أَنْظُرُ مِنْ صِثْرِ الْبَابِ فَجَاءَهُ رَجُلٌ فَقَالَ: إِنَّ نِسَاءَ جَعْفَرٍ يَبْكِينَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنْطَلِقُ فَأَنْهَهُنَّ». فَأَنْطَلَقْتُ ثُمَّ جَاءَ فَقَالَ: قَدْ نَهَيْتُهُنَّ فَأَبَيْنَ أَنْ يَنْتَهِيْنَ. فَقَالَ: «أَنْطَلِقُ فَأَنْهَهُنَّ»، فَأَنْطَلَقْتُ ثُمَّ جَاءَ فَقَالَ: قَدْ نَهَيْتُهُنَّ، فَأَبَيْنَ أَنْ يَنْتَهِيْنَ. فَقَالَ: «فَآخِثُ فِي أَفْوَاهِهِنَّ الثَّرَابَ». فَقَالَتْ عَائِشَةُ: «فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَ الْأَبْعَدِ إِنَّكَ وَاللَّهِ مَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ وَمَا أَنْتَ بِفَاعِلٍ».

1845 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

1846 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ صُبَيْحٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: ذَكَرَ عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ «الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ الْحَيِّ». فَقَالَ عِمْرَانُ: قَالَهُ



him, thereupon Imran Ibn Husain said: "Indeed, Allah's Apostle" Allah's blessing and peace be upon him" said so."

**1847-** It is narrated on the authority of Ibn Umar from Umar from Allah's Apostle" Allah's blessing and peace be upon him" that he said: "The dead is punished because of his family's weeping on him."

### **[15] Wailing Over The Dead**

**1848-** It is narrated on the authority of Hakim Ibn Qais that Qais Ibn Asim said: "Do not wail over me, since none wailed over Allah's Apostle" Allah's blessing and peace be upon him".

**1849-** It is narrated on the authority of Anas that when Allah's Apostle" Allah's blessing and peace be upon him" took the pledge of allegiance from women, he put the condition that they should not wail over the dead. They said: "O Messenger of Allah! Some women supported us in wailing (over our dead) during the pre-Islamic period of ignorance: should we not support them in wailing (over their dead)?" The Messenger of Allah " Allah's blessing and peace be upon him" said: "There is no support in wailing (over the dead) in Islam."

**1850-** It is narrated on the authority of Ibn Umar from Umar that he said: I heard Allah's Apostle" Allah's blessing and peace be upon him" having said: "The dead is punished in his grave because of his family's weeping on him."

**1851-** It is narrated on the authority of Imran Ibn Husain that he said: "The dead is punished because of his family's wailing over him." A man said to him: "Tell me: a man died in Khurasan, and his family wailed over him here: was he punished because of his family's wailing over him?" Imran said: "No doubt, Allah's Apostle" Allah's blessing and peace be upon him" has told the truth; and you've told a lie."

**1852-** It is narrated on the authority of Ibn Umar from Allah's Apostle" Allah's blessing and peace be upon him" that he said: "The dead is punished because of his family's weeping on him." When a mention of that was made to A'ishah she said: "Allah's Apostle "Allah's blessing and peace be upon him" passed by a grave, thereupon he said: "The inhabitant of this grave is being punished, and his family are weeping over him." Then she recited: "No bearer of a burden could bear the burden of another."

**1853-** It is narrated on the authority of Amrah that a mention was made to A'ishah of the fact that Abdullah Ibn Umar related that the dead is punished because of the living's weeping over him. On that A'ishah said: "Might Allah

رَسُولُ اللَّهِ ﷺ.

1847 - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ أَبِي شِهَابٍ قَالَ: قَالَ سَالِمٌ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ عُمَرُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُعَذَّبُ الْمَيِّتُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

### (15) - النِّيَاحَةُ عَلَى الْمَيِّتِ

1848 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ مُطْرِفٍ عَنْ حَكِيمٍ بْنِ حَكِيمٍ أَنَّ قَيْسَ بْنَ عَاصِمٍ قَالَ: «لَا تَنُوحُوا عَلَيَّ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَنْحَ عَلَيْهِ». مُحْتَصَرٌ.

1849 - أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ عَلَى النِّسَاءِ حِينَ بَايَعَهُنَّ أَنْ لَا يَنْحُنَّ فَقُلْنَ يَا رَسُولَ اللَّهِ إِنَّ نِسَاءً أَسْعَدَنَّا فِي الْجَاهِلِيَّةِ أَفَنُسَعِدُهُنَّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا إِسْعَادَ فِي الْإِسْلَامِ».

1850 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي عُمَرَ عَنْ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِالنِّيَاحَةِ عَلَيْهِ».

1851 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ هُوَ أَبُو زَادَانَ عَنِ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: «الْمَيِّتُ يُعَذَّبُ بِنِّيَاحَةِ أَهْلِهِ عَلَيْهِ». فَقَالَ لَهُ رَجُلٌ: أَرَأَيْتَ رَجُلًا مَاتَ بِخُرَاسَانَ وَنَاحَ أَهْلُهُ عَلَيْهِ هَهُنَا أَكَانَ يُعَذَّبُ بِنِّيَاحَةِ أَهْلِهِ؟ قَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ وَكَذَبْتَ أَنْتَ.

1852 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ اللَّهِ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ أَبِي عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». فَذَكَرَ ذَلِكَ لِعَائِشَةَ فَقَالَتْ وَهَلْ إِنَّمَا مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرِ فَقَالَ: «إِنَّ صَاحِبَ الْقَبْرِ لَيُعَذَّبُ وَإِنْ أَهْلُهُ يَنْكُحُونَ عَلَيْهِ» ثُمَّ قَرَأَتْ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [فاطر: 18].

1853 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عَمْرَةَ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ وَذَكَرَ لَهَا أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ عَلَيْهِ» قَالَتْ عَائِشَةُ: يَغْفِرُ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ أَمَا إِنَّهُ



forgive Abu Abd Ar-Rahman! By no means has he told a lie, but perhaps he forgot or committed a mistake. Once, Allah's Apostle "Allah's blessing and peace be upon him" came upon a Jewess (who was dead) over whom they were weeping, thereupon he said: "They are weeping over her, even though she is being punished."

**1854-** It is narrated on the authority of Ibn Abbas that A'ishah said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty increases the infidel (deceased) in punishment because of his family's weeping over him."

**1855-** It is narrated on the authority of Abdullah Ibn Abu Mulaikah that he said: When Umm Iban (daughter of Uthman) died, I came (to follow her funeral procession) with the people, and I sat between both Ibn Umar and Ibn Abbas. Then, the women went on wailing and Ibn Umar said (to Amr Ibn Uthman): "Do you not forbid (them) from wailing? No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The dead is punished because of the wailing of his family over him."" Ibn Abbas said: "Umar used to say some of that. I set out with Umar from Mecca. When we reached Al-Baida, there was a group of people under the shadow of a tree. He said to me: "Go and tell me who those people are." I (went and) found out that he was Suhaib and his family. I (returned and) said to him: "O Commander of Believers! This is Suhaib in the company of his family." He said: "Invite him to me." When we entered Medina, Umar was fatally wounded. Suhaib (entered upon him and) sat weeping and saying: "Alas for the brother! alas for the brother!" Upon this, Umar said: "O Suhaib! Do not wail over me! No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said:" The dead would be punished for his family's wailing over him."" Ibn Abbas said: I mentioned that to A'ishah. She said: "No, by Allah! of course you do not relate this narration from such as lies or is belied (by others)! But, one's hearing might commit mistakes, and in the Qur'an you should have what satisfies you: "No bearer of a burden could bear the burden of another." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty increases the punishment of the infidel because of his family's weeping over him."

### **[16] The Concession To Weep On The Dead**

**1856-** It is narrated on the authority of Abu Hurairah that he said: One from amongst the family of the Messenger of Allah "Allah's blessing and peace be upon him" died, and the women gathered and went on weeping on him. Umar stood and tried to forbid them and drive them away, (but they did not desist from weeping), thereupon the Messenger of Allah "Allah's



لَمْ يَكْذِبْ وَلَكِنْ نَسِيَ أَوْ أَخْطَأَ إِنَّمَا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى يَهُودِيَّةٍ يُبْكِي عَلَيْهَا فَقَالَ: «إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتَعَذَّبُ».

1854 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنُ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ قَالَ: قَصَّهُ لَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: قَالَتْ عَائِشَةُ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَزِيدُ الْكَافِرَ عَذَابًا بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ».

1855 - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: لَمَّا هَلَكَتْ أُمُّ أَبَانَ حَضَرْتُ مَعَ النَّاسِ فَجَلَسْتُ بَيْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَابْنِ عَبَّاسٍ فَبَكَيْنَ النِّسَاءُ فَقَالَ ابْنُ عُمَرَ: أَلَا تَنْهَى هَؤُلَاءِ عَنِ الْبُكَاءِ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ» فَقَالَ ابْنُ عَبَّاسٍ: قَدْ كَانَ عُمَرُ يَقُولُ بِبَعْضِ ذَلِكَ خَرَجْتُ مَعَ عُمَرَ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ رَأَى رَكْبًا تَحْتَ شَجَرَةٍ فَقَالَ انْظُرْ مِنَ الرُّكْبِ فَذَهَبْتُ فَإِذَا صُهِيبٌ وَأَهْلُهُ فَرَجَعْتُ إِلَيْهِ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا صُهِيبٌ وَأَهْلُهُ فَقَالَ: عَلَيَّ بِصُهِيبٍ فَلَمَّا دَخَلْنَا الْمَدِينَةَ أُصِيبَ عُمَرُ فَجَلَسَ صُهِيبٌ يَبْكِي عِنْدَهُ يَقُولُ وَأَخِيَاهُ وَأَخِيَاهُ فَقَالَ عُمَرُ يَا صُهِيبُ لَا تَبْكُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ» قَالَ: فَذَكَرْتُ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: أَمَّا وَاللَّهِ مَا تُحَدِّثُونَ هَذَا الْحَدِيثَ عَنْ كَاذِبِينَ مُكَذِّبِينَ وَلَكِنَّ السَّمْعَ يُخْطِئُ وَإِنَّ لَكُمْ فِي الْقُرْآنِ لَمَّا يَشْفِيكُمْ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ وَلَكِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ لَيَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

#### (16) - بَابُ الرُّخْصَةِ فِي الْبُكَاءِ عَلَى الْمَيِّتِ

1856 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ أَنَّ سَلَمَةَ بْنَ الْأَزْرَقِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: مَاتَ مَيِّتٌ مِنْ آلِ رَسُولِ اللَّهِ ﷺ فَاجْتَمَعَ النِّسَاءُ يَبْكِينَ عَلَيْهِ فَقَامَ عُمَرُ يَنْهَاهُنَّ وَيَطْرُدُهُنَّ فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعِهِنَّ يَا عُمَرُ،

blessing and peace be upon him” said: “Leave them O Umar! Verily, the eye sheds tears, and the soul is put to distress (because of the dead, to whose death it) is still close (in time).”

### **[17] The Claim Of The Pre-Islamic Time Of Ignorance**

**1857-** It is narrated on the authority of Abdullah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such as slaps the cheeks, tears the front opening of the garment, and follows the ways and traditions of the pre-Islamic time of ignorance does not belong to us.”

### **[18] Crying (Over The Dead)**

**1858-** It is narrated on the authority of Safwan Ibn Muhriz that he said: Abu Musa fell unconscious, thereupon they (his wives) wailed over him, and When he restored his consciousness he said to them: “I am free from What The Prophet “Allah’s blessing and peace be upon him” was free from when he said☺”Such as cuts the hair, tears the front opening of the garment, and cries does not belong to us.”

### **[19] Slapping The Cheeks**

**1859-** It is narrated on the authority of Abdullah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such as slaps the cheeks, tears the front opening of the garment, and follows the ways and traditions of the pre-Islamic period of ignorance does not belong to us.”

### **[20] Shaving The Head**

**1860-** It is narrated on the authority of both Abd Ar-Rahman Ibn Yazid and Abu Burdah Ibn Abu Musa that when Abu Musa fell unconscious, his wife came and cried loudly. When he recovered, he said to her: “Did I not tell you that I’m free from that from which The Messenger of Allah “Allah’s blessing and peace be upon him” was free?” He told her that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such as gets her head shaved, tears the front opening of her garment, and cries (at the time of calamities) does not belong to us.”

### **[21] Tearing The Front Opening Of The Garment**

**1861-** It is narrated on the authority of Abdullah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such as slaps the cheeks, tears the clothes, and follows the ways and traditions of the pre-Islamic period of ignorance does not belong to us.”

**1862-** It is narrated on the authority of Abu Musa that when he fell unconscious, (his wife) a mother of his son cried loudly. When he recovered,

لَإِنَّ الْعَيْنَ دَامِعَةٌ وَالْقَلْبَ مُصَابٌ وَالْعَهْدَ قَرِيبٌ».

### (17) - دَعْوَى الْجَاهِلِيَّةِ

1857 - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنِ الْأَعْمَشِ ح وَأَنْبَأَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ عَنِ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعَاءِ الْجَاهِلِيَّةِ». وَاللَّفْظُ لِعَلِيِّ وَقَالَ الْحَسَنُ: بِدَعْوَى.

### (18) - السَّلْقُ

1858 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَوْفٍ عَنْ خَالِدِ الْأَحْدَبِ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ: أَعْمِيَ عَلَى أَبِي مُوسَى فَبَكَوَا عَلَيْهِ فَقَالَ: أَبْرَأُ إِلَيْكُمْ كَمَا بَرِئَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ حَلَقَ وَلَا خَرَقَ وَلَا سَلَقَ».

### (19) - ضَرْبُ الْخُدُودِ

1859 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

### (20) - الْحَلْقُ

1860 - أَخْبَرَنَا أَحْمَدُ بْنُ عُمَانَ بْنِ حَكِيمٍ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ عَوْفٍ قَالَ: حَدَّثَنَا أَبُو عُمَيْسٍ عَنْ أَبِي صَخْرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ وَأَبِي بُرْدَةَ قَالَا: لَمَّا ثَقَلَ أَبُو مُوسَى أَقْبَلَتْ أَمْرَأَتُهُ تَصِيحُ قَالَا: فَأَفَاقَ فَقَالَ: أَلَمْ أَخْبِرْكَ أَنِّي بَرِيءٌ مِمَّنْ بَرِيءٌ مِنْهُ رَسُولُ اللَّهِ ﷺ؟ قَالَا: وَكَانَ يُحَدِّثُهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَخَرَقَ وَسَلَقَ».

### (21) - شَقُّ الْجُيُوبِ

1861 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدٍ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

1862 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ يَزِيدَ بْنِ أَوْسٍ عَنْ أَبِي مُوسَى: أَنَّهُ أَعْمِيَ عَلَيْهِ فَبَكَتْ أُمُّ وَلَدٍ لَهُ فَلَمَّا أَفَاقَ



he said to her: "Did not you know what The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect?" we asked her, and she said: He said: "Such as cries, gets her head shaved, or tears the front opening of her garment (at the time of calamities) does not belong to us."

**1863-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as gets her head shaved, tears the front opening of her garment, and cries (at the time of calamities) does not belong to us."

**1864-** It is narrated on the authority of Al-Qartha' that when Abu Musa fell unconscious, his wife cried loudly. When he recovered, he said to her: "Did not you know what The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect?" she said: "Yes (I knew)." She then kept silent. Afterwards, it was said to her: "What did The Messenger of Allah "Allah's blessing and peace be upon him" say in that respect?" She said: "The Messenger of Allah "Allah's blessing and peace be upon him" cursed Such as cries, gets her head shaved, or tears the front opening of her garment (at the time of calamities)."

## **[22] The Command To Keep Patient And Expect The Reward (From Allah) At The Time Of Calamity**

**1865-** It is narrated on the authority of Usamah Ibn Zaid that he said: The daughter of The Prophet "Allah's blessing and peace be upon him" sent (a courier) to The Prophet "Allah's blessing and peace be upon him", requesting him to come as her child was dying (or was gasping), but The Prophet "Allah's blessing and peace be upon him" returned the courier and told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world). So she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet "Allah's blessing and peace be upon him" got up and went to her, in the company of Sa'd Ibn Ubadah, Mu'adh Ibn Jabal, Ubai Ibn Ka'b, Zaid Ibn Thabit, and others. The child was brought to Allah's Apostle "Allah's blessing and peace be upon him" while his breath was disturbed in his chest (as if it was a leather water-skin). On that the eyes of The Prophet "Allah's blessing and peace be upon him" overflowed with tears. Sa'd said: "O Allah's Apostle! What is this?" He said: "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to such of His slaves as are merciful (to others)."

قَالَ لَهَا: أَمَا بَلَغَكَ مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ فَسَأَلْنَاهَا فَقَالَتْ: قَالَ: «لَيْسَ مِنَّا مَنْ سَلَقَ وَحَلَقَ وَخَرَقَ».

1863 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ يَزِيدَ بْنِ أَوْسٍ عَنْ أُمِّ عَبْدِ اللَّهِ امْرَأَةِ أَبِي مُوسَى عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ حَلَقَ وَسَلَقَ وَخَرَقَ».

1864 - أَخْبَرَنَا هَنَادٌ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ سَهْمِ بْنِ مَنجَابٍ عَنِ الْقُرْثِيعِ قَالَ: لَمَّا ثَقُلَ أَبُو مُوسَى صَاحَتِ امْرَأَتُهُ فَقَالَ: أَمَا عَلِمْتَ مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: بَلَى. ثُمَّ سَكَتَ فَقِيلَ لَهَا بَعْدَ ذَلِكَ: أَيُّ شَيْءٍ قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ حَلَقَ أَوْ سَلَقَ أَوْ خَرَقَ».

## (22) - الْأَمْرُ بِالْإِحْتِسَابِ وَالصَّبْرِ عِنْدَ نَزُولِ الْمُصِيبَةِ

1865 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عُثْمَانَ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: أَرْسَلْتُ بِنْتُ النَّبِيِّ ﷺ إِلَيْهِ أَنْ أَبْنَأَ لِي قَبْضَ فَأَتِنَا. فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَيَقُولُ: «إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَ اللَّهِ بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَأَرْسَلْتُ إِلَيْهِ تَقْسِمُ عَلَيْهِ لِيَأْتِيَنَهَا، فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَأَبِي بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرِجَالٌ، فَدَفَعَ إِلَى رَسُولِ اللَّهِ ﷺ الصَّبِيَّ وَنَفْسُهُ تَقَعَّقُ فَقَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدُ: يَا رَسُولَ اللَّهِ مَا هَذَا؟ قَالَ: «هَذَا رَحْمَةٌ يَجْعَلُهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ».



**1866-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (true) patience (for which one receives reward) is to be observed at the first stroke (of the calamity)."

**1867-** It is narrated on the authority of Mu'awiyah Ibn Qurrah that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and he had a son belonging to him. He asked him: "Do you love him?" he said: "Might Allah love you as much as I love him." Then, this (son) died, and he (the Prophet) lost the man, about whom he asked, thereupon he said to him: "Would you not be pleased that you will never come to any of the Garden's gates but that you will find him at it, running to open it for you?"

### **[23] The Reward Of Such As Keeps Patient And Hopes For The Reward (From Allah Almighty)**

**1868-** It is narrated on the authority of Amr Ibn Shu'aib that he sent a letter to Abdullah Ibn Abd Ar-Rahman Ibn Abu Husain, to console him for the death of one of his sons, and he mentioned in his letter that he heard his father relating from his grandfather Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty never accepts for His believing servant a reward less than the Garden, when He takes anyone of his beloved persons from amongst the inhabitants of the earth, thereupon he keeps patient, expects the reward from Allah and says what he was ordered to say in that respect."

### **[24] The Reward Of Such As Expects The Remuneration Of (The Death Of) Three Of His Children (From Allah Almighty)**

**1869-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who expects (from Allah) the reward of (the death of) three of his children will enter the Garden." A woman stood and said: "Or (the death) of two?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Or (the death) of two." The woman said: "Would that I said "or only one"!"

### **[25] When One Has Three Of His Children Die**

**1870-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim, three of whose children die before they attain the age of puberty but that Allah Almighty will admit him to the Garden by virtue of bestowing His Mercy upon them."



1866 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى».

1867 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو إِيَّاسٍ وَهُوَ مُعَاوِيَةُ بْنُ قُرَّةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَمَعَهُ ابْنٌ لَهُ فَقَالَ لَهُ: «أَتُحِبُّهُ؟» فَقَالَ: أَحَبُّكَ اللَّهُ كَمَا أُحِبُّهُ فَمَاتَ فَفَقَدَهُ فَسَأَلَ عَنْهُ فَقَالَ: «مَا يَسْرُكَ أَنْ لَا تَأْتِيَ أَبَاكَ مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ عِنْدَهُ يَسْعَى يَفْتَحُ لَكَ».

### (23) - ثَوَابٌ مِنْ صَبْرٍ وَاحْتِسَابٍ

1868 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ سَعِيدٍ بْنُ أَبِي حُسَيْنٍ أَنَّ عَمْرُو بْنَ شُعَيْبٍ كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ يُعْزِيهِ بِأَبْنٍ لَهُ هَلَكَ وَذَكَرَ فِي كِتَابِهِ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَرْضَى لِعَبْدِهِ الْمُؤْمِنِ، إِذَا ذَهَبَ بِصَفِيٍّ مِنْ أَهْلِ الْأَرْضِ فَصَبَرَ وَاحْتَسَبَ وَقَالَ مَا أَمْرٌ بِهِ بِثَوَابٍ، دُونَ الْجَنَّةِ».

### (24) - بَابُ ثَوَابِ مَنْ اخْتَسَبَ ثَلَاثَةَ مِنْ صَلْبِهِ

1869 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ حَدَّثَنِي عَمْرُو قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ عَنْ عِمْرَانَ بْنِ نَافِعٍ عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اخْتَسَبَ ثَلَاثَةَ مِنْ صَلْبِهِ دَخَلَ الْجَنَّةَ». فَقَامَتِ امْرَأَةٌ فَقَالَتْ: أَوْ أَتْنَانِ؟ قَالَ: «أَوْ أَتْنَانِ». قَالَتِ الْمَرْأَةُ: يَا لَيْتَنِي قُلْتُ وَاحِدًا.

### (25) - مَنْ يَتَوَقَّى لَهُ ثَلَاثَةٌ

1870 - أَخْبَرَنَا يُونُسُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَتَوَقَّى لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْتَ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ».

**1871-** It is narrated on the authority of Sa'sa'ah Ibn Mu'awiyah that he said: I met Abu Dharr and said to him: "Relate to me (a narration from the Prophet)!" he said: Well. The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are no Muslim parents, three of whose children die before they attain the age of puberty but that Allah will forgive for them by virtue of bestowing His Mercy upon these (children)."

**1872-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one of the Muslims has three of his children die and the fire (of Hell) will touch his body, except to dissolve the oath (taken by Allah Almighty that "Not one of you but will pass over it: this is, with your Lord, a Decree which must be accomplished." (Maryam 71))

**1873-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are no Muslim parents, three of whose children die before they attain the age of puberty but that Allah will forgive for them by virtue of bestowing His Mercy upon these (children): it will be said to them: "Enter the Garden!" they will say: "No, unless our parents enter (with us)." It will be said: "Then, enter the Garden both you and your parents!"

### **[26] When One Sends Forward Three Of His Offspring**

**1874-** It is narrated on the authority of Abu Hurairah that he said: A woman brought to The Messenger of Allah "Allah's blessing and peace be upon him" one of her sons who was suffering, and said: "O Messenger of Allah! I fear for him, and I've sent forward three of my sons (to be killed in the Cause of Allah)." on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You now have protected yourself with a strong shield from the fire (of Hell)."

### **[27] Announcing The Death News**

**1875-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" announced the death news of both Zaid and Ja'far (and then Abdullah Ibn Rawahah) before the news of their death reached (Medina): he announced the news of their death while his eyes were shedding tears.

**1876-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" announced to them the death news of the Negus of Abyssinia, on the very day he died, and said: "Ask for Allah's Forgiveness for your brother!"

1871 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ صَعْصَعَةَ بْنِ مُعَاوِيَةَ قَالَ: لَقِيتُ أَبَا ذَرٍّ قُلْتُ: حَدَّثَنِي قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَمُوتُ بَيْنَهُمَا ثَلَاثَةُ أَوْلَادٍ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا غَفَرَ اللَّهُ لَهُمَا بِفَضْلِ رَحْمَتِهِ لِيَاَهُمْ».

1872 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةُ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ».

1873 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ وَعَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا إِسْحَاقُ وَهُوَ الْأَزْرَقُ عَنْ عَوْفٍ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمَيْنِ يَمُوتُ بَيْنَهُمَا ثَلَاثَةُ أَوْلَادٍ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا أَذْخَلَهُمَا اللَّهُ بِفَضْلِ رَحْمَتِهِ لِيَاَهُمُ الْجَنَّةَ قَالَ: يُقَالُ لَهُمْ: اذْخُلُوا الْجَنَّةَ فَيَقُولُونَ: حَتَّى يَدْخُلَ آبَاؤُنَا فَيَقَالَ: اذْخُلُوا الْجَنَّةَ أَنْتُمْ وَآبَاؤُكُمْ».

(26) - مَنْ قَدَّمَ ثَلَاثَةً

1874 - أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا جَرِيرٌ قَالَ: حَدَّثَنِي طَلْقُ بْنُ مُعَاوِيَةَ وَحَفْصُ بْنُ غِيَاثٍ قَالَ: حَدَّثَنِي جَدِّي طَلْقُ بْنُ مُعَاوِيَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتْ أَمْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ بِابْنٍ لَهَا يَشْتَكِي فَقَالَتْ: يَا رَسُولَ اللَّهِ أَخَافُ عَلَيْهِ وَقَدْ قَدِمْتُ ثَلَاثَةً فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ اخْتَضَرْتَ بِحَظَارٍ شَدِيدٍ مِنَ النَّارِ».

(27) - بَابُ النَّعْيِ

1875 - أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى زَيْدًا وَجَعَفَرًا قَبْلَ أَنْ يَجِيءَ خَبَرُهُمْ فَتَعَاهُمْ وَعَيْنَاهُ تَذْرِفَانِ».

1876 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ وَابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لَهُمَا النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ الْيَوْمَ الَّذِي مَاتَ فِيهِ وَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ».



**1877-** It is narrated on the authority of Abdullah Ibn Amr that he said: While we were walking in the company of The Messenger of Allah "Allah's blessing and peace be upon him", he saw a woman and she did not think he had recognized her. When he became in the middle of the street he stopped until she reached him, and behold! she was Fatimah, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him". He asked her: "What has caused you to come out of your house O Fatimah?" she said: "I've come to the family of this deceased, and asked for Allah's Mercy upon him, and bade my condolences to them for their dead." He said: "Perhaps you went to (the graveyard in a place known as) Quda with them!" she said: "Allah forbid me to go to it, since I heard you saying about it what you had said!" on that he said: "Had you gone to it with them, you would not have seen the Garden unless the grandfather of your father (i.e. Abd Al-Muttalib) would see it first."

### **[28] Washing The Body Of The Dead With Both The Water And The Infusion Of Lote Leaves**

**1878-** It is narrated on the authority of Umm Atiyyah Al-Ansariyyah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came to us when his daughter died and said: "Wash her thrice or five times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

### **[29] Washing The Dead Body With The Hot Water**

**1879-** It is narrated on the authority of Umm Qais Bint Mihsan that she said: My son died, and I feared for him. I said to the one who was going to wash his body: "Do not wash the body of my son with the cold water, lest you should kill him." Ukashah Ibn Mihsan (her brother) went to Allah's Apostle "Allah's blessing and peace be upon him" and told him of what she had said, thereupon Allah's Apostle "Allah's blessing and peace be upon him" smiled and said: "What has she said? Might she have a long life!" however, we do not know that any woman had such a long life as she had.

### **[30] Undoing The Hair Of The Dead**

**1880-** It is narrated on the authority of Ayyub that he said: I heard Hafsah having said: Umm Atiyyah told us that they made the hair of the daughter of Allah's Apostle "Allah's blessing and peace be upon him" three braids. I asked: Did they undo it and then make it three braids? She answered in the affirmative.

1877 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ هُوَ ابْنُ يَزِيدَ الْمُقْرِي ح وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِي قَالَ: حَدَّثَنَا أَبِي قَالَ سَعِيدٌ حَدَّثَنِي رَبِيعَةُ بْنُ سَيْفٍ الْمُعَاوِرِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: بَيْنَمَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ بَصُرَ بِأَمْرَأَةٍ لَا تَطْنُ أَنَّهُ عَرَفَهَا فَلَمَّا تَوَسَّطَ الطَّرِيقَ وَقَفَ حَتَّى أَتْنَهَتْ إِلَيْهِ فَإِذَا فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ قَالَتْ لَهَا: «مَا أَخْرَجَكَ مِنْ بَيْتِكَ يَا فَاطِمَةُ؟» قَالَتْ: أَتَيْتُ أَهْلَ هَذَا الْمَيْتِ فَتَرَحَّمْتُ إِلَيْهِمْ وَعَزَّيْتُهُمْ بِمَيْتِهِمْ قَالَ: «لَعَلَّكَ بَلَغْتَ مَعَهُمُ الْكُدَى؟» قَالَتْ: مَعَاذَ اللَّهِ أَنْ أَكُونَ بَلَغْتُهَا وَقَدْ سَمِعْتُكَ تَذْكُرُ فِي ذَلِكَ مَا تَذْكُرُ فَقَالَ لَهَا: «لَوْ بَلَغْتِهَا مَعَهُمْ مَا رَأَيْتِ الْجَنَّةَ حَتَّى يَرَاهَا جَدُّ أَبِيكَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: رَبِيعَةُ ضَعِيفٌ.

### (28) - غَسْلُ الْمَيْتِ بِالْمَاءِ وَالسِّدْرِ

1878 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّ أُمَّ عَطِيَّةَ الْأَنْصَارِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ حِينَ تُوفِّيَتْ ابْنَتُهُ فَقَالَ: «أَغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَعْتُنَّ فَأَذْنِي» فَلَمَّا فَرَعْنَا أَذْنَاهُ فَأَعْطَانَا حِفْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

### (29) - غَسْلُ الْمَيْتِ بِالْحَمِيمِ

1879 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْحَسَنِ مَوْلَى أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ عَنْ أُمِّ قَيْسٍ قَالَتْ: تُوفِّيَ ابْنِي فَجَزَعْتُ عَلَيْهِ فَقُلْتُ لِلَّذِي يَغْسِلُهُ لَا تَغْسِلِ ابْنِي بِالْمَاءِ الْبَارِدِ فَتَقْتُلُهُ فَاَنْطَلَقَ عَكَاشَةً بِنْتُ مِحْصَنٍ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِقَوْلِهَا فَتَبَسَّمَ ثُمَّ قَالَ: «مَا قَالَتْ طَالَ عُمْرُهَا» فَلَا نَعْلَمُ أَمْرًا عُمِّرَتْ مَا عُمِّرَتْ.

### (30) - نَقْضُ رَأْسِ الْمَيْتِ

1880 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ أَيُّوبُ: سَمِعْتُ حَفْصَةَ تَقُولُ: حَدَّثَنَا أُمُّ عَطِيَّةَ: «أَنَّهُنَّ جَعَلْنَ رَأْسَ ابْنَةِ النَّبِيِّ ﷺ ثَلَاثَةَ قُرُونٍ قُلْتُ: نَقَضْنَهُ وَجَعَلْنَهُ ثَلَاثَةَ قُرُونٍ؟» قَالَتْ: نَعَمْ.



### [31] The Right Side And The Parts Of Ablution Of The Dead's Body

1881- It is narrated on the authority of Umm Atiyyah that Allah's Apostle "Allah's blessing and peace be upon him" said to them pertaining to washing the dead body of his daughter: "Start with her right side, and the parts of ablution in her body."

### [32] Washing The Body Of The Dead An Odd Number Of Times

1882- It is narrated on the authority of Umm Atiyyah Al-Ansariyyah that she said: One of the daughters of Allah's Apostle "Allah's blessing and peace be upon him" died, and he sent (somebody) to us with the following order: "Wash her with water and infusion of lote leaves an odd number of times: thrice or five or seven times or more, if you see it necessary. Then apply camphor at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it. We further entwined her hair and made it three braids falling from behind her back.

### [33] Washing The Body Of The Dead More Than Five Times

1883- It is narrated on the authority of Umm Atiyyah Al-Ansariyyah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came to us when his daughter died and said: "Wash her thrice or five times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

### [34] Washing The Body Of The Dead More Than Seven Times

1884- It is narrated on the authority of Umm Atiyyah that she said: One of the daughters of Allah's Apostle "Allah's blessing and peace be upon him" died, and he sent to us with the following message: "Wash her thrice or five times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

1885- The same is narrated on the authority of Umm Atiyyah, with the following change: "Wash her thrice or five or seven times or more, if you see it necessary, with water and infusion of lote leaves."

1886- It is narrated on the authority of Umm Atiyyah that she said: One of the daughters of Allah's Apostle "Allah's blessing and peace be upon him" died, and he ordered us to wash her body saying: "Wash her thrice or five or



## (31) - مَيَامِنُ الْمَيِّتِ وَمَوَاضِعُ الْوُضُوءِ مِنْهُ

1881 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي غُسْلِ ابْنَتِهِ: «أَبْدَأَنَّ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

## (32) - غَسْلُ الْمَيِّتِ وَتَرَأً

1882 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: مَاتَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَأَرْسَلَ إِلَيْنَا فَقَالَ: «أَغْسِلْنَهَا بِمَاءٍ وَسِدْرٍ وَأَغْسِلْنَهَا وَتَرَأً ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا إِنْ رَأَيْتُنَّ ذَلِكَ وَاجْعَلْنَ فِي الْأَخِرَةِ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَعْتُنَّ فَأَذِنِّي» فَلَمَّا فَرَعْنَا آذَنَاهُ فَأَلْقَى إِلَيْنَا حِفْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِثَاءً» وَمَسْطَنَاهَا ثَلَاثَةً قُرُونٍ وَأَلْقَيْنَاهَا مِنْ خَلْفِهَا.

## (33) - غَسْلُ الْمَيِّتِ أَكْثَرَ مِنْ خَمْسٍ

1883 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: «أَغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْأَخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَعْتُنَّ فَأَذِنِّي» فَلَمَّا فَرَعْنَا آذَنَاهُ فَأَلْقَى إِلَيْنَا حِفْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِثَاءً».

## (34) - غَسْلُ الْمَيِّتِ أَكْثَرَ مِنْ سَبْعَةٍ

1884 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَأَرْسَلَ إِلَيْنَا فَقَالَ: «أَغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْأَخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَعْتُنَّ فَأَذِنِّي» فَلَمَّا فَرَعْنَا آذَنَاهُ فَأَلْقَى إِلَيْنَا حِفْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِثَاءً».

1885 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ: «ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ».

1886 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ سَلَمَةَ بِنِ عِلْقَمَةَ عَنْ مُحَمَّدٍ عَنْ بَعْضِ إِخْوَتِهِ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوفِّيَتْ ابْنَةٌ لِرَسُولِ اللَّهِ ﷺ فَأَمَرَنَا بِغُسْلِهَا فَقَالَ: «أَغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ» قَالَتْ:

seven times or more, if you see it necessary." I asked: "Should it be an odd number of times?" he said: "Yes. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

### **[35] Using Camphor In Washing The Body Of The Dead**

**1887-** It is narrated on the authority of Umm Atiyyah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came to us while we were washing the body of his daughter and said: "Wash her thrice or five or seven times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it. However, we entwined her hair and made it three braids.

**1888-** It is narrated on the authority of Umm Atiyyah that she said: We then entwined her hair and made it three braids.

**1889-** It is narrated on the authority of Umm Atiyyah that she said: We then made her hair three braids.

### **[36] Shrouding The Body Of The Dead In A Garment**

**1890-** It is narrated on the authority of Muhammad Ibn Sirin that he said: Umm Atiyyah was a woman from amongst the Ansar: she came to join a son belonging to her, but she could not catch up with him. she said: Allah's Apostle "Allah's blessing and peace be upon him" came to us while we were washing the body of his daughter and said: "Wash her thrice or five times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it; and he said no more. He (the sub-narrator) said: I do not know which of his daughter was meant here. I asked: What does he mean by "shroud her body in it: Does it mean that it should be straightened round her waist? He said: I do not think but he meant "Enshroud her body in it."

**1891-** It is narrated on the authority of Umm Atiyyah Al-Ansariyyah that she said: One of the daughters of Allah's Apostle "Allah's blessing and peace be upon him" died, and he ordered us to wash her body saying: "Wash her thrice or five times or more, if you see it necessary, with water and infusion of lote leaves. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud her dead body in it.

قُلْتُ وَثَرَأ؟ قَالَ: «نَعَمْ، وَاجْعَلْنِي فِي الْآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَعْتُ فَاذْنِبْنِي» فَلَمَّا فَرَعْنَا أَذْنَاهُ فَأَعْطَانَا حَقَّوهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

### (35) - الْكَافُورُ فِي غَسْلِ الْمَيِّتِ

1887 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلَاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنِي فِي الْآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَعْتُ فَاذْنِبْنِي». فَلَمَّا فَرَعْنَا أَذْنَاهُ فَأَلْقَى إِلَيْنَا حَقَّوهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ». قَالَ أَوْ قَالَتْ حَفْصَةُ: «اغْسِلْنَهَا ثَلَاثاً أَوْ خَمْساً أَوْ سَبْعاً» قَالَ وَقَالَتْ أُمُّ عَطِيَّةَ «مَسْطَنَاهَا ثَلَاثَةَ قُرُونٍ».

1888 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ قَالَ: أَخْبَرْتَنِي حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: «وَجَعَلْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ».

1889 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ وَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ: «وَجَعَلْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ».

### (36) - الْإِشْعَارُ

1890 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَيُّوبُ بْنُ أَبِي تَمِيمَةَ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: كَانَتْ أُمُّ عَطِيَّةَ أَمْرَأَةً مِنَ الْأَنْصَارِ قَدِمَتْ تَبَادُرُ ابْنًا لَهَا فَلَمْ تُذَرِّكُهُ حَدَّثْنَا قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلَاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنِي فِي الْآخِرَةِ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَعْتُ فَاذْنِبْنِي». فَلَمَّا فَرَعْنَا أَلْقَى إِلَيْنَا حَقَّوهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ» وَلَمْ يَزِدْ عَلَى ذَلِكَ. قَالَ: لَا أَذْرِي أَيُّ بَنَاتِهِ قَالَ قُلْتُ: مَا قَوْلُهُ أَشْعِرْنَهَا إِيَّاهُ أَتَوَزَّرُ بِهِ؟ قَالَ: لَا أَرَاهُ إِلَّا أَنْ يَقُولَ أَلْفُفْنَهَا فِيهِ.

1891 - أَخْبَرَنَا شُعَيْبُ بْنُ يُونُسَ النَّسَائِيُّ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوفِّيَ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَقَالَ: «اغْسِلْنَهَا ثَلَاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ وَاغْسِلْنَهَا بِالسِّدْرِِ وَالْمَاءِ وَاجْعَلْنِي فِي آخِرِ ذَلِكَ كَافُوراً أَوْ شَيْئاً مِنْ كَافُورٍ فَإِذَا فَرَعْتُ فَاذْنِبْنِي» قَالَتْ: فَادَّأَاهُ فَأَلْقَى إِلَيْنَا حَقَّوهُ فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».



### [37] The Order To Make Perfect One's Shroud

**1892-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us one day, and made a mention of one of his companions who died, and was shrouded in a shroud, not long enough (to cover the whole of his body), and further was buried at night. On that the Messenger of Allah "Allah's blessing and peace be upon him" scolded the people to bury their dead at night (in order to give opportunity to much more men to offer funeral prayer for him), unless there is severe necessity; and the Messenger of Allah "Allah's blessing and peace be upon him" further said: "When anyone of you undertakes the operation of shrouding his brother, let him make perfect his shroud."

### [38] Which Shroud Is The Best?

**1893-** It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wear the white of your clothes, for it is more pleasant and much purer, and also shroud your dead in it."

### [39] The Shroud Of The Prophet "Peace Be Upon Him"

**1894-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three Yemenite white garments.

**1895-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three Yemenite white garments, having neither shirt nor turban.

**1896-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three Yemenite white garments, made of cotton, having neither shirt nor turban. A mention was made to A'ishah of the statement that they were of two garments and a Hibrah Burdah, thereupon she said: It is true that a Hibrah Burdah was brought, but they returned it, and did not bury him in it.

### [40] The Shirt In The Shroud

**1897-** It is narrated on the authority of Ibn Umar: When Abdullah Ibn Ubai (the chief of hypocrites) died, his son came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Please give me your shirt to shroud him in it, and further perform the funeral prayer for him and ask for Allah's Forgiveness for him." The Messenger of Allah "Allah's blessing and peace be upon him" gave him his shirt, and said to him: "When you finish

## (37) - الْأَمْرُ بِتَحْسِينِ الْكَفَنِ

1892 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ الرَّقِّي الْقَطَّانُ وَيُوسُفُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ قَالَ: أَنْبَأَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: «خَطَبَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ مَاتَ فَقَبِرَ لَيْلًا وَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ فَزَجَرَ رَسُولُ اللَّهِ ﷺ أَنْ يُقَبَرَ إِنْسَانٌ لَيْلًا إِلَّا أَنْ يُضْطَرَّ إِلَى ذَلِكَ وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلِي أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ».

## (38) - أَيُّ الْكَفَنِ خَيْرٌ

1893 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي عُرْوَةَ يُحَدِّثُ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا أَظْهَرُ وَأَظْيَبُ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ».

## (39) - كَفَنُ النَّبِيِّ ﷺ

1894 - أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «كُفِّنَ النَّبِيُّ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ سُحُولِيَّةٍ بَيْضٍ».

1895 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سُحُولِيَّةٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ».

1896 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَفْصٌ عَنْ هِشَامِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ يَمَانِيَّةٍ كُرْسُفٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ». فَذَكَرَ لِعَائِشَةَ قَوْلَهُمْ: فِي ثَوْبَيْنِ وَبُرْدٍ مِنْ حَبْرَةٍ فَقَالَتْ: «قَدْ أَتَيْتِ بِالْبُرْدِ وَلَكِنَّهُمْ رَدُّوهُ وَلَمْ يَكْفُونَهُ فِيهِ».

## (40) - الْقَمِيصُ فِي الْكَفَنِ

1897 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَعْطِنِي قَمِيصَكَ حَتَّى أَكْفِنَهُ فِيهِ وَصَلَّ عَلَيْهِ وَاسْتَغْفَرَ لَهُ فَأَعْطَاهُ



from washing his dead body, notify me so that I would offer the funeral prayer for him." When The Prophet "Allah's blessing and peace be upon him" got up to offer the funeral prayer, Umar took hold of his garment and said: "O Messenger of Allah! Would you offer the funeral prayer for him though Allah has forbidden you to offer the funeral prayer for the hypocrites?" The Prophet "Allah's blessing and peace be upon him" said: "I have been given the freedom of choice by Allah whether to ask for their forgiveness or not, because Allah said: "Whether you ask for their forgiveness, or not, (their sin is unpardonable)". So The Prophet "Allah's blessing and peace be upon him" offered the funeral prayer. On that the revelation came: "Nor do you ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." Afterwards, he never offered funeral prayer for those (hypocrites).

**1898-** It is narrated on the authority of Jabir Ibn Abdullah: the Messenger of Allah "Allah's blessing and peace be upon him" came to the grave of Abdullah Ibn Ubai after his body was buried. He ordered The body be brought out and put on his knees. Then the Messenger of Allah "Allah's blessing and peace be upon him" put his saliva over the body and clothed it in his shirt, and Allah knows better.

**1899-** It is narrated on the authority of Jabir Ibn Abdullah that he said: (The reason why the Messenger of Allah "Allah's blessing and peace be upon him" gave Abdullah Ibn Ubai his shirt to be shrouded in it was that) when Al-Abbas Ibn Abd Al-Muttalib was in Medina, and (he was in need of a shirt) the Ansar looked for a shirt to dress him in it, and found no shirt more fitting for his body than that of Abdullah Ibn Ubai, who dressed him in it.

**1900-** It is narrated on the authority of Khabbab Ibn Al-Aratt that he said: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, amongst whom was Mus'ab Ibn Umair ; and others got their rewards. Mus'ab Ibn Umair was martyred on the day of Uhud battle, and we could get nothing except his short garment to shroud him in. When we covered his head his feet became bare and vice versa. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put Idhkhair (a kind of shrub) over his feet. On the other hand, there is one amongst us for whom the fruit (of reward) has become ripe which he plucks.



قَمِيصَهُ ثُمَّ قَالَ: «إِذَا فَرَعْتُمْ فَأَذْنُونِي أَصْلِي عَلَيْهِ». فَجَذَبَهُ عُمَرُ وَقَالَ: قَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ فَقَالَ: «أَنَا بَيْنَ خَيْرَتَيْنِ، قَالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ﴾» [التوبة: 80] فَصَلَّى عَلَيْهِ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ [التوبة: 84] فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

1898 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنُ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ عَنْ عَمْرِو قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: «أَتَى النَّبِيُّ ﷺ قَبْرَ عَبْدِ اللَّهِ بْنِ أَبِي وَقَدْ وُضِعَ فِي حُفْرَتِهِ فَوَقَفَ عَلَيْهِ فَأَمَرَ بِهِ فَأُخْرِجَ لَهُ فَوَضَعَهُ عَلَى رُكْبَتَيْهِ وَأَلْبَسَهُ قَمِيصَهُ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ». وَاللَّهُ تَعَالَى أَعْلَمُ.

1899 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو سَمِعَ جَابِرًا يَقُولُ: «وَكَانَ الْعَبَّاسُ بِالْمَدِينَةِ فَطَلَبَتِ الْأَنْصَارُ ثَوْبًا يَكْسُونَهُ فَلَمْ يَجِدُوا قَمِيصًا يَصْلُحُ عَلَيْهِ إِلَّا قَمِيصَ عَبْدِ اللَّهِ بْنِ أَبِي فَكَسَوْهُ إِيَّاهُ».

1900 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: سَمِعْتُ الْأَعْمَشَ قَالَ: سَمِعْتُ شَقِيقًا قَالَ: حَدَّثَنَا خَبَّابٌ قَالَ: «هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَتَغْيِي وَجْهِ اللَّهِ تَعَالَى فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا مِنْهُمْ مِصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ شَيْئًا نُكْفِنُهُ فِيهِ إِلَّا نَمْرَةً كُنَّا إِذَا غَطَيْنَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ وَإِذَا غَطَيْنَا بِهَا رِجْلَيْهِ خَرَجَتْ رَأْسُهُ فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَغْطِيَ بِهَا رَأْسَهُ وَنَجْعَلَ عَلَى رِجْلَيْهِ إِذْخِرًا وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدُبُهَا». وَاللَّفْظُ لِإِسْمَاعِيلَ.

### **[41] How Should Such As In The State Of Ihram Be Shrouded?**

1901- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash the dead body of such as (dies while being) in the state of Ihram in both his garments, in which he assumed Ihram, and wash him with water and infusion of lote leaves, and then shroud his dead body in them, and apply no perfume to his body, and do not cover his head, for he will be resurrected on the Day of Judgement as being in such a state of Ihram."

### **[42] The Musk**

1902- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The musk is the most pleasant-smelling from amongst (all kinds of) perfume."

1903- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The musk is the best from amongst (all kinds of) your perfume."

### **[43] The Notification Of The Funeral Procession**

1904- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that a female indigent fell fatally ill, and the Messenger of Allah "Allah's blessing and peace be upon him" was informed of her illness. However, it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to visit the indigent to enquire about their health. the Messenger of Allah "Allah's blessing and peace be upon him" said: "When she dies, notify me (so that I would perform funeral prayer for her and follow her funeral procession)." But they brought out her coffin at night, and they disliked to awaken the Messenger of Allah "Allah's blessing and peace be upon him" at night. When it was morning, the Messenger of Allah "Allah's blessing and peace be upon him" was told about the news of her death, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Have I not ordered you to notify me of her death?" they said: "O Messenger of Allah! we disliked to awaken you at night." the Messenger of Allah "Allah's blessing and peace be upon him" came out until (he reached the graveyard and) made the people align and he led (the funeral prayer for her which consisted of) four Takbirs.

### **[44] Hastening To Finish From The Burial Ceremonies**

1905- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When a good man is placed on his death bed, he says: "Bring me

## (41) - كَيْفَ يُكْفَنُ الْمُحْرِمُ إِذَا مَاتَ

1901 - أَخْبَرَنَا عُثْبَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يُونُسُ بْنُ نَافِعٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَغْسِلُوا الْمُحْرِمَ فِي ثَوْبَيْهِ اللَّذَيْنِ أَحْرَمَ فِيهِمَا وَأَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفَّنُوهُ فِي ثَوْبَيْهِ وَلَا تَمْسُوهُ بِطَبِيبٍ وَلَا تَحْمَرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُحْرِمًا».

## (42) - الْمُسْكُ

1902 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ وَشَبَابَةُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ سَمِعَ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَظْيَبُ الطَّيِّبِ الْمُسْكُ».

1903 - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدَّرَهَمِيُّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ عَنِ الْمُسْتَمِرِّ بْنِ الزَّيَّانِ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ خَيْرِ طَبِيبِكُمُ الْمُسْكُ».

## (43) - الْإِذْنُ بِالْجَنَازَةِ

1904 - أَخْبَرَنَا قُتَيْبَةُ فِي حَدِيثِهِ عَنْ مَالِكٍ عَنْ أَبِي شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ أَنَّهُ أَخْبَرَهُ: أَنَّ مِسْكِينَةً مَرَضَتْ فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ بِمَرَضِهَا وَكَانَ رَسُولُ اللَّهِ ﷺ يَعُودُ الْمَسَاكِينَ وَيَسْأَلُ عَنْهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَتْ فَأَذْنُونِي فَأُخْرِجُ بِجَنَازَتِهَا لَيْلًا». وَكَرِهُوا أَنْ يُوقِظُوا رَسُولَ اللَّهِ ﷺ فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ﷺ أَخْبَرَ بِالَّذِي كَانَ مِنْهَا فَقَالَ: «أَلَمْ أَمُرْكُمْ أَنْ تُؤْذِنُونِي بِهَا؟» قَالُوا: يَا رَسُولَ اللَّهِ كَرِهْنَا أَنْ نُوقِظَكَ لَيْلًا فَخَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَفَّ بِالنَّاسِ عَلَى قَبْرِهَا وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

## (44) - السَّرْعَةُ بِالْجَنَازَةِ

1905 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي ذُنَبٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا وُضِعَ الرَّجُلُ الصَّالِحُ عَلَى سَرِيرِهِ قَالَ: قَدُمُونِي قَدُمُونِي



forward (very soon to the grave)! Bring me forward (very soon to the grave)!" and when an evil man is placed on his death bed, he says: "Woe to me! Where are you going to send me?"

**1906-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When the (dead over the) bier is placed and men carry it on their shoulders: if the dead is good, it says: "Bring me forward (very soon to the grave)! Bring me forward (very soon to the grave)!" and if it is not good it says: "Woe to it! Where are you going to send it?" everything hears his voice barring mankind, and if he hears it, surely, he would be shocked."

**1907-** It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Hasten in proceeding with the (dead over the) bier: if it is good, then, it is good to which you will have brought it forward; and if it is otherwise, it is an evil of which you will have relieved yourselves."

**1908-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Hasten in proceeding with the (dead over the) bier: if it is good, then, it is good to which you will have brought it forward; and if it is otherwise, it is an evil of which you will have relieved yourselves."

**1909-** It is narrated on the authority of Abd Ar-Rahman Ibn Yunus that he said: I attended the funeral procession of Abd Ar-Rahman Ibn Samurah, and Ziyad came out to walk ahead of the death bed, and some people belonging to the family of Abd Ar-Rahman went on receiving the death bed and walking on their heels and saying: "Be slow in our pace, might Allah bless you!" in this way, they slowed their pace until when we were on the road of the Mirbad (a place in Basrah), Abu Bakrah joined us and he was riding a mule. When he saw what they were doing he rushed towards them with his mule, and stretched his hand towards them with the whip and said: "Be away (from the road)! By Him, Who honoured the face of Abu Al-Qasim the Messenger of Allah "Allah's blessing and peace be upon him", I saw us when we were with the Messenger of Allah "Allah's blessing and peace be upon him" (following a funeral procession) as if we were running with it." On that the people dispersed.

**1910-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: " I saw us when we were with the Messenger of Allah "Allah's blessing and peace be upon him" (following a funeral procession) as if we were running with it."

وَإِذَا وَضِعَ الرَّجُلُ يَغْنِي السُّوءَ عَلَى سَرِيرِهِ قَالَ يَا وَيْلِي أَيْنَ تَذْهَبُونَ بِي».

1906 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدُمُونِي قَدُمُونِي وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا إِلَى أَيْنَ تَذْهَبُونَ بِهَا يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ».

1907 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ يَنْبَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكَ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ وَإِنْ تَكَ غَيْرَ ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

1908 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ كَانَتْ صَالِحَةً قَدِّمْتُمُوهَا إِلَى الْخَبْرِ وَإِنْ كَانَتْ غَيْرَ ذَلِكَ كَانَتْ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ».

1909 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: أَنْبَأَنَا عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يُونُسَ قَالَ: حَدَّثَنِي أَبِي قَالَ: «شَهِدْتُ جَنَازَةَ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ وَخَرَجَ زِيَادٌ يَمْشِي بَيْنَ يَدَيِ السَّرِيرِ فَجَعَلَ رِجَالٌ مِنْ أَهْلِ عَبْدِ الرَّحْمَنِ وَمَوَالِيهِمْ يَسْتَقْبِلُونَ السَّرِيرَ وَيَمْشُونَ عَلَى أَعْقَابِهِمْ وَيَقُولُونَ رُوَيْدًا رُوَيْدًا بَارَكَ اللَّهُ فِيكُمْ فَكَانُوا يَدْبُونَ دَبِيحًا حَتَّى إِذَا كُنَّا بِبَعْضِ طَرِيقِ الْمَرْبِدِ لَحِقْنَا أَبُو بَكْرَةَ عَلَى بَغْلَةٍ فَلَمَّا رَأَى الَّذِي يَصْنَعُونَ حَمَلَ عَلَيْهِمْ بِبَغْلَتِهِ وَأَهْوَى إِلَيْهِمْ بِالسَّوِطِ وَقَالَ خَلُّوا فَوَالَّذِي أَكْرَمَ وَجْهَ أَبِي الْقَاسِمِ ﷺ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ وَإِنَّا لَنَكَادُ نَرْمُلُ بِهَا رَمَلًا فَانْبَسَطَ الْقَوْمُ».

1910 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ وَهْشِيمٍ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ قَالَ: «لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ وَإِنَّا لَنَكَادُ نَرْمُلُ بِهَا رَمَلًا». وَاللَّفْظُ حَدِيثُ هُشَيْمٍ.



1911- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the funeral procession comes upon you, you should stand (in reverence to it), and whoever of you follows it should not sit until it (the dead body) is placed (in the grave)."

#### **[45] The Order To Stand (In Respect) For The Funeral Procession**

1912- It is narrated on the authority of Amir Ibn Rabie'ah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sees a funeral procession which he is not following, let him stand for it, and let not him sit down until it (the dead body) leaves him behind, or until it is placed (in the grave) before it leaves him behind."

1913- It is narrated on the authority of Amir Ibn Rabie'ah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see a funeral procession let you stand (in respect) for it (and let not you sit down) until it leaves you behind, or until it (the dead body) is placed (in the grave)."

1914- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When You see a funeral procession, you should stand (in reverence to it), and whoever follows it should not sit until the dead is placed (in the grave)."

1915- It is narrated on the authority of both Abu Hurairah and Abu Sa'id that they said: We saw the Messenger of Allah "Allah's blessing and peace be upon him" having never attended a funeral procession and sat until it (the dead body) would be placed (in the grave).

1916- It is narrated on the authority of Abu Sa'id that once, a funeral procession came upon the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he stood (in respect for it).

1917- It is narrated on the authority of Yazid Ibn Thabit that once, they were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a funeral procession appeared, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" stood, and so did those who were with him, and they did not sit until it crossed (and left them behind).

#### **[46] Standing For The Funeral Procession Of A Pagan**

1918- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: Both Sahl Ibn Hunaif and Qais Ibn Sa'd Ibn Ubadah were in Qadisiyyah when a funeral procession came upon them, thereupon they stood (for it). It was said to them: "The dead is of those (Non-Muslims who



1911 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ عَنْ يَحْيَى أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَرَّتْ بِكُمْ جَنَازَةٌ فَقُومُوا فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتَّى تُوْضَعَ».

#### (45) - الأَمْرُ بِالْقِيَامِ لِلْجَنَازَةِ

1912 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَى أَحَدُكُمْ الْجَنَازَةَ فَلَمْ يَكُنْ مَأْشِيًا مَعَهَا فَلْيُقِمْ حَتَّى تُخْلَفَهُ أَوْ تُوْضَعَ مِنْ قَبْلِ أَنْ تُخْلَفَهُ».

1913 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ عَامِرِ بْنِ رَبِيعَةَ الْعَدَوِيِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا حَتَّى تُخْلَفَكُمْ أَوْ تُوْضَعَ».

1914 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ هِشَامِ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتَّى تُوْضَعَ».

1915 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ عَجَلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ قَالَا: «مَا رَأَيْنَا رَسُولَ اللَّهِ ﷺ شَهِدَ جَنَازَةً قَطُّ فَجَلَسَ حَتَّى تُوْضَعَ».

1916 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا زَكَرِيَّا عَنْ الشَّعْبِيِّ قَالَ: قَالَ أَبُو سَعِيدٍ ح وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ مَرُّوا عَلَيْهِ بِجَنَازَةٍ فَقَامَ». وَقَالَ عَمْرُو: «إِنْ رَسُولُ اللَّهِ ﷺ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ».

1917 - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدٍ بِنِ ثَابِتٍ عَنْ عَمْرِو بْنِ زَيْدٍ بِنِ ثَابِتٍ: «أَنَّهُمْ كَانُوا جُلُوسًا مَعَ النَّبِيِّ ﷺ فَطَلَعَتْ جَنَازَةٌ فَقَامَ رَسُولُ اللَّهِ ﷺ وَقَامَ مَنْ مَعَهُ فَلَمْ يَزَالُوا قِيَامًا حَتَّى نَفَذَتْ».

#### (46) - الْقِيَامُ لِجَنَازَةِ أَهْلِ الشَّرِّ

1918 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ سَهْلُ بْنُ حَنِيفٍ وَقَيْسُ بْنُ سَعْدٍ بِنِ عَبَادَةَ بِالْقَادِسِيَّةِ فَمُرَّ عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ

were working in) the land." On that they said: "Once, a funeral procession came upon the Messenger of Allah "Allah's blessing and peace be upon him", for which he stood, and it was said to him: "The dead is a Jew." On that he said: "Is not it a soul (of those created by Allah)?"

**1919-** It is narrated on the authority of Jabir that he said: A funeral procession came upon us and the Messenger of Allah "Allah's blessing and peace be upon him" stood and we stood with him. I said: "O Messenger of Allah! this funeral procession is for a Jewess!" on that he said: "Indeed, death has its reverence (which should be observed): so, when you see a funeral procession, then stand (in respect for it)."

#### **[47] The Concession Not To Stand**

**1920-** It is narrated on the authority of Ma'mar that he said: We were sitting in the company of Ali when a funeral procession came upon us, and they stood (in reverence) for it. Ali asked: "What is that?" they said: "It is according to the command of Abu Musa." On that he said: "the Messenger of Allah "Allah's blessing and peace be upon him" stood for a funeral procession of a Jewess, and then he never did so afterwards."

**1921-** It is narrated on the authority of Muhammad that a funeral procession came upon both Al-Hasan Ibn Ali and Ibn Abbas, thereupon Al-Hasan stood for it, and Ibn Abbas did not do. Al-Hasan said: "Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" stood for the funeral procession of a Jew?" he said: "Yes, but later he left the standing."

**1922-** It is narrated on the authority of Muhammad Ibn Sirin that a funeral procession came upon both Al-Hasan Ibn Ali and Ibn Abbas, thereupon Al-Hasan stood for it, and Ibn Abbas did not do. Al-Hasan said: "Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" stood for a similar (funeral procession)?" he said: "Yes, but later he left the standing."

**1923-** It is narrated on the authority of Abu Mijlaz that a funeral procession came upon both Al-Hasan Ibn Ali and Ibn Abbas, thereupon one of them stood for it, and the other kept sitting. The one who stood among them said: "By Allah, I know that the Messenger of Allah "Allah's blessing and peace be upon him" stood for a similar (funeral procession)." The other who did not stand said: "By Allah, I know that the Messenger of Allah "Allah's blessing and peace be upon him" (abrogated standing and rather) kept sitting."

**1924-** It is narrated on the authority of Ja'far Ibn Muhammad from his father that once, Al-Hasan Ibn Ali was sitting when a funeral procession

فَقَالَ: «مُرَّ عَلَى رَسُولِ اللَّهِ ﷺ بِجَنَازَةٍ فَقَامَ فَقِيلَ لَهُ: إِنَّهُ يَهُودِيٌّ فَقَالَ: «الْيَسْتُ نَفْسًا؟».

1919 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ هِشَامِ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: مَرَّتْ بِنَا جَنَازَةٌ فَقَامَ رَسُولُ اللَّهِ ﷺ وَثَمْنَا مَعَهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّمَا هِيَ جَنَازَةٌ يَهُودِيَّةٌ فَقَالَ: «إِنَّ لِلْمَوْتِ فَرْعًا فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا». اللَّفْظُ لِخَالِدٍ.

#### (47) - الرُّخْصَةُ فِي تَرْكِ الْقِيَامِ

1920 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي نُجَيْجٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ قَالَ: «كُنَّا عِنْدَ عَلِيٍّ فَمَرَّتْ بِهِ جَنَازَةٌ فَقَامُوا لَهَا فَقَالَ عَلِيٌّ: مَا هَذَا؟ قَالُوا: أَمْرُ أَبِي مُوسَى فَقَالَ: إِنَّمَا قَامَ رَسُولُ اللَّهِ ﷺ لِجَنَازَةِ يَهُودِيَّةٍ وَلَمْ يَعُدْ بَعْدَ ذَلِكَ».

1921 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ: «أَنَّ جَنَازَةً مَرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ وَأَبْنِ عَبَّاسٍ فَقَامَ الْحَسَنُ وَلَمْ يَقُمْ أَبُو عَبَّاسٍ فَقَالَ الْحَسَنُ: أَلَيْسَ قَدْ قَامَ رَسُولُ اللَّهِ ﷺ لِجَنَازَةِ يَهُودِيٍّ؟ قَالَ أَبُو عَبَّاسٍ: نَعَمْ، ثُمَّ جَلَسَ».

1922 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ عَنْ أَبِي سِيرِينَ قَالَ: «مُرَّ بِجَنَازَةٍ عَلَى الْحَسَنِ بْنِ عَلِيٍّ وَأَبْنِ عَبَّاسٍ فَقَامَ الْحَسَنُ وَلَمْ يَقُمْ أَبُو عَبَّاسٍ فَقَالَ الْحَسَنُ لِأَبْنِ عَبَّاسٍ: أَمَا قَامَ لَهَا رَسُولُ اللَّهِ ﷺ؟ قَالَ أَبُو عَبَّاسٍ: قَامَ لَهَا ثُمَّ قَعَدَ».

1923 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي عُلَيْيَةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي مِجْلَزٍ عَنْ أَبِي عَبَّاسٍ وَالْحَسَنِ بْنِ عَلِيٍّ: «مَرَّتْ بِهِمَا جَنَازَةٌ فَقَامَ أَحَدُهُمَا وَقَعَدَ الْآخَرُ فَقَالَ الَّذِي قَامَ: أَمَا وَاللَّهِ لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَامَ. قَالَ لَهُ الَّذِي جَلَسَ: لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ جَلَسَ».

1924 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ الْبَلْخِيُّ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ: أَنَّ الْحَسَنَ بْنَ عَلِيٍّ كَانَ جَالِسًا فَمَرَّ عَلَيْهِ بِجَنَازَةٍ فَقَامَ النَّاسُ حَتَّى



came upon him. The people stood (and kept standing) until the funeral procession crossed. On that Al-Hasan said: "Once, a funeral procession of a Jew came while the Messenger of Allah "Allah's blessing and peace be upon him" was sitting on its way, and since he disliked that (the dead body of) a funeral procession of a Jew should be over his head, he stood.

**1925-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" stood for the funeral procession of a Jew which came upon him (and kept standing) until it disappeared. Abu Az-Zubair also relates from Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" and his companions stood for the funeral procession of a Jew which came upon him (and kept standing) until it disappeared.

**1926-** It is narrated on the authority of Anas that a funeral procession came upon the Messenger of Allah "Allah's blessing and peace be upon him" for which he stood. It was said: "This funeral procession is of a Jew." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "We've stood just (in respect) for the angels."

#### **[48] The Faithful Believer's Relief By Death**

**1927-** It is narrated on the authority of Abu Qatadah Ibn Rib'i that he said: Once, a funeral procession passed by The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Let him be relieved or let others be relieved from him!" they asked: "O Messenger of Allah! What is the one who would be relieved and the one from whom others would be relieved?" he said: "The believing slave would be relieved from this world troubles, and the wicked slave would cause the people, towns, trees and beasts to be relieved from him."

#### **[49] One's Relief From The Infidels**

**1928-** It is narrated on the authority of Abu Qatadah that he said: Once, we were sitting with The Messenger of Allah "Allah's blessing and peace be upon him", when a funeral procession appeared, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him be relieved or let others be relieved from him! When the believing slave dies he would be relieved from this world troubles and difficulties, and when the wicked slave dies he would cause people, towns, trees and beasts to be relieved from him."

جَاوَزَتِ الْجَنَازَةُ فَقَالَ الْحَسَنُ: «إِنَّمَا مَرَّ بِجَنَازَةِ يَهُودِيٍّ وَكَانَ رَسُولُ اللَّهِ ﷺ عَلَى طَرِيقِهَا جَالِسًا فَكَرِهَ أَنْ تَعْلُوَ رَأْسُهُ جَنَازَةُ يَهُودِيٍّ فَقَامَ».

1925 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: «قَامَ النَّبِيُّ ﷺ لِجَنَازَةِ يَهُودِيٍّ مَرَّتْ بِهِ حَتَّى تَوَارَتْ». وَأَخْبَرَنِي أَبُو الزُّبَيْرِ أَيْضًا أَنَّهُ سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «قَامَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِجَنَازَةِ يَهُودِيٍّ حَتَّى تَوَارَتْ».

1926 - أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ جَنَازَةَ مَرَّتْ بِرَسُولِ اللَّهِ ﷺ فَقَامَ فَقِيلَ: إِنَّهَا جَنَازَةُ يَهُودِيٍّ فَقَالَ: «إِنَّمَا قُمْنَا لِلْمَلَائِكَةِ».

#### (48) - اسْتِرَاحَةُ الْمُؤْمِنِ بِالْمَوْتِ

1927 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ عَنْ مَعْبِدِ بْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِي قَتَادَةَ بْنِ رَبِيعٍ أَنَّهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ». فَقَالُوا: مَا الْمُسْتَرِيحُ وَمَا الْمُسْتَرَاحُ مِنْهُ؟ قَالَ: «الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالْدَّوَابُّ».

#### (49) - الاسْتِرَاحَةُ مِنَ الْكُفَّارِ

1928 - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَهُوَ الْحَرَّانِيُّ عَنْ أَبِي عَبْدِ الرَّحِيمِ حَدَّثَنِي زَيْدٌ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ مَعْبِدِ بْنِ كَعْبٍ عَنْ أَبِي قَتَادَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَتْ جَنَازَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ الْمُؤْمِنُ يَمُوتُ فَيَسْتَرِيحُ مِنْ أَوْصَابِ الدُّنْيَا وَنَصَبِهَا وَأَذَاهَا وَالْفَاجِرُ يَمُوتُ فَيَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالْدَّوَابُّ».



### [50] Praising The Dead

**1929-** It is narrated on the authority of Anas Ibn Malik that he said: A funeral procession came across The Messenger of Allah "Allah's blessing and peace be upon him" and the people praised the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It (Paradise) has been affirmed to him." Then another funeral procession passed and the people condemned the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It (Hell) has been affirmed to him." Umar (Ibn Al-Khattab) said: "O Messenger of Allah! Let my father and mother be sacrificed for you! A funeral procession passed by, with the people praising the deceased; and you said: "It (Paradise) has been affirmed to him." Another funeral procession passed, with the people criticizing the deceased; and you said: "It (Hell) has been affirmed to him." Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever you praised, Paradise has been affirmed to him; and whomever you criticized, Hell has been affirmed to him. You people are Allah's witnesses on earth."

**1930-** It is narrated on the authority of Abu Hurairah that he said: They came with a funeral procession across The Messenger of Allah "Allah's blessing and peace be upon him" and the people praised the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It (Paradise) has been affirmed to him." Then they passed by with another funeral procession and the people condemned the deceased. The Prophet "Allah's blessing and peace be upon him" said: "It (Hell) has been affirmed to him." They said: "O Messenger of Allah! what is the significance of your statement "It has been affirmed to him" in the former and the latter funeral processions?" Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "As well as the angels are Allah's Witnesses in the heaven, you people are Allah's witnesses on earth."

**1931-** It is narrated on the authority of Abu Al-Aswad Ad-Dili that he said: I came to Medina. While I was sitting with Umar Ibn Al-Khattab a funeral procession passed by; and the people praised the deceased. Umar said: "It has been affirmed to him." Another funeral procession passed by and the people praised the deceased. Umar said: "It has been affirmed to him." A third passed by and the people spoke badly of the deceased. He said: "It has been affirmed to him." I asked: "O Commander of Believers! What has been affirmed?" He replied: "I said the same as The Messenger of Allah "Allah's blessing and peace be upon him" had said: "If four persons testify the piety of a Muslim, Allah will admit him to Paradise." We asked: "If three



## (50) - بَابُ الشَّاءِ

1929 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: مُرَّ بِجَنَازَةٍ فَأُثْنِي عَلَيْهَا خَيْرًا فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ». وَمُرَّ بِجَنَازَةٍ أُخْرَى فَأُثْنِي عَلَيْهَا شَرًّا فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ». فَقَالَ عُمَرُ: فِذَاكَ أَبِي وَأُمِّي مُرَّ بِجَنَازَةٍ فَأُثْنِي عَلَيْهَا خَيْرًا فَقُلْتُ: وَجَبَتْ وَمُرَّ بِجَنَازَةٍ فَأُثْنِي عَلَيْهَا شَرًّا فَقُلْتُ: وَجَبَتْ؟ فَقَالَ: «مَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْرًا وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شَرًّا وَجَبَتْ لَهُ النَّارُ أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ».

1930 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ عَامِرٍ وَجَدَهُ أُمَيَّةَ بْنَ خَلْفٍ قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: مَرُّوا بِجَنَازَةٍ عَلَى النَّبِيِّ ﷺ فَأُثْنُوا عَلَيْهَا خَيْرًا فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ». ثُمَّ مَرُّوا بِجَنَازَةٍ أُخْرَى فَأُثْنُوا عَلَيْهَا شَرًّا فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ»، قَالُوا: يَا رَسُولَ اللَّهِ قَوْلُكَ الْأَوَّلَى وَالْأُخْرَى وَجَبَتْ؟ فَقَالَ النَّبِيُّ ﷺ: «الْمَلَائِكَةُ شُهَدَاءُ اللَّهِ فِي السَّمَاءِ وَأَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ».

1931 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَعَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَا: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ قَالَ: أَتَيْتُ الْمَدِينَةَ فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَمُرَّ بِجَنَازَةٍ فَأُثْنِي عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ: وَجَبَتْ ثُمَّ مَرَّ بِأُخْرَى فَأُثْنِي عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ: وَجَبَتْ ثُمَّ مَرَّ بِالثَّالِثِ فَأُثْنِي عَلَى صَاحِبِهَا شَرًّا فَقَالَ عُمَرُ: وَجَبَتْ فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ قَالُوا خَيْرًا أَدْخَلَهُ اللَّهُ الْجَنَّةَ» قُلْنَا: أَوْ ثَلَاثَةٌ؟ قَالَ: «أَوْ ثَلَاثَةٌ» قُلْنَا: أَوْ

persons testify his piety?" He (The Prophet) replied: "Even three." Then we asked: "If two?" He replied: "Even two."

### **[51] It Is Forbidden To Mention The Deceased But With Good**

**1932-** It is narrated on the authority of A'ishah that she said: A deceased was criticized in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not mention your deceased but with good."

### **[52] It Is Forbidden To Abuse The Dead**

**1933-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse the dead, for they have come to (the end of the journey and the payback of the deeds) which they had sent forward."

**1934-** It is narrated on the authority of Anas that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Three follow the dead (during his funeral procession to the grave): his family, property, and deeds, two of which return (after his burial), i.e. both his family and property, and there remains only one, i.e. his deed."

**1935-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Six things are incumbent upon a faithful believer to do for a faithful believer: to visit him and enquire about his health when he falls ill; to follow his funeral procession when he dies; to answer his invitation when he invites him; to pay him salutation when he meets him; to say to him "Allah's Mercy be upon you" when he sneezes (and says: "Praise be to Allah); and to be sincere to him when he is absent or present."

### **[53] The Command To Follow The Funeral Procession**

**1936-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do seven things and forbade us to do seven (things). He ordered us to visit the patient (to enquire about his health), to ask for (Allah's) Mercy upon the sneezer (in case he says after sneezing: Praise be to Allah), to fulfill the oath, to help the wronged (take his right), to greet whomever we meet, to accept the invitation, and to follow the funeral procession,. He forbade us to wear gold rings, to drink in silver utensils, to use the saddle cloth made of red silk, to wear garments made of Qassi material, or garments made of silk or brocade or velvet.

أَتْنَانٍ؟ قَالَ: «أَوْ أَتْنَانٍ».

### (51) - النَّهْيُ عَنْ ذِكْرِ الْهَلَكَى إِلَّا بِخَيْرٍ

1932 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ هَالِكٌ بِسُوءٍ فَقَالَ: «لَا تَذْكُرُوا هَلَكَاكُمْ إِلَّا بِخَيْرٍ».

### (52) - النَّهْيُ عَنْ سَبِّ الْأَمْوَاتِ

1933 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرِ وَهُوَ ابْنُ الْمُفَضَّلِ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا الْأَمْوَاتَ فَلِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا».

1934 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَتْنَانِ أَهْلُهُ وَمَالُهُ وَيَبْقَى وَاحِدٌ عَمَلُهُ».

1935 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتٌّ خِصَالٌ: يُعَوِّدُهُ إِذَا مَرَضَ وَيَشْهَدُهُ إِذَا مَاتَ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُسَمِّتُهُ إِذَا عَطَسَ وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ».

### (53) - الْأَمْرُ بِاتِّبَاعِ الْجَنَائِزِ

1936 - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ ح وَأَنْبَأَنَا هَنَادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَخْوَصِ عَنْ أَشْعَثَ عَنْ مُعَاوِيَةَ بْنِ سَعْدٍ قَالَ هَنَادُ: قَالَ الْبَرَاءُ بْنُ عَازِبٍ: وَقَالَ سُلَيْمَانُ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ وَتَسْمِيَةِ الْعَاطِسِ وَإِبْرَارِ الْفَسَمِ وَنُصْرَةِ الْمَظْلُومِ وَإِفْشَاءِ السَّلَامِ وَإِجَابَةِ الدَّاعِي وَاتِّبَاعِ الْجَنَائِزِ وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ وَعَنْ آيَةِ الْفِضَّةِ وَعَنْ الْمِيَاثِرِ وَالْقَسِيَّةِ وَالْإِسْتَبْرَقِ وَالْحَرِيرِ وَالذِّيْبَاجِ».



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**[54] The Superiority Of Such As Follows A Funeral Procession**

**1937-** It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who accompanies a funeral procession and remains with it till the funeral prayer is offered will have a reward equal to one Qirat. If he waits till it (the dead body) is buried, he will have a reward equal to two Qirats; and a Qirat is (as much) as (the mountain of) Uhud."

**1938-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who follows a funeral procession (and remains) until the burial ceremonies are over, will have (a reward of) two Qirats, and if he returns before they are over, he will have a (reward of a) single Qirat."

**[55] The Position Of A Rider From The Funeral Procession**

**1939-** It is narrated on the authority of Al-Mughirah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (position of a) rider is behind the funeral procession; and that of a walker is whichever direction he likes of it; and the funeral prayer should be offered over (the dead even though he is) a child."

**[56] The Position Of A Walker From The Funeral Procession**

**1940-** It is narrated on the authority of Al-Mughirah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (position of a) rider is behind the funeral procession; and that of a walker is whichever direction he likes of it; and the funeral prayer should be offered over (the dead even though he is) a child."

**1941-** It is narrated on the authority of Salim from his father (Ibn Umar) that he saw The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar walking ahead of the funeral procession.

**1942-** It is narrated on the authority of Salim from his father (Ibn Umar) that he told him that he saw The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar and Uthman walking in front of the funeral procession.

**[57] The Command To Offer Funeral Prayer On The Dead**

**1943-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother (the Negus) died, so, stand up and offer funeral prayer for him!"

## (54) - فَضْلُ مَنْ يَتَّبِعُ جَنَازَةً

1937 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ عَزَّازٍ عَنْ بُرَيْدٍ أَخِي يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَبَعَ جَنَازَةً حَتَّى يُصَلِّيَ عَلَيْهَا كَانَ لَهُ مِنَ الْأَجْرِ قِيرَاطٌ وَمَنْ مَشَى مَعَ الْجَنَازَةِ حَتَّى تُدْفَنَ كَانَ لَهُ مِنَ الْأَجْرِ قِيرَاطَانِ وَالْقِيرَاطُ مِثْلُ أُحُدٍ».

1938 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَشْعَثُ عَنْ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُعْقِلِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَبَعَ جَنَازَةً حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ فَإِنْ رَجَعَ قَبْلَ أَنْ يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطٌ».

## (55) - مَكَانُ الرَّكِابِ مِنَ الْجَنَازَةِ

1939 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ وَأَخُوهُ الْمُغِيرَةُ جَمِيعاً عَنْ زِيَادِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّكِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا وَالْطُّفْلُ يُصَلِّي عَلَيْهِ».

## (56) - مَكَانُ الْمَاشِي مِنَ الْجَنَازَةِ

1940 - أَخْبَرَنِي أَحْمَدُ بْنُ بَكَّارٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ سَعِيدِ الثَّقَفِيِّ عَنْ عَمِّهِ زِيَادِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّكِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا وَالْطُّفْلُ يُصَلِّي عَلَيْهِ».

1941 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ وَقُتَيْبَةُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَمْشُونَ أَمَامَ الْجَنَازَةِ».

1942 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا سُفْيَانُ وَمَنْصُورٌ وَزِيَادٌ وَبَكْرٌ هُوَ ابْنُ وَائِلٍ كُلُّهُمْ ذَكَرُوا أَنَّهُمْ سَمِعُوا مِنَ الزُّهْرِيِّ يُحَدِّثُ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ يَمْشُونَ بَيْنَ يَدَيْ الْجَنَازَةِ». بَكْرٌ وَحْدَهُ لَمْ يَذْكُرْ عُثْمَانَ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ مُرْسَلٌ.

## (57) - الْأَمْرُ بِالصَّلَاةِ عَلَى الْمَيِّتِ

1943 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَعُمَرُو بْنُ زُرَّارَةَ النَّيْسَابُورِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عُمَرَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أَحَاكُمُ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ».



### **[58] Offering Funeral Prayer For The Children**

1944- It is narrated on the authority of A'ishah, the mother of the believers, that (the dead body of) a child from amongst the Ansar was brought to The Messenger of Allah "Allah's blessing and peace be upon him" to lead the funeral prayer for him. I said: "O Messenger of Allah, blessed be this child since he is a bird from the birds of Paradise for he neither has committed any sin, nor has he attained the age when one could be sinful." He said: "O A'ishah, it may be otherwise, because Allah Almighty created Paradise and created those who are fitting for it while they were still in their fathers' loins, and created Hell and created those who are fitting for Hell while they were still in their fathers' loins."

### **[59] Offering Funeral Prayer For The Babes**

1945- It is narrated on the authority of Al-Mughirah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (position of a) rider is behind the funeral procession; and that of a walker is whichever direction he likes of it; and the funeral prayer should be offered over (the dead even though he is) a babe."

### **[60] The Offspring Of The Pagans**

1946- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (destiny of the) offspring of the pagans, thereupon he said: "Allah Almighty has best knowledge of (the deed they would have done, had they lived in the world, or of) what they will do (in the hereafter)."

1947- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (destiny of the) offspring of the pagans, thereupon he said: "Allah Almighty has best knowledge of (the deed they would have done, had they lived in the world, or of) what they will do (in the hereafter)."

1948- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (destiny of the) offspring of the pagans, thereupon he said: "Allah Almighty has created them, and from the very moment He has created them, He knows best (the deed they would have done, had they lived in the world, and of) what they will do (in the hereafter)."

1949- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (destiny of the) offspring of the pagans, thereupon he said: "Allah



## (58) - الصَّلَاةُ عَلَى الصَّبِيَّانِ

1944 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ خَالَتِهَا أُمِّ الْمُؤْمِنِينَ عَائِشَةَ قَالَتْ: أَتَى رَسُولُ اللَّهِ ﷺ بِصَبْيٍ مِنْ صَبْيَانِ الْأَنْصَارِ فَصَلَّى عَلَيْهِ قَالَتْ عَائِشَةُ: فَقُلْتُ طُوبَى لِهَذَا، عُضْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلْ سُوءاً وَلَمْ يُذْرِكْهُ قَالَ: «أَوْ غَيْرُ ذَلِكَ يَا عَائِشَةُ؟ خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ وَخَلَقَ لَهَا أَهْلاً وَخَلَقَهُمْ فِي أَضْلَابِ آبَائِهِمْ وَخَلَقَ النَّارَ وَخَلَقَ لَهَا أَهْلاً وَخَلَقَهُمْ فِي أَضْلَابِ آبَائِهِمْ».

## (59) - الصَّلَاةُ عَلَى الْأَطْفَالِ

1945 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ اللَّهُ قَالَ: سَمِعْتُ زِيَادَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ أَبِيهِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّهُ ذَكَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الرَّاكِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا وَالطِّفْلُ يُصَلَّى عَلَيْهِ».

## (60) - أَوْلَادُ الْمُشْرِكِينَ

1946 - أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

1947 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسٍ هُوَ أَبْنُ سَعْدٍ عَنْ طَاوُسٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

1948 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ فَقَالَ: «خَلَقَهُمُ اللَّهُ حِينَ خَلَقَهُمْ وَهُوَ يَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

1949 - أَخْبَرَنِي مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ فَقَالَ: «اللَّهُ أَعْلَمُ

Almighty has best knowledge of (the deed they would have done, had they lived in the world, or of) what they will do (in the hereafter)."

### [61] Offering Funeral Prayer On The Martyrs

**1950-** It is narrated on the authority of Shaddad Ibn Al-Had that an Arab desert came to The Messenger of Allah "Allah's blessing and peace be upon him", and believed in him, and followed his religion (of Islam), and said to him: "Let me live with you as an Emigrant." The Messenger of Allah "Allah's blessing and peace be upon him" entrusted him to some of his companions. When it was a holy battle, in which The Messenger of Allah "Allah's blessing and peace be upon him" took captives as booty, he distributed it, and fixed a share to him, and gave it to his companions (to whom he entrusted him), and at that time he was looking after their riding mounts. When he returned they gave it (his share) to him. He asked: "What is that?" they said: "This is a share fixed to you by The Messenger of Allah "Allah's blessing and peace be upon him"." He took it and brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "What is that?" he said: "This is what I've fixed to you." He said: "I have not followed your religion on that condition: I've followed your religion so that I might be thrown here (and he pointed to his throat) with an arrow (in Allah's Cause) and thus , I die and enter the Garden." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are really true (to your word) with Allah, Allah will be true to you (in His Promise)." A short time later, they went forth to fight the enemy, and he was brought to The Messenger of Allah "Allah's blessing and peace be upon him", having been carried, and an arrow had fatally wounded him in the very location to which he had pointed. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is it he?" they answered in the affirmative. On that he said: "No doubt, he has proved true (to his word) with Allah, and He Almighty has proved true to him (in His Promise)." The Messenger of Allah "Allah's blessing and peace be upon him" shrouded him in the cloak of The Messenger of Allah "Allah's blessing and peace be upon him", and then he placed him and offered funeral prayer on him. From amongst the words which he recited in his prayer: "O Allah! this is Your Servant: he has set out as an Emigrant in Your Cause, and he was killed as a martyr; and I'm a witness to that."

**1951-** It is narrated on the authority of Uqbah that one day, The Messenger of Allah "Allah's blessing and peace be upon him" came out and offered funeral prayer on the martyrs of (the holy battle of) Uhud, the same as he used to do for the dead, after which he turned away to the pulpit and

بِمَا كَانُوا عَامِلِينَ».

### (61) - الصَّلَاةُ عَلَى الشُّهَدَاءِ

1950 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عِكْرِمَةُ بْنُ خَالِدٍ أَنَّ ابْنَ أَبِي عَمَّارٍ أَخْبَرَهُ عَنْ شَدَّادِ بْنِ الْهَادِ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ جَاءَ إِلَى النَّبِيِّ ﷺ فَأَمَّنَ بِهِ وَاتَّبَعَهُ ثُمَّ قَالَ: أَهَاجِرُ مَعَكَ. فَأَوْصَى بِهِ النَّبِيُّ ﷺ بَعْضَ أَصْحَابِهِ فَلَمَّا كَانَتْ غَزْوَةُ غَنَمِ النَّبِيِّ ﷺ سَبِيًّا فَقَسَمَ وَقَسَمَ لَهُ فَأَعْطَى أَصْحَابَهُ مَا قَسَمَ لَهُ وَكَانَ يَرَعَى ظَهْرَهُمْ فَلَمَّا جَاءَ دَفْعُوهُ إِلَيْهِ فَقَالَ: مَا هَذَا؟ قَالُوا: قِسْمٌ قَسَمَهُ لَكَ النَّبِيُّ ﷺ فَأَخَذَهُ فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا هَذَا؟ قَالَ: «قَسَمْتُهُ لَكَ». قَالَ: مَا عَلَى هَذَا اتَّبَعْتُكَ وَلَكِنِّي اتَّبَعْتُكَ عَلَى أَنْ أُرْمَى إِلَى هَهُنَا وَأُشَارَ إِلَى حَلْقِهِ بِسَهْمٍ فَأَمُوتَ فَأَدْخَلَ الْجَنَّةَ فَقَالَ: «إِنْ تَصَدَّقَ اللَّهُ بِصَدَقَتِكَ». فَلَبِثُوا قَلِيلًا ثُمَّ نَهَضُوا فِي قِتَالِ الْعَدُوِّ فَأَتَى بِهِ النَّبِيُّ ﷺ يُحْمَلُ قَدْ أَصَابَهُ سَهْمٌ حَيْثُ أَشَارَ فَقَالَ النَّبِيُّ ﷺ: «أَهُوَ هُوَ؟» قَالُوا: نَعَمْ. قَالَ: «صَدَقَ اللَّهُ فَصَدَقَهُ»، ثُمَّ كَفَّنَهُ النَّبِيُّ ﷺ فِي جُبَّةِ النَّبِيِّ ﷺ ثُمَّ قَدَّمَهُ فَصَلَّى عَلَيْهِ فَكَانَ فِيمَا ظَهَرَ مِنْ صَلَاتِهِ: «اللَّهُمَّ هَذَا عَبْدُكَ خَرَجَ مُهَاجِرًا فِي سَبِيلِكَ فَقُتِلَ شَهِيدًا أَنَا شَهِيدٌ عَلَى ذَلِكَ».

1951 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى



said: "I will be ahead of you (in the hereafter to pave the way for you); and I will be a witness to you."

### **[62] Abrogating The Funeral Prayer For Them**

**1952-** It is narrated on the authority of Jabir Ibn Abdullah that he told that the Messenger of Allah "Allah's blessing and peace be upon him" placed each two of those killed in (the holy battle of) Uhud in one garment, and said: "Who of them learnt Qur'an better?" if anyone of both was pointed out, he would place him first in the grave. He said: "I'm witness to those." He ordered that they should be buried in their blood. He further did not offer funeral prayer for them, and their dead bodies were not washed.

### **[63] No Funeral Prayer Is Offered On Such As Stoned To Death**

**1953-** It is narrated on the authority of Jabir Ibn Abdullah that he said: A man from the tribe of Aslam came to The Prophet "Allah's blessing and peace be upon him" and confessed that he had committed an illegal sexual intercourse. The Prophet "Allah's blessing and peace be upon him" turned his face away from him. He made a second confession, and he turned away from him. He made a third confession and he turned away from him, till the man bore witness against himself four times. The Prophet "Allah's blessing and peace be upon him" said to him: "Are you mad?" He said: "No." He said: "Are you married?" He said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" ordered that he be stoned to death, and he was stoned to death. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet "Allah's blessing and peace be upon him" spoke well of him and offered no funeral prayer for him.

### **[64] Offering Funeral Prayer On Such As Stoned To Death**

**1954-** It is narrated on the authority of Imran Ibn Husain that a woman from (the tribe of) Juhainah came to The Messenger of Allah "Allah's blessing and peace be upon him", and said: "I've committed adultery." She was pregnant (as a result of adultery). The Prophet "Allah's blessing and peace be upon him" handed her to her guardian and said: "Be kind to her and when she delivers (what is in her womb), bring her to me." He did accordingly. (When she was brought) The Prophet "Allah's blessing and peace be upon him" ordered that her garments should be straightened upon her. Then, he ordered her (to be stoned) and she was stoned to death. Then, he offered the funeral prayer on her. Umar said to him: "Do you offer the funeral prayer on her, O Prophet of Allah, though she committed adultery?" upon this he (The Prophet) said: "She offered a repentance (so much great) that if it was distributed among seventy of Medina's dwellers, it would

الْمَيِّتِ ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ، فَقَالَ: «إِنِّي فَرَطُ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ».

### (62) - تَرْكُ الصَّلَاةِ عَلَيْهِمْ

1952 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ: «أَيُّهُمَا أَكْثَرُ أَخْذًا لِلْقُرْآنِ؟». فَإِذَا أُشِيرَ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ قَالَ: «أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ». وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُعَسَّلُوا.

### (63) - بَابُ تَرْكِ الصَّلَاةِ عَلَى الْمَرْجُومِ

1953 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى وَنُوحُ بْنُ حَبِيبٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ رَجُلًا مِنْ أَسْلَمَ جَاءَ إِلَى النَّبِيِّ ﷺ فَأَعْتَرَفَ بِالزَّنى فَأَعْرَضَ عَنْهُ ثُمَّ أَعْتَرَفَ فَأَعْرَضَ عَنْهُ ثُمَّ أَعْتَرَفَ فَأَعْرَضَ عَنْهُ حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ فَقَالَ النَّبِيُّ ﷺ: «أَبُكَ جُنُونٌ؟» قَالَ: لَا. قَالَ: «أُحْصِنْتَ؟» قَالَ: نَعَمْ. فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُجِمَ فَلَمَّا أَدْلَقَتْهُ الْحِجَارَةُ فَرَّ فَأَذْرَكَ فَرُجِمَ فَمَاتَ فَقَالَ لَهُ النَّبِيُّ ﷺ خَيْرًا وَلَمْ يُصَلِّ عَلَيْهِ».

### (64) - الصَّلَاةُ عَلَى الْمَرْجُومِ

1954 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُثَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي زَنَيْتُ، وَهِيَ حُبْلَى، فَدَفَعَهَا إِلَى وَلِيِّهَا فَقَالَ: «أَحْسِنِ إِلَيْهَا فَإِذَا وَضَعَتْ فَأَتِينِي بِهَا». فَلَمَّا وَضَعَتْ جَاءَ بِهَا فَأَمَرَ بِهَا فَشَكَّتْ عَلَيْهَا ثِيَابَهَا ثُمَّ رَجَمَهَا ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ: أَتُصَلِّي عَلَيْهَا وَقَدْ زَنَتْ؟ فَقَالَ: «لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ



extend to imply them. Did you find a repentance much better than her presenting her life to Allah Almighty?"

### **[65] Offering Funeral Prayer On Such As Proves Unjust In His Well**

**1955-** It is narrated on the authority of Imran Ibn Husain that a man emancipated six slaves at the time of his death, and he had no property other than them. When the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him" he became angry and said: "I intended not to offer funeral prayer on him." He called them, divided them into three parts (each containing two slaves), and drew lots among them. Then, he emancipated two (slaves upon whom the lot fell), and kept (the remaining) four as slaves.

### **[66] Offering Funeral Prayer On Such As Misappropriates**

**1956-** it is narrated on the authority of Zaid Ibn Khalid that he said: A man died in Khaibar, and the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Offer funeral prayer on your companion. He has committed appropriation (from the war booty gained through fighting) in Allah's Cause." We inspected his luggage and found some beads belonging to those of Jews, less than two Dirhams in value.

### **[67] Offering Funeral Prayer On A Debtor**

**1957-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that a dead from amongst the Ansar was brought to the Messenger of Allah "Allah's blessing and peace be upon him" to lead the funeral prayer on him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer funeral prayer on your companion, for he is a debtor." Abu Qatadah said: "I pledge to pay it on his behalf." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you pledge to fulfill it?" he said: "I pledge to fulfill it." On that he led the funeral prayer on him.

**1958-** It is narrated on the authority of Salamah Ibn Al-Akwa' that a dead was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and it was said to him: "O Prophet of Allah! lead the funeral prayer on him." the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Does he owe any debt?" they answered in the affirmative. He further asked: "Has he left any property therewith to fulfill it?" they answered in the negative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, offer funeral prayer on your companion." A man from amongst the Ansar called Abu Qatadah said: "Offer funeral prayer on him, and I bear (the fulfillment of) his debt on his behalf." He then offered the funeral prayer on him.



لَوْ سَعَتُهُمْ وَهَلْ وَجَدَتْ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ عَزَّ وَجَلَّ».

### (65) - الصَّلَاةُ عَلَى مَنْ يَحِيفُ فِي وَصِيَّتِهِ

1955 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا هُشَيْمٌ عَنْ مَنْصُورٍ وَهُوَ ابْنُ زَادَانَ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ رَجُلًا أَعْتَقَ سِتَّةَ مَمْلُوكِينَ لَهُ عِنْدَ مَوْتِهِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَغَضِبَ مِنْ ذَلِكَ وَقَالَ: «لَقَدْ هَمَمْتُ أَنْ لَا أُصَلِّيَ عَلَيْهِ»، ثُمَّ دَعَا مَمْلُوكِيهِ فَجَزَّاهُمْ ثَلَاثَةَ أَجْزَاءٍ، ثُمَّ أَفْرَعَ بَيْنَهُمْ فَأَعْتَقَ اثْنَيْنِ، وَأَرْقَى أَرْبَعَةً».

### (66) - الصَّلَاةُ عَلَى مَنْ غَلَّ

1956 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ أَبِي عَمْرَةَ عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: «مَاتَ رَجُلٌ بِحَيْبَرَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلُّوا عَلَى صَاحِبِكُمْ إِنَّهُ غَلَّ فِي سَبِيلِ اللَّهِ». فَفَتَشْنَا مَتَاعَهُ فَوَجَدْنَا فِيهِ خَرَزًا مِنْ خَرَزِ يَهُودَ مَا يُسَاوِي دِرْهَمَيْنِ».

### (67) - الصَّلَاةُ عَلَى مَنْ عَلَيْهِ دَيْنٌ

1957 - أَخْبَرَنَا مُحَمَّدُ بْنُ عِيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ يُحَدِّثُ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِرَجُلٍ مِنَ الْأَنْصَارِ لِيُصَلِّيَ عَلَيْهِ فَقَالَ النَّبِيُّ ﷺ: «صَلُّوا عَلَى صَاحِبِكُمْ فَإِنَّ عَلَيْهِ دَيْنًا». قَالَ أَبُو قَتَادَةَ: هُوَ عَلَيَّ. قَالَ النَّبِيُّ ﷺ: «بِالْوَفَاءِ؟» قَالَ: بِالْوَفَاءِ فَصَلَّى عَلَيْهِ».

1958 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ: حَدَّثَنَا سَلَمَةُ يَعْنِي ابْنَ الْأَكْوَعِ قَالَ: «أَتَى النَّبِيُّ ﷺ بِجَنَازَةٍ فَقَالُوا: يَا نَبِيَّ اللَّهِ صَلِّ عَلَيْهَا. قَالَ: «هَلْ تَرَكَ عَلَيْهِ دَيْنًا؟» قَالُوا: نَعَمْ. قَالَ: «هَلْ تَرَكَ مِنْ شَيْءٍ؟» قَالُوا: لَا. قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». قَالَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو قَتَادَةَ: صَلِّ عَلَيْهِ وَعَلَيَّ دَيْنُهُ فَصَلَّى عَلَيْهِ».

**1959-** It is narrated on the authority of Jabir that he said: It was the habit of The Messenger of Allah "Allah's blessing and peace be upon him" not to offer funeral prayer on a debtor: once, a dead man in debt was brought to him, and he asked: "Does he owe any debt (to be fulfilled)?" they said: "Yes, he has owed two Dinars." On that he said: "Offer the funeral prayer you're your companion." Abu Qatadah said: "They are due upon me (to fulfill on his behalf) O Messenger of Allah." he then offered the funeral prayer for him. When Allah made His Messenger "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I have more claim to be the guardian of every faithful believer than his own self, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

**1960-** It is narrated on the authority of Abu Hurairah that he said: Whenever a dead man in debt was brought to The Messenger of Allah "Allah's blessing and peace be upon him" he would ask: "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer the funeral prayer for him, otherwise he would tell the Muslims to offer the funeral prayer for their companion. When Allah made The Prophet "Allah's blessing and peace be upon him" wealthy through conquests, he said: "I have more claim to be the guardian of the believers than their own selves, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

### **[68] No Funeral Prayer Is Offered On Such As Commits Suicide**

**1961-** It is narrated on the authority of Ibn Samurah that a man killed himself with the help of many blades, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for me, I will not offer funeral prayer on him."

**1962-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever caused himself to fall from (the top of) a mountain and was killed would continuously fall in the Hell Fire wherein he would live forever; and whoever drank poison and killed himself would sip that (poison) in the Hell Fire wherein he would stay forever; and whoever killed himself with (a piece of) steel would be an eternal resident of the Hell fire, having that steel (piece) in his hand which he would be thrusting in his stomach forever."

1959 - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ الْقُومِسِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يُصَلِّي عَلَى رَجُلٍ عَلَيْهِ دَيْنٌ فَأَتَيْتُ بِمَيْتٍ فَسَأَلْتُ: «أَعَلَيْهِ دَيْنٌ؟» قَالُوا: نَعَمْ، عَلَيْهِ دِينَارَانِ، قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». قَالَ أَبُو قَتَادَةَ: هُمَا عَلَيَّ يَا رَسُولَ اللَّهِ فَصَلَّى عَلَيْهِ فَلَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ ﷺ قَالَ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ دِينًا فَعَلَيَّْ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ».

1960 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ وَأَبْنُ أَبِي ذئبٍ عَنْ أَبِي شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تُوفِّيَ الْمُؤْمِنُ وَعَلَيْهِ دَيْنٌ سَأَلَ: «هَلْ تَرَكَ لِدِينِهِ مِنْ قِضَاءٍ؟» فَإِنْ قَالُوا نَعَمْ، صَلَّى عَلَيْهِ وَإِنْ قَالُوا لَا. قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَلَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ ﷺ قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّْ قِضَاؤُهُ وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهِ».

#### (68) - تَرَكَ الصَّلَاةَ عَلَى مَنْ قَتَلَ نَفْسَهُ

1961 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرٌ قَالَ: حَدَّثَنَا سِمَاكٌ عَنْ أَبِي سَمُرَةَ: أَنَّ رَجُلًا قَتَلَ نَفْسَهُ بِمَشَاقِصَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا فَلَا أُصَلِّي عَلَيْهِ».

1962 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، سَمِعْتُ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ ثُمَّ انْقَطَعَ عَلَيَّ شَيْءٌ خَالِدٌ يَقُولُ: «كَانَتْ حَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».



### [69] Offering Funeral Prayer On The Hypocrites

**1963-** It is narrated on the authority of Umar Ibn Al-Khattab himself: When Abdullah Ibn Ubai Ibn Salul died, The Messenger of Allah "Allah's blessing and peace be upon him" was called in order to offer the funeral prayer for him. When The Messenger of Allah "Allah's blessing and peace be upon him" got up (to do so) I jumped towards him and said: "O Messenger of Allah! Would you offer the prayer for Ibn Ubai although he said so-and-so on such-and-such-a day?" I went on mentioning his sayings. The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said: "Keep away from me, O Umar!" But when I spoke too much to him, he said: "I have been given the freedom of choice, and I have chosen. However, if I know that when I ask forgiveness for him more than seventy times, he will be forgiven, I would ask for forgiveness for more times than that." So The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for him, and then turned away. It was not after a short while that Allah Almighty revealed: "Nor do you ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (At-Tawbah 84) Later I was astonished at my daring to speak like that to The Messenger of Allah "Allah's blessing and peace be upon him" and Allah and His Apostle know best.

### [70] Offering Funeral Prayer In The Mosque

**1964-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not offer funeral prayer on Suhail Ibn Baida' but in the mosque.

**1965-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not offer funeral prayer on Suhail Ibn Baida' but inside the mosque.

### [71] Offering Funeral Prayer At Night

**1966-** It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said: An indigent woman in the Heights of Medina fell fatally ill, and The Messenger of Allah "Allah's blessing and peace be upon him" asked them about her health, and said to them: "When she dies, do not bury her until I offer funeral prayer for her." She died, and they brought her to Medina when it was darkness (at night), and found The Messenger of Allah "Allah's blessing and peace be upon him" sleeping, and they disliked to awaken him. They offered the funeral prayer on her, and buried her dead body in (the graveyard of) Baqi' Gharqad. When it was morning they came and The Messenger of Allah "Allah's blessing and peace be upon him" asked them

## (69) - الصَّلَاةُ عَلَى الْمُنَافِقِينَ

1963 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: «لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ وَتَبْتُ إِلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ تُصَلِّيْ عَلَى ابْنِ أَبِي وَقَدْ قَالَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا أَعَدُّ عَلَيْهِ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «أَخْرَعْتَنِي يَا عُمَرُ». فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ: «إِنِّي قَدْ خَيْرْتُ فَاخْتَرْتُ فَلَوْ عَلِمْتُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ عَلَيْهَا». فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ أَنْصَرَفَ فَلَمْ يَمُكُثْ إِلَّا يَسِيرًا حَتَّى نَزَلَتِ الْآيَاتَانِ مِنْ بَرَاءَةٍ ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآثُورًا وَهُمْ فَسِقُونَ ﴿٨٤﴾ [التوبة: 84] فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ وَاللَّهُ وَرَسُولُهُ أَعْلَمُ.

## (70) - الصَّلَاةُ عَلَى الْجَنَازَةِ فِي الْمَسْجِدِ

1964 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: «مَا صَلَّي رَسُولُ اللَّهِ ﷺ عَلَى سَهْلٍ بْنِ بَيْضَاءٍ إِلَّا فِي الْمَسْجِدِ».

1965 - أَخْبَرَنَا سُؤدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ أَنَّ عَائِشَةَ قَالَتْ: «مَا صَلَّي رَسُولُ اللَّهِ ﷺ عَلَى سَهْلٍ بْنِ بَيْضَاءٍ إِلَّا فِي جَوْفِ الْمَسْجِدِ».

## (71) - الصَّلَاةُ عَلَى الْجَنَازَةِ بِاللَّيْلِ

1966 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ بْنُ حَنِيفٍ أَنَّهُ قَالَ: «أَشْتَكِبَ أَمْرَأَةً بِالْعَوَالِي مِسْكِينَةً فَكَانَ النَّبِيُّ ﷺ يَسْأَلُهُمْ عَنْهَا وَقَالَ: «إِنْ مَاتَتْ فَلَا تَدْفِنُوهَا حَتَّى أَصَلِّيَ عَلَيْهَا». فَتَوَفِّيَتْ فَجَاؤُوا بِهَا إِلَى الْمَدِينَةِ بَعْدَ الْعَتَمَةِ فَوَجَدُوا رَسُولَ اللَّهِ ﷺ قَدْ نَامَ فَكَرِهُوا أَنْ يُوقِظُوهُ فَصَلُّوا عَلَيْهَا وَدَفَنُوهَا بِبَقِيعِ الْعَرْقَدِ فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ﷺ جَاؤُوا فَسَأَلُهُمْ عَنْهَا فَقَالُوا: قَدْ دُفِنَتْ يَا رَسُولَ اللَّهِ وَقَدْ



about her, and they said: "She was buried O Messenger of Allah. we came to you (to notify you) and found you having slept, and we disliked to awaken you." He said to them: "Then, let's go!" he set out walking, and they walked with him until they showed him her grave. The Messenger of Allah "Allah's blessing and peace be upon him" stood and they aligned behind him, and he led the funeral prayer on her, in which he said four Takbirs.

### **[72] Aligning In Rows For Funeral Prayer**

**1967-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother the Negus died: so, stand and offer funeral prayer for him." He stood and made us align in rows as we do (to offer funeral prayer) on a (present) dead, and he led the funeral prayer for him.

**1968-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" announced to them the death news of the Negus (of Abyssinia), on the very day he died. He then came out with them to the praying place, and made them align in rows, and led the funeral prayer for him, in which he said four Takbirs.

**1969-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" announced to his companions in Medina the death news of the Negus (of Abyssinia). They aligned behind him, and he led the funeral prayer for him, in which he said four Takbirs.

**1970-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother (the Negus) died, so, stand up and offer funeral prayer for him!" we (stood and) aligned in two rows (to offer funeral prayer) on him.

**1971-** It is narrated on the authority of Shu'bah that he said: "(We were at the gate of the house of Abu Az-Zubair, expecting for his coming out, when I said): This Hour he will come out! This hour he will come out (to relate narrations to us)." Abu Az-Zubair then related to us from Jabir that he said: I was in the second row on the day The Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer for the Negus.

**1972-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother the Negus died: so, stand and offer funeral prayer for him." We stood and aligned in rows as we do (to offer funeral prayer) on a (present) dead, and we offered the funeral prayer for him in the same way as we offer funeral prayer on a (present) dead. It is narrated on the authority of Imran



جِئْنَاكَ فَوَجَدْنَاكَ نَائِمًا فَكَرِهْنَا أَنْ نُوقِظَكَ قَالَ: «فَانْظِلُّوْا». فَاَنْطَلَقَ يَمْشِي وَمَسَّوْا مَعَهُ حَتَّى أَرَوْهُ قَبْرَهَا فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفُّوْا وَرَاءَهُ فَصَلَّى عَلَيْهَا وَكَبَّرَ أَرْبَعًا.

### (72) - الصُّفُوفُ عَلَى الْجَنَازَةِ

1967 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَخَاكُمْ النَّجَاشِيَّ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ» فَقَامَ فَصَفَّ بِنَا كَمَا يُصَفُّ عَلَى الْجَنَازَةِ وَصَلَّى عَلَيْهِ.

1968 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ الْيَوْمَ الَّذِي مَاتَ فِيهِ ثُمَّ خَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ».

1969 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَعَى رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ لِأَصْحَابِهِ بِالْمَدِينَةِ فَصَفُّوا خَلْفَهُ فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعًا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: ابْنُ الْمُسَيَّبِ إِنِّي لَمْ أَفْهَمْهُ كَمَا أَرَدْتُ.

1970 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَخَاكُمْ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ» فَصَفَّفْنَا عَلَيْهِ صَفِّينَ.

1971 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ سَمِعْتُ شُعْبَةَ يَقُولُ: «السَّاعَةَ يَخْرُجُ السَّاعَةَ يَخْرُجُ». حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «كُنْتُ فِي الصَّفِّ الثَّانِي يَوْمَ صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى النَّجَاشِيِّ».

1972 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا يُونُسُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ:

Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your brother the Negus died: so, stand and offer funeral prayer for him." We stood and aligned in rows as we do (to offer funeral prayer) on a (present) dead, and we offered the funeral prayer for him in the same way as we offer funeral prayer on a (present) dead.

### **[73] Offering Funeral Prayer While Standing**

**1973-** It is narrated on the authority of Samurah that he said: I performed funeral prayer with the Messenger of Allah "Allah's blessing and peace be upon him" on Umm Ka'b, who died during her parturition; and the Messenger of Allah "Allah's blessing and peace be upon him" stood in front of the middle of her bier.

### **[74] Offering Funeral Prayer On Both A Woman And A Child**

**1974-** It is narrated on the authority of Ammar that he said: There was a funeral of both a child and a woman, thereupon the (dead body of the) child was brought forward to be facing the people, and that of the woman was placed behind it, and the funeral prayer was offered on both together. Among the (praying) people, there were Abu Sa'id Al-Khudri, Ibn Abbās, Abu Qatadah, and Abu Hurairah, and when I asked them about that they said: "This is out of the sunnah."

### **[75] When The Funerals Of Both Men And Women Are Combined**

**1975-** It is narrated on the authority of Nafi' that Ibn Umar offered funeral prayer on nine dead from men and women: he placed the (dead bodies of) men facing the imam, and those of women facing the Qiblah, and he made them in one row. On the other hand, the dead bodies of Umm Kulthum Ibn Ali, the wife of Umar Ibn Al-Khattab and a son belonging to her called Zaid were placed together (to offer funeral prayer on them), and the imam at that time was Sa'id Ibn Al-As. Among the (praying) people, there were Ibn Umar, Abu Hurairah, Abu Sa'id, and Abu Qatadah. The (dead body of the) child was placed facing the imam. A man said: I denied that conduct and looked at Ibn Abbas, Abu Hurairah, Abu Sa'id and Abu Qatadah, and asked: "What is that?" they said: "This is out of the sunnah."

**1976-** It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" performed funeral prayer on the mother of so and so, who died during her parturition; and the Messenger of Allah "Allah's blessing and peace be upon him" stood in front of the middle of her bier.

قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ». قَالَ: فَقُمْنَا فَصَفَفْنَا عَلَيْهِ كَمَا يُصَفُّ عَلَى الْمَيِّتِ وَصَلَّيْنَا عَلَيْهِ كَمَا يُصَلَّى عَلَى الْمَيِّتِ.

### (73) - الصَّلَاةُ عَلَى الْجَنَازَةِ قَائِمًا

1973 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ ابْنِ بُرَيْدَةَ عَنْ سَمُرَةَ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى أُمِّ كَعْبٍ مَاتَتْ فِي نَفْسِهَا فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الصَّلَاةِ فِي وَسْطِهَا».

### (74) - اجْتِمَاعُ جَنَازَةِ صَبِيٍّ وَامْرَأَةٍ

1974 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ عَمَّارٍ قَالَ: «حَضَرَتْ جَنَازَةُ صَبِيٍّ وَامْرَأَةٍ فَقَدَّمَ الصَّبِيَّ مِمَّا يَلِي الْقَوْمَ وَوَضَعَتِ الْمَرْأَةُ وَرَاءَهُ فَصَلَّى عَلَيْهِمَا وَفِي الْقَوْمِ أَبُو سَعِيدٍ الْخُدْرِيُّ وَابْنُ عَبَّاسٍ وَأَبُو قَتَادَةَ وَأَبُو هُرَيْرَةَ فَسَأَلْتُهُمْ عَنْ ذَلِكَ: فَقَالُوا: السُّنَّةُ».

### (75) - اجْتِمَاعُ جَنَائِزِ الرِّجَالِ وَالنِّسَاءِ

1975 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: «سَمِعْتُ نَافِعًا يَزْعُمُ أَنَّ ابْنَ عُمَرَ صَلَّى عَلَى تِسْعِ جَنَائِزٍ جَمِيعًا فَجَعَلَ الرِّجَالُ يُلُونِ الْإِمَامَ وَالنِّسَاءُ يَلِينَ الْقَبِيلَةَ فَصَفَّهُنَّ صَفًّا وَاحِدًا وَوَضَعَتْ جَنَازَةُ أُمِّ كُلْثُومِ بِنْتِ عَلِيٍّ أَمْرَأَةً عُمَرَ بْنِ الْخَطَّابِ وَابْنِ لَهَا يُقَالُ لَهُ زَيْدٌ وَضَعَا جَمِيعًا وَالْإِمَامُ يَوْمُئِذٍ سَعِيدُ بْنُ الْعَاصِ وَفِي النَّاسِ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ وَأَبُو سَعِيدٍ وَأَبُو قَتَادَةَ فَوُضِعَ الْغُلَامُ مِمَّا يَلِي الْإِمَامَ فَقَالَ رَجُلٌ فَأَنْكَرْتُ ذَلِكَ فَنَظَرْتُ إِلَى ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَبِي قَتَادَةَ فَقُلْتُ: مَا هَذَا؟ قَالُوا: هِيَ السُّنَّةُ».

1976 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَى ح وَأَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حُسَيْنِ الْمُكْتَبِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى أُمِّ فَلَانٍ مَاتَتْ فِي نَفْسِهَا فَقَامَ فِي وَسْطِهَا».



### [76] The Number Of Takbirs Of The Funeral Prayer

**1977-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" announced to the people the death news of the Negus (of Abyssinia), on the very day he died. He then came out with them (to the praying place), and made them align in rows, and led the funeral prayer for him, in which he said four Takbirs.

**1978-** It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said: A woman in the Heights of Medina fell fatally ill, and The Messenger of Allah "Allah's blessing and peace be upon him" was the best to ask about the health of the patients. He said to them: "When she dies, inform me (so that I would offer funeral prayer for her)." She died at night, and they buried her without informing the Messenger of Allah "Allah's blessing and peace be upon him" When it was morning they came and The Messenger of Allah "Allah's blessing and peace be upon him" asked them about her, and they said: "(She was buried and we disliked to awaken you O Messenger of Allah.." He went to her grave and led the funeral prayer on her, in which he said four Takbirs.

**1979-** It is narrated on the authority of Zaid Ibn Arqam that he led the funeral prayer in which he recited five Takbirs, and pretended that the Messenger of Allah "Allah's blessing and peace be upon him" had done so.

### [77] The Supplication (In The Funeral Prayer)

**1980-** It is narrated on the authority of Awf Ibn Malik that he said: I witnessed the Messenger of Allah "Allah's blessing and peace be upon him" having offered the funeral prayer, in which he said (by way of supplication): "O Allah! Forgive for him, bestow Your Mercy upon him, give him power, and excuse him; and make generous his halting place; and make large his entrance; and wash him with (Your Mercy which acts as) water, snow and hailstones, and purify him from sins and mistakes in the same way as a white garment is cleansed from dirt; and recompense him with an abode, better than his (in the world), with a family, better than his (in the world), with a spouse, better than his (in the world); and save him from the punishment of the grave and the punishment of the fire (of Hell)." Malik Ibn Awf said: "While I was in this situation of mine, I hoped to have been in the place of this (dead) man, because of the supplication of the Messenger of Allah "Allah's blessing and peace be upon him" for that dead."

**1981-** It is narrated on the authority of Awf Ibn Malik that he said: I attended the Messenger of Allah "Allah's blessing and peace be upon him" having offered the funeral prayer, in which I heard him saying by way of

## (76) - عَدُّ التَّكْبِيرِ عَلَى الْجَنَازَةِ

1977 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ وَخَرَجَ بِهِمْ فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ».

1978 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: «مَرَضَتْ امْرَأَةٌ مِنْ أَهْلِ الْعَوَالِي وَكَانَ النَّبِيُّ ﷺ أَحْسَنَ شَيْءٍ عِيَادَةً لِلْمَرِيضِ فَقَالَ: «إِذَا مَاتَتْ فَأَذْنُونِي». فَمَاتَتْ لَيْلًا فَدَفَنُوهَا وَلَمْ يُعْلِمُوا النَّبِيَّ ﷺ فَلَمَّا أَصْبَحَ سَأَلَ عَنْهَا فَقَالُوا: كَرِهْنَا أَنْ نُوقِظَكَ يَا رَسُولَ اللَّهِ فَأَتَى قَبْرَهَا فَصَلَّى عَلَيْهَا وَكَبَّرَ أَرْبَعًا».

1979 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةٍ عَنْ ابْنِ أَبِي لَيْلَى «أَنَّ زَيْدَ بْنَ أَرْقَمَ صَلَّى عَلَى جَنَازَةٍ فَكَبَّرَ عَلَيْهَا خَمْسًا وَقَالَ كَبَّرَهَا رَسُولُ اللَّهِ ﷺ».

## (77) - الدُّعَاءُ

1980 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي حَمْزَةَ بْنِ سُلَيْمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى جَنَازَةٍ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَارْحَمْهُ بِمَاءٍ وَنَلِجَ وَبَرَدٍ وَنَقَّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَقِهِ عَذَابَ الْقَبْرِ وَعَذَابِ النَّارِ».

قَالَ عَوْفٌ: فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ الْيَمِّتَ لِدُعَاءِ رَسُولِ اللَّهِ ﷺ لِذَلِكَ الْيَمِّتِ.

1981 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ الْكَلَاعِيِّ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ قَالَ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى مَيِّتٍ فَسَمِعْتُ فِي دُعَائِهِ



supplication: "O Allah! Forgive for him, bestow Your Mercy upon him, give him power, and excuse him; and make generous his halting place; and make large his entrance; and wash him with (Your Mercy which acts as) water, snow and hailstones, and purify him from sins and mistakes in the same way as a white garment is cleansed from dirt; and recompense him with an abode, better than his (in the world), with a family, better than his (in the world), with a spouse, better than his (in the world); and admit him to the Garden, and save him from the fire (of Hell), (or he said: and save him from the punishment of the grave)."

**1982-** It is narrated on the authority of Ubaid Ibn Khalid As-Sulami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" established a bond of brotherhood between two men, one of whom was killed and the other died a short time after him. When we offered funeral prayer on him the Messenger of Allah "Allah's blessing and peace be upon him" said: "What have you said (in your prayer)?" we said: "We invoked good for him, and said: "O Allah! Forgive for him! O Allah! bestow mercy upon him! and join him with his companion."" On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, What about his (the latter's) prayers (he offered for a time) after his death, and his deeds (he did) after his death? No doubt, their positions are as far from one another as the heaven is from the earth."

**1983-** It is narrated on the authority of Abu Ibrahim Al-Ansari from his father that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying in the funeral prayer: "O Allah! forgive for the living and the dead among us, for the present and the absent among us, the male and female among us, the young and the old among us."

**1984-** It is narrated on the authority of Talhah Ibn Abdullah that he said: I offered the funeral prayer behind Ibn Abbas, who recited the Opening of the Book and a Surah, and he recited so loud that he caused us to hear. When he finished I took hold of his hand and asked him about that, thereupon he said: "It is out of the sunnah and obligation."

**1985-** It is narrated on the authority of Talhah Ibn Abdullah that he said: I offered the funeral prayer behind Ibn Abbas, and I heard him reciting the Opening of the Book (so loud). When he finished I took hold of his hand and asked him: "Do you recite (in the funeral prayer)?" He said: "Yes. It is out of the sunnah and obligation."

**1986-** It is narrated on the authority of Abu Umamah that he said: It is out of the sunnah in the funeral prayer to recite in the first Takbir the Mother of



وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالتَّلَجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَنَجِّهِ مِنَ النَّارِ». أَوْ قَالَ: «وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ».

1982 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ عَمْرُو بْنَ مَيْمُونٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ السُّلَمِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ عَنْ عَبْدِ اللَّهِ بْنِ خَالِدٍ السُّلَمِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَى بَيْنَ رَجُلَيْنِ فَقَتَلَ أَحَدُهُمَا وَمَاتَ الْآخَرُ بَعْدَهُ فَصَلَّيْنَا عَلَيْهِ فَقَالَ النَّبِيُّ ﷺ: «مَا قُلْتُمْ؟» قَالُوا: دَعَوْنَا لَهُ اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ اللَّهُمَّ أَلْحِقْهُ بِصَاحِبِهِ. فَقَالَ النَّبِيُّ ﷺ: «فَأَيْنَ صَلَاتُهُ بَعْدَ صَلَاتِهِ وَأَيْنَ عَمَلُهُ بَعْدَ عَمَلِهِ؟ فَلَمَّا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ».

قَالَ عَمْرُو بْنُ مَيْمُونٍ: أَعْجَبَنِي لِأَنَّهُ أَسْنَدَ لِي.

1983 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي إِبْرَاهِيمَ الْأَنْصَارِيِّ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي الصَّلَاةِ عَلَى الْمَيِّتِ: «اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَذَكِّرِنَا وَأَنْثَانَا وَصَغِيرِنَا وَكَبِيرِنَا».

1984 - أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ وَهُوَ ابْنُ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ: «صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسُورَةَ وَجَّهَرَ حَتَّى أَسْمَعَنَّا فَلَمَّا فَرَغَ أَخَذْتُ بِيَدِهِ فَسَأَلْتُهُ فَقَالَ: سُنَّةٌ وَحَقٌّ».

1985 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ قَالَ: «صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَسَمِعْتُهُ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ فَلَمَّا أَنْصَرَفَ أَخَذْتُ بِيَدِهِ فَسَأَلْتُهُ فَقُلْتُ: تَقْرَأُ؟ قَالَ: نَعَمْ، إِنَّهُ حَقٌّ وَسُنَّةٌ».

1986 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ أَنَّهُ قَالَ: «السُّنَّةُ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ أَنْ يَقْرَأَ فِي التَّكْبِيرَةِ الْأُولَى بِأَمِّ الْقُرْآنِ مُحَافَتَةً

the Qur'an in a low tone, followed by three Takbirs, and to conclude with the end salutation at the last of them.

1987- The same is narrated on the authority of Ad-Dahhak Ibn Qais.

**[78] The Superiority Of Such As On Whom Funeral Prayer Is Offered By One Hundred Persons**

1988- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no dead person, on whom a group of one hundred Muslims offer funeral prayer, and they intercede for him but that their intercession will be accepted." Sallam said: I related it to Shu'aib Ibn Al-Habhab who said: Anas Ibn Malik reported it to me from The Messenger of Allah "Allah's blessing and peace be upon him".

1989- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one from amongst the Muslims dies, on whom a group of one hundred (Muslim) people offer funeral prayer, and they intercede for him but that their intercession will be accepted."

1990- It is narrated on the authority of Abu Bakkar: Al-Hakam Ibn Farrukh that he said: Abu Al-Malih led a funeral prayer, and even though we thought that he said Takbir (to assume the prayer), he faced us and said: "Establish your rows, and make perfect and fitting your intercession (for the dead on whom you offer prayer)." Abu Al-Malih further said: Abdullah Ibn Salit related to me from one of the Mothers of the Believers, i.e. Maimunah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" told me: "There is no dead, on whom a group of people offer funeral prayer, but that their intercession for him will be accepted." I asked Abu Al-Malih about the number of the people of which that group might consist, thereupon he said: "(No less than) forty."

**[79] The Reward Of Such As Offers Funeral Prayer**

1991- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers funeral prayer will have (a reward as much as) a Qirat; and he who waits until the dead is placed in the grave will have (a reward as much as) two Qirats; and two Qirats are (as huge) as two big mountains."

1992- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

ثُمَّ يُكَبَّرُ ثَلَاثًا وَالتَّسْلِيمُ عِنْدَ الْآخِرَةِ».

1987 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ سُوَيْدٍ الدَّمَشْقِيِّ الْفَهْرِيِّ عَنِ الضَّحَّاكِ بْنِ قَيْسٍ الدَّمَشْقِيِّ بِنَحْوِ ذَلِكَ.

### (78) - فَضْلُ مَنْ صَلَّى عَلَيْهِ مِائَةً

1988 - أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ سَلَامٍ بْنِ أَبِي مُطِيعٍ الدَّمَشْقِيِّ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ رَضِيَ عَائِشَةُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ أَنْ يَكُونُوا مِائَةً يَشْفَعُونَ إِلَّا شَفَعُوا فِيهِ».

قَالَ سَلَامٌ: فَحَدَّثْتُ بِهِ شُعَيْبَ بْنَ الْحَبَابِ فَقَالَ: حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

1989 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ رَضِيَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ أَحَدٌ مِنَ الْمُسْلِمِينَ فَيُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ فَيَبْلُغُوا أَنْ يَكُونُوا مِائَةً فَيَشْفَعُوا إِلَّا شَفَعُوا فِيهِ».

1990 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ سَوَاءٍ أَبُو الْخَطَّابِ قَالَ: حَدَّثَنَا أَبُو بَكَّارٍ الْحَكَمُ بْنُ فَرُوحٍ قَالَ: صَلَّى بِنَا أَبُو الْمَلِيحِ عَلَى جَنَازَةٍ فَظَنَّنَا أَنَّهُ قَدْ كَبَّرَ فَأَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: أَقِيمُوا صُفُوفَكُمْ وَلْتَحْسُنْ شَفَاعَتَكُمْ. قَالَ أَبُو الْمَلِيحِ: حَدَّثَنِي عَبْدُ اللَّهِ وَهُوَ ابْنُ سَلِيطٍ عَنْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ وَهِيَ مَيْمُونَةُ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: أَخْبَرَنِي النَّبِيُّ ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ إِلَّا شَفَعُوا فِيهِ». فَسَأَلْتُ أَبَا الْمَلِيحِ عَنِ الْأُمَّةِ فَقَالَ: أَرْبَعُونَ.

### (79) - بَابُ ثَوَابِ مَنْ صَلَّى عَلَى جَنَازَةٍ

1991 - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنْ أَنْتَظَرَهَا حَتَّى تُوَضَعَ فِي اللَّحْدِ فَلَهُ قِيرَاطَانِ وَالْفَقِيرَاطَانِ مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ».

1992 - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ الْأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ جَنَازَةً حَتَّى



who attends a funeral until he offers prayer on it, will have (a reward as much as) a Qirat; and he, who attends it until the dead is buried will have (a reward as much as) two Qirats." They asked: "What are the two Qirats O Messenger of Allah?" he said: "They are (as huge) as two big mountains."

**1993-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who follows the funeral procession of a Muslim out of (sincere faith and) expecting the reward from Allah, and offer prayer on it, and (waited until) the dead is buried, will have (a reward of) two Qirats; and he, who offers funeral prayer and then returns before the dead is buried, will return with a reward of a Qirat."

**1994-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who follows the funeral procession and offer prayer on it and then he turns away, will have a reward of a Qirat; and he, who follows it, offers prayer on it, and sits until the dead is buried, will have a reward of two Qirats, each of which is much greater than (the mountain of) Uhud."

### **[80] Sitting Before The Bier Is Placed**

**1995-** It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When You see a funeral procession, you should stand (in reverence to it), and whoever follows it should not sit until the dead is placed (in the grave)."

### **[81] Standing (In Respect) For Funeral Processions**

**1996-** It is narrated on the authority of Ali that once a mention was made of standing for funeral processions, thereupon Ali said: the Messenger of Allah "Allah's blessing and peace be upon him" stood (for funeral processions at first) and then he (abrogated the standing and) kept sitting.

**1997-** It is narrated on the authority of Ali Ibn Abu Talib that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having stood (for funeral processions) and we stood; and then we saw him having (abrogated the standing and) sat, thereupon we sat accordingly.

**1998-** It is narrated on the authority of Al-Bara' hat he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" in a funeral procession, and when we reached the graveyard, and the grave had not been dug yet, he sat and we sat around him, (as silent and motionless) as if there were birds over our heads.

يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَ حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ». قِيلَ: وَمَا الْقِيرَاطَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ».

1993 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَوْفٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَبَعَ جَنَازَةَ رَجُلٍ مُسْلِمٍ احْتِسَابًا فَصَلَّى عَلَيْهَا وَدَفَنَهَا فَلَهُ قِيرَاطَانِ وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَلَهُ يَرْجِعُ بِقِيرَاطٍ مِنَ الْأَجْرِ».

1994 - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ قَالَ: أَنْبَأَنَا دَاوُدُ عَنْ عَامِرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَبَعَ جَنَازَةَ فَصَلَّى عَلَيْهَا ثُمَّ أَنْصَرَفَ فَلَهُ قِيرَاطٌ مِنَ الْأَجْرِ وَمَنْ تَبِعَهَا فَصَلَّى عَلَيْهَا ثُمَّ قَعَدَ حَتَّى يُفْرَغَ مِنْ دَفْنِهَا فَلَهُ قِيرَاطَانِ مِنَ الْأَجْرِ كُلُّ وَاحِدٍ مِنْهُمَا أَعْظَمُ مِنْ أُحَدٍ».

### (80) - الْجُلُوسُ قَبْلَ أَنْ تُوَضَعَ الْجَنَازَةُ

1995 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامٍ وَالْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا وَمَنْ تَبِعَهَا فَلَا يَقْعُدَنَّ حَتَّى تُوَضَعَ».

### (81) - الْوُقُوفُ لِلْجَنَائِزِ

1996 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنْ وَاقِدٍ عَنْ نَافِعٍ بْنِ جُبَيْرٍ عَنْ مَسْعُودِ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: «أَنَّهُ ذَكَرَ الْقِيَامَ عَلَى الْجَنَازَةِ حَتَّى تُوَضَعَ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: قَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَعَدَ».

1997 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنَكْدِرِ عَنْ مَسْعُودِ بْنِ الْحَكَمِ عَنْ عَلِيِّ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ فَقُمْنَا وَرَأَيْنَاهُ قَعَدَ فَقَعَدْنَا».

1998 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَخْمَرُ عَنْ عَمْرِو بْنِ قَيْسٍ عَنِ الْمُنْهَالِ بْنِ عَمْرِو عَنْ زَادَانَ عَنِ الْبَرَاءِ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةٍ فَلَمَّا أَنْتَهَيْنَا إِلَى الْقَبْرِ وَلَمْ يُلْحَدْ فَجَلَسَ وَجَلَسْنَا حَوْلَهُ كَأَنَّا عَلَى رُؤُوسِنَا الطَّيْرِ».



### **[82] Burying The Martyr In His Blood**

**1999-** It is narrated on the authority of Abdullah Ibn Tha'labah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said, pointing to the martyrs of (the battle of) Uhud: "Enshroud them in their blood (with their garments in which they were killed), for there is no wound being received in the Cause of Allah but that on the Day of Judgement, it will come as bleeding, having the colour of blood and smelling with the smell of musk."

### **[83] Where Should A Martyr Be Buried?**

**2000-** It is narrated on the authority of Ubaidullah (or Abdullah) Ibn Mu'ayyah that he said: Two Muslims were killed on the day of (the holy battle of) Ta'if, and they were carried to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that they be buried where they were killed. However, Ibn Mu'ayyah was born during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

**2001-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the (martyrs who were) killed (on the holy battle) of Uhud be brought back to their killing places (and buried there); and this was after they had been transported to Medina.

**2002-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bury the killed persons (who were killed as martyrs) in their killing places."

### **[84] Burying The Pagans**

**2003-** It is narrated on the authority of Ali that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "Your old straying paternal uncle (Abu Talib) died: who should bury him?" the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Go and bury your father, and make nothing (after that) until you meet me." I buried him and then came to him, and he ordered me to take bath, and invoked for me with an invocation which I have not memorized.

### **[85] The Grave And The Tomb**

**2004,2005-** It is narrated on the authority of Amir Ibn Sa'd from his father that he said: "Make a grave for me (to be buried in it), and place a rock on the bricks, the same as it was done with the Messenger of Allah "Allah's blessing and peace be upon him"."



## (82) - مُوَارَاةُ الشَّهِيدِ فِي دَمِهِ

1999 - أَخْبَرَنَا هَذَا عَنْ ابْنِ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِقَتْلَى أَحَدٍ: «زَمَلُوهُمْ بِدِمَائِهِمْ فَإِنَّهُ لَيْسَ كَلِمٌ يُكَلِّمُ فِي اللَّهِ إِلَّا يَأْتِي يَوْمَ الْقِيَامَةِ يَذْمَى لَوْنُهُ لَوْنُ الدَّمِ وَرِيحُهُ رِيحُ الْمَسْكِ».

## (83) - أَيْنَ يُدْفَنُ الشَّهِيدُ

2000 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ عَنْ رَجُلٍ يُقَالُ لَهُ عُبَيْدُ اللَّهِ بْنُ مُعِيَّةَ قَالَ: «أَصِيبَ رَجُلَانِ مِنَ الْمُسْلِمِينَ يَوْمَ الطَّائِفِ فَحَمَلَا إِلَى رَسُولِ اللَّهِ ﷺ فَأَمَرَ أَنْ يُدْفَنَا حَيْثُ أُصِيبَا وَكَانَ ابْنُ مُعِيَّةَ وَلِدَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

2001 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ عَنْ نُبَيْحِ الْعَنْزِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلَى أَحَدٍ أَنْ يُرَدُّوا إِلَى مَصَارِعِهِمْ وَكَانُوا قَدْ نَقَلُوا إِلَى الْمَدِينَةِ».

2002 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ نُبَيْحِ الْعَنْزِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «أَذْفَنُوا الْقَتْلَى فِي مَصَارِعِهِمْ».

## (84) - بَابُ مُوَارَاةِ الْمُشْرِكِ

2003 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ نَاجِيَةَ بْنِ كَعْبٍ عَنْ عَلِيٍّ قَالَ: «قُلْتُ لِلنَّبِيِّ ﷺ إِنَّ عَمَكَ الشَّيْخَ الضَّالَّ مَاتَ فَمَنْ يُوَارِيهِ؟ قَالَ: «أَذْهَبْ فَوَارِ أَبَاكَ، وَلَا تُحَدِّثَنَّ حَدَّثًا حَتَّى تَأْتِيَنِي». فَوَارَيْتُهُ ثُمَّ جِئْتُ فَأَمَرَنِي فَاغْتَسَلْتُ وَدَعَا لِي وَذَكَرَ دُعَاءَ لَمْ أَخْفَظْهُ».

## (85) - اللَّحْدُ وَالشَّقُّ

2004 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ سَعْدٍ قَالَ: «الْحَدُّوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ نَضْبًا كَمَا فَعَلَ بِرَسُولِ اللَّهِ ﷺ».

2005 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ سَعْدًا لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ: «الْحَدُّوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ نَضْبًا كَمَا فَعَلَ بِرَسُولِ اللَّهِ ﷺ».

**2006-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The grave is for us (the Muslims), and the tomb is for (those of the Scripture) other than us.”

#### **[86] It Is Desirable To Make Deep The Grave**

**2007-** It is narrated on the authority of Hisham Ibn Amir that he said: On the day of (the holy battle of) Uhud, we made a complaint to the Messenger of Allah “Allah’s blessing and peace be upon him” saying: "O Messenger of Allah! it is hard upon us to make a dig for everyone (of the killed)." On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Dig, and make deep and perfect the graves, and bury every two or even three in one grave." We asked: "Then, whom should we bring forward (in the grave) O Messenger of Allah?" he said: "Bring forward such as has the most portion of the Qur'an." Hisham added: "My father was the third of three dead in one grave."

#### **[87] It Is Desirable To Make Spacious The Grave**

**2008-** It is narrated on the authority of Sa'd Ibn Hisham Ibn Amir from his father that he said: When it was the day of (the holy battle of) Uhud, such of Muslims as (doomed to be) killed were killed, and the people also received severe injuries. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Dig and make spacious (the graves, and bury every two and even three in one grave), and bring forward such of them as had the most portion of the Qur'an."

#### **[88] Putting The Garment In The Grave.**

**2009-** It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah “Allah’s blessing and peace be upon him” was buried, a (piece of) red amaranth was placed underneath his body.

#### **[89] The Times At Which It Is Forbidden To Bury The Dead**

**2010-** It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade us to offer funeral prayer or bury our dead persons in three hours (of the day): before the sun rises clearly until it is high; when the shadow seems standing at noon (i.e. when the sun becomes in the middle of the sky) until it passes the meridian; and when it (the sun) inclines to set (until it disappears).

**2011-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” addressed us one day, and made a mention of one of his companions who died, and was shrouded in a shroud, not long enough (to cover the whole of

2006 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ أَبُو عَبْدِ الرَّحْمَنِ الْأَذْرَمِيُّ عَنْ حُكَّامِ بْنِ سَلَمٍ الرَّازِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْلَّحْدُ لَنَا وَالشَّقُّ لِعَیْرِنَا».

### (86) - بَابُ مَا يُسْتَحَبُّ مِنْ إِعْمَاقِ الْقَبْرِ

2007 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: «شَكُونَا إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ فَقُلْنَا: يَا رَسُولَ اللَّهِ الْحَفَرُ عَلَيْنَا لِكُلِّ إِنْسَانٍ شَدِيدٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْفِرُوا وَأَعْمِقُوا وَأَحْسِنُوا وَادْفِنُوا الْاِثْنَيْنِ وَالثَّلَاثَةَ فِي قَبْرِ وَاحِدٍ». قَالُوا فَمَنْ نَقْدُمُ يَا رَسُولَ اللَّهِ؟ قَالَ: «قَدِّمُوا أَكْثَرَهُمْ قُرْآنًا». قَالَ: فَكَانَ أَبِي ثَالِثَ ثَلَاثَةٍ فِي قَبْرِ وَاحِدٍ».

### (87) - بَابُ مَا يُسْتَحَبُّ مِنْ تَوْسِيعِ الْقَبْرِ

2008 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ حُمَيْدَ بْنَ هِلَالٍ عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ أُصِيبَ مَنْ أُصِيبَ مِنَ الْمُسْلِمِينَ وَأَصَابَ النَّاسَ جِرَاحَاتٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْفِرُوا وَأَوْسِعُوا وَادْفِنُوا الْاِثْنَيْنِ وَالثَّلَاثَةَ فِي الْقَبْرِ، وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا».

### (88) - وَضْعُ النَّوْبِ فِي اللَّحْدِ

2009 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «جُعِلَ تَحْتَ رَسُولِ اللَّهِ ﷺ حِينَ دُفِنَ قَطِيفَةٌ حَمْرَاءُ».

### (89) - السَّاعَاتُ الَّتِي نُهِيَ عَنْ إِقْبَارِ الْمَوْتَى فِيهَا

2010 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مُوسَى بْنُ عَلِيٍّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ قَالَ: «ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهَا أَوْ نَقْبُرَ فِيهَا مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَارِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظُّهَيْرَةِ حَتَّى تَزُولَ الشَّمْسُ، وَحِينَ تَضِيئُ الشَّمْسُ لِلْعُرُوبِ».

2011 - أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ الْقَطَّانُ الرَّقِّيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: «خَطَبَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ مَاتَ فَقَبِرَ لَيْلًا وَكُفِّنَ فِي كَفَنِ غَيْرِ طَائِلٍ فَزَجَرَ رَسُولُ اللَّهِ ﷺ أَنْ



his body), and further was buried at night. On that the Messenger of Allah "Allah's blessing and peace be upon him" scolded the people to bury their dead at night (in order to give opportunity to much more men to offer funeral prayer for him), unless there is severe necessity.

### **[90] Burying More Than One In One Grave**

**2012-** It is narrated on the authority of Hisham Ibn Amir that he said: On the day of (the holy battle of) Uhud, the people were given to severe trouble. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dig, and make spacious the graves, and bury every two or even three in one grave." They asked: "Then, whom should we bring forward (in the grave) O Messenger of Allah?" he said: "Bring forward such as has the most portion of the Qur'an."

**2013-** It is narrated on the authority of Sa'd Ibn Hisham Ibn Amir from his father that he said: When it was the day of (the holy battle of) Uhud, the people received severe injuries. On that a complaint of that was made to the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "Dig and make spacious and perfect (the graves, and bury every two and even three in one grave), and bring forward such of them as had the most portion of the Qur'an."

**2014-** It is narrated on the authority of Hisham Ibn Amir that he said: (When it was the day of the holy battle of Uhud) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dig and make perfect (the graves, and bury every two and even three in one grave), and bring forward such of them as had the most portion of the Qur'an."

### **[91] Who Should Be Brought Forward In The Grave?**

**2015-** It is narrated on the authority of Hisham Ibn Amir that he said: My father was killed on the day of (the holy battle of) Uhud, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dig, and make spacious and perfect the graves, and bury every two or even three in one grave, and bring forward (in the grave) such of them as has the most portion of the Qur'an." My father was the third of three dead in one grave, and since he had the most portion of the Qur'an among them (his two companions), he was brought forward (in the grave).

### **[92] Taking The Dead Out Of The Grave After Being Placed In It**

**2016-** It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came to (the grave of) Abdullah Ibn Ubai after his body was buried. He ordered The body be

يُقْبَرُ إِنْسَانٌ لَيْلًا إِلَّا أَنْ يُضْطَرَّ إِلَى ذَلِكَ».

### (90) - دَفْنُ الْجَمَاعَةِ فِي الْقَبْرِ الْوَاحِدِ

2012 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: لَمَّا كَانَ يَوْمُ أَحَدٍ أَصَابَ النَّاسَ جَهْدٌ شَدِيدٌ فَقَالَ النَّبِيُّ ﷺ: «أَخْفِرُوا وَأَوْسِعُوا وَأَذْفِنُوا الْاِثْنَيْنِ وَالثَّلَاثَةَ فِي قَبْرِ». فَقَالُوا: يَا رَسُولَ اللَّهِ فَمَنْ نُقَدِّمُ؟ قَالَ: «قَدِّمُوا أَكْثَرَهُمْ قُرْآنًا».

2013 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَامِرٍ عَنْ أَبِيهِ قَالَ: أَشْتَدَّ الْجِرَاحُ يَوْمَ أَحَدٍ فَشَكِي ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَخْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا وَأَذْفِنُوا فِي الْقَبْرِ الْاِثْنَيْنِ وَالثَّلَاثَةَ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا».

2014 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ أَبِي الدَّهْمَاءِ عَنْ هِشَامِ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَخْفِرُوا وَأَحْسِنُوا وَأَذْفِنُوا الْاِثْنَيْنِ وَالثَّلَاثَةَ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا».

### (91) - مَنْ يُقَدِّمُ

2015 - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: قُتِلَ أَبِي يَوْمَ أَحَدٍ فَقَالَ النَّبِيُّ ﷺ: «أَخْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا وَأَذْفِنُوا الْاِثْنَيْنِ وَالثَّلَاثَةَ فِي الْقَبْرِ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا». فَكَانَ أَبِي ثَالِثَ ثَلَاثَةٍ وَكَانَ أَكْثَرَهُمْ قُرْآنًا فَقَدِّمَ.

### (92) - إِخْرَاجُ الْمَيِّتِ مِنَ اللَّحْدِ بَعْدَ أَنْ يُوَضَّعَ فِيهِ

2016 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُفْيَانَ قَالَ: سَمِعَ عَمْرُو جَابِرًا يَقُولُ: «أَتَى النَّبِيُّ ﷺ عَبْدَ اللَّهِ بْنَ أَبِي بَعْدَ مَا أُدْخِلَ فِي قَبْرِهِ فَأَمَرَ بِهِ فَأُخْرِجَ

brought out and put on his knees. Then the Messenger of Allah "Allah's blessing and peace be upon him" put his saliva over the body and clothed it in his shirt, and Allah knows better.

**2017-** It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the body of Abdullah Ibn Ubai be brought out of his grave, and he put his head on his knees. Then he ejected his saliva over his body and clothed it in his shirt. Jabir said that he also offered funeral prayer on him and Allah knows better.

### **[93] Taking The Dead Out Of The Grave After Being Placed In It**

**2018-** It is narrated on the authority of Jabir that he said: A man was buried with my father in the same grave, and I did not get pleased until I took his (my father's) dead body and buried him solely in another grave.

### **[94] Offering Funeral Prayer On The Grave**

**2019-** It is narrated on the authority of Yazid Ibn Thabit that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him", and he saw a new grave; and when he asked about it, it was said to him: "It is (the grave of) such and such a woman, the freed slave-woman of so and so." the Messenger of Allah "Allah's blessing and peace be upon him" recognized her (and they resumed): and she died at noon, while you are sleeping, having your siesta, and we disliked to awaken you (and disturb you) because of her." On that the Messenger of Allah "Allah's blessing and peace be upon him" stood (towards the grave), made the people align behind him, and offered (the funeral prayer in which he recited) four Takbirs on her. Then, he said: "Let none among you die but that you should inform me of his death as long as I live among you: indeed, my prayer for such is a source of mercy for him."

**2020-** It is narrated on the authority of Ash-Sha'bi that he said: The one who came with the Messenger of Allah "Allah's blessing and peace be upon him" upon a separate grave that he made the people align behind him, and led them (in funeral prayer on it). I asked: Who is he (who has told you) O Abu Amr? He said: Ibn Abbas.

**2021-** It is narrated on the authority of Ash-Sha'bi that he said: The one who saw the Messenger of Allah "Allah's blessing and peace be upon him" having come upon a separate grave that he made his companions align behind him, and led them in funeral prayer on it. It was said to him: Who has told you? He said: Ibn Abbas.



فَوَضَعَهُ عَلَى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ وَاللَّهُ أَعْلَمُ».

2017 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: «إِنَّ النَّبِيَّ ﷺ أَمَرَ بِعَبْدِ اللَّهِ بْنِ أَبِي فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَ رَأْسَهُ عَلَى رُكْبَتَيْهِ فَتَقَلَّ فِيهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ. قَالَ جَابِرٌ: وَصَلَّى عَلَيْهِ وَاللَّهُ أَعْلَمُ».

### (93) - بَابُ إِخْرَاجِ الْمَيِّتِ مِنَ الْقَبْرِ بَعْدَ أَنْ يُدْفَنَ فِيهِ

2018 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ عَنْ سَعِيدِ بْنِ عَامِرٍ عَنْ شُعْبَةَ عَنِ ابْنِ أَبِي نُجَيْجٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «دُفِنَ مَعَ أَبِي رَجُلٌ فِي الْقَبْرِ فَلَمْ يَطْبُ قَلْبِي حَتَّى أَخْرَجْتُهُ وَدَفَنْتُهُ عَلَى حِدَةٍ».

### (94) - الصَّلَاةُ عَلَى الْقَبْرِ

2019 - أَخْبَرَنَا عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ عَنْ خَارِجَةَ بْنِ زَيْدٍ بْنِ ثَابِتٍ عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ: «أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَرَأَى قَبْرًا جَدِيدًا فَقَالَ: «مَا هَذَا؟» قَالُوا: هَذِهِ فَلَانَةُ مَوْلَاةُ بَنِي فُلَانٍ، فَعَرَفَهَا رَسُولُ اللَّهِ ﷺ مَاتَتْ ظَهْرًا وَأَنْتِ نَائِمٌ قَائِلٌ فَلَمْ نُحِبَّ أَنْ نُوقِظَكَ بِهَا فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفَّ النَّاسَ خَلْفَهُ وَكَبَّرَ عَلَيْهَا أَرْبَعًا ثُمَّ قَالَ: «لَا يَمُوتُ فِيكُمْ مَيِّتٌ مَا دُمْتُ بَيْنَ أَظْهُرِكُمْ إِلَّا أَذْنُومُونِي بِهِ فَإِنَّ صَلَاتِي لَهُ رَحْمَةٌ».

2020 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ عَنِ الشَّعْبِيِّ: «أَخْبَرَنِي مَنْ مَرَّ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى قَبْرِ مُنْتَبِذٍ فَأَمَّهُمْ وَصَفَّ خَلْفَهُ قُلْتُ: مَنْ هُوَ يَا أَبَا عَمْرٍو؟ قَالَ ابْنُ عَبَّاسٍ».

2021 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ الشَّيْبَانِيُّ أَنبَأَنَا عَنْ الشَّعْبِيِّ قَالَ: «أَخْبَرَنِي مَنْ رَأَى النَّبِيَّ ﷺ مَرَّ بِقَبْرِ مُنْتَبِذٍ فَصَلَّى عَلَيْهِ وَصَفَّ أَصْحَابَهُ خَلْفَهُ قِيلَ مَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ».

**2022-** It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” offered the funeral prayer on the grave of a woman after she had been buried.

### **[95] Riding After Finishing From The Burial Ceremonies**

**2023-** It is narrated on the authority of Jabir Ibn Samurah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” followed the funeral procession of Ibn (or Abu) Ad-Dahdah, and when he finished from the ceremonies, a horse with no saddle was brought to him, which he rode and we walked with him.

### **[96] It Is Forbidden To Make An Increase Upon The Grave**

**2024-** It is narrated on the authority of Jabir that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” forbade to build or make an increase or stratify layers of gypsum upon the grave, or to write on it according to the addition in the narration of Sulaiman Ibn Musa.

### **[97] Building Upon The Grave**

**2025-** It is narrated on the authority of Jabir that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” forbade to stratify layers of gypsum, or to build, or even to sit on the graves.

### **[98] Stratifying Layers Of Gypsum Over The Graves**

**2026-** It is narrated on the authority of Jabir that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” forbade to stratify layers of gypsum over the graves.

### **[99] Leveling The Graves When They Are Highly Prominent**

**2027-** It is narrated on the authority of Abu Ali Al-Hamadani that he said: We were in Rudis in the company of Fadalah Ibn Ubaid, when a companion of ours died, thereupon Fadalah ordered that his grave should be leveled with the ground and said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having commanded that the graves should be leveled with the ground.

**2028-** It is narrated on the authority of Abu Al-Hayyaj that Ali said to him: Should I not send you with the same principles with which the Messenger of Allah “Allah’s blessing and peace be upon him” sent me? Let no highly prominent grave but that you should level it (with the ground), nor a picture in a house but that you should deface it.

2022 - أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ عَلِيٍّ وَهُوَ أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ حَبِيبِ بْنِ أَبِي مَرْزُوقٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى قَبْرِ امْرَأَةٍ بَعْدَمَا دُفِنَتْ».

### (95) - الرُّكُوبُ بَعْدَ الْفَرَاغِ مِنَ الْجَنَازَةِ

2023 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ وَيَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى جَنَازَةِ أَبِي الدَّحْدَاحِ فَلَمَّا رَجَعَ أَتَى بِفَرَسٍ مُعْرُورٍ فَرَكِبَ وَمَشَيْنَا مَعَهُ».

### (96) - الزِّيَادَةُ عَلَى الْقَبْرِ

2024 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا حَفْصُ عَنْ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى وَأَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُبْنَى عَلَى الْقَبْرِ أَوْ يُزَادَ عَلَيْهِ أَوْ يُجَصَّصَ»، زَادَ سُلَيْمَانُ بْنُ مُوسَى، أَوْ يُكْتَبَ عَلَيْهِ.

### (97) - الْبِنَاءُ عَلَى الْقَبْرِ

2025 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَجْصِيسِ الْقُبُورِ أَوْ يُبْنَى عَلَيْهَا أَوْ يُجْلِسَ عَلَيْهَا أَحَدٌ».

### (98) - تَجْصِيسُ الْقُبُورِ

2026 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَجْصِيسِ الْقُبُورِ».

### (99) - تَسْوِيَةُ الْقُبُورِ إِذَا رُفِعَتْ

2027 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ثُمَامَةَ بْنَ شَفِيٍّ حَدَّثَهُ قَالَ: «كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ فَتَوَفَّى صَاحِبٌ لَنَا فَأَمَرَ فَضَالَةُ بِقَبْرِهِ فَسَوَّى، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِتَسْوِيَتِهَا».

2028 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبٍ عَنْ أَبِي وَائِلٍ عَنْ أَبِي الْهَيَّاجِ قَالَ: قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: «أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ لَا تَدْعَنَّ قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتُهُ وَلَا صُورَةً فِي بَيْتٍ إِلَّا طَمَسْتَهَا».



### [100] Visiting The Graves

**2029-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you to visit graves, but you may now visit them. I also had forbidden you to eat the flesh of sacrificial animals after three days, but you may keep it as long as you wish. I further had forbidden you (to prepare) the drink (of dates and other fruits) except in a water-skin, but you may (now) drink it from all sorts of containers, but you should not drink any intoxicant."

**2030-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he was sitting in a gathering with The Messenger of Allah "Allah's blessing and peace be upon him" when he said: "I had forbidden you to eat the flesh of sacrificial animals no more than three days, but you may eat, feed and keep it as long as you wish. I further had forbidden you to prepare the drink (of dates and other fruits) in such containers as gourds, pitched receptacles, hollow stumps of date-palms, and green-coloured jars, but you may (now) prepare it in such sorts of containers as fitting for you, provided that you should refrain from any intoxicant. I also had forbidden you to visit graves, but whoever of you likes to visit them, let him visit them, provided that you should not use obscene and foul speech."

### [101] Visiting The Grave Of A Pagan

**2031-** It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" visited the grave of his mother, and he wept, and caused those around him to weep. Then, he said: "I asked for permission of my Lord to invoke forgiveness for her, and he gave me no permission; and I asked for permission of my Lord to visit her grave, and he gave me permission. So, (it'd better for) you to visit the graves, since they remind you of dead persons."

### [102] It Is Forbidden To Ask For Forgiveness For The Pagans

**2032-** It is narrated on the authority of Sa'id Ibn Al-Musayyab from his father that he said: When death approached Abu Talib, Allah's Apostle "Allah's blessing and peace be upon him" went to him and found Abu Jahl Ibn Hisham and Abdullah Ibn Abu Umayyah by his side. Allah's Apostle "Allah's blessing and peace be upon him" said to Abu Talib: "O uncle! Say: There is no God (to be worshipped) but Allah, a sentence with which I shall be able to argue for you before Allah." Abu Jahl and Abdullah Ibn Abu Umayyah said: "O Abu Talib! Are you going to denounce the religion of Abd Al-Muttalib?" they both kept talking to him till Abu Talib said as his

## (100) - زِيَارَةُ الْقُبُورِ

2029 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ ابْنِ فَضِيلٍ عَنْ أَبِي سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَرُزُّوْهَا وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاغِي فَوْقَ ثَلَاثَةِ أَيَّامٍ فَاْمْسِكُوا مَا بَدَأَ لَكُمْ وَنَهَيْتُكُمْ عَنِ النَّبِيدِ إِلَّا فِي سَقَاءٍ فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا وَلَا تَشْرَبُوا مُسْكِرًا».

2030 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي فَرَوَةَ عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي كُنْتُ نَهَيْتُكُمْ أَنْ تَأْكُلُوا لُحُومَ الْأَصَاغِي إِلَّا ثَلَاثًا فَكُلُوا وَأَظْعِمُوا وَادْخِرُوا مَا بَدَأَ لَكُمْ وَذَكَرْتُ لَكُمْ أَنْ لَا تَنْتَبِذُوا فِي الظُّرُوفِ الدُّبَاءَ وَالْمُرْقَتَ وَالنَّقِيرَ وَالْحَنْتَمَ انْتَبِذُوا فِيمَا رَأَيْتُمْ وَاجْتَنِبُوا كُلَّ مُسْكِرٍ وَنَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَمَنْ أَرَادَ أَنْ يَزُورَ فَلْيَزُرْ وَلَا تَقُولُوا هُجْرًا».

## (101) - زِيَارَةُ قَبْرِ الْمُشْرِكِ

2031 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «زَارَ رَسُولُ اللَّهِ ﷺ قَبْرَ أُمِّهِ فَبَكَى وَأَبَكَى مَنْ حَوْلَهُ وَقَالَ: «أَسْتَأْذِنُ رَبِّي عَزَّ وَجَلَّ فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَأَسْتَأْذِنُ فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي فَرُزُّوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ».

## (102) - النَّهْيُ عَنِ الِاسْتِغْفَارِ لِلْمُشْرِكِينَ

2032 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةَ دَخَلَ عَلَيْهِ النَّبِيُّ ﷺ وَعِنْدَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ فَقَالَ: «أَيُّ عَمٍّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أَحَاجُ لَكَ بِهَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ». فَقَالَ لَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي



last statement that he was on the religion of Abd Al-Muttalib. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "I will keep asking for Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him: "It is not fitting for The Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire." (The Repentance "At-Tawbah" 113) the following Holy Verse was also revealed: " It is true you wilt not be able to guide every one whom you lovest; but Allah guides those whom He will and He knows best those who receive guidance." (Al-Qasas 56)

2033- It is narrated on the authority of Ali that he said: I heard a man asking for Allah's forgiveness for his parents, and they were pagans, thereupon I said to him: "Are you asking for Allah's forgiveness for your parents, even though they are pagans?" he said: "Had not (the Prophet) Abraham asked for Allah's forgiveness for his father (and he was a pagan):?" I went to Allah's Apostle "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon the following Holy statement was revealed: " And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing." (At-Tawbah 114)

### [103] The Command To Ask For Forgiveness For The Believers

2034- It is narrated on the authority of Mohammad Ibn Qais Ibn Makhramah Ibn Al-Muttalib from A'ishah that she said: Would I not narrate to you about myself and about The Messenger of Allah "Allah's blessing and peace be upon him"? We said: Yes. She said: When it was my turn for The Messenger of Allah "Allah's blessing and peace be upon him" to spend the night with me, he turned his side, put off his mantle and took off his shoes which he put near his feet, and spread the corner of his shawl on his bed and then lay down. He kept lying until he thought that I slept. He took his garment slowly, put on the shoes slowly, opened the door slowly, went out and then closed it lightly. I covered my head, put on my veil, tightened my waist sheet, and then followed him until he reached Baqi, where he stood for a long time. He then raised his hands thrice. Then, he returned and I also returned. He hastened his steps and I also hastened mine. He ran and so did I. He came (to the house) and so did I. I preceded him and entered (the house). As soon as I had lain down, he entered (the house) and said: "What is the reason O A'ishah, that you are out of breath?" I said: "There is nothing." He said: "Either you should tell me or (Allah) the Clever, the Well-Aware would tell



أُمِّيَّة يَا أَبَا طَالِبٍ أَرْعَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَالَا يَكُلِّمَانِهِ حَتَّى كَانَ آخِرُ شَيْءٍ كَلَّمَهُمْ بِهِ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَا تُسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُحِ عَنْكَ» فَتَزَلَّتْ «مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ» [التوبة: 113] وَتَزَلَّتْ «إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ» [القصص: 56].

2033 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْخَلِيلِ عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَجُلًا يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ فَقُلْتُ: أَتَسْتَغْفِرُ لَهُمَا وَهُمَا مُشْرِكَانِ؟ فَقَالَ: أَوْ لَمْ يَسْتَغْفِرْ إِبْرَاهِيمَ لِأَبِيهِ؟ فَاتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَتَزَلَّتْ «وَمَا كَانَتْ أَسْتَغْفَرُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ» [التوبة: 114].

### (103) - الأَمْرُ بِالِاسْتِغْفَارِ لِلْمُؤْمِنِينَ

2034 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ بْنِ مَخْرَمَةَ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ قَالَتْ: أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنِ النَّبِيِّ ﷺ؟ قُلْنَا: بَلَى قَالَتْ، لَمَّا كَانَتْ لَيْلَتِي الَّتِي هُوَ عِنْدِي تَغْنِي النَّبِيَّ ﷺ أَنْقَلَبَ فَوَضَعَ نَعْلَيْهِ عِنْدَ رِجْلَيْهِ، وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ، فَلَمْ يَلْبَثْ إِلَّا رَيْثِمًا ظَنَّ أَنِّي قَدْ رَقَدْتُ، ثُمَّ انْتَعَلَ رُوَيْدًا وَأَخَذَ رِدَاءَهُ رُوَيْدًا، ثُمَّ فَتَحَ الْبَابَ رُوَيْدًا وَخَرَجَ رُوَيْدًا، وَجَعَلْتُ دِرْعِي فِي رَأْسِي وَاخْتَمَرْتُ وَتَقَنَعْتُ إِزَارِي وَأَنْطَلَقْتُ فِي إِثْرِهِ حَتَّى جَاءَ الْبَقِيعَ، فَرَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ فَأَطَالَ ثُمَّ أَنْحَرَفَ فَاَنْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرَوَلْ فَهَرَوَلْتُ، فَأَخْضَرَ فَأَخْضَرْتُ، وَسَبَقْتُهُ فَدَخَلْتُ فَلَيْسَ إِلَّا أَنْ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: «مَا لَكَ يَا عَائِشَةُ حَشِيَا رَابِيَةً؟» قَالَتْ: لَا. قَالَ: «لَتُخْبِرَنِي أَوْ لِيُخْبِرَنِي اللَّطِيفُ الْخَبِيرُ». قُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي

me." I said: "O Messenger of Allah! Let my father and mother be sacrificed for you!" I told him (what had happened). He said: "Were you that person I saw in front of me?" I answered in the affirmative. He pushed me in my chest, which pained me. Then he said: "Did you think that Allah and His Messenger would wrong you?" She said: "Whatever people conceal, Allah will know it." He said: "Gabriel came to me when you saw me. He did not enter upon me since you put off your garment, and rather he called me and he hid it from you. I answered him, and I hid it from you. I thought that you had slept, and I disliked to awaken you, for fear that you may be frightened. He ordered me to go to the inhabitants of (the graves of) Baqi and ask for (Allah's) forgiveness for them". I said: "O Messenger of Allah! how could I invoke (Allah) for them?" He said: "Say: 'Peace be upon the inhabitants of these abodes from among the Believers and the Muslims. May Allah bestow mercy upon those who preceded us, and those who would come later. Allah willing, we will join you.'"

**2035-** It is narrated on the authority of A'ishah that she said: One night The Messenger of Allah "Allah's blessing and peace be upon him" stood up and put on his dress and then came out. I ordered Barirah, my slave-girl, to follow him, and she followed him until he reached (the graveyard of) Baqi and stood near it as long as Allah willed him to stand, after which he turned away. Barirah preceded him and told me, and I made no mention of that to him until it was morning, and I made a mention of that to him, thereupon he said: "I was sent (by Allah Almighty) to the inhabitants of (the graveyard of) Baqi to ask for Allah's prayer and blessing upon them."

**2036-** It is narrated on the authority of A'ishah that whenever it was her turn for The Messenger of Allah "Allah's blessing and peace be upon him" to spend the night with her, he would go out towards the end of the night to Al-Baqi' and say: "Peace be upon you, (O the inhabitants of the) abode of believing people. Both you and us would be on promise or on trust (of intercession and witness) in the near future. Allah willing, we shall join you. O Allah! Forgive for the dwellers of Baqi Al-Gharqad."

**2037-** It is narrated on the authority of Sulaiman Ibn Buraidah from his father that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out to the graveyards, he would say: "Peace be upon you, the inhabitants of these abodes from amongst the believers and the Muslims! We, Allah willing, would join you later. You are our predecessors and we are to follow you later. I ask Allah to grant us and you peace."

فَأَخْبَرْتُهُ الْخَبَرَ قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتِ أَمَامِي». قَالَتْ: نَعَمْ فَلَهَزَنِي فِي صَدْرِي لَهْزَةً أَوْجَعْتَنِي ثُمَّ قَالَ: «أَظَنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟». قُلْتُ: مَهْمَا يَكْتُمُ النَّاسُ فَقَدْ عَلِمَهُ اللَّهُ؟ قَالَ: «إِنَّ جَبْرِيلَ أَتَانِي حِينَ رَأَيْتُ وَلَمْ يَدْخُلْ عَلَيَّ وَقَدْ وَضَعَتْ ثِيَابُكَ فَنَادَانِي فَأَخْفَى مِنْكَ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكَ فَظَنَنْتِ أَنْ قَدْ رَقَدْتَ وَكَرِهْتَ أَنْ أَوْقِظَكَ وَخَشِيتُ أَنْ تَسْتَوْحِشِي». فَأَمَرَنِي أَنْ آتِيَ الْبَقِيعَ فَأَسْتَغْفِرَ لَهُمْ قُلْتُ كَيْفَ أَقُولُ يَا رَسُولَ اللَّهِ قَالَ: «قُولِي السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ».

2035 - أَخْبَرَنِي مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عِلْقَمَةَ بْنِ أَبِي عِلْقَمَةَ عَنْ أُمِّهِ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَلَبِسَ ثِيَابَهُ ثُمَّ خَرَجَ قَالَتْ: فَأَمَرْتُ جَارِيتِي بَرِيرَةَ تَتَّبِعُهُ فَتَبِعَتْهُ حَتَّى جَاءَ الْبَقِيعَ فَوَقَفَ فِي أَذْنَاهُ مَا شَاءَ اللَّهُ أَنْ يَقِفَ ثُمَّ أَنْصَرَفَ فَسَبَقَتْهُ بَرِيرَةُ فَأَخْبَرْتَنِي فَلَمْ أَذْكَرْ لَهُ شَيْئًا حَتَّى أَصْبَحْتُ ثُمَّ ذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «إِنِّي بُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ لِأُصَلِّيَ عَلَيْهِمْ».

2036 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا شَرِيكٌ وَهُوَ ابْنُ أَبِي نَمِرٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ كُلَّمَا كَانَتْ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ ﷺ يَخْرُجُ فِي آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا وَإِيَّاكُمْ مُتَوَاعِدُونَ غَدًا أَوْ مُوَاجِلُونَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ اللَّهُمَّ اغْفِرْ لَأَهْلِ الْبَقِيعِ الْغَرَقَدِ».

2037 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عِلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَتَى عَلَى الْمَقَابِرِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ أَنْتُمْ لَنَا فَرَطٌ وَنَحْنُ لَكُمْ أَسْأَلُ اللَّهَ الْعَافِيَةَ لَنَا وَلَكُمْ».



**2038-** It is narrated on the authority of Abu Hurairah that he said: When the Negus died, the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Ask for (Allah's) Forgiveness for him."

**2039-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” announced to them the death news of the Negus, of Abyssinia, just on the very day he died, and said: "Ask for (Allah's) Forgiveness for your brother."

#### **[104] The Severe Warning Of Taking Lamps On The Graves**

**2040-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” cursed such of women as visit the graves, and such of people as build places of worship over the graves, and take lamps on them.

#### **[105] The Severe Warning Of Sitting On The Graves**

**2041-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "If anyone of you sits on a piece of fire, which might burn his dress, it will be better for him than to sit on a grave."

**2042-** It is narrated on the authority of Amr Ibn Hazm from the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: "Do not sit on the graves."

#### **[106] Taking Graves As Places Of Worship**

**2043-** It is narrated on the authority of A'ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Allah cursed a people who took the graves of their Prophets as places of worship."

**2044-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Allah cursed both the Jews and Christians who took the graves of their Prophets as places of worship."

#### **[107] It Is Undesirable To Walk Among The Graves In Leather Hairless Sandals**

**2045-** It is narrated on the authority of Bashir Ibn Al-Khasasiyyah that he said: I was walking in the company of the Messenger of Allah “Allah’s blessing and peace be upon him” when he came upon the graves of Muslims thereupon he said: “No doubt, those (who died) caught up with a lot of good.” Then, he came upon the graves of the pagans, thereupon he said: “Verily, a lot of good has escaped those.” Then, he turned and saw a man

2038 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا مَاتَ النَّجَاشِيُّ قَالَ النَّبِيُّ ﷺ: «أَسْتَغْفِرُوا لَهُ».

2039 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ وَأَبْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لَهُمُ النَّجَاشِيَّ صَاحِبَ الْحَبْشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ فَقَالَ: «أَسْتَغْفِرُوا لِأَخِيكُمْ».

#### (104) - التَّغْلِيظُ فِي اتِّخَاذِ السُّرُجِ عَلَى الْقُبُورِ

2040 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ زَايِرَاتِ الْقُبُورِ وَالْمُتَخَذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ».

#### (105) - التَّشْدِيدُ فِي الْجُلُوسِ عَلَى الْقُبُورِ

2041 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ حَتَّى تَحْرُقَ ثِيَابَهُ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرِ».

2042 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ ابْنِ أَبِي هِلَالٍ عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنِ النَّضْرِ بْنِ عَبْدِ اللَّهِ السَّلَمِيِّ عَنْ عَمْرِو بْنِ حَزْمٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَقْعُدُوا عَلَى الْقُبُورِ».

#### (106) - اتِّخَاذُ الْقُبُورِ مَسَاجِدَ

2043 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَعَنَ اللَّهُ قَوْمًا اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

2044 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى صَاعِقَةُ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخَزَاعِيُّ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ الْهَادِ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

#### (107) - كَرَاهِيَةُ الْمَشْيِ بَيْنَ الْقُبُورِ فِي النَّعَالِ السِّنِّيَّةِ

2045 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ الْأَسْوَدِ بْنِ شَيْبَانَ وَكَانَ ثِقَةً عَنْ خَالِدِ بْنِ سَمِيرٍ عَنْ بَشِيرِ بْنِ نَهْلِكَ أَنَّ بَشِيرَ ابْنَ الْخَصَّاصِيَّةِ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فَمَرَّ عَلَى قُبُورِ الْمُسْلِمِينَ فَقَالَ: «لَقَدْ سَبَقَ هَؤُلَاءِ شَرًّا كَثِيرًا». ثُمَّ مَرَّ عَلَى قُبُورِ الْمُشْرِكِينَ فَقَالَ: «لَقَدْ سَبَقَ هَؤُلَاءِ خَيْرًا كَثِيرًا». فَحَانَتْ مِنْهُ الثِّفَاتُ فَرَأَى رَجُلًا



walking between the graves while he was wearing his sandals. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O man of leather hairless sandals! Put them off!"

### **[108] The Concession To Do So In Case Of Wearing Other Sandals**

**2046-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a servant (of Allah) is placed in the grave, and his companions turn away from him, he hears even the creeping of their sandals."

### **[109] The Question Of The Believer In The Grave**

**2047-** It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" said: "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: "What did you use to say about this man, (i.e. Muhammad "Allah's blessing and peace be upon him")?" if he is a faithful believer, he will say: "I testify that he is Allah's slave and His Apostle." Then it will be said to him: "Look at your place in the Hell-Fire, which was replaced by Allah with one in Paradise.'" The Prophet "Allah's blessing and peace be upon him" further said: "Then, he will see both together."

### **[110] The Question Of The Infidel In The Grave**

**2048-** It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" said: "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: "What did you use to say about this man, (i.e. Muhammad "Allah's blessing and peace be upon him")?" if he is a faithful believer, he will say: "I testify that he is Allah's slave and His Apostle." Then it will be said to him: "Look at your place in the Hell-Fire, which was replaced by Allah with one in Paradise.'" The Prophet "Allah's blessing and peace be upon him" further said: "Then, he will see both together." But as for the non-believer or hypocrite, it will be said to him: "What did you use to say about that man?" he will say: "I do not know, but I used to say what the people used to say!" It will be said to him: "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be given a strike with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and Jinns."



يَمْشِي بَيْنَ الْقُبُورِ فِي نَعْلَيْهِ فَقَالَ: «يَا صَاحِبَ السَّبْتَيْنِ الْقِهَمَا».

### (108) - التَّسْهِيلُ فِي غَيْرِ السَّبْتَيْنِ

2046 - أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدٍ اللَّهُ الْوَرَّاقِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ أَنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ».

### (109) - الْمَسْأَلَةُ فِي الْقَبْرِ

2047 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ شَيْبَانَ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ أَنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ قَالَ: فَيَأْتِيهِ مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ فَيَقَالُ لَهُ: أَنْظِرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ» قَالَ النَّبِيُّ ﷺ: «فَيَرَاهُمَا جَمِيعًا».

### (110) - مَسْأَلَةُ الْكَافِرِ

2048 - أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدٍ اللَّهُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ أَنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ أَنَاهُ مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيَقَالُ لَهُ: أَنْظِرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا خَيْرًا مِنْهُ» قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَرَاهُمَا جَمِيعًا وَأَمَّا الْكَافِرُ أَوْ الْمُنَافِقُ فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَذْرِي كُنْتُ أَقُولُ كَمَا يَقُولُ النَّاسُ فَيَقَالُ لَهُ: لَا دَرَبَتْ وَلَا تَلَيْتَ ثُمَّ يُضْرَبُ ضَرْبَةً بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرُ الثَّقَلَيْنِ».

### **[111] When One Is Killed Because Of (A Disease In) His Abdomen**

**2049-** It is narrated on the authority of Abdullah Ibn Yasar that he said: I was sitting in the company of Sulaiman Ibn Surd and Khalid Ibn Urfutah, when they made a mention of a man who died because of (a severe disease in) his abdomen, and they had a desire to witness his funeral procession. One of them said to the other: "Has not The Prophet "Allah's blessing and peace be upon him" said: "He, who is killed because of (a severe disease in) his abdomen, will not be punished in his grave"?" the other answered in the affirmative.

### **[112] The Martyr**

**2050-** It is narrated on the authority of Rashid Ibn Sa'd from a man amongst the companions of The Prophet "Allah's blessing and peace be upon him" that a man asked The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! what is the matter with the faithful believers that they are put to trial in their graves barring the martyr?" on that the Prophet "Allah's blessing and peace be upon him" said: "The glitter of the sword on his head (while he is constantly firm in sacrificing his life in Allah's Cause) suffices him for a trial."

**2051-** It is narrated on the authority of Safwan Ibn Umayyah that he said: "Such as killed because of plague, (a severe disease in his) abdomen, because of drowning, and because of parturition are considered as martyrs." Abu Uthman (a sub-narrator) relates this narration many times, and once he traced it up to The Prophet "Allah's blessing and peace be upon him".

### **[113] The Embracing Of The Grave**

**2052-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for this (Sa'd Ibn Mu'adh) for whose (death) the Throne (of Authority) moved, the gates of the heaven were opened, and seventy thousand angels attended his death: he was embraced once (by the grave) and then he was released."

### **[114] The Punishment Of The Grave**

**2053-** It is narrated on the authority of Al-Bara' that he said: (Allah's Holy Verse) " Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah does what He wills" (Abraham 27) was revealed in connection with the punishment of the grave.

**2054-** It is narrated on the authority of Al-Bara' from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: (Allah's Holy

## (111) - مَنْ قَتَلَهُ بَطْنُهُ

2049 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي جَامِعُ بْنُ شَدَّادٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَسَارٍ قَالَ: «كُنْتُ جَالِسًا وَسُلَيْمَانُ بْنُ صُرْدٍ وَخَالِدُ بْنُ عَرْفُطَةَ فَذَكَرُوا أَنَّ رَجُلًا تُوْفِّي مَاتَ بِبَطْنِهِ فَإِذَا هُمَا يَسْتَهْيَانِ أَنْ يَكُونَا شُهَدَاءَ جَنَازَتِهِ فَقَالَ أَحَدُهُمَا لِلْآخَرِ: أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «مَنْ يَقْتُلْهُ بَطْنُهُ فَلَنْ يُعَذَّبَ فِي قَبْرِهِ»؟ فَقَالَ الْآخَرُ: بَلَى».

## (112) - الشَّهِيدُ

2050 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ لَيْثِ بْنِ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ أَنَّ صَفْوَانَ بْنَ عَمْرٍو حَدَّثَهُ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ مَا بَالُ الْمُؤْمِنِينَ يُفْتَنُونَ فِي قُبُورِهِمْ إِلَّا الشَّهِيدَ؟ قَالَ: «كَفَى بِبَارِقَةِ السُّيُوفِ عَلَى رَأْسِهِ فِتْنَةً».

2051 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ التِّمِّيِّ عَنْ أَبِي عُثْمَانَ عَنْ عَامِرِ بْنِ مَالِكٍ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: الطَّاعُونَ وَالْمَبْطُونُ وَالْعَرِيقُ وَالنَّفْسَاءُ شَهَادَةٌ قَالَ: وَحَدَّثَنَا أَبُو عُثْمَانَ مِرَارًا وَرَفَعَهُ مَرَّةً إِلَى النَّبِيِّ ﷺ.

## (113) - ضَمَّةُ الْقَبْرِ وَصُغْفُتُهُ

2052 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَرِيُّ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «هَذَا الَّذِي تَحْرُكُ لَهُ الْعَرْشُ وَفُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ وَشَهِدَهُ سَبْعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ لَقَدْ ضَمَّ ضَمَّةً ثُمَّ فُرِّجَ عَنْهُ».

## (114) - عَذَابُ الْقَبْرِ

2053 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ أَبِيهِ عَنْ خَيْثَمَةَ عَنِ الْبَرَاءِ قَالَ: «يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ» [إبراهيم: 27] قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ».

2054 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُثَبِّتُ



Verse) " Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah does what He wills" (Abraham 27) was revealed in connection with the punishment of the grave. It is said to him: "Who is your Lord?" he says: "My Lord Is Allah and my religion is that of Muhammad "Peace be upon him"." This is the significance of Allah's saying: " Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter."

**2055-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" heard a voice coming from a grave, thereupon he asked: "When did this die?" they said: "He died before Islam." on that the Messenger of Allah "Allah's blessing and peace be upon him" was relieved of anguish and said: "Had it not been for the fact that you would not bury one another, surely would have invoked Allah to cause you to hear (the voice resulting from) the punishment of the grave."

**2056-** It is narrated on the authority of Abu Ayyub that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came out after the sun had set and heard a voice (coming from a grave) thereupon he said: "The (dead among the) Jews are punished in their graves."

### **[115] Seeking Refuge From The Punishment Of The Grave**

**2057-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from the punishment of (the fire of) Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the affliction of both life and death; and I seek refuge with You from the affliction of the Imposter-Messiah (Al-Masih Ad-Dajjal)."

**2058-** It is narrated on the authority of Abu Hurairah that he said: Afterwards, I heard the Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge from the punishment of the grave.

**2059-** It is narrated on the authority of Asma' that she said: the Messenger of Allah "Allah's blessing and peace be upon him" stood and addressed the people, and mentioned the trial to which a man is put in his grave, thereupon the voices of Muslims grew noisy, to the extent that I could not hear the speech of the Messenger of Allah "Allah's blessing and peace be upon him". When their noise was over I said to a man sitting near me: "Might Allah bless you! What has the Messenger of Allah "Allah's blessing and peace be upon him" said in the end of his speech?" he said: "It has been revealed to me that you are put to trial in your graves, nearly like the trial of Ad-Dajjal."

اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّانِي فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ رَبِّي اللَّهُ وَدِينِي دِينُ مُحَمَّدٍ ﷺ فَذَلِكَ قَوْلُهُ ۚ يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّانِي فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ».

2055 - أَخْبَرَنَا سُويْدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ حُمَيْدٍ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ سَمِعَ صَوْتًا مِنْ قَبْرِ فَقَالَ: «مَتَى مَاتَ هَذَا؟» قَالُوا: مَاتَ فِي الْجَاهِلِيَّةِ فَسُرَّ بِذَلِكَ وَقَالَ: «لَوْلَا أَن لَّا تَدَافَتُوا لَدَعَوْتُ اللَّهَ أَن يُسَمِعَكُمْ عَذَابَ الْقَبْرِ».

2056 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ أَبِي أَيُّوبَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بَعْدَ مَا غَرَبَتِ الشَّمْسُ فَسَمِعَ صَوْتًا فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

### (115) - التَّعَوُّدُ مِنْ عَذَابِ الْقَبْرِ

2057 - أَخْبَرَنَا يَحْيَى بْنُ دُرُوسٍ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ».

2058 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ بْنِ عَمْرِو عَنْ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ بَعْدَ ذَلِكَ يَسْتَعِيدُ مِنْ عَذَابِ الْقَبْرِ».

2059 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَمِعَ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ تَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ الْفِتْنَةَ الَّتِي يُفْتَنُ بِهَا الْمَرْءُ فِي قَبْرِهِ فَلَمَّا ذَكَرَ ذَلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً حَالَتْ بَيْنِي وَبَيْنَ أَنْ أَفْهَمَ كَلَامَ رَسُولِ اللَّهِ ﷺ فَلَمَّا سَكَتَتْ ضَجَّتْهُمْ قُلْتُ لِرَجُلٍ قَرِيبٍ مِنِّي: أَيُّ بَارَكَ اللَّهُ لَكَ مَاذَا قَالَ رَسُولُ اللَّهِ ﷺ فِي آخِرِ قَوْلِهِ؟ قَالَ: «قَدْ أَوْحَى إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا مِنْ فِتْنَةِ الدَّجَالِ».



**2060-** It is narrated on the authority of Abdullah Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" taught them the following supplication in the same way as he taught them a Surah from the Qur'an: "O Allah! I seek refuge with You from the punishment of (the fire of) Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the trial of the Imposter-Messiah (Al-Masih Ad-Dajjal); and I seek refuge with You from the trial of both life and death."

**2061-** It is narrated on the authority of Urwah Ibn Az-Zubair that A'ishah had told: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered into me, while a woman from the Jews was with me, and she was saying: "You would be put to trial in the graves." upon this, The Messenger of Allah "Allah's blessing and peace be upon him" trembled and said: "Verily! It is the Jews who would be put to trial (in the graves)." A'ishah resumed: Many nights had elapsed when The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I have been Divinely revealed that "You (Muslims) would be put to trial in the graves."" A'ishah said: From that time, I used to hear The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge (with Allah) from the grave torture.

**2062-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah from the punishment of the grave, and from the trial of Ad-Dajjal; and he said : "You would be put to trial in your graves."

**2063-** It is narrated on the authority of Masruq from A'ishah that a Jewess visited her, and asked her to grant her something, and A'ishah granted it to her, thereupon she said: "Might Allah save you from the punishment of the grave!" A'ishah said: "I had suspicion about that until The Messenger of Allah "Allah's blessing and peace be upon him" came, and I made a mention of that to him, thereupon he said: "Indeed, they (the inhabitants of the graves) are punished in the graves so much violently that the beasts could hear (their voices resulting from) it."

**2064-** It is narrated on the authority of Masruq from A'ishah that she said: Once, two old women of the Jews of Medina entered into me and said: "Verily, the inhabitants of the graves are punished in their graves." But, I made lie of, and disliked to believe them. Then, they came out, and The Messenger of Allah "Allah's blessing and peace be upon him" entered into me, to whom I said: "O Messenger of Allah! Two old women of the Jews of Medina entered into me and alleged that the inhabitants of the graves are tortured in their graves." He said: "They have told the truth. Indeed, they are



2060 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ: «قُولُوا اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

2061 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ: أَنَّ عَائِشَةَ قَالَتْ: «دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي أَمْرَاءٌ مِنَ الْيَهُودِ وَهِيَ تَقُولُ إِنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ. فَارْتَاعَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِنَّمَا تُفْتَنُ يَهُودُ». وَقَالَتْ عَائِشَةُ: فَلَبِثْنَا لَيَالِي ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ أُوجِيَ إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي الْقُبُورِ». قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ بَعْدَ يَسْتَعِيدُ مِنْ عَذَابِ الْقَبْرِ».

2062 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى عَنْ عَمْرَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيدُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الدَّجَالِ وَقَالَ: «إِنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ».

2063 - أَخْبَرَنَا هَنَادٌ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ: دَخَلَتْ يَهُودِيَّةً عَلَيْهَا فَاسْتَوْهَبَتْهَا شَيْئاً فَوَهَبَتْ لَهَا عَائِشَةُ فَقَالَتْ: أَجَارَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ قَالَتْ عَائِشَةُ: فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ حَتَّى جَاءَ رَسُولُ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «إِنَّهُمْ لَيُعَذَّبُونَ فِي قُبُورِهِمْ عَذَاباً تَسْمَعُهُ الْبَهَائِمُ».

2064 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «دَخَلْتُ عَلَيَّ عَجُوزَتَانِ مِنْ عَجَزِ يَهُودِ الْمَدِينَةِ فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ فَكَذَّبْتُهُمَا وَلَمْ أَنْعَمْ أَنْ أَصَدَّقَهُمَا فَخَرَجَتَا وَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ عَجُوزَتَيْنِ مِنْ عَجَزِ يَهُودِ الْمَدِينَةِ قَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ قَالَ: «صَدَقَتَا إِنَّهُمَا يُعَذَّبُونَ

tortured so much violently that the beasts could hear it." From that time, I never saw him offering a prayer except that he would seek refuge (with Allah) from the grave torture.

### [116] Placing A Palm-Leaf On The Grave

**2065-** It is narrated on the authority of Ibn Abbas that he said: Once The Prophet "Allah's blessing and peace be upon him" passed through one of the graveyards of Medina or Mecca, and he heard the voices of two persons who were being tortured in their graves. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid)." The Prophet "Allah's blessing and peace be upon him" then added: "Yes! (They are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Being asked why he had done so, he replied: "I hope that their torture might be lessened, so long as these never get dried."

**2066-** It is narrated on the authority of Ibn Abbas that he said: Once The Prophet "Allah's blessing and peace be upon him" passed by two graves, and he said: "These two persons are being tortured not for a major sin (to avoid): one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. Being asked why he had done so, he replied: "I hope that their torture might be lessened, so long as these never get dried."

**2067-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone dies, he is shown his seat every morning and evening. If he is one from the inhabitants of Paradise (he is shown his seat) in Paradise and if he is one from the denizens of (the fire of) Hell (he is shown his seat) in (the fire of) Hell until he would be resurrected on the Day of Judgement."

**2068-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone of you is shown (when he dies) his seat every morning and evening: if he is one from the denizens of (the fire of) Hell (he is shown his seat) in (the fire of) Hell and it is said to him: "This is your seat (and it is kept for you) until you would be resurrected by Allah Almighty on the Day of Judgement.""

عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا» فَمَا رَأَيْتُهُ صَلَّى صَلَاةً إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

### (116) - وَضْعُ الْجَرِيدَةِ عَلَى الْقَبْرِ

2065 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِحَائِطٍ مِنْ حِيطَانِ مَكَّةَ أَوْ الْمَدِينَةِ سَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذِّبَانِ فِي قُبُورِهِمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُعَذِّبَانِ وَمَا يُعَذِّبَانِ فِي كَبِيرٍ» ثُمَّ قَالَ: «بَلَى كَانَ أَحَدُهُمَا لَا يَسْتَبْرِئُ مِنْ بَوْلِهِ وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ». ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا كَسْرَتَيْنِ فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كَسْرَةً فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا؟ قَالَ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْسَا أَوْ إِلَى أَنْ يَبْسَا».

2066 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِقَبْرَيْنِ فَقَالَ: «إِنَّهُمَا لَيُعَذِّبَانِ وَمَا يُعَذِّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَبْرِئُ مِنْ بَوْلِهِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ». ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ ثُمَّ عَرَزَ فِي كُلِّ قَبْرِ وَاحِدَةً فَقَالُوا: يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا؟ فَقَالَ: «لَعَلَّهُمَا أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْسَا».

2067 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلَا إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ حَتَّى يَبْعَثَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».

2068 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ يُحَدِّثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «يُعْرَضُ عَلَى أَحَدِكُمْ إِذَا مَاتَ مَقْعَدُهُ مِنَ الْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ قِيلَ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».



**2069-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone dies, he is shown his seat every morning and evening. If he is one from the inhabitants of Paradise (he is shown his seat) in Paradise and if he is one from the denizens of (the fire of) Hell (he is shown his seat) in (the fire of) Hell and it is said to him: "This is your seat (and it is kept for you) until you would be resurrected by Allah Almighty on the Day of Judgement.""

### **[117] The Souls Of The Faithful Believers**

**2070-** It is narrated on the authority of Ka'b Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the soul of a faithful believer is (living in the shape of) a bird on the trees of the Garden, until Allah Almighty brings it back to his body on the Day of Judgement."

**2071-** It is narrated on the authority of Anas Ibn Malik that he said: We were along with Umar on the way between Mecca and Medina when he made a mention of the people of Badr to us and said: The Messenger of Allah "Allah's blessing and peace be upon him" showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: "This would be the place of death of so and so tomorrow, if Allah wills." Umar said: By Him Who sent him with the truth, they did not miss the places (of their death) which The Messenger of Allah "Allah's blessing and peace be upon him" had pointed for them. Then they were all thrown in a well one after another. The Messenger of Allah "Allah's blessing and peace be upon him" then went to them and said: "O, so and so, the son of so and so; O so and so, the son of so and so, have you found true what your Lord had promised you? I have, however, found true what Allah had promised me." Umar said to him: "O Messenger of Allah! How are you talking to bodies having no souls?" He said: "You cannot hear what I'm saying, better than they could, but with this exception that they have not power to give any reply."

**2072-** It is narrated on the authority of Anas that he said: One night, the Muslims hear The Messenger of Allah "Allah's blessing and peace be upon him" standing near the will of Badr and calling: "O Abu Jahl Ibn Hisham! O Shaibah Ibn Rabie'ah! O Utbah Ibn Rabie'ah! O Umayyah Ibn Khalaf! have you found true what your Lord had promised you? I have, however, found true what my Lord had promised me." They said to him: "O Messenger of Allah! How are you calling people who have become bones decomposed?" He said: "You cannot hear what I'm saying, better than they could, but with this exception that they have not power to give any reply."

2069 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ أَحَدُكُمْ عَرِضَ عَلَى مَقْعَدِهِ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ فَيَقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».

### (117) - أَرْوَاحُ الْمُؤْمِنِينَ

2070 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ كَعْبَ بْنَ مَالِكٍ كَانَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ فِي شَجَرِ الْجَنَّةِ حَتَّى يَبْعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى جَسَدِهِ يَوْمَ الْقِيَامَةِ».

2071 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ الْمُغِيرَةِ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ أَخَذَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَيُرِينَا مَصَارِعَهُمْ بِالْأَمْسِ قَالَ: «هَذَا مَضْرَعُ فُلَانٍ إِنْ شَاءَ اللَّهُ غَدًا». قَالَ عُمَرُ وَالَّذِي بَعَثَهُ بِالْحَقِّ مَا أَخْطَوْا نَبِيَّكَ فَجَعَلُوا فِي بَيْتِ فَاتَاهُمْ النَّبِيُّ ﷺ فَنَادَى: «يَا فُلَانُ ابْنُ فُلَانٍ يَا فُلَانُ ابْنُ فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًّا» فَقَالَ عُمَرُ تَكَلَّمُ أَجْسَادًا لَا أَرْوَاحَ فِيهَا؟ فَقَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ».

2072 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: «سَمِعَ الْمُسْلِمُونَ مِنَ اللَّيْلِ بَيْتْرَ بَدْرٍ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُنَادِي: «يَا أَبَا جَهْلٍ بَنَ هِشَامٍ وَيَا شَيْبَةَ بَنَ رَبِيعَةَ وَيَا عُثْبَةَ بَنَ رَبِيعَةَ وَيَا أُمَيَّةَ بَنَ خَلْفٍ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا». قَالُوا يَا رَسُولَ اللَّهِ أَوْ تُنَادِي قَوْمًا قَدْ جَيَّفُوا فَقَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنَّهُمْ لَا يَسْتَطِيعُونَ أَنْ يُحْيُوا».



**2073-** It is narrated on the authority of Ibn Umar that he said: The Prophet "Allah's blessing and peace be upon him" looked at the people of the Qalib Well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said: "Have you found true what your Lord promised you?" He further said: "You do not hear better than they do, but they cannot reply." When a mention of that was made to A'ishah, she said: Ibn Umar has misunderstood (what the Prophet said). The Prophet "Allah's blessing and peace be upon him" said: "They now realize that what I used to tell them was the truth." She then recited Allah's saying: "Truly you canst not cause the Dead to listen, nor canst you cause the Deaf to hear the call, (especially) when they turn back in retreat." (The Ants "An-Naml" 80).

**2074-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The earth eats up everything of the human body except the coccyx bone (of the tail) from which he was created, and in which the whole body will be reconstructed."

**2075-** It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "Allah said: The son of Adam tells a lie against Me, though he should not do so. He abuses me though he should not do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. Indeed, the first creation was not easier for Me than the new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One and Only, the Eternal, Absolute, who begetteth not, nor is begotten, And there is none like unto me.""

**2076-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There was a servant who transgressed the limits in committing sins, and when he was about to die, he said to his family: 'When I die, burn my dead body and then crush the ashes and throw that in the wind and the ocean. By Allah, if my Lord takes hold of me, He would torment me as He has not tormented anyone else.' They did as he had asked them to do. Allah Almighty said to everything that took from his dead body: 'Return what you have taken.' And (when he was restored to his original form) behold! he was standing. Allah Almighty said to him: 'What prompted you to do this?' He said: 'O my Lord! It was for fear of You or in awe of You.' On that Allah pardoned him because of this."

**2077-** It is narrated on the authority of Hudhaifah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "There



2073 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ وَقَفَ عَلَى قَلِيبٍ بَذَرَ فَقَالَ: «هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟» قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ الْآنَ مَا أَقُولُ لَهُمْ». فَذَكَرَ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: وَهَلِ ابْنُ عُمَرَ إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُمْ الْآنَ يَعْلَمُونَ أَنَّ الَّذِي كُنْتُ أَقُولُ لَهُمْ هُوَ الْحَقُّ». ثُمَّ قَرَأَتْ قَوْلَهُ ﴿فَإِنَّكَ لَا تَسْمَعُ الْكُفْرَ﴾ [الروم: 52] حَتَّى قَرَأَتْ الْآيَةَ.

2074 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ وَمُغِيرَةَ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ بَنِي آدَمَ وَفِي حَدِيثٍ مُغِيرَةَ: «كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلَّا عَجَبَ الذَّنْبِ مِنْهُ خُلِقَ وَفِيهِ يُرْكَبُ».

2075 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ يَنْبَغِي لَهُ أَنْ يُكَذِّبَنِي وَشَتَمَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ يَنْبَغِي لَهُ أَنْ يَشْتَمَنِي أَمَا تَكْذِبُهُ إِيَّايَ فَقَوْلُهُ إِنِّي لَا أُعِيدُهُ كَمَا بَدَأْتُهُ وَلَيْسَ آخِرُ الْخَلْقِ بِأَعَزَّ عَلَيَّ مِنْ أَوَّلِهِ وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ اتَّخَذَ اللَّهُ وَلَدًا وَأَنَا اللَّهُ الْأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ».

2076 - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرَفَ عَبْدٌ عَلَى نَفْسِهِ حَتَّى حَضَرَتْهُ الْوَفَاةُ قَالَ لِأَهْلِهِ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي ثُمَّ أَسْحَقُونِي ثُمَّ أَذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيَّ لَيُعَذِّبَنِي عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنْ خَلْقِهِ قَالَ: فَفَعَلَ أَهْلُهُ ذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ، لِكُلِّ شَيْءٍ أَحْذَ مِنْهُ شَيْئًا: أَدَّ مَا أَخَذَتْ فَإِذَا هُوَ قَائِمٌ قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: خَشِيتُكَ فَغَفَرَ اللَّهُ لَهُ».

2077 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ عَنْ حُذَيْفَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «كَانَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ يُسِيءُ الظَّنَّ

was a man belonging to those (nations) who lived before you, and he thought he had done no good deed, and when he was about to die, he said to his family: 'When I die, burn my dead body and then crush the ashes and throw that in the ocean. By Allah, if my Lord takes hold of me, He would not forgive for me.' Allah Almighty ordered the angels to receive his soul, and He asked him: 'What has led you to do that which you've done?' he said: 'O my Lord! I've done so only for fear of You.' On that Allah forgave for him."

### [118] The Resurrection

**2078-** It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" addressing the people on the pulpit: "You would meet Allah Almighty on the Day of Resurrection as barefooted, naked and uncircumcised."

**2079-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will be mustered on the Day of Resurrection as barefooted, naked and uncircumcised; and the first to be dressed will be (the Prophet) Abraham "Peace be upon him"." Then he recited (Allah's statement): " even as We produced the first Creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfill it." (Al-Anbiya 104)

**2080-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will be resurrected on the Day of Resurrection as barefooted, naked and uncircumcised." A'ishah asked: "Then, what about the private parts (of the people)?" he said: " Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others."

**2081-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "You will be assembled (on the Day of Resurrection) as barefooted and naked." I asked: "Would men and women be gathered together in such a way as they would look at each other?" he said: "The matter (of resurrection) will be more serious than to make them care for (looking at each other)."

**2082-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will be assembled on the Day of Judgement in three categories, desirous (for Allah's Forgiveness), and fearing (of His Punishment), coming two upon a camel, three upon a camel, four upon a camel, and ten upon a camel and the rest will be assembled, while the Fire being with them when

بِعَمَلِهِ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لِأَهْلِهِ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي ثُمَّ أَطْحَنُونِي ثُمَّ أَذْرُونِي فِي الْبَحْرِ فَإِنَّ اللَّهَ إِنْ يَقْدِرْ عَلَيَّ لَمْ يَغْفِرْ لِي قَالَ: فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ الْمَلَائِكَةَ فَتَلَقَّتْ رُوحَهُ قَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟ قَالَ: يَا رَبِّ مَا فَعَلْتُ إِلَّا مِنْ مَخَافَتِكَ فَغَفَرَ اللَّهُ لَهُ.

### (118) - الْبُعْثُ

2078 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَمْرِو عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ: «إِنَّكُمْ مُلَاقُوا لِلَّهِ عَزَّ وَجَلَّ حُفَاةَ عُرَاءَ غُرْلًا».

2079 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُبْعَثُ النَّاسُ يَوْمَ الْقِيَامَةِ عُرَاءَ غُرْلًا وَأَوَّلُ الْخَلَائِقِ يُكْسَى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ» ثُمَّ قَرَأَ ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾ [الأنبياء: 104].

2080 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: أَخْبَرَنِي الزُّبَيْدِيُّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُبْعَثُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةَ عُرَاءَ غُرْلًا». فَقَالَتْ عَائِشَةُ: فَكَيْفَ بِالْعَوْرَاتِ؟ قَالَ: «لِكُلِّ أَمْرٍ مِنْهُنَّ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ».

2081 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو يُونُسَ الْقُسَيْرِيُّ قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ تُخْشَرُونَ حُفَاةَ عُرَاءَ». قُلْتُ: الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ قَالَ: «إِنَّ الْأَمْرَ أَشَدُّ مِنْ أَنْ يُهْمَّهُمْ ذَلِكَ».

2082 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُبْعَثُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى ثَلَاثِ طَرَائِقَ رَاغِبِينَ رَاهِبِينَ اثْنَانِ عَلَى بَعِيرٍ وَثَلَاثَةٌ عَلَى بَعِيرٍ وَأَرْبَعَةٌ عَلَى بَعِيرٍ وَعَشْرَةٌ عَلَى بَعِيرٍ وَتُخْشَرُ بِقِيَّتِهِمُ النَّارُ تَقِيلُ مَعَهُمْ حَيْثُ



they would be at midday, where they would spend the night, and where they would spend the morning and where they would spend the evening."

**2083-** It is narrated on the authority of Abu Dharr that he said: The true and truly inspired one, The Messenger of Allah "Allah's blessing and peace be upon him" told me: "On the Day of Judgement, the people will be mustered in three groups: a group as riding, having food and dresses; a group being withdrawn prone on their faces by the angels , and gathered by the fire; and a group as walking and running, for Allah would cause the riding mounts to die to the extent that there would remain none, that a man would have a garden, which he would be ready to give only for a riding mount, even though he would not be able to do it."

### **[119] The First To Be Dressed (On The Day Of Judgement)**

**2084-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" admonished us saying: "O people! You will be gathered (on the Day of Judgment), bare-footed, naked and uncircumcised." He then recited: "As we began the first creation, we, shall repeat it: A Promise We have undertaken: Truly we shall do it." (Prophets 104) He added: "The first to be dressed on the Day of Judgement, will be Abraham. Some of my companions will be taken towards the left side (the Hell Fire), and I will say: "O my Lord! My companions!" It will be said: "You do not know what they've become after you (i.e. they've renegaded from Islam)." Then I will say as the Pious slave of Allah (Jesus) said: "I was a witness over them while I dwelt amongst them. When you took me up you were the Watcher over them, and you are a witness to all things. If you punish them, they are your slaves and if you forgive them, Verily you, only you are the All-Mighty, the All-Wise." (The Repast 117:118) it will be said: "Those have retreated on their heels since you left them."

### **[120] Bidding Condolences**

**2085-** It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: Whenever The Prophet "Allah's blessing and peace be upon him" sat in a gathering, some of his companions would sit with him, including a man having a young child, who used to come to him from behind his back, and he would make him sit in front of him. This child died, and the man desisted from coming to the gathering, because of his mentioning his son, for whom he grew very sad. The Prophet "Allah's blessing and peace be upon him" missed him and said: "Why do I not see so and so?" they said: "O Messenger of Allah! his son whom you saw with him died." The Prophet "Allah's blessing and peace be upon him" met him and asked him about his

قَالُوا وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَضَجُّعُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا».

2083 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ الْوَلِيدِ بْنِ جُمَيْعٍ قَالَ: حَدَّثَنَا أَبُو الطَّفَيْلِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ الصَّادِقَ الْمَصْدُوقَ عَلَيْهِ السَّلَامُ حَدَّثَنِي: «أَنَّ النَّاسَ يُخْشَرُونَ ثَلَاثَةَ أَفْوَاجٍ فَوْجٌ رَاكِبِينَ طَاعِمِينَ كَاسِينَ وَفَوْجٌ تَسْحَبُهُمُ الْمَلَائِكَةُ عَلَى وُجُوهِهِمْ وَتَخْشَرُهُمُ النَّارُ وَفَوْجٌ يَمْشُونَ وَيَسْعَوْنَ يُلْقِي اللَّهُ الْآفَةَ عَلَى الظَّهْرِ فَلَا يَبْقَى حَتَّى أَنْ الرَّجُلَ لَتَكُونَ لَهُ الْحَدِيقَةُ يَغْطِيهَا بِذَاتِ الْقَتَبِ لَا يَقْدِرُ عَلَيْهَا».

### (119) - ذِكْرُ أَوَّلِ مَنْ يُكْسَى

2084 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: أَخْبَرَنَا وَكِيعٌ وَوَهْبُ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالمَوْعِظَةِ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ عُرَاءَةً» قَالَ أَبُو دَاوُدَ: «حُفَاءَةٌ غُرْلًا». وَقَالَ وَكِيعٌ وَوَهْبُ: «عُرَاءَةٌ غُرْلًا» ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ﴾ قَالَ: «أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَإِنَّهُ سَيُوتِي» قَالَ: أَبُو دَاوُدَ «يُجَاءُ» وَقَالَ وَهْبٌ وَوَكَيْعٌ «سَيُوتِي بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتُ الشَّمَالِ فَأَقُولُ رَبِّ أَصْحَابِي؟ فَيُقَالُ: إِنَّكَ لَا تَذَرِي مَا أَحَدْتُوا بَعْدَكَ! فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي﴾ إِلَى قَوْلِهِ: ﴿وَأَنْ تَغْفِرَ لَهُمْ﴾ الْآيَةُ فَيُقَالُ إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُذْبِرِينَ» قَالَ أَبُو دَاوُدَ: «مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مِنْذُ فَارَقْتَهُمْ».

### (120) - فِي التَّعْزِيَةِ

2085 - أَخْبَرَنَا هَارُونُ بْنُ زَيْدٍ وَهُوَ ابْنُ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ قُرَّةَ عَنْ أَبِيهِ قَالَ: كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ يَجْلِسُ إِلَيْهِ نَفَرٌ مِنْ أَصْحَابِهِ وَفِيهِمْ رَجُلٌ لَهُ ابْنٌ صَغِيرٌ يَأْتِيهِ مِنْ خَلْفِ ظَهْرِهِ فَيَقْعِدُهُ بَيْنَ يَدَيْهِ فَهَلْكَ فَاْمَتَّعَ الرَّجُلُ أَنْ يَحْضُرَ الْحَلَقَةَ لِذِكْرِ ابْنِهِ فَحَزَنَ عَلَيْهِ فَفَقَدَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا لِي لَا أَرَى فُلَانًا؟» قَالُوا: يَا رَسُولَ اللَّهِ بَنِيهِ الَّذِي رَأَيْتَهُ هَلْكَ. فَلَقِيَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ بَنِيهِ فَأَخْبَرَهُ أَنَّهُ هَلْكَ فَعَزَّاهُ عَلَيْهِ ثُمَّ قَالَ: «يَا فُلَانُ أَيُّمَا

son, and he told him that he had died, thereupon The Prophet "Allah's blessing and peace be upon him" bade him condolences and said: "O so and so! Which is dearer to you: to enjoy of seeing your child for the whole of your lifetime, or to come in the near future and no gate of the Garden (you like to enter from) but that you will find him having preceded you to open it for you?" he said: "O Messenger of Allah! it is much dearer to me to have him precede me to any of the gates of the Garden to open it for me." On that the Prophet "Allah's blessing and peace be upon him" said: "You will get that (which you hope)."

### [121] Another Condolences

**2086-** It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "The Angel of Death was sent to Moses. But when he came to Moses, Moses slapped him and gouged out his eye. The angel returned to his Lord and said: "You have sent me to a Slave who does not want to die." Allah Almighty restored his eye to him and said: "Return to him and tell him to put his hand on the back of an ox; and for every hair that will come under it, he will be granted one year of life." Moses said: "O Lord! What will happen after that?" Allah replied: "Then death." Moses said: "Let it come now." Moses then requested Allah to let him die close to the Sacred Land so much that he would be at a distance of a stone's throw from it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I were there, I would show you his grave on the side of the road below the red sandhill."



كَانَ أَحَبَّ إِلَيْكَ أَنْ تَمَتَّعَ بِهِ عُمْرُكَ أَوْ لَا تَأْتِيْ غَدًا إِلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتُهُ قَدْ سَبَقَكَ إِلَيْهِ يَفْتَحُهُ لَكَ؟». قَالَ: يَا نَبِيَّ اللَّهِ بَلْ يَسْبِقُنِي إِلَى بَابِ الْجَنَّةِ فَيَفْتَحُهَا لِي لَهُوَ أَحَبُّ إِلَيَّ قَالَ: «فَذَاكَ لَكَ».

### (121) - نَوْعٌ آخَرُ

2086 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِيْن طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلَامُ فَلَمَّا جَاءَهُ صَكَّهُ فَفَقَأَ عَيْنَهُ فَرَجَعَ إِلَى رَبِّهِ فَقَالَ أَرْسَلْتَنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ فَرَدَّ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ عَيْنَهُ وَقَالَ: أَرْجِعْ إِلَيْهِ فَقُلْ لَهُ يَضَعُ يَدُهُ عَلَى مَتْنٍ نُورٍ فَلَهُ بِكُلِّ مَا غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ قَالَ: أَيُّ رَبِّ نُمِّ مَهْ قَالَ الْمَوْتُ قَالَ فَالَانَ فَسَأَلَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَّةً بِحَجَرٍ». قَالَ رَسُولُ اللَّهِ ﷺ: «فَلَوْ كُنْتُ نَمَّ لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ تَحْتَ الْكُثَيْبِ الْأَحْمَرِ».

## (22) THE BOOK OF FASTING

### [1] The Obligation Of Fasting

**2087-** It is narrated on the authority of Malik Ibn Anas from Abu Suhail from his father that he heard Talhah Ibn Ubaidullah saying: an Arab desert with unkempt hair came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! Tell me: what prayers has Allah enjoined upon me?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Five prayers during the day and the night except if you want to pray voluntarily.” He further said: “Tell me: What fasts has Allah enjoined upon me?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “(You should observe) the fasts of (the month of) Ramadan except if you want to observe more fasts voluntarily.” He said: “Tell me about the obligatory charity enjoined by Allah Almighty upon me.” The Messenger of Allah “Allah’s blessing and peace be upon him” told him about the principles of Islam. The man said: “By Him, Who has honoured you with the truth: I would neither add more to that voluntarily, nor would I decrease anything from what has been enjoined upon me by Allah Almighty.” The Messenger of Allah “Allah’s blessing and peace be upon him” commented: “He will be successful, (or he will enter the Garden) if he is true (to what he said).”

**2088-** It is narrated on the authority of Thabit that Anas said: We were forbidden by The Holy Qur’an, to ask The Messenger of Allah “Allah’s blessing and peace be upon him” about anything (particularly when there was no crucial need). So, we used to be pleased whenever an intelligent person from the Bedouins (i.e. dwellers of the desert) came and asked him (The Prophet), and we were to listen to that. A man from the desert dwellers came (to The Prophet) and said: “O Muhammad! Your representative came to us and informed us that you have been sent by Allah (as a Messenger).” He (The Prophet) commented: “He told the truth.” He (the Bedouin) said: “Who did create the heaven?” He (The Prophet) said: “Allah.” He (the Bedouin) asked: “Who did create the earth?” He (The Prophet) said: “Allah.” He (the Bedouin) asked: “Who did set up these mountains?” he (the Prophet) said: “Allah.” He (the man) asked: “Who has create in it whatever was created for the benefit of mankind?” He (The Prophet) said: “Allah.” He (the Bedouin) said: “By Him Who created the heaven and created the earth and set up mountains, and created in (the earth) what is of great benefit (to mankind): has Allah (really) sent you?” He (The Prophet) said: “Yes.” He (the Bedouin) said: “Your representative informed us that five prayers (had

## (22) - كِتَابُ الصِّيَامِ

## (1) - بَابُ وُجُوبِ الصِّيَامِ

2087 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا أَبُو سُهَيْلٍ عَنْ أَبِيهِ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ ثَائِرَ الرَّأْسِ فَقَالَ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلَاةِ؟ قَالَ: «الصَّلَوَاتِ الْخَمْسَ إِلَّا أَنْ تَطْوَعَ شَيْئًا». قَالَ: أَخْبِرْنِي بِمَا افْتَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيَامِ؟ قَالَ: «صِيَامَ شَهْرِ رَمَضَانَ إِلَّا أَنْ تَطْوَعَ شَيْئًا». قَالَ: أَخْبِرْنِي بِمَا افْتَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِشَرَائِعِ الْإِسْلَامِ فَقَالَ: وَالَّذِي أَكْرَمَكَ لَا أَتَطْوَعُ شَيْئًا لَا أَنْقُصَ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ أَوْ دَخَلَ الْجَنَّةَ إِنْ صَدَقَ».

2088 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: نُهِنَا فِي الْقُرْآنِ أَنْ نَسْأَلَ النَّبِيَّ ﷺ عَنْ شَيْءٍ. فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ الْعَاقِلُ مِنْ أَهْلِ الْبَادِيَةِ فَيَسْأَلُهُ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ: يَا مُحَمَّدُ أَتَانَا رَسُولُكَ فَأَخْبَرَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَرْسَلَكَ. قَالَ: «صَدَقَ». قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: «اللَّهُ». قَالَ: فَمَنْ خَلَقَ الْأَرْضَ؟ قَالَ: «اللَّهُ». قَالَ: فَمَنْ نَصَبَ فِيهَا الْجِبَالَ؟ قَالَ: «اللَّهُ». قَالَ: فَمَنْ جَعَلَ فِيهَا الْمَنَافِعَ؟ قَالَ: «اللَّهُ». قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَالْأَرْضَ وَنَصَبَ فِيهَا الْجِبَالَ وَجَعَلَ فِيهَا الْمَنَافِعَ اللَّهُ أَرْسَلَكَ؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا خَمْسَ



been made) obligatory for us during the day and the night.” He (The Prophet) said: “He told the truth.” He (the Bedouin) asked: “By Him Who has sent you, is it Allah Who ordered you to do that (i.e. to offer those prayers)?” He (The Prophet) answered: “Yes.” He (the Bedouin) said: “Your representative told us that Zakat (i.e. a payment of a portion of our wealth to the poor and needy) had been enjoined upon our wealthy people.” He (The Prophet) said: “He told the truth.” He (the Bedouin) said: “By Him Who has sent you (as a Messenger), is it Allah Who ordered you to do it?” He (The Prophet) replied: “Yes.” He (the Bedouin) said: “Your representative told us that observing fasts during the month of Ramadan every year had been enjoined upon us.” He (The Prophet) said: “He has told the truth.” He (the Bedouin) asked: “By Him Who has sent you (as a Messenger), is it Allah Who ordered you to do it?” He (The Prophet) replied: “Yes.” He (the Bedouin) said: “Your representative informed us that pilgrimage (Hajj) to the House (of Ka'bah) had been enjoined upon the one, who could do it.” He (The Prophet) said: “He has told the truth.” He (the Bedouin) asked: “By Him Who has sent you (as a Messenger), is it Allah Who ordered you to do it?” He (The Prophet) replied: “Yes.” On that he said: “By Him Who has sent you with the Truth, I would neither add more to that, nor decrease anything from that.” When he turned away, the Prophet “Allah’s blessing and peace be upon him” commented: “If he were true (to what he said) he would be admitted to the Garden.”

**2089-** It is narrated on the authority of Anas Ibn Malik that he said: While we were sitting in the mosque, a man riding a camel entered and made it kneel down in the mosque, and then tied its legs. Then he asked: “Who of you is Muhammad?” The Messenger of Allah “Allah’s blessing and peace be upon him” was among us reclining (against his back). They said to him: “He is that white-complexioned man who is reclining (against his back).” The man said to him: “O son of Abd Al-Muttalib!” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I’ve answered your call!” the man said: “O Muhammad! I’m going to ask you, and be hard in my questions (pertaining to the religion), so, do not feel angry with me.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Ask as it seems to you.” The man said: “I beseech you by your Lord and the Lord of those before you: has Allah sent you (as a Messenger) to all the people?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed yes, by Allah.” The man asked: “I beseech you by Allah: has Allah commanded you to offer the (obligatory) five prayers every day and night?” The Messenger of Allah “Allah’s blessing and peace be upon him” said:

صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةَ أَمْوَالِنَا. قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي كُلِّ سَنَةٍ. قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا الْحَجَّ مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: «نَعَمْ». قَالَ: فَوَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدَنَّ عَلَيْهِنَّ شَيْئًا وَلَا أَنْقُصُ فَلَمَّا وَلَّى قَالَ النَّبِيُّ ﷺ: «لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ».

2089 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ عَنِ اللَّيْثِ عَنْ سَعِيدٍ عَنْ شَرِيكَ بْنِ أَبِي ذَرٍّ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «بَيْنَا نَحْنُ جُلُوسٌ فِي الْمَسْجِدِ جَاءَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاحَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ فَقَالَ لَهُمْ: أَيُّكُمْ مُحَمَّدٌ؟ وَرَسُولُ اللَّهِ ﷺ مُتَّكِيٌّ بَيْنَ ظَهْرَانِيهِمْ قُلْنَا لَهُ: هَذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِيُّ فَقَالَ لَهُ الرَّجُلُ: يَا أَبْنَى عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَبْتُكَ». فَقَالَ الرَّجُلُ: إِنِّي سَأَلْتُكَ يَا مُحَمَّدُ فَمُشَدَّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلَا تَجِدَنَّ فِي نَفْسِكَ قَالَ: «سَلْ مَا بَدَأَ لَكَ». فَقَالَ الرَّجُلُ: نَشَدْتُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ اللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ». قَالَ: فَأَنْشُدُكَ اللَّهَ اللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الْخَمْسِ فِي الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ». قَالَ: فَأَنْشُدُكَ اللَّهَ اللَّهُ أَمَرَكَ أَنْ تَصُومَ



“Indeed yes, by Allah.” The man asked: “I beseech you by Allah: has Allah commanded you to observe fasts during this month (of Ramadan) in the year?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed yes, by Allah.” He asked: “I beseech you by Allah: has Allah commanded you to take this charity from the wealthy among us, and distribute it among the poor among us?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed yes, by Allah.” On that the man said: “I believe in what you’ve brought, and I’m the representative of those (people) behind me. I’m Dimam Ibn Tha’labah, the brother of Banu Sa’d Ibn Bakr.”

**2090-** It is narrated on the authority of Anas Ibn Malik that he said: While we were sitting in the mosque in the company of The Messenger of Allah “Allah’s blessing and peace be upon him”, a man riding a camel entered and made it kneel down in the mosque, and then tied its legs. Then he asked: “Who of you is Muhammad?” The Messenger of Allah “Allah’s blessing and peace be upon him” was among us reclining (against his back). They said to him: “He is that white-complexioned man who is reclining (against his back).” The man said to him: “O son of Abd Al-Muttalib!” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I’ve answered your call!” the man said: “O Muhammad! I’m going to ask you, and be hard in my questions (pertaining to the religion), so, do not feel angry with me.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Ask as it seems to you.” The man said: “I beseech you by your Lord and the Lord of those before you: has Allah sent you (as a Messenger) to all the people?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed yes, by Allah.” The man asked: “I beseech you by Allah: has Allah commanded you to observe fasts during this month (of Ramadan) in the year?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed yes, by Allah.” He asked: “I beseech you by Allah: has Allah commanded you to take this charity from the wealthy among us, and distribute it among the poor among us?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed yes, by Allah.” On that the man said: “I believe in what you’ve brought, and I’m the representative of those (people) behind me. I’m Dimam Ibn Tha’labah, the brother of Banu Sa’d Ibn Bakr.”

**2091-** It is narrated on the authority of Abu Hurairah that he said: While The Messenger of Allah “Allah’s blessing and peace be upon him” was sitting with his companions, a man from the desert dwellers came and asked: “Who of you is the son of (Abdullah Ibn) Abd Al-Muttalib?” They said to



هَذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ». قَالَ: فَأَنْشُدُكَ أَللهُ أَللهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَانَا فَتَقْسِمَهَا عَلَى فَقَرَائِنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ». فَقَالَ الرَّجُلُ: آمَنْتُ بِمَا جِئْتُ بِهِ وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي وَأَنَا ضِمَامُ بَنِي ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرِ. خَالَفَهُ يَعْقُوبُ بْنُ إِبْرَاهِيمَ.

2090 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ مِنْ كِتَابِهِ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ وَغَيْرُهُ مِنْ إِخْوَانِنَا عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ جُلُوسٌ فِي الْمَسْجِدِ دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاحَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ ثُمَّ قَالَ: أَيُّكُمْ مُحَمَّدٌ؟ وَهُوَ مُتَّكِيٌّ بَيْنَ ظَهْرَانِيهِمْ فَقُلْنَا لَهُ: هَذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِيُّ فَقَالَ لَهُ الرَّجُلُ يَا أَبْنَ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَبْتُكَ». قَالَ الرَّجُلُ يَا مُحَمَّدُ إِنِّي سَأَلْتُكَ فَمُسَدَّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ قَالَ: «سَلْ عَمَّا بَدَأَ لَكَ». قَالَ أَنْشُدُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلِكَ أَللهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ». قَالَ: فَأَنْشُدُكَ أَللهُ أَللهُ أَمَرَكَ أَنْ تَصُومَ هَذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ». قَالَ: فَأَنْشُدُكَ أَللهُ أَللهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَانَا فَتَقْسِمَهَا عَلَى فَقَرَائِنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ نَعَمْ». فَقَالَ الرَّجُلُ: إِنِّي آمَنْتُ بِمَا جِئْتُ بِهِ وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي وَأَنَا ضِمَامُ بَنِي ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرِ. خَالَفَهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ.

2091 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا أَبُو عُمَرَ حَمْزَةُ بْنُ الْحَارِثِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: «بَيْنَمَا النَّبِيُّ ﷺ مَعَ أَصْحَابِهِ جَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ قَالَ: أَيُّكُمْ أَبْنُ عَبْدِ الْمُطَّلِبِ؟ قَالُوا هَذَا الْأَمْعُرُ

him: "He is that white-complexioned man who is reclining (against his back)." The man said to him: "I'm going to ask you, and be hard in my questions (pertaining to the religion)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ask as it seems to you." The man said: "I beseech you by your Lord and the Lord of those before you and the Lord of those who will come after you: has Allah sent you (as a Messenger) to all the people?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to offer the (obligatory) five prayers every day and night?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." He asked: "I beseech you by Allah: has Allah commanded you to take this charity from the wealthy among us, and distribute it among the poor among us?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." The man asked: "I beseech you by Allah: has Allah commanded you to observe fasts during this month (of Ramadan) per (a year which consists of) twelve months?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." He asked: "I beseech you by Allah: has Allah commanded you that such as has enough power and wherewithal should perform Hajj to this House (i.e. the Ka'bah)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed yes, by Allah." On that the man said: "I have faith and trust in what you've brought, and I'm Dimam Ibn Tha'labah."

## [2] Giving Out Of Bounty And Generosity In Ramadan

**2092-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" was the most generous from amongst all the people, and he used to reach the peak in generosity in the month of Ramadan whenever Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle "Allah's blessing and peace be upon him" used to be the most generous person, even more generous, in doing (as fast as he could) the charitable deeds, than the strong unmanageable wind, whenever Gabriel "Peace be upon him" met him.

**2093-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" hardly sent a curse (upon anyone); and whenever it was a short while after Gabriel had come to review the Qur'an with him, he used to be more generous, in doing (as fast as he could) the charitable deeds, even than the strong unmanageable wind."

الْمُرْتَفِقُ قَالَ حَمْرُهُ الْأَمْعَرُ الْأَبْيَضُ مُشْرَبٌ حَمْرَةً فَقَالَ إِنِّي سَأَلْتُكَ فَمُشْتَدٌّ عَلَيْكَ فِي الْمَسْأَلَةِ قَالَ: «سَلْ عَمَّا بَدَا لَكَ». قَالَ: أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ وَرَبِّ مَنْ بَعْدَكَ أَلَلَّهُ أَرْسَلَكَ؟ قَالَ: «اللَّهُمَّ نَعَمْ». قَالَ: فَأَنْشُدْكَ بِهِ أَلَلَّهُ أَمَرَكَ أَنْ تُصَلِّيَ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ: «اللَّهُمَّ نَعَمْ». قَالَ: فَأَنْشُدْكَ بِهِ أَلَلَّهُ أَمَرَكَ أَنْ تَأْخُذَ مِنْ أَمْوَالِ أَغْنِيَانِنَا فَتَرُدَّهُ عَلَى فَقَرَائِنَا؟ قَالَ: «اللَّهُمَّ نَعَمْ» قَالَ: فَأَنْشُدْكَ بِهِ أَلَلَّهُ أَمَرَكَ أَنْ تَصُومَ هَذَا الشَّهْرَ مِنْ أَثْنِي عَشَرَ شَهْرًا؟ قَالَ: «اللَّهُمَّ نَعَمْ» قَالَ: فَأَنْشُدْكَ بِهِ أَلَلَّهُ أَمَرَكَ أَنْ يَحُجَّ هَذَا الْبَيْتَ مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا؟ قَالَ: «اللَّهُمَّ نَعَمْ» قَالَ: فَإِنِّي آمَنْتُ وَصَدَّقْتُ وَأَنَا ضِمَامٌ بِنِ ثَعْلَبَةَ.

## (2) - بَابُ الْفَضْلِ وَالْجُودِ فِي شَهْرِ رَمَضَانَ

2092 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ أَبِي وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيلُ وَكَانَ جَبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ حِينَ يَلْقَاهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ».

2093 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ قَالَ: حَدَّثَنِي حَفْصُ بْنُ عُمَرَ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا مَعْمَرٌ وَالثُّعْمَانُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عُروَةَ عَنْ عَائِشَةَ قَالَتْ: «مَا لَعَنَ رَسُولُ اللَّهِ ﷺ مِنْ لَعْنَةٍ تُذَكَّرُ كَانَ إِذَا كَانَ قَرِيبَ عَهْدٍ بِجَبْرِيلَ عَلَيْهِ السَّلَامُ يُدَارِسُهُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ حَدِيثُ يُونُسَ بْنِ يَزِيدَ وَأَدْخَلَ هَذَا حَدِيثًا فِي حَدِيثِ.



### **[3] The Excellence Of The Month Of Ramadan**

**2094-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "When the month of Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fastened in bonds."

**2095-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fastened in bonds."

### **[4] The Different Narration Transmitted By Az-Zuhri About That**

**2096-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are chained."

**2097-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan enters, the gates of (Allah's) Mercy are opened, the gates of the (fire of) Hell are closed, and the devils are chained."

**2098-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains."

**2099-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "When the month of Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains."

**2100-** It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "This is (the month of) Ramadan and it has come upon you, in which, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains."

### **[5] The Different Citation-Forms Transmitted By Ma'mar Pertaining To That Narration**

**2101-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" used to exhort the people to stand (for night supererogatory prayers) during the month of Ramadan, without

## (3) - بَابُ فَضْلِ شَهْرِ رَمَضَانَ

2094 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَبُو سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَتُحْتَفَلُ أَبْوَابُ الْجَنَّةِ وَتُغْلَقُ أَبْوَابُ النَّارِ وَتُصَفَّدُ الشَّيَاطِينُ».

2095 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجَوْزْجَانِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَنْبَأَنَا نَافِعُ بْنُ يَزِيدَ عَنْ عَقِيلٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَ رَمَضَانُ فَتُحْتَفَلُ أَبْوَابُ الْجَنَّةِ وَتُغْلَقُ أَبْوَابُ النَّارِ وَتُصَفَّدُ الشَّيَاطِينُ».

## (4) - بَابُ ذِكْرِ الْاِخْتِلَافِ عَلَى الزُّهْرِيِّ فِيهِ

2096 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي نَافِعُ بْنُ أَبِي أَنَسٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ رَمَضَانُ فَتُحْتَفَلُ أَبْوَابُ الْجَنَّةِ وَتُغْلَقُ أَبْوَابُ جَهَنَّمَ وَتُصَفَّدُ الشَّيَاطِينُ».

2097 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا يَشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي ابْنُ أَبِي أَنَسٍ مَوْلَى التَّيْمِيِّ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ رَمَضَانُ فَتُحْتَفَلُ أَبْوَابُ الرَّحْمَةِ وَتُغْلَقُ أَبْوَابُ جَهَنَّمَ وَتُصَفَّدُ الشَّيَاطِينُ».

2098 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ فِي حَدِيثِهِ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ أَبِي أَنَسٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ رَمَضَانُ فَتُحْتَفَلُ أَبْوَابُ الْجَنَّةِ وَتُغْلَقُ أَبْوَابُ جَهَنَّمَ وَتُصَفَّدُ الشَّيَاطِينُ». رَوَاهُ ابْنُ إِسْحَاقَ عَنْ الزُّهْرِيِّ.

2099 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ عَنْ الزُّهْرِيِّ عَنْ ابْنِ أَبِي أَنَسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَتُحْتَفَلُ أَبْوَابُ الْجَنَّةِ وَتُغْلَقُ أَبْوَابُ النَّارِ وَتُصَفَّدُ الشَّيَاطِينُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا يَغْنِي حَدِيثَ ابْنِ إِسْحَاقَ خَطَأً وَلَمْ يَسْمَعْهُ ابْنُ إِسْحَاقَ مِنَ الزُّهْرِيِّ وَالصَّوَابُ مَا تَقَدَّمَ ذِكْرُنَا لَهُ.

2100 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: وَذَكَرَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَوْسٍ بْنِ أَبِي أَوْسٍ عِدِيدَ بَنِي تَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَذَا رَمَضَانُ قَدْ جَاءَكُمْ تَفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ وَتُغْلَقُ فِيهِ أَبْوَابُ النَّارِ وَتُصَفَّدُ فِيهِ الشَّيَاطِينُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ خَطَأً.

## (5) - بَابُ ذِكْرِ الْاِخْتِلَافِ عَلَى مَعْمَرٍ فِيهِ

2101 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُرْعَبُ فِي



making it binding, and he said in that respect: "When (the month of) Ramadan enters, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains."

**2102-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When (the month of) Ramadan enters, the gates of (Allah's) Mercy are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains."

**2103-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The month of) Ramadan has come upon you, and it is a blessed month, and Allah Almighty has enjoined upon you to observe fasts in it, in which the gates of the heaven are opened, the gates of the (fire of) Hell are closed, and the wicked transgressors among the devils are fastened in bonds. In it, Allah Almighty has a night (i.e. the Night of Power), (the service in) which is much better than one thousand months: whoever is deprived of its good, has been deprived (of all kinds of good)."

**2104-** It is narrated on the authority of Arfajah that he said: We visited Utbah Ibn Farqad (to enquire about his health), and we discussed the month of Ramadan, thereupon he asked us: "What are you discussing?" we said: "The month of Ramadan." On that he said: "I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "In it, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and the devils are fettered with chains; and every night, a caller makes the following call: "O good-seeker! Come (to do more good deeds)! O evil-seeker! Desist (from doing evil deeds)!"

**2105-** It is narrated on the authority of Arfajah that he said: I was in a house having Utbah Ibn Farqad and I intended to relate a narration from Allah's Apostle "Allah's blessing and peace be upon him", but there was a man, and he was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him", and he had more claim to relate the narration from him than me. He related from Allah's Apostle "Allah's blessing and peace be upon him" that he said: "In Ramadan, the gates of the Garden are opened, the gates of the (fire of) Hell are closed, and every transgressing devil is fettered with chains; and every night, a caller makes the following call: "O good-seeker! Come (to do more good deeds)! O evil-seeker! Desist (from doing evil deeds)!"



قِيَامَ رَمَضَانَ مِنْ غَيْرِ عَزِيمَةٍ وَقَالَ: «إِذَا دَخَلَ رَمَضَانُ فَتُحْتَأَبُ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ الْجَحِيمِ وَسُلِّسَتْ فِيهِ الشَّيَاطِينُ». أَرْسَلَهُ ابْنُ الْمُبَارَكِ.

2102 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حَبَّانُ بْنُ مُوسَى خُرَاسَانِيٌّ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ رَمَضَانُ فَتُحْتَأَبُ أَبْوَابُ الرَّحْمَةِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلِّسَتْ الشَّيَاطِينُ».

2103 - أَخْبَرَنَا بِشْرُ بْنُ هَلَالٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُمْ صِيَامَهُ تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَتُغْلَقُ فِيهِ مَرَدَّةُ الشَّيَاطِينِ لِلَّهِ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ».

2104 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَرْفَجَةَ قَالَ: عَلِمْنَا عُتْبَةَ بْنَ فَرْقَدٍ فَتَذَاكَرْنَا شَهْرَ رَمَضَانَ فَقَالَ: مَا تَذْكُرُونَ قُلْنَا: شَهْرَ رَمَضَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ وَتُغْلَقُ فِيهِ أَبْوَابُ النَّارِ وَتُغْلَقُ فِيهِ الشَّيَاطِينُ وَيُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ يَا بَاغِيَ الْخَيْرِ هَلَمْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ.

2105 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَرْفَجَةَ قَالَ: كُنْتُ فِي بَيْتٍ فِيهِ عُتْبَةُ بْنُ فَرْقَدٍ فَأَرَدْتُ أَنْ أَحَدِّثَ بِحَدِيثٍ وَكَانَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ كَانَتْهُ أُولَى بِالْحَدِيثِ مِنِّي فَحَدَّثَ الرَّجُلُ عَنِ النَّبِيِّ ﷺ قَالَ: «فِي رَمَضَانَ تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ النَّارِ وَيُصَفَّدُ فِيهِ كُلُّ شَيْطَانٍ مَرِيدٍ وَيُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ يَا طَالِبَ الْخَيْرِ هَلَمْ وَيَا طَالِبَ الشَّرِّ امْسِكْ».

### **[6] The Concession To Call It “Ramadan” Without The Month**

**2106-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let none of you say ‘I’ve observed the all fasts of Ramadan, and further I’ve stood (for supererogatory prayer) all of its (nights).’ I do not know whether he (the Prophet by saying so) disliked that anyone should give prestige to himself, or that he said: ‘One should be overtaken (at least) by slumber or sleep once.’”

**2107-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said to a woman from amongst the Ansar: “When it is Ramadan, perform Umrah in it, for indeed, performing Umrah in it is equal (in reward, and not to cancel out the obligation) to offering Hajj.”

### **[7] The People Of Different Regions Differ In Seeing The New Moon**

**2108-** It is narrated on the authority of Kuraib that he said that Umm Al-Fadl Bint Al-Harith sent him to Mu'awiyah in Sham. He said: I arrived in Sham and fulfilled her need. Then, while I was still in Sham, the new moon of (the month of) Ramadan appeared. I saw the new moon on Friday. I returned to Medina at the end of the month. Abdullah Ibn Abbas asked me about the new moon (of Ramadan) and said: “When did you see the new moon?” I said: “We saw it on the night of Friday.” He said: “Did you see it yourself?” I said: “Yes, and so did the people who observed fast. Mu'awiyah also observed fast.” He (Ibn Abbas) said: “But we saw it (in Medina) on Saturday night. So we would keep observing fast till we complete thirty (days) or see it (the new moon of Shawwal).” I said: “Is not Mu'awiyah’s seeing the new moon enough for you?” He said: “No, for this is what The Messenger of Allah “Allah’s blessing and peace be upon him” ordered us.”

### **[8] Accepting The Witness Of A Man To Seeing The New Moon**

**2109-** It is narrated on the authority of Ibn Abbas that he said: A desert Arab came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “I’ve seen the new moon (of the month of Ramadan).” He asked him: “Do you bear testimony to the fact that there is no god (to be worshipped) but Allah and that Muhammad is His servant and Messenger?” he answered in the affirmative, thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” called (the people to) “Observe fast”.

**2110-** It is narrated on the authority of Ibn Abbas that he said: A desert Arab came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “I’ve seen the new moon (of the month of Ramadan)

## (6) - الرُّخْصَةُ فِي أَنْ يُقَالَ لَشَهْرِ رَمَضَانَ رَمَضَانُ

2106 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا الْمُهَلَّبُ بْنُ أَبِي حَبِيبَةَ ح وَأَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ الْمُهَلَّبِ بْنِ أَبِي حَبِيبَةَ قَالَ: أَخْبَرَنِي الْحَسَنُ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ صُمْتُ رَمَضَانَ وَلَا قُمْتُه كُلَّهُ» وَلَا أَذْرِي كَرِهَ التَّزْكِيَةَ أَوْ قَالَ لَا بُدَّ مِنْ غَفْلَةٍ وَرَقْدَةٍ. اللَّفْظُ لِعُبَيْدِ اللَّهِ.

2107 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي أَبُو جَرِيحٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يُخْبِرُنَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِامْرَأَةٍ مِنَ الْأَنْصَارِ: «إِذَا كَانَ رَمَضَانُ فَأَعْتَمِرِي فِيهِ فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً».

## (7) - اخْتِلَافُ أَهْلِ الْآفَاقِ فِي الرُّؤْيَةِ

2108 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ أَبِي حَزْمَلَةَ قَالَ: أَخْبَرَنِي كُرَيْبٌ: أَنَّ أُمَّ الْفَضْلِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ قَالَ: فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا وَأَسْتَهَلَّ عَلَيَّ هِلَالُ رَمَضَانَ وَأَنَا بِالشَّامِ فَرَأَيْتُ الْهِلَالَ لَيْلَةَ الْجُمُعَةِ ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ثُمَّ ذَكَرَ الْهِلَالَ فَقَالَ: مَتَى رَأَيْتُمْ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ قَالَ: أَنْتَ رَأَيْتَهُ لَيْلَةَ الْجُمُعَةِ؟ قُلْتُ نَعَمْ وَرَأَاهُ النَّاسُ فَصَامُوا وَصَامَ مُعَاوِيَةُ قَالَ: لَكِنْ رَأَيْنَاهُ لَيْلَةَ السَّبْتِ فَلَا نَزَالَ نَصُومُ حَتَّى نَكْمِلَ ثَلَاثِينَ يَوْمًا أَوْ نَرَاهُ فَقُلْتُ: أَوْ لَا تَكْتَفِي بِرُؤْيَى مُعَاوِيَةَ وَأَصْحَابِهِ؟ قَالَ: «لَا؛ هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ ﷺ».

## (8) - بَابُ قَبُولِ شَهَادَةِ الرَّجُلِ الْوَاحِدِ عَلَى هِلَالِ شَهْرِ رَمَضَانَ وَذِكْرِ الْاِخْتِلَافِ

فيه على سُفْيَانَ فِي حَدِيثِ سِمَاكِ

2109 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ عَنْ سِمَاكِ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: رَأَيْتُ الْهِلَالَ فَقَالَ: «أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؟» قَالَ: نَعَمْ. فَتَادَى النَّبِيُّ ﷺ: أَنْ صُومُوا.

2110 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ سِمَاكِ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَبْصُرْتُ



tonight.” He asked him: “Do you bear testimony to the fact that there is no god (to be worshipped) but Allah and that Muhammad is His servant and Messenger?” he answered in the affirmative, thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Bilal! Make an announcement to the people to observe fast as of tomorrow.”

**2111-** The previous narration is transmitted on the authority of Simak from Ikrimah (direct from the Prophet, without mentioning Ibn Abbas).

**2112-** The previous narration is transmitted on the authority of Simak from Ikrimah (direct from the Prophet, without mentioning Ibn Abbas).

**2113-** It is narrated on the authority of Abd Ar-Rahman Ibn Zaid Ibn Al-Khattab that he addressed the people on the very day in which there is suspicion (whether it was the conclusion of Sha’ban, or the first of Ramadan), and said: "No doubt, I (had the privilege of) sitting with the companions of The Messenger of Allah “Allah’s blessing and peace be upon him”, and asked them, and they told me that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal), and do your rites (pertaining to your Id), and if (it is cloudy and) you fail to see it, then, complete the number to thirty (days); and observe fasting if two witnesses bear witness (that they saw the new moon of Ramadan), and break fasting (if they bear witness that they saw the new moon of Shawwal)."

### **[9] Completing (The Number Of Days Of) Sha'ban To Thirty In Case It Is Too Cloudy (To See The New Moon)**

**2114-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal), and if (it is cloudy and) you fail to see it, then, count it as thirty (days)."

**2115-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal), and if (it is cloudy and) you fail to see it, then, regard it as thirty (days)."

الْهَلَالَ اللَّيْلَةَ، قَالَ: «أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؟». قَالَ: نَعَمْ. قَالَ: «يَا بِلَالُ أَدْنُ فِي النَّاسِ فَلْيَصُومُوا غَدًا».

2111 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ عَنْ أَبِي دَاوُدَ عَنْ سُفْيَانَ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ مُرْسَلٌ.

2112 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ نَعِيمٍ مِصْبِصِيُّ قَالَ: أَنْبَأَنَا حِبَّانُ بْنُ مُوسَى الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ مُرْسَلٌ.

2113 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ شَبِيبٍ أَبُو عَثْمَانَ وَكَانَ شَيْخًا صَالِحًا بِطَرَسُوسَ قَالَ: أَنْبَأَنَا أَبُو أَبِي زَائِدَةَ عَنْ حُسَيْنِ بْنِ الْحَارِثِ الْجَدَلِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْحَطَّابِ: أَنَّهُ حَطَبَ النَّاسَ فِي الْيَوْمِ الَّذِي يُشَكُّ فِيهِ فَقَالَ: أَلَا إِنِّي جَالَسْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ وَسَاءَلْتُهُمْ وَأَنْتُمْ حَدَّثُونِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صُومُوا لِرُؤْيَيْتِهِ، وَأَفْطَرُوا لِرُؤْيَيْتِهِ، وَأَنْسَكُوا لَهَا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا ثَلَاثِينَ، فَإِنْ شَهِدَ شَاهِدَانِ فَصُومُوا وَأَفْطَرُوا».

(9) - إِكْمَالُ شَعْبَانَ ثَلَاثِينَ إِذَا كَانَ غَيْمٌ وَذَكَرَ اخْتِلَافُ

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2114 - أَخْبَرَنَا مُؤَمِّلُ بْنُ هِشَامٍ عَنْ إِسْمَاعِيلَ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَيْتِهِ وَأَفْطَرُوا لِرُؤْيَيْتِهِ فَإِنْ غَمَّ عَلَيْكُمْ الشَّهْرُ فَعُدُّوا ثَلَاثِينَ».

2115 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَيْتِهِ وَأَفْطَرُوا لِرُؤْيَيْتِهِ فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا ثَلَاثِينَ».

### **[10] The Different Citation-Forms Transmitted By Az-Zuhri Pertaining To That Narration**

**2116-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see the new moon (of Ramadan) observe fasting, and when you see the new moon (of Shawwal) break fasting; and if (it is cloudy and) you fail to see it, then, let your fasting be thirty fasts."

**2117-** It is narrated on the authority of Abdullah Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "When you see the new moon (of Ramadan) observe fasting, and when you see the new moon (of Shawwal) break fasting; and if (it is cloudy and) you fail to see it, then, estimate it ( as full, i.e. of thirty days)."

**2118-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the month of Ramadan, and said: "Do not observe fasting until you see the new moon (of Ramadan), and do not break fasting until you see it (the new moon of Shawwal); and if (it is cloudy and) you fail to see it, then, estimate it ( as full, i.e. of thirty days)."

### **[11] The Different Citation-Forms Transmitted By Ubaidullah Ibn Umar Pertaining To That Narration**

**2119-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not observe fasting until you see it (the new moon of Ramadan), and do not break fasting until you see it (the new moon of Shawwal); and if (it is cloudy and) you fail to see it, then, estimate it ( as full, i.e. of thirty days)."

**2120-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the new moon (of Ramadan), and said: "When you see it (the new moon of Ramadan) observe fasting, and when you see it (the new moon of Shawwal) break fasting; and if (it is cloudy and) you fail to see it, then, estimate it ( as full, i.e. of thirty days)."

### **[12] The Different Citation-Forms Attributed To Ibn Abbas, As Transmitted By Amr Ibn Dinar Pertaining To That Narration**

**2121-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting



## (10) - ذَكَرُ الاختِلَافِ عَلَى الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ

2116 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمْ الْهَلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غَمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا».

2117 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمْ الْهَلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ».

2118 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ رَمَضَانَ فَقَالَ: «لَا تَصُومُوا حَتَّى تَرَوْا الْهَلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ».

## (11) - ذَكَرُ الاختِلَافِ عَلَى عُبَيْدِ اللَّهِ بْنِ عَمَرَ

فِي هَذَا الْحَدِيثِ

2119 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَصُومُوا حَتَّى تَرَوْهُ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ».

2120 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ صَاحِبُ حِمَاصٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْهَلَالَ فَقَالَ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غَمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ».

## (12) - ذَكَرُ الاختِلَافِ عَلَى عَمْرِو بْنِ دِينَارٍ

فِي حَدِيثِ ابْنِ عَبَّاسٍ فِيهِ

2121 - أَخْبَرَنَا أَحْمَدُ بْنُ عَثْمَانَ أَبُو الْجَوَازِ وَهُوَ ثِقَةٌ بَصْرِيٌّ أَخُو أَبِي الْعَالِيَةِ قَالَ: أَنْبَأَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ فَإِنْ غَمَّ عَلَيْكُمْ

on seeing it (the new moon of Shawwal), and if (it is cloudy and) you fail to see it, then, complete the number (of its days to) thirty."

**2122-** It is narrated on the authority of Ibn Abbas that he said: I wondered at those who observe fasts (a day or two) ahead of the month, even though The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see it (the new moon of Ramadan) observe fasting, and when you see it (the new moon of Shawwal) break fasting; and if (it is cloudy and) you fail to see it, then, complete the number (of its days to) thirty."

### **[13] The Different Citation-Forms Transmitted By Mansur Pertaining To That Narration**

**2123-** It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not (observe fasts a day or two) ahead of the month until you see the new moon (of Ramadan) before fasting, or complete the number (of its days to thirty in case it is cloudy and you fail to see it), and keep fasting until you see the new moon (of Shawwal), or complete the number (of its days to thirty in case it is cloudy and you fail to see it)."

**2124-** It is narrated on the authority of Rib'i from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not (observe fasts a day or two) ahead of the month until you complete the number (of its days to thirty in case it is cloudy and you fail to see it), or see the new moon (of Ramadan), and do not break fasting until you see the new moon (of Shawwal), or complete the number (of its days to) thirty (in case it is cloudy and you fail to see it)."

**2125-** It is narrated on the authority of Rib'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see the new moon (of Ramadan) observe fasting, and when you see the new moon (of Shawwal) break fasting; and if (it is cloudy and) you fail to see it (the new moon of Ramadan), then, complete (the number of the days of the month of) Sha'ban to thirty unless you see the new moon (of Ramadan) before that (i.e. before you observe fast), and complete the fasts of Ramadan to thirty (if it is cloudy and you fail to see the new moon of Shawwal) before that (i.e. before you break fasting)."

**2126-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal), and if it is cloudy and you are

فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ».

2122 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ مُحَمَّدِ بْنِ حُنَيْنٍ عَنْ أَبِي عَبَّاسٍ قَالَ: عَجِبْتُ مِمَّنْ يَتَقَدَّمُ الشَّهْرَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْهَلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ».

(13) - ذِكْرُ الْاِخْتِلَافِ عَلَى مَنْصُورٍ فِي حَدِيثِ رَبِيعٍ فِيهِ

2123 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ بْنِ حِرَاشٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَقْدَمُوا الشَّهْرَ حَتَّى تَرَوْا الْهَلَالَ قَبْلَهُ أَوْ تُكْمِلُوا الْعِدَّةَ ثُمَّ صُومُوا حَتَّى تَرَوْا الْهَلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ قَبْلَهُ».

2124 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْدَمُوا الشَّهْرَ حَتَّى تُكْمِلُوا الْعِدَّةَ أَوْ تَرَوْا الْهَلَالَ ثُمَّ صُومُوا وَلَا تُفْطِرُوا حَتَّى تَرَوْا الْهَلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ ثَلَاثِينَ» أَرْسَلَهُ الْحَجَّاجُ بْنُ أَرْطَاةَ.

2125 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ الْحَجَّاجِ بْنِ أَرْطَاةَ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْهَلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غَمَّ عَلَيْكُمْ فَأَيِّمُوا شَعْبَانَ ثَلَاثِينَ إِلَّا أَنْ تَرَوْا الْهَلَالَ قَبْلَ ذَلِكَ ثُمَّ صُومُوا رَمَضَانَ ثَلَاثِينَ إِلَّا أَنْ تَرَوْا الْهَلَالَ قَبْلَ ذَلِكَ».

2126 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عِكْرِمَةَ قَالَ: حَدَّثَنَا أَبُو عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «صُومُوا لِرُؤْيَيْتِهِ وَأَفْطِرُوا لِرُؤْيَيْتِهِ فَإِنْ حَالَ بَيْنَكُمْ



obstructed from seeing it, then, complete the number (of its days to thirty) and do not (observe fast nor break fasting a day or two) ahead of the month."

**2127-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not observe fast (a day or two) before (the beginning of the month of) Ramadan, but rather observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal), and if it is cloudy and you are obstructed from seeing it, then, complete the number (of its days to) thirty."

#### **[14] How Many Days Of Which Does The Lunar Month Consist?**

**2128-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" took oath to keep aloof from his wives for a (lunar) month, and he spent twenty-nine (nights away from them, after which he visited them, and started with me) thereupon I said: "Have you not taken oath to keep aloof from your wives for a (lunar) month? Indeed, I've counted only twenty-nine days (which you spent away from us)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "However, the (lunar) month (sometimes) consists of twenty-nine (days)."

**2129-** It is narrated on the authority of Abdullah Ibn Abbas that he said: I had been keen on asking Umar about the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" regarding whom Allah said (in The Holy Qur'an): "If you two turn in repentance to Allah your hearts are indeed so inclined (to oppose what The Prophet likes)" (Prohibition "At-Tahrim" 4)...I said: "O Commander of The Believers! Who were the two ladies from among the wives of The Prophet "Allah's blessing and peace be upon him" to whom Allah said: "If you two return in repentance" (Prohibition "At-Tahrim" 4)?" He said: "I am astonished at your question, O Ibn Abbas. They were A'ishah and Hafsa."... The Prophet "Allah's blessing and peace be upon him" kept aloof from his wives for twenty-nine days, because of the secret which Hafsa had disclosed to A'ishah. A'ishah told that he said that he would not go to his wives for one month as he was angry with them when Allah Almighty revealed to him what they had disclosed (and admonished him for his oath that he would not approach Maria). After twenty-nine days had passed, The Prophet "Allah's blessing and peace be upon him" went to A'ishah first, who said to him: "You took an oath, O Messenger of Allah, that you would not come to us for one month, and today only twenty-nine days have passed, as we have been counting them day by day." The Prophet "Allah's blessing and peace be upon him" said: "The (lunar) month (sometimes) consists of twenty-nine nights."

وَبَيْنَهُ سَحَابٌ فَأَكْمَلُوا الْعِدَّةَ وَلَا تَسْتَقْبِلُوا الشَّهْرَ اسْتِقْبَالًا».

2127 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُوا قَبْلَ رَمَضَانَ صُومُوا لِلرُّؤْيَةِ وَأَفْطِرُوا لِلرُّؤْيَةِ فَإِنْ حَالَتْ دُونَهُ غَيَاةٌ فَأَكْمَلُوا ثَلَاثِينَ».

(14) - كَمِ الشَّهْرُ وَذَكَرُ الْاِخْتِلَافِ عَلَى الزُّهْرِيِّ فِي الْخَبَرِ عَنْ عَائِشَةَ

2128 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَقْسَمَ رَسُولُ اللَّهِ ﷺ أَنْ لَا يَدْخُلَ عَلَى نِسَائِهِ شَهْرًا فَلَبِثَ تِسْعًا وَعِشْرِينَ فَقُلْتُ: أَلَيْسَ قَدْ كُنْتَ آلَيْتَ شَهْرًا فَعَدَدْتُ الْأَيَّامَ تِسْعًا وَعِشْرِينَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

2129 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ حَدَّثَهُ حَ وَأَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْمَرَأَتَيْنِ مِنْ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ اللَّتَيْنِ قَالَ اللَّهُ لَهُمَا إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ فَأَعْتَزَلَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ مِنْ أَجْلِ ذَلِكَ حِينَ أَفْشَتْهُ حَفْصَةُ إِلَى عَائِشَةَ تِسْعًا وَعِشْرِينَ لَيْلَةً قَالَتْ عَائِشَةُ وَكَانَ قَالَ مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا مِنْ شِدَّةٍ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ حَدَّثَهُ اللَّهُ عَزَّ وَجَلَّ حَدِيثَهُنَّ فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا فَقَالَتْ لَهُ عَائِشَةُ: إِنَّكَ قَدْ كُنْتَ آلَيْتَ يَا رَسُولَ اللَّهِ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا وَإِنَّا أَصْبَحْنَا مِنْ تِسْعٍ وَعِشْرِينَ لَيْلَةً نَعُدُّهَا عَدَدًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً».



### **[15] The Story Of Ibn Abbas In That Respect**

**2130-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" came to me, and told me that the (lunar) month might consist of twenty-nine days."

**2131-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month might consist of twenty-nine days."

### **[16] The Different Citation-Forms Pertaining To That Narration**

**2132-** It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" struck with one of his hands over the other and said (while beckoning with his ten fingers): "The (lunar) month might be as such, as such, and as such", withdrawing one finger in the third time.

**2133-** It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said (while beckoning with his ten fingers): "The (lunar) month might be as such, as such, and as such", (withdrawing one of his fingers in the third time) i.e. twenty-nine (days). The same is narrated on the authority of Muhammad Ibn Sa'd (Ibn Abu Waqqas) from his father from The Messenger of Allah "Allah's blessing and peace be upon him".

**2134-** It is narrated on the authority of Muhammad Ibn Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said (while beckoning with his ten fingers): "The (lunar) month might be as such, as such, and as such", and Muhammad Ibn Ubaid (a sub-narrator) clapped his hands thrice to describe it, and withdrew the thumb of his left hand in the third time. Yahya Ibn Sa'id said: I asked Isma'il: "Has he (Muhammad) related it from his father (Sa'd)?" he answered in the negative.

### **[17] The Different Citation-Forms Transmitted By Yahya Ibn Abu Kathir Pertaining To That Narration**

**2135-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month sometimes is of twenty-nine, and it sometimes is of thirty (days): so, if you see it (the new moon of Ramadan) observe fasting, and if you see it (the new moon of Shawwal) break fasting,, and if (it is cloudy and) you fail to see it, complete the number (of its days to thirty)."



## (15) - ذِكْرُ خَبَرِ ابْنِ عَبَّاسٍ فِيهِ

2130 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ هُوَ أَبُو يَزِيدَ الْجَرْمِيُّ بَصْرِيُّ عَنْ بَهْزٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ عَنْ أَبِي الْحَكَمِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ يَوْمًا».

2131 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ قَالَ سَلَمَةُ: سَمِعْتُ أَبَا الْحَكَمِ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ يَوْمًا».

## (16) - ذِكْرُ الْاِخْتِلَافِ عَلَى إِسْمَاعِيلَ

فِي خَبَرِ سَعْدِ بْنِ مَالِكٍ فِيهِ

2132 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ ضَرَبَ بِيَدِهِ عَلَى الْأُخْرَى وَقَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» وَتَقَصَّ فِي الثَّالِثَةِ إِصْبَعًا.

2133 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا وَهَكَذَا وَهَكَذَا» يَعْنِي تِسْعَةً وَعِشْرِينَ. رَوَاهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ عَنْ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

2134 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» وَصَفَّقَ مُحَمَّدُ بْنُ عُبَيْدٍ بِيَدَيْهِ يَنْعَتُهَا ثَلَاثًا ثُمَّ قَبَضَ فِي الثَّالِثَةِ الْإِبْهَامَ فِي الْيُسْرَى قَالَ يَحْيَى بْنُ سَعِيدٍ قُلْتُ لِإِسْمَاعِيلَ عَنْ أَبِيهِ قَالَ: لَا.

## (17) - ذِكْرُ الْاِخْتِلَافِ عَلَى يَحْيَى بْنِ أَبِي كَثِيرٍ

فِي خَبَرِ أَبِي سَلَمَةَ فِيهِ

2135 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَارُونُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ هُوَ أَبُو هَاشِمٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ يَكُونُ تِسْعَةً وَعِشْرِينَ وَيَكُونُ ثَلَاثِينَ فَإِذَا رَأَيْتُمُوهُ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ».

**2136-** It is narrated on the authority of Abdullah Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (lunar) month might be of twenty-nine."

**2137-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We are unlettered nation, who neither write nor calculate (depending upon astronomy): the (lunar) month might be as such, as such, and as such" thrice (withdrawing one of his fingers in the third time) until he made it twenty-nine (days).

**2138-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "We are unlettered nation, who neither calculate (depending upon astronomy) nor write: the (lunar) month might be as such, as such, and as such" and he withdrew his thumb in the third time "and the (lunar) month might be also as such, as such, and as such", completing the number to thirty.

**2139-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: " the (lunar) month might be as such", and Shu'bah described from Jabalah from Ibn Umar that it might consist of twenty-nine (days), as shown from his pointing with all the fingers of both his hands twice, and withdrawing a finger of those of his hands in the third time.

**2140-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The (lunar) month (sometimes) consists of twenty-nine (days)."

### **[18] Exhortation To Take Suhur**

(the night meal taken a short time before dawn by such as intends to fast).

**2141-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing (for such as has it)."

**2142-** It is narrated on the authority of Abdullah that he said: "Take Suhur (the night meal taken a short time before dawn by such as intends to fast)."

**2143-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing (for such as has it)."

2136 - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ فَضَالَةَ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ وَهَابٍ وَأَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ مُعَاوِيَةَ وَاللَّفْظُ لَهُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ وَهُوَ ابْنُ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

2137 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ سَعِيدِ بْنِ عَمْرٍو عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ الشَّهْرَ هَكَذَا وَهَكَذَا وَهَكَذَا» ثَلَاثًا؛ حَتَّى ذَكَرَ تِسْعًا وَعِشْرِينَ.

2138 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ عَنْ شُعْبَةَ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَمْرٍو بْنَ سَعِيدِ بْنِ أَبِي الْعَاصِ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَحْسِبُ وَلَا نَكْتُبُ الشَّهْرَ هَكَذَا وَهَكَذَا وَهَكَذَا» وَعَقَدَ الْإِبْهَامَ فِي الثَّالِثَةِ «وَالشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا تَمَامَ الثَّلَاثِينَ».

2139 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هَكَذَا». وَوَصَفَ شُعْبَةُ عَنْ صِفَةِ جَبَلَةَ عَنْ صِفَةِ ابْنِ عُمَرَ أَنَّهُ «تِسْعٌ وَعِشْرُونَ» فِيمَا حَكَى مِنْ صَنِيعِهِ مَرَّتَيْنِ بِأَصَابِعِ يَدَيْهِ وَنَقَصَ فِي الثَّالِثَةِ إِضْبَعًا مِنْ أَصَابِعِ يَدَيْهِ.

2140 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُقْبَةَ يَعْنِي ابْنَ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

### (18) - الْحَثُّ عَلَى السُّحُورِ

2141 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ زُرٍّ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً». وَفَقَّهُ عَبْدُ اللَّهِ بْنُ سَعِيدٍ.

2142 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ عَنْ عَاصِمٍ عَنْ زُرٍّ عَنْ عَبْدِ اللَّهِ قَالَ: «تَسَحَّرُوا». قَالَ عَبْدُ اللَّهِ لَا أَدْرِي كَيْفَ لَفْظُهُ.

2143 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً».



### **[19] The Different Citation-Forms Transmitted By Abd Al-Malik Ibn Sulaiman Pertaining To That Narration**

**2144-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing."

**2145-** It is narrated on the authority of Abu Hurairah that he said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing." Ibn Abu Laila traced it up to him.

**2146-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing."

**2147-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing."

**2148-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take Suhur (if you intend to observe fast), for in Suhur, there is blessing."

### **[20] Delaying The Time Of Having Suhur**

**2149-** It is narrated on the authority of Zirr that he said: We asked Hudhaifah: "At which time have you taken Suhur with The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "(A short while before) morning, but the dawn had not risen yet."

**2150-** It is narrated on the authority of Zirr Ibn Hubaish that he said: I had Suhur with Hudhaifah, after which we came out to offer prayer, and when we reached the mosque, we offered a two-rak'ah prayer and then the prayer was established, and there was no more than a short while between them.

**2151-** It is narrated on the authority of Silah Ibn Zufar that he said: I had Suhur with Hudhaifah, after which we came out to the mosque and offered the two-rak'ah prayer (to be performed before) Fajr, and then the prayer was established, and we prayed.

### **[21] The Time Between Suhur And Morning Prayer**

**2152-** It is narrated on the authority of Zaid Ibn Thabit that he said: We took Suhur (night meal) with The Messenger of Allah "Allah's blessing and peace be upon him", and then we stood to offer the (Fajr) prayer." I asked him: "how long was the interval between the two (the night meal and prayer)?" He said: "As long as enough for one to recite fifty Holy Verses."

## (19) - ذِكْرُ الاختِلَافِ عَلَى عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ فِي هَذَا الْحَدِيثِ

2144 - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدٍ بْنُ جَرِيرٍ نَسَائِي قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الْأَسْوَدِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهًا».

2145 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهًا» رَفَعَهُ ابْنُ أَبِي لَيْلَى.

2146 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهًا».

2147 - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهًا».

2148 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهًا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدِيثُ يَحْيَى بْنِ سَعِيدٍ هَذَا إِسْنَادُهُ حَسَنٌ وَهُوَ مُنْكَرٌ وَأَخَافُ أَنْ يَكُونَ الْغَلَطُ مِنْ مُحَمَّدِ بْنِ فُضَيْلٍ.

## (20) - تَأْخِيرُ السَّحُورِ وَذِكْرُ الاختِلَافِ عَلَى زُرِّ فِيهِ

2149 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ أَيُّوبَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ عَنْ زُرِّ قَالَ: «قُلْنَا لِحَدِيثَةِ أَيِّ سَاعَةٍ تَسَحَّرْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: هُوَ النَّهَارُ إِلَّا أَنْ الشَّمْسُ لَمْ تَظْلُعْ».

2150 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ قَالَ: سَمِعْتُ زُرَّ بْنَ حُبَيْشٍ قَالَ: «تَسَحَّرْتُ مَعَ حَدِيثَةِ ثُمَّ خَرَجْنَا إِلَى الصَّلَاةِ، فَلَمَّا أَتَيْنَا الْمَسْجِدَ صَلَّيْنَا رَكَعَتَيْنِ وَأَقِيمَتِ الصَّلَاةُ وَلَيْسَ بَيْنَهُمَا إِلَّا هُنَيْهَةٌ».

2151 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا أَبُو يَعْفُورٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ صِلَةَ بْنِ زُفَرٍ قَالَ: «تَسَحَّرْتُ مَعَ حَدِيثَةِ ثُمَّ خَرَجْنَا إِلَى الْمَسْجِدِ فَصَلَّيْنَا رَكَعَتِي الْفَجْرِ ثُمَّ أَقِيمَتِ الصَّلَاةُ فَصَلَّيْنَا».

## (21) - قَدَرُ مَا بَيْنَ السَّحُورِ وَبَيْنَ صَلَاةِ الصُّبْحِ

2152 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: «تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ قُلْتُ كَمْ كَانَ بَيْنَهُمَا قَالَ قَدَرٌ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً».



### **[22] The Different Citation-Forms Transmitted By Qatadah Pertaining To That Narration**

**2153-** It is narrated on the authority of Zaid Ibn Thabit that he said: We took Suhur (night meal) with The Messenger of Allah "Allah's blessing and peace be upon him", and then we stood to offer the (Fajr) prayer." I said: It was alleged that Anas said: "how long was the interval between the two (the night meal and prayer)?" He said: "As long as enough for one to recite fifty Holy Verses."

**2154-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took Suhur (night meal) with Zaid Ibn Thabit, and then they stood and entered the Morning prayer." We asked Anas: "how long was the interval between their finishing (from the night meal) and their entering the prayer?" He said: "As long as enough for one to recite fifty Holy Verses."

### **[23] The Different Citation-Forms Pertaining To The Narration Of Delaying The Time Of Suhur Transmitted On The Authority Of A'ishah**

**2155-** It is narrated on the authority of Abu Atiyyah that he said: Once, I said to A'ishah: "There are two of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", one of whom always hastens to have the meal of breaking fast, and delays in having Suhur (night meal), and the other always defers breaking the fast and hastens to have Suhur (night meal)." She asked: "Who among them is he, that always hastens to break his fast and delays in having Suhur (night meal)?" I said: "Abdullah Ibn Mas'ud." She said: "It was so, that the Messenger of Allah "Allah's blessing and peace be upon him" used to do."

**2156-** It is narrated on the authority of Abu Atiyyah that he said: Once, I said to A'ishah: "There are two men among us, one of whom always hastens to have the meal of breaking fast, and delays in having Suhur (night meal), and the other always defers breaking the fast and hastens to have Suhur (night meal)." She asked: "Who among them is he, that always hastens to break his fast and delays in having Suhur (night meal)?" I said: "Abdullah Ibn Mas'ud." She said: "It was so, that the Messenger of Allah "Allah's blessing and peace be upon him" used to do."

**2157-** It is narrated on the authority of Abu Atiyyah that he said: Once, I and Masruq entered upon A'ishah and Masruq said to her: "There are two of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", who never fail to do the good (deeds). But, one of them always defers offering (Maghrib) prayer and breaking the fast, and the other always



## (22) - ذِكْرُ اخْتِلَافِ هِشَامٍ وَسَعِيدٍ عَلَى قِتَادَةِ فِيهِ

2153 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قِتَادَةُ عَنْ أَنَسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: «تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ» قُلْتُ: زُعِمَ أَنَّ أَنَسَ الْقَائِلُ مَا كَانَ بَيْنَ ذَلِكَ؟ قَالَ: قَدَرَا مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

2154 - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قِتَادَةَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «تَسَحَّرَ رَسُولُ اللَّهِ ﷺ وَزَيْدُ بْنُ ثَابِتٍ ثُمَّ قَامَا فَدَخَلَا فِي صَلَاةِ الصُّبْحِ فَقُلْنَا لِأَنَسٍ: كَمْ كَانَ بَيْنَ فَرَاغِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ؟ قَالَ: قَدَرَا مَا يَقْرَأُ الْإِنْسَانُ خَمْسِينَ آيَةً».

## (23) - ذِكْرُ الْاِخْتِلَافِ عَلَى سُلَيْمَانَ بْنِ مَهْرَانَ فِي حَدِيثِ عَائِشَةَ فِي تَأْخِيرِ السُّحُورِ وَاجْتِلَافِ الْفَاطِمِ

2155 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ خَيْثَمَةَ عَنْ أَبِي عَطِيَّةَ قَالَ: «قُلْتُ لِعَائِشَةَ: فِينَا رَجُلَانِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُؤَخِّرُ السُّحُورَ وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُعَجِّلُ السُّحُورَ قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الْإِفْطَارَ وَيُؤَخِّرُ السُّحُورَ؟ قُلْتُ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَتْ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ».

2156 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ خَيْثَمَةَ عَنْ أَبِي عَطِيَّةَ قَالَ: «قُلْتُ لِعَائِشَةَ: فِينَا رَجُلَانِ أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُؤَخِّرُ السُّحُورَ وَالْآخَرُ يُؤَخِّرُ الْفِطْرَ وَيُعَجِّلُ السُّحُورَ. قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الْإِفْطَارَ وَيُؤَخِّرُ السُّحُورَ؟ قُلْتُ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَتْ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ».

2157 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ عَنْ أَبِي عَطِيَّةَ قَالَ: «دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقَالَ لَهَا مَسْرُوقٌ: رَجُلَانِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كِلَاهُمَا لَا يَأْلُو عَنِ الْحَيْرِ أَحَدُهُمَا يُؤَخِّرُ الصَّلَاةَ وَالْفِطْرَ وَالْآخَرُ يُعَجِّلُ الصَّلَاةَ وَالْفِطْرَ قَالَتْ عَائِشَةُ: أَيُّهُمَا الَّذِي يُعَجِّلُ

hastens to offer (the Maghrib) prayer and have the meal of breaking the fast." She asked: "Who is that, who always hastens to break the fast and offer (Maghrib) prayer?" He said: "Abdullah Ibn Mas'ud." She said: "It was so, that the Messenger of Allah "Allah's blessing and peace be upon him" used to do."

**2158-** It is narrated on the authority of Abu Atiyyah that he said: Once, I and Masruq entered upon A'ishah and said: "O Mother of the Believers! There are two of the companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him", one of whom always hastens in having the meal of breaking the fast, as well as in offering the (Maghrib) prayer, and the other always defers breaking the fast and offering the prayer." She asked: "Who is that, who always hastens in breaking the fast and offering the prayer?" we said: "Abdullah Ibn Mas'ud." She said: "It was so, that the Messenger of Allah "Allah's blessing and peace be upon him" used to do." The other man was Abu Musa.

#### [24] The Excellence Of Suhur

**2159-** It is narrated on the authority of Abdullah Ibn Al-Harith that he reported from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: Once, I visited The Messenger of Allah "Allah's blessing and peace be upon him" while he was having his night meal of Suhur, thereupon he said: "This (Suhur) is blessing which Allah Almighty has assigned to you: so, do not leave it."

#### [25] The Call For Suhur

**2160-** It is narrated on the authority of Al-Irbad Ibn Sariyah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having called for the (meal of) Suhur during the month of Ramadan, saying: "Come to have the blessed early meal!"

#### [26] Giving Suhur The Name Of Early Meal

**2161-** It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to have the early meal of Suhur, for it is the blessed early meal."

**2162-** It is narrated on the authority of Khalid Ibn Ma'dan that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Come to have the blessed early meal of Suhur."

الصَّلَاةَ وَالْفِطْرَ؟ قَالَ مَسْرُوقٌ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَقَالَتْ عَائِشَةُ: هَكَذَا كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ.

2158 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ عَنْ أَبِي عَطِيَّةَ قَالَ: «دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقُلْنَا لَهَا: يَا أُمَّ الْمُؤْمِنِينَ رَجُلَانِ مِنَ أَصْحَابِ مُحَمَّدٍ ﷺ أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ فَقَالَتْ: أَيُّهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ؟ قُلْنَا: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَتْ: هَكَذَا كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ». وَالْآخَرُ أَبُو مُوسَى رَضِيَ اللَّهُ عَنْهُمَا.

#### (24) - فَضْلُ السُّحُورِ

2159 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُحَدِّثُ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يَتَسَحَّرُ فَقَالَ: «إِنَّهَا بَرَكَةٌ أَغْطَاكُمُ اللَّهُ بِهَا فَلَا تَدْعُوهُ».

#### (25) - دَعْوَةُ السُّحُورِ

2160 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ بَصْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ يُونُسَ بْنِ سَيْفٍ عَنْ الْحَارِثِ بْنِ زِيَادٍ عَنْ أَبِي رُهِمٍ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَدْعُو إِلَى السُّحُورِ فِي شَهْرِ رَمَضَانَ وَقَالَ: «هَلُمُّوا إِلَى الْغَدَاءِ الْمُبَارَكِ».

#### (26) - تَسْمِيَةُ السُّحُورِ غَدَاءً

2161 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ بَقِيَّةَ بْنِ الْوَلِيدِ قَالَ: أَخْبَرَنِي بِحِيرُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَيْكُمْ بِغَدَاءِ السُّحُورِ فَإِنَّهُ هُوَ الْغَدَاءُ الْمُبَارَكُ».

2162 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ثَوْرِ عَنْ خَالِدِ بْنِ مَعْدَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ: «هَلُمَّ إِلَى الْغَدَاءِ الْمُبَارَكِ يَعْنِي السُّحُورَ».



### **[27] The Distinction Between Our Fasting And The Fasting Of The People Of Scripture**

**2163-** It is narrated on the authority of Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The distinction between our fasting and the fasting of the people of Scripture is (that we have) the night meal of Suhur."

### **[28] Having Sawiq And Dates In Suhur**

**2164-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said at the time of the night meal of Suhur: "O Anas! I intend to observe fasting: serve me with something to eat." I served him with dates and a utensil of water, and this was after Bilal had pronounced the (first) Adhan. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Anas! Look for one to share food with me." I invited Zaid Ibn Thabit, and when he came he said: "I had a drink of Sawiq, and I intend to observe fasting." He shared Suhur with him, and then they offered two rak'ahs, after which they came out to offer (Fajr) prayer.

### **[29] Allah's Saying: " And Eat And Drink Until The White Thread Of Dawn Appear To You Distinct From Its Black Thread"**

**2165-** It is narrated on the authority of Al-Bara' Ibn Azib that whenever anyone of them slept even before having his supper, it was unlawful for him to eat or drink during his night and the coming day until the sun would set, until the following statement was revealed: " and eat and drink until the white thread of dawn appear to you distinct from its black thread." (Al-Baqarah 187) It was revealed in connection with Abu Qais Ibn Amr: he went to his family after sunset while he was fasting and said to his wife: "Do you have anything to eat?" his wife said: "We have got nothing, but let me come out and seek supper for you." She came out, and he lay his head and fell asleep. When she returned to him she found him sleeping, and she tried to awaken him, but he could not (get up and thus he did not) eat anything. In the morning, he became fasting. When it was midday, he fell unconscious. This was before this holy Verse had been revealed. In connection with him, Allah revealed it.

**2166-** It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about (Allah's statement): " and eat and drink until the white thread appear to you distinct from its black thread", thereupon he said: "It refers to the blackness (darkness) of the night, and the whiteness of the day."

## (27) - فَضْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ

2163 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُوسَى بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَبِي قَيْسٍ عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فَضْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ الشُّحُورِ».

## (28) - الشُّحُورُ بِالسَّوِيْقِ وَالتَّمْرِ

2164 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَذَلِكَ عِنْدَ الشُّحُورِ: «يَا أَنَسُ إِنِّي أُرِيدُ الصَّيَامَ أَطْعِمْنِي شَيْئًا». فَأَتَيْتُهُ بِتَمْرٍ وَإِنَاءٍ فِيهِ مَاءٌ وَذَلِكَ بَعْدَ مَا أَدَّ بِلَالٌ فَقَالَ: «يَا أَنَسُ أَنْظِرْ رَجُلًا يَأْكُلُ مَعِيَ» فَدَعَوْتُ زَيْدَ بْنَ ثَابِتٍ فَجَاءَ فَقَالَ: إِنِّي قَدْ شَرِبْتُ شَرْبَةَ سَوِيْقٍ وَأَنَا أُرِيدُ الصَّيَامَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا أُرِيدُ الصَّيَامَ» فَتَسَحَّرَ مَعَهُ ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

## (29) - تَأْوِيلُ قَوْلِ اللَّهِ تَعَالَى:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾

2165 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ: «أَنَّ أَحَدَهُمْ كَانَ إِذَا نَامَ قَبْلَ أَنْ يَتَعَشَّى لَمْ يَجَلِّ لَهُ أَنْ يَأْكُلَ شَيْئًا وَلَا يَشْرَبَ لَيْلَتَهُ وَيَوْمَهُ مِنَ الْغَدِ حَتَّى تَغْرُبَ الشَّمْسُ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَكُلُوا وَاشْرَبُوا﴾ إِلَى: ﴿الْخَيْطُ الْأَسْوَدُ﴾ قَالَ: وَنَزَلَتْ فِي أَبِي قَيْسٍ بْنِ عَمْرِو أَتَى أَهْلَهُ وَهُوَ صَائِمٌ بَعْدَ الْمَغْرِبِ فَقَالَ هَلْ مِنْ شَيْءٍ فَقَالَتْ أُمُّرَأَتُهُ مَا عِنْدَنَا شَيْءٌ وَلَكِنْ أَخْرُجُ أَلْتَمِسُ لَكَ عِشَاءً. فَخَرَجَتْ وَوَضَعَ رَأْسَهُ فَنَامَ فَرَجَعَتْ إِلَيْهِ فَوَجَدَتْهُ نَائِمًا وَأَيْقَظَتْهُ فَلَمْ يَطْعَمْ شَيْئًا وَبَاتَ وَأَصْبَحَ صَائِمًا حَتَّى انْتَصَفَ النَّهَارُ فَعُشِيَ عَلَيْهِ وَذَلِكَ قَبْلَ أَنْ تَنْزَلَ هَذِهِ الْآيَةُ فَأَنْزَلَ اللَّهُ فِيهِ».

2166 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُطَرِّفٍ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ تَعَالَى: ﴿حَتَّى يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ قَالَ: «هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ».



### **[30] The Due Time Of The Right Dawn**

**2167-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night (or calls at night) in order to turn the standing one from among you (for the night prayers), and awaken the sleeping one from among you." he said: "The dawn is not thus, (he beckoned with his hand), but it is like this." (He beckoned with both index fingers).

**2168-** It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the call of Bilal mislead any one of you (and make him stop from having the night meal before fasting), nor this whiteness in the horizon (whose streaks are vertical like this, indicating the false dawn) until (the streaks of the light of) dawn become horizontal like this." Abu Dawud said: he spread both his hands rightward and leftward, stretching them.

### **[31] Observing Fast (A Day Or Two) Before The Month Of Ramadan**

**2169-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let (none of) you observe fast (a day or two or more) before the month (of Ramadan), barring one who fasts regularly, upon whose fast that day (before the month) comes."

### **[32] The Different Citation-Forms Transmitted By Abu Salamah Pertaining To That Narration**

**2170-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none observe fast a day or two (or more) before the month (of Ramadan), barring one who is used to fast regularly before it: then, let him continue his fasting."

**2171-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none observe fast a day or two (or more) before the month (of Ramadan), unless it agrees with a day one of you is used to fast regularly."

### **[33] The Narration Of Abu Salamah Pertaining To That**

**2172-** It is narrated on the authority of Umm Salamah that she said: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" having observed fasts for two consecutive months, but he took no break between (the fasts of the most portion of) Sha'ban, and (these of) Ramadan.



## (30) - كَيْفَ الْفَجْرِ

2167 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عَثْمَانَ عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ بِلَالاً يُؤَدِّنُ بِلَيْلٍ لِيُنَبِّهَ نَائِمَكُمْ وَيُرْجِعَ قَائِمَكُمْ وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هَكَذَا» وَأَشَارَ بِكَفِّهِ «وَلَكِنَّ الْفَجْرُ أَنْ يَقُولَ هَكَذَا وَأَشَارَ بِالسَّبَّابَتَيْنِ».

2168 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ أَنْبَأَنَا سَوَادَةُ بْنُ حَنْظَلَةَ قَالَ: سَمِعْتُ سَمُرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغْرَنَكُمْ أَذَانُ بِلَالٍ وَلَا هَذَا الْبَيَاضُ حَتَّى يَنْفَجِرَ الْفَجْرُ هَكَذَا وَهَكَذَا» يَغْنِي مُعْتَرِضاً. قَالَ أَبُو دَاوُدَ: وَبَسَطَ بِيَدَيْهِ يَمِيناً وَشِمَالاً مَاذَا يَدِيهِ.

## (31) - التَّقَدُّمُ قَبْلَ شَهْرِ رَمَضَانَ

2169 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَقْدَمُوا قَبْلَ الشَّهْرِ بِصِيَامٍ إِلَّا رَجُلٌ كَانَ يَصُومُ صِيَاماً أَتَى ذَلِكَ الْيَوْمَ عَلَى صِيَامِهِ».

## (32) - ذِكْرُ الاختِلَافِ عَلَى يَحْيَى بْنِ أَبِي كَثِيرٍ وَمُحَمَّدِ بْنِ عَمْرٍو عَلَى أَبِي سَلَمَةَ فِيهِ

2170 - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ قَالَ: أَنْبَأَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: أَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَقَدَّمَنَّ أَحَدُ الشَّهْرِ يَوْمٍ وَلَا يَوْمَيْنِ إِلَّا أَحَدٌ كَانَ يَصُومُ صِيَاماً قَبْلَهُ فَلْيَصُمه».

2171 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي عُبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَقَدَّمُوا الشَّهْرَ بِصِيَامٍ يَوْمٍ أَوْ يَوْمَيْنِ إِلَّا أَنْ يُوَافِقَ ذَلِكَ يَوْماً كَانَ يَصُومُهُ أَحَدُكُمْ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأً.

## (33) - ذِكْرُ حَدِيثِ أَبِي سَلَمَةَ فِي ذَلِكَ

2172 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْظُورٍ عَنْ سَالِمٍ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلَّا أَنَّهُ كَانَ يَصِلُ شُعْبَانَ بِرَمَضَانَ».

### **[34] The Different Citation-Forms Transmitted By Muhammad Ibn Ibrahim Pertaining To That Narration**

**2173-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” took no break between (the fasts of the most portion of) Sha’ban, and (these of) Ramadan.

**2174-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he asked A’ishah about the fasts of The Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon she said: The Messenger of Allah “Allah’s blessing and peace be upon him” sometimes observed fasts (for consecutive days) that we said: "He would not leave fasting"; and he sometimes left fasting (for consecutive days) that we said: "He would not observe fasting"; and The Messenger of Allah “Allah’s blessing and peace be upon him” used to observe fasts during (the month of) Sha’ban or during the most portion of Sha’ban.

**2175-** It is narrated on the authority of A’ishah that she said: Whenever anyone of us (the wives of the Prophet) broke fasting during the month of Ramadan (because of menses), she could not fulfill the missed fasts until the coming of Sha’ban (in order to get ready at any time whenever the Prophet had a desire from her); and The Messenger of Allah “Allah’s blessing and peace be upon him” never observed more (voluntary) fasts than those he offered during (the month of) Sha’ban which he used to fast entirely but a little even though (a very few days, that he seemed to have) fasted it entirely.

### **[35] The Difference Of Wording Of The Narration Of A’ishah**

**2176-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he said: I asked A’ishah: Tell me about the fasts of The Messenger of Allah “Allah’s blessing and peace be upon him”. She said: The Messenger of Allah “Allah’s blessing and peace be upon him” sometimes observed fasts (for consecutive days) that we said: "He would keep fasting"; and he sometimes left fasting (for consecutive days) that we said: "He would keep leaving fasting"; and The Messenger of Allah “Allah’s blessing and peace be upon him” never observed more (voluntary) fasts than those he offered during (the month of) Sha’ban which he used to fast entirely but a little even though (a very few days, that he seemed to have) fasted Sha’ban entirely.

**2177-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” never observed more (voluntary) fasts in any month of the year than those he offered during (the month of) Sha’ban: he used to fast almost the whole of Sha’ban.

## (34) - الاختلاف على مُحَمَّدِ بْنِ إِبْرَاهِيمَ فِيهِ

2173 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعَنْبَرِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصِلُ شَعْبَانَ بِرَمَضَانَ».

2174 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي أَسَامَةُ بْنُ زَيْدٍ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ لَا يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ وَكَانَ يَصُومُ شَعْبَانَ أَوْ عَامَّةَ شَعْبَانَ».

2175 - أَخْبَرَنَا أَحْمَدُ بْنُ سَعْدٍ بْنُ الْحَكَمِ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا نَافِعُ بْنُ يَزِيدَ أَنَّ أَبْنَ الْهَادِ حَدَّثَهُ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ يَعْنِي أَبْنَ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ قَالَتْ: «لَقَدْ كَانَتْ إِحْدَانَا تُفْطِرُ فِي رَمَضَانَ فَمَا تَقْدِرُ عَلَى أَنْ تَقْضِي حَتَّى يَدْخُلَ شَعْبَانُ وَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ فِي شَهْرِ مَا يَصُومُ فِي شَعْبَانَ كَانَ يَصُومُهُ كُلَّهُ إِلَّا قَلِيلًا بَلْ كَانَ يَصُومُهُ كُلَّهُ».

## (35) - ذِكْرُ اخْتِلَافِ الْفَاطِمِ النَّاقِلِينَ لِحَبْرِ عَائِشَةَ فِيهِ

2176 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: أَخْبِرِينِي عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ قَالَتْ: «كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ وَلَمْ يَكُنْ يَصُومُ شَهْرًا أَكْثَرَ مِنْ شَعْبَانَ كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا كَانَ يَصُومُ شَعْبَانَ كُلَّهُ».

2177 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ قَالَتْ: «لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فِي شَهْرِ مِنَ السَّنَةِ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ».



**2178-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fasts for (the most portion of the month of) Sha'ban.

**2179-** It is narrated on the authority of A'ishah that she said: I never knew that Allah's Prophet "Allah's blessing and peace be upon him" recited the whole Qur'an in a single night, or kept standing (for night supererogatory prayer) through the night till morning, or observed fasts for a complete month except (the month of) Ramadan."

**2180-** It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah about the fasts of The Messenger of Allah "Allah's blessing and peace be upon him". She said: The Messenger of Allah "Allah's blessing and peace be upon him" sometimes observed fasts (for consecutive days) that we said: "He would keep fasting"; and he sometimes left fasting (for consecutive days) that we said: "He would keep leaving fasting"; and The Messenger of Allah "Allah's blessing and peace be upon him" never observed fasts for a whole month barring (the month of) Ramadan since he came to Medina.

**2181-** It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah: "Did The Messenger of Allah "Allah's blessing and peace be upon him" offer the Duha prayer?" she said: "No, unless he returned from journey." I further asked her: "Did The Messenger of Allah "Allah's blessing and peace be upon him" observe fasts for a complete month?" she said: "No, I've not learnt that he had fasted for a complete month barring the month of Ramadan, and he never broke fast in it to observe it once again until he (died and) went away.

**2182-** It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah: "Did The Messenger of Allah "Allah's blessing and peace be upon him" offer the Duha prayer?" she said: "No, unless he returned from journey." I further asked her: "Did The Messenger of Allah "Allah's blessing and peace be upon him" observe definite fasts (in a specific month) other than Ramadan?" she said: "By Allah, he never observed definite fasts in a specific month other than Ramadan until he (died and) went away, nor did he break fast in it to observe it once again.

### **[36] The Different Citation-Forms Transmitted By Khalid Ibn Ma'dan Pertaining To That Narration**

**2183-** It is narrated on the authority of Jubair Ibn Nufair that a man asked A'ishah about fasting, thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fasts for (almost) the whole

2178 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ عَنْ عَائِشَةَ. قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَصُومُ شَعْبَانَ».

2179 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ عَنْ عَبْدِ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ: «لَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلَا قَامَ لَيْلَةً حَتَّى الصَّبَاحِ وَلَا صَامَ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ».

2180 - أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي يُونُسَ الصَّيْدَلَانِيُّ حَرَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ هِشَامٍ عَنْ أَبِي سِيرِينَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَ: سَأَلْتُهَا عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ وَلَمْ يَصُمْ شَهْرًا تَامًا مُنْذُ أَتَى الْمَدِينَةَ إِلَّا أَنْ يَكُونَ رَمَضَانُ».

2181 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: أَنْبَأَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ عَنْ كَهْمَسٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «قُلْتُ لِعَائِشَةَ أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلَاةَ الضُّحَى؟ قَالَتْ: لَا. إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبِهِ قُلْتُ هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ شَهْرًا كُلَّهُ؟ قَالَتْ لَا مَا عَلِمْتُ صَامَ شَهْرًا كُلَّهُ إِلَّا رَمَضَانَ وَلَا أَفْطَرَ حَتَّى يَصُومَ مِنْهُ حَتَّى مَضَى لِسَبِيلِهِ».

2182 - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلَاةَ الضُّحَى؟ قَالَتْ: لَا. إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبِهِ قُلْتُ هَلْ كَانَ رَسُولُ اللَّهِ ﷺ لَهُ صَوْمٌ مَعْلُومٌ سِوَى رَمَضَانَ؟ قَالَتْ: وَاللَّهِ إِنْ صَامَ شَهْرًا مَعْلُومًا سِوَى رَمَضَانَ حَتَّى مَضَى لَوَجْهِهِ وَلَا أَفْطَرَ حَتَّى يَصُومَ مِنْهُ».

### (36) - ذِكْرُ الْاِخْتِلَافِ عَلَى خَالِدِ بْنِ مَعْدَانَ فِي هَذَا الْحَدِيثِ

2183 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ: أَنَّ رَجُلًا سَأَلَ عَائِشَةَ عَنِ الصِّيَامِ فَقَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ



(month of) Sha'ban, and he further used to be eager to fast every Monday and Thursday.

**2184-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fasts for (almost the whole month of) Sha'ban, and (exactly the whole month of) Ramadan; and he used to be eager to fast every Monday and Thursday.

### **[37] Observing Fast On The Day Of Suspicion**

**2185-** It is narrated on the authority of Silah that he said: We were sitting with Ammar when he was served with a roasted sheep, thereupon he invited us to share food with him. One of the (present) people moved aside and said: "I'm fasting." On that Ammar said: "He, who fasts the day in which there is suspicion (whether it is the conclusion of Sha'ban or the beginning of Ramadan) has, indeed, disobeyed Abu Al-Qasim The Messenger of Allah "Allah's blessing and peace be upon him"."

**2186-** It is narrated on the authority of Simak that he said: I visited Ikrimah on a day in which there was suspicion, whether it was (the beginning of) Ramadan or (the conclusion of) Sha'ban, and found him eating bread, food grain and (drinking) milk. He invited me to share food with him, and I said: "I'm fasting." He took an oath by Allah that I should break fasting, and I said twice: "Glory to Allah!" when I saw him swearing, with no exception, I came forward and said to him: "Bring me what (proof for that) which you have." He said: "I heard Ibn Abbas relating that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasting on seeing it (the new moon of Ramadan), and break fasting on seeing it (the new moon of Shawwal); and if it is cloudy and dark and you are obstructed from seeing it, complete the number (of the days) of Sha'ban (to thirty); and do not observe fast (a day or two) before the month (of Ramadan), nor join the fasts of (the month of) Ramadan with a fast from (the month of) Sha'ban.""

### **[38] The Concession To Observe Fast On The Day Of Suspicion**

**2187-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none observe fast a day or two (or more) before the month (of Ramadan), barring one who is used to fast regularly before it: then, let him continue his fasting."

### **[39] The Reward Of Such As Stands (For Night Prayer) During Ramadan Out Of Faith And Expecting The Reward (From Allah)**

**2188-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He,



يَصُومُ شَعْبَانَ كُلَّهُ وَيَتَحَرَّى صِيَامَ الْاِثْنَيْنِ وَالْخَمِيسِ».

2184 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ثَوْرٌ

عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ رَبِيعَةَ الْجُرَشِيِّ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ شَعْبَانَ وَرَمَضَانَ وَيَتَحَرَّى الْاِثْنَيْنِ وَالْخَمِيسِ».

### (37) - صِيَامُ يَوْمِ الشَّكِّ

2185 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجُعُ عَنْ أَبِي خَالِدٍ عَنْ عَمْرِو بْنِ قَيْسٍ

عَنْ أَبِي إِسْحَاقَ عَنْ صِلَةَ قَالَ: «كُنَّا عِنْدَ عَمَّارٍ فَأَتَيْتِ بِشَاةٍ مَضْلِيَّةٍ فَقَالَ: كُلُوا. فَتَنَحَّى بَعْضُ الْقَوْمِ قَالَ: إِنِّي صَائِمٌ فَقَالَ عَمَّارٌ: مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ».

2186 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَدِيٍّ عَنْ أَبِي يُونُسَ عَنْ سِمَاكِ

قَالَ: دَخَلْتُ عَلَى عِكْرِمَةَ فِي يَوْمٍ قَدْ أَشْكَلَ مِنْ رَمَضَانَ هُوَ أَمُّ مِنْ شَعْبَانَ وَهُوَ يَأْكُلُ خُبْزاً وَبَقْلاً وَلَبَنًا فَقَالَ لِي: هَلَمْ. فَقُلْتُ: إِنِّي صَائِمٌ. قَالَ وَحَلَفَ بِاللَّهِ: لَتُفْطِرَنَّ قُلْتُ: سُبْحَانَ اللَّهِ مَرَّتَيْنِ فَلَمَّا رَأَيْتُهُ يَخْلِفُ لَا يَسْتَثْنِي تَقَدَّمْتُ قُلْتُ هَاتِ الْآنَ مَا عِنْدَكَ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ فَإِنْ حَالَ بَيْنَكُمْ وَبَيْنَهُ سَحَابَةٌ أَوْ ظُلْمَةٌ فَأَكْمِلُوا الْعِدَّةَ عِدَّةَ شَعْبَانَ وَلَا تَسْتَقْبِلُوا الشَّهْرَ اسْتِقْبَالاً وَلَا تَصِلُوا رَمَضَانَ يَوْمٍ مِنْ شَعْبَانَ».

### (38) - التَّسْهِيلُ فِي صِيَامِ يَوْمِ الشَّكِّ

2187 - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ قَالَ: أَخْبَرَنِي أَبِي

عَنْ جَدِّي قَالَ: أَخْبَرَنِي شُعَيْبُ بْنُ إِسْحَاقَ عَنِ الْأَوْزَاعِيِّ وَأَبْنُ أَبِي عُرُوبَةَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ: «أَلَا لَا تَقْدَمُوا الشَّهْرَ يَوْمٍ أَوْ اِثْنَيْنِ إِلَّا رَجُلٌ كَانَ يَصُومُ صِيَاماً فَلْيَصُمه».

### (39) - ثَوَابُ مَنْ قَامَ رَمَضَانَ وَصَامَهُ إِيمَاناً وَاحْتِسَاباً

والاختلاف على الزَّهْرِيِّ في الخبر في ذلك

2188 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: أَنْبَأَنَا

خَالِدٌ عَنْ أَبِي هِلَالٍ عَنْ أَبِي شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ:

who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

**2189-** It is narrated on the authority of A'ishah, the wife of Allah's Apostle "Allah's blessing and peace be upon him", that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to exhort the people to stand (for night supererogatory prayers) during the month of Ramadan, without making it binding, and he said in that respect: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

**2190-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came out at the middle of the night and led the people in prayer...and she said: Allah's Apostle "Allah's blessing and peace be upon him" used to exhort the people to stand (for night supererogatory prayers) during the month of Ramadan, without making it binding, and he said in that respect: "He, who stands (for the night supererogatory prayers) on the Night of Power (Qadr), out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him." However, Allah's Apostle "Allah's blessing and peace be upon him" died and the matter was in that very state.

**2191-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said pertaining to (the month of) Ramadan: "He, who stands (for the night supererogatory prayers) during it, out of sincere faith, and expecting the reward from Allah Almighty, his previous sins will be forgiven for him."

**2192-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came out at the middle of the night and offered prayer in the mosque...and she said: Allah's Apostle "Allah's blessing and peace be upon him" used to exhort the people to stand (for night supererogatory prayers) during the month of Ramadan, without making it binding, and he said in that respect: "He, who stands (for the night supererogatory prayers) on the Night of Power (Qadr), out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

**2193-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said pertaining to (the month of) Ramadan: "He, who stands (for the night

«مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2189 - أَخْبَرَنَا مُحَمَّدُ بْنُ جَبَلَةَ قَالَ: حَدَّثَنَا الْمُعَاوِي قَالَ: حَدَّثَنَا مُوسَى عَنْ إِسْحَاقَ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُرْغَبُ النَّاسَ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ أَمْرٍ فِيهِ فَيَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2190 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: أُنْبَأَنَا إِسْحَاقُ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنْ يُونُسَ الْأَيْلِيِّ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي جَوْفِ اللَّيْلِ يُصَلِّي فِي الْمَسْجِدِ فَصَلَّى بِالنَّاسِ وَسَاقَ الْحَدِيثَ وَفِيهِ قَالَتْ فَكَانَ يُرْغَبُهُمْ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ وَيَقُولُ: «مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» قَالَ: فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ.

2191 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِي شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي رَمَضَانَ: «مَنْ قَامَهُ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2192 - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ وَكَانَ رَسُولُ اللَّهِ ﷺ يُرْغَبُهُمْ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ أَمْرٍ فِيهِ فَيَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2193 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ



supererogatory prayers) during it, out of sincere faith, and expecting the reward from Allah Almighty, his previous sins will be forgiven for him."

2194- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2195- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to exhort the people to stand (for night supererogatory prayers) during the month of Ramadan, without making it binding, and he said in that respect: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2196- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2197- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2198- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

2199- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who observes the fasts of (the month of) Ramadan (and in the narration of Qutaibah, Allah's Apostle "Allah's blessing and peace be upon him" said: "he, who stands (for the night supererogatory prayers) during the month of Ramadan"), out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him; and he, who stands (for the night supererogatory prayers) on the Night of Power (Qadr), out of sincere faith,

رَسُولَ اللَّهِ ﷺ يَقُولُ لِرَمَضَانَ: «مَنْ قَامَهُ إِيْمَانًا وَآخِيسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2194 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ أَبِي شَهَابٍ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَآخِيسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2195 - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَآخِيسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2196 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي شَهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَآخِيسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2197 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي أَبُو شَهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَآخِيسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2198 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ قَالَ الزُّهْرِيُّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَآخِيسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2199 - أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ» وَفِي حَدِيثٍ قُتَيْبَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَامَ شَهْرَ رَمَضَانَ إِيْمَانًا وَآخِيسَابًا غُفِرَ لَهُ



and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

**2200-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who observes the fasts of (the month of) Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

**2201-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who observes the fasts of (the month of) Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

**2202-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who observes the fasts of (the month of) Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

#### **[40] The Different Citation-Forms Pertaining To That Narration**

**2203-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during (the month of) Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him; and he, who stands (for the night supererogatory prayers) on the Night of Power (Qadr), out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

**2204-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who stands (for the night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him; and he, who stands (for the night supererogatory prayers) on the Night of Power (Qadr), out of sincere faith, and expecting the reward of that from Allah Almighty, his previous sins will be forgiven for him."

**2205-** It is narrated on the authority of An-Nadr Ibn Shaiban that he met Abu Salamah Ibn Abd Ar-Rahman and said to him: "Relate to me the best thing you heard pertaining to the month of Ramadan (from Allah's Apostle "Allah's blessing and peace be upon him")." Abu Salamah said: Abd Ar-Rahman Ibn Awf related to me from Allah's Apostle "Allah's blessing and peace be upon him" that he made a mention of the month of Ramadan, which he gave superiority to all the months (of the year), and said: "He, who stands (for the



مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2200 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2201 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنِ ابْنِ سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2202 - أَخْبَرَنَا عَلِيُّ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَبُو فُضَيْلٍ قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

#### (40) - ذِكْرُ اخْتِلَافِ يَحْيَى بْنِ أَبِي كَثِيرٍ وَالنَّضْرِ بْنِ شَيْبَانَ فِيهِ

2203 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَمُحَمَّدُ بْنُ هِشَامٍ وَأَبُو الْأَشْعَثِ وَاللَّفْظُ لَهُ قَالُوا: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2204 - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ عَنْ مَرْوَانَ أَنْبَأَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَامَ شَهْرَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2205 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي النَّضْرُ بْنُ شَيْبَانَ: أَنَّهُ لَقِيَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ فَقَالَ لَهُ: حَدَّثَنِي بِأَفْضَلِ شَيْءٍ سَمِعْتُهُ يُذَكَّرُ فِي شَهْرِ رَمَضَانَ فَقَالَ أَبُو سَلَمَةَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ ذَكَرَ شَهْرَ رَمَضَانَ فَقَضَّاهُ عَلَى الشُّهُورِ وَقَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ

night supererogatory prayers) during the month of Ramadan, out of sincere faith, and expecting the reward of that from Allah Almighty, becomes pure from his sins as he was on the very day his mother gave birth to him."

**2206-** It is narrated on the authority of An-Nadr Ibn Shaiban from Abu Salamah that he mentioned a Hadith like this, in which he said: "He, who observes (all) fasts of Ramadan, and stands (for the night supererogatory prayers) during it, out of sincere faith, and expecting the reward of that from Allah Almighty, becomes pure from his sins as he was on the very day his mother gave birth to him."

**2207-** It is narrated on the authority of An-Nadr Ibn Shaiban that he said: I said to Abu Salamah Ibn Abd Ar-Rahman "Relate to me something you heard from your father who heard it from Allah's Apostle "Allah's blessing and peace be upon him", directly with no mediator between your father and Allah's Apostle "Allah's blessing and peace be upon him"." Abu Salamah said: "Yes. My father (Abd Ar-Rahman Ibn Awf) related to me: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty enjoined-upon you to observe the fasts of the month of Ramadan, and I made it out of the sunnah upon you to stand (for night supererogatory prayers) in it: He then, who observes all of its fasts and stands (for the night supererogatory prayers) in it, out of sincere faith, and expecting the reward of that from Allah Almighty, becomes pure from his sins as he was on the very day his mother gave birth to him."

#### [41] The Excellence Of Fasting

**2208-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Hallowed be He" said: "All the deeds of the son of Adam are for him except fasting, which is for Me, for which I give rewards." No doubt, the fasting person has two pleasures: one when he breaks his fasting (at sunset), and the other when he meets his Lord. By Him, in Whose Hand is my soul! The unpleasant breath of the fasting person is sweeter, in Allah's sight, than the odor of musk."

**2209-** It is narrated on the authority of Abdullah that he said: Allah "Exalted and Hallowed be He" said: "(The deed of) fasting is for Me, for which I give rewards." No doubt, the fasting person has two pleasures: one when he meets his Lord, and the other when he breaks his fasting (at sunset). The unpleasant breath of the fasting person is sweeter, in Allah's sight, than the odor of musk."

كَيَوْمٍ وَلَدَتْهُ أُمُّهُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

2206 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا

الْقَاسِمُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَيْبَانَ عَنْ أَبِي سَلَمَةَ فَذَكَرَ مِثْلَهُ وَقَالَ: «مَنْ صَامَهُ وَقَامَهُ إِيْمَانًا وَآخْتِسَابًا».

2207 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ:

حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَيْبَانَ قَالَ: قُلْتُ لِأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ حَدَّثَنِي بِشَيْءٍ سَمِعْتُهُ مِنْ أَبِيكَ سَمِعَهُ أَبُوكَ مِنْ رَسُولِ اللَّهِ ﷺ لَيْسَ بَيْنَ أَبِيكَ وَبَيْنَ رَسُولِ اللَّهِ ﷺ أَحَدٌ فِي شَهْرِ رَمَضَانَ قَالَ: نَعَمْ. حَدَّثَنِي أَبِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَرَضَ صِيَامَ رَمَضَانَ عَلَيْكُمْ وَسَنَنْتُ لَكُمْ قِيَامَهُ فَمَنْ صَامَهُ وَقَامَهُ إِيْمَانًا وَآخْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ».

(41) - فَضْلُ الصَّيَامِ وَالِاخْتِلَافُ عَلَى أَبِي إِسْحَاقَ

فِي حَدِيثِ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي ذَلِكَ

2208 - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ

زَيْدٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ وَلِلصَّائِمِ فَرْحَتَانِ جِئْنَ يُفْطِرُ وَحِينَ يَلْقَى رَبَّهُ وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفٌ فِيمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».

2209 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ

أَبِي إِسْحَاقَ عَنْ أَبِي الْأَخْوَصِ قَالَ عَبْدُ اللَّهِ: «قَالَ اللَّهُ عَزَّ وَجَلَّ الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ وَلِلصَّائِمِ فَرْحَتَانِ فَرْحَةُ حِينَ يَلْقَى رَبَّهُ وَفَرْحَةُ عِنْدَ إِفْطَارِهِ وَلَخُلُوفٌ فِيمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».



### [42] The Different Citation-Forms Of That Narration By Abu Salih

**2210-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Hallowed be He" said: "(The deeds of) fasting is for Me, for which I give rewards." No doubt, the fasting person has two pleasures: when he breaks his fasting (at sunset) he is pleased, and when he meets Allah and He gives him reward, he is pleased. By Him, in Whose Hand is the soul of Muhammad! The unpleasant breath of the fasting person is sweeter, in Allah's sight, than the odor of musk."

**2211-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah "Exalted and Hallowed be He" said: "(The deed of) fasting is for Me, for which I give rewards." No doubt, the fasting person becomes pleased twice: when he breaks his fasting (at sunset), and on the day he will meet his Lord. The unpleasant breath of the fasting person is sweeter, in Allah's sight, than the odor of musk."

**2212-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no deed done by the son of Adam but that it would be multiplied and recorded, as much as from ten to seven hundred good deeds. Allah "Exalted and Hallowed be He," said: "Except fasting, which is done for My sake, for which I give rewards. He abandons his (sexual) desire and diet for My sake." Indeed, fast acts as a protecting shield for the fasting person (to save him from the evil deeds). No doubt, the fasting person has two pleasures: One at the time of breaking his fast, and the other at the time of meeting his Lord (on the Day of Judgement). Verily, the unpleasant smell of his (the fasting person's) mouth is sweeter, in the sight of Allah, than the odor of musk."

**2213-** It is narrated on the authority of Abu Hurairah that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "(Allah said) "All the deeds of the son of Adam are for him, except fasting which is for Me, for which I will give the reward." Fasting is a shield (or protection from the fire and from committing sins). If there comes a day on which anyone of you is fasting, he should avoid using obscene language and raising his voice. If somebody insults or quarrels with him, he should say: "I am fasting." By Him, in Whose Hands the soul of Muhammad is, the unpleasant smell coming out from the mouth of a fasting person is sweeter, in the sight of Allah on the Day of Judgement, than the odor of musk. There are two pleasures for the fasting person:

## (42) - بَابُ ذِكْرِ الاختِلَافِ عَلَى أَبِي صَالِحٍ فِي هَذَا الْحَدِيثِ

2210 - أَخْبَرَنَا عَلِيُّ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا أَبُو سِنَانٍ ضِرَارُ بْنُ مُرَّةَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ وَلِلصَّائِمِ فَرْحَتَانِ إِذَا أَفْطَرَ فَرِحَ وَإِذَا لَقِيَ اللَّهَ فَجَزَاهُ فَرِحَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ».

2211 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْمُنْذِرِ بْنُ عُبَيْدٍ حَدَّثَهُ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «[قَالَ اللَّهُ عَزَّ وَجَلَّ:] الصَّيَامُ لِي وَأَنَا أَجْزِي بِهِ وَالصَّائِمُ يَفْرَحُ مَرَّتَيْنِ عِنْدَ فِطْرِهِ وَيَوْمَ يَلْقَى اللَّهَ وَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ».

2212 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا مِنْ حَسَنَةٍ عَمَلَهَا ابْنُ آدَمَ إِلَّا كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلَّا الصَّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِ الصَّيَامِ جُنَّةٌ لِلصَّائِمِ فَرْحَتَانِ فَرَحَةٌ عِنْدَ فِطْرِهِ وَفَرَحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَلَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ».

2213 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي عَطَاءٌ عَنْ أَبِي صَالِحٍ الزِّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ وَالصَّيَامُ جُنَّةٌ إِذَا كَانَ يَوْمُ صِيَامٍ أَحَدِكُمْ فَلَا يَرُقْتُ وَلَا يَضْحَبُ فَإِنْ شَاتَمَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمُسْكِ. لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ



When he breaks his fast, he is pleased because of breaking his fast, and when he meets his Lord, then he will be pleased because of his fasting."

**2214-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty says: "All the deeds of the son of Adam are for him, except fasting which is for Me, for which I will give the reward." Fasting is a shield (or protection from the fire and from committing sins). If there comes a day on which anyone of you is fasting, he should avoid using obscene language and raising his voice. If somebody insults or quarrels with him, he should say: "I am fasting." By Him, in Whose Hands the soul of Muhammad is, the unpleasant smell coming out from the mouth of a fasting person is sweeter, in the sight of Allah, than the odor of musk. "

**2215-** It is narrated on the authority of Abu Hurairah that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "(Allah said) "All the deeds of the son of Adam are for him, except fasting which is for Me, for which I will give the reward." By Him, in Whose Hands the soul of Muhammad is, the unpleasant smell coming out from the mouth of a fasting person is sweeter, in the sight of Allah, than the odor of musk. "

**2216-** It is narrated on the authority of Abu Hurairah that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "(Allah said) "Every good deed done by the son of Adam will be rewarded by ten times the like of it, except for fasting, which is for Me, for which I give rewards (unbounded)."

#### **[43] The Different Citation-Forms Pertaining To The Superiority Of The Fasting Person As Narrated By Abu Umamah**

**2217-** It is narrated on the authority of Abu Umamah that he said: I came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Tell me of a thing to learn from you." Allah's Apostle "Allah's blessing and peace be upon him" said: "I advise you to observe fast, for it has no like (in reward and significance)."

**2218-** It is narrated on the authority of Abu Umamah Al-Bahili that he said: I said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a thing perchance Allah would make it a source of benefit for me." Allah's Apostle "Allah's blessing and peace be upon him" said: "I advise you to observe fast, for it has no like (in reward and significance)."



رَبَّهُ عَزَّ وَجَلَّ فَرِحَ بِصَوْمِهِ».

2214 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ ابْنِ جُرَيْجٍ قِرَاءَةً عَلَيْهِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: أَخْبَرَنِي عَطَاءُ الرَّيَّانُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ الصَّيَامُ جُنَّةً فَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَضْحَكْ فَإِنْ شَاتَمَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أَمْرُؤُ صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فِيمَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ» وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ.

2215 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلْفَةٌ فِيمَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ».

2216 - أَخْبَرَنَا أَحْمَدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو عَنْ بُكَيْرٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ حَسَنَةٍ يَعْمَلُهَا ابْنُ آدَمَ فَلَهُ عَشْرُ أَثْمَالِهَا إِلَّا الصَّيَامَ لِي وَأَنَا أَجْزِي بِهِ».

#### (43) - ذِكْرُ الاختِلَافِ عَلَى مُحَمَّدٍ بْنِ أَبِي يَعْقُوبَ

##### فِي حَدِيثِ أَبِي أُمَامَةَ فِي فَضْلِ الصَّائِمِ

2217 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ قَالَ: أَخْبَرَنِي رَجَاءُ بْنُ حَيَوَةَ عَنْ أَبِي أُمَامَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: مُرْنِي بِأَمْرٍ أَخْذُهُ عَنْكَ قَالَ: «عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا مِثْلَ لَهُ».

2218 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي جَرِيرُ بْنُ خَازِمٍ أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ الضَّبِّيَّ حَدَّثَهُ عَنْ رَجَاءِ بْنِ حَيَوَةَ قَالَ: حَدَّثَنَا أَبُو أُمَامَةَ الْبَاهِلِيُّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مُرْنِي بِأَمْرٍ يَنْفَعُنِي اللَّهُ بِهِ قَالَ: «عَلَيْكَ بِالصَّيَامِ فَإِنَّهُ لَا مِثْلَ لَهُ».

2219- It is narrated on the authority of Abu Umamah that he asked Allah's Apostle "Allah's blessing and peace be upon him": "Which deed is the best (in the Sight of Allah)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "I advise you to observe fast, for it has no equal (in reward and significance)."

2220- It is narrated on the authority of Abu Umamah that he said: I said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a good deed to do." Allah's Apostle "Allah's blessing and peace be upon him" said: "I advise you to observe fast, for it has no like (in reward and significance)." I said once again: "O Messenger of Allah! Tell me of a good deed to do." Allah's Apostle "Allah's blessing and peace be upon him" said: "I advise you to observe fast, for it has no like (in reward and significance)."

2221- It is narrated on the authority of Mu'adh Ibn Jabal that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2222- It is narrated on the authority of Mu'adh Ibn Jabal that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2223- It is narrated on the authority of Mu'adh that Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2224- It is narrated on the authority of Mu'adh Ibn Jabal that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2225- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2226- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting acts as a protecting shield (from the fire of Hell, and from committing sins)."

2227- It is narrated on the authority of Mutarrif, a man belonging to Banu Amir Ibn Sa'sa'ah, that Uthman Ibn Abu Al-As called for milk to give him to drink, thereupon Mutarrif said: "I'm fasting." On that Uthman said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Fasting acts as a protecting shield (from the fire of Hell, and from

2219 - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الضَّعِيفُ شَيْخٌ صَالِحٌ وَالضَّعِيفُ لَقَبٌ لِكثَرَةِ عِبَادَتِهِ قَالَ: أَخْبَرَنَا يَعْقُوبُ الْحَضْرَمِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنْ أَبِي نَضْرٍ عَنْ رَجَاءِ بْنِ حَيَوَةَ عَنْ أَبِي أُمَامَةَ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ أَيَّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا عِدْلَ لَهُ».

2220 - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ هُوَ ابْنُ السَّكَنِ أَبُو عُبَيْدٍ اللَّهُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ الضَّبِّيِّ عَنْ أَبِي نَضْرٍ الْهَلَالِيِّ عَنْ رَجَاءِ بْنِ حَيَوَةَ عَنْ أَبِي أُمَامَةَ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ مُرْنِي بِعَمَلٍ قَالَ: «عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا عِدْلَ لَهُ». قُلْتُ: يَا رَسُولَ اللَّهِ مُرْنِي بِعَمَلٍ قَالَ: «عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا عِدْلَ لَهُ».

2221 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ فِطْرِ أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّوْمُ جُنَّةٌ».

2222 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ وَالْحَكَمِ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّوْمُ جُنَّةٌ».

2223 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ عُروَةَ بْنَ النَّزَالِ يُحَدِّثُ عَنْ مُعَاذٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّوْمُ جُنَّةٌ».

2224 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ عَنْ شُعْبَةَ قَالَ لِي الْحَكَمُ سَمِعْتُهُ مِنْهُ مُنْذُ أَرْبَعِينَ سَنَةً ثُمَّ قَالَ الْحَكَمُ وَحَدَّثَنِي بِهِ مَيْمُونُ بْنُ أَبِي شَيْبٍ عَنْ مُعَاذِ بْنِ جَبَلٍ.

2225 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ أَبِي صَالِحٍ الزِّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّيَامُ جُنَّةٌ».

2226 - وَأَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ أَنبَأَنَا سُؤَيْدٌ قَالَ: أَنبَأَنَا عَبْدُ اللَّهِ عَنْ ابْنِ جُرَيْجٍ قِرَاءَةً عَنْ عَطَاءٍ قَالَ: أَنبَأَنَا عَطَاءُ الزِّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّيَامُ جُنَّةٌ».

2227 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ: أَنَّ مَطْرَفًا رَجُلًا مِنْ بَنِي عَامِرٍ بْنِ صَعْصَعَةَ حَدَّثَهُ: أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ دَعَا لَهُ بَلْبَنَ لَيْسَقِيَّةٍ فَقَالَ مَطْرَفٌ إِنِّي صَائِمٌ فَقَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:



committing sins) like the shield of anyone of you that protects him in fighting (from being killed)."

**2228-** It is narrated on the authority of Mutarrif that he said: I visited Uthman Ibn Abu Al-As who called for milk (to give me to drink), thereupon I said: "I'm fasting." On that Uthman said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Fasting acts as a protecting shield from the fire of Hell like the shield of anyone of you that protects him in fighting (from being killed)."

**2229-** It is narrated on the authority of Sa'id Ibn Abu Hind that he said: Mutarrif visited Uthman...and the rest is the same.

**2230-** It is narrated on the authority of Abu Ubaidah that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Fasting acts as a protecting shield (from the fire of Hell) as long as one does not break it."

**2231-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Fasting is a shield that protects one from the fire. So, when anyone becomes fasting, let not him behave ignorantly, and even if somebody behaves ignorantly towards him, let not him abuse nor insult him, and rather let him say: "I am fasting." By Him, in Whose Hands the soul of Muhammad is, the unpleasant smell coming out from the mouth of a fasting person is sweeter, in the sight of Allah than the odor of musk."

**2232-** It is narrated on the authority of Abu Ubaidah that he said: "Fasting acts as a protecting shield (from the fire of Hell) as long as one does not break it."

**2233-** It is narrated on the authority of Sahl Ibn Sa'd from Allah's Apostle "Allah's blessing and peace be upon him" that he said: "For the fasting persons, there is a gate in the Garden known as (the gate of) Rayyan, through which none other than them will enter (the Garden); and when the last of them enters, it will be closed: whoever enters through it will drink, and whoever drinks (by then) will never become thirsty."

**2234-** It is narrated on the authority of Sahl Ibn Sa'd that for the fasting persons, there is a gate in the Garden known as (the gate of) Rayyan: on the Day of Judgement, it will be said: "Where are the fasting persons? Should you come to (enter through the gate of) Rayyan?" whoever enters through it will (drink, and whoever drinks will) never become thirsty. When all of them enter, it will be closed on them; and none other than them will enter through it.

«الصَّيَامُ جُنَّةٌ كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ».

2228 - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُطَرِّفٍ قَالَ: دَخَلْتُ عَلَى عُثْمَانَ بْنِ أَبِي الْعَاصِ فَدَعَا بِلَبْنٍ فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الصَّوْمُ جُنَّةٌ مِنَ النَّارِ كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ».

2229 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو مِصْعَبٍ عَنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ قَالَ: «دَخَلَ مُطَرِّفٌ عَلَى عُثْمَانَ» نَحْوَهُ مُرْسَلٌ.

2230 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ عَنْ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا وَاصِلٌ عَنْ بَشَّارِ بْنِ أَبِي سَيْفٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عِيَّاضِ بْنِ غُطَيْفٍ قَالَ أَبُو عُبَيْدَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الصَّوْمُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا».

2231 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ الْآدَمِيُّ قَالَ: حَدَّثَنَا مَعْنٌ عَنْ خَارِجَةَ بِنِ سُلَيْمَانَ عَنْ يَزِيدِ بْنِ رُومَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّيَامُ جُنَّةٌ مِنَ النَّارِ فَمَنْ أَصْبَحَ صَائِمًا فَلَا يَجْهَلُ يَوْمَئِذٍ وَإِنْ أَمْرُؤُ جَاهِلٌ عَلَيْهِ فَلَا يَشْتِمُهُ وَلَا يَسُبُّهُ وَلَيُقْلَلَنَّ إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ».

2232 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حَبَّانٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مِسْعَرٍ عَنِ الْوَلِيدِ بْنِ أَبِي مَالِكٍ قَالَ: حَدَّثَنَا أَصْحَابُنَا عَنْ أَبِي عُبَيْدَةَ قَالَ: «الصَّيَامُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا».

2233 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لِلصَّائِمِينَ بَابٌ فِي الْجَنَّةِ يُقَالُ لَهُ الرِّيَّانُ لَا يَدْخُلُ فِيهِ أَحَدٌ غَيْرُهُمْ فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ مَنْ دَخَلَ فِيهِ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا».

2234 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ قَالَ: حَدَّثَنِي سَهْلٌ: «أَنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرِّيَّانُ يُقَالُ يَوْمَ الْقِيَامَةِ أَيْنَ الصَّائِمُونَ هَلْ لَكُمْ إِلَى الرِّيَّانِ مَنْ دَخَلَهُ لَمْ يَظْمَأْ أَبَدًا فَإِذَا دَخَلُوا أُغْلِقَ عَلَيْهِمْ فَلَمْ يَدْخُلْ فِيهِ أَحَدٌ غَيْرُهُمْ».



**2235-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives a pair (of things or property) in charity for Allah's Cause, will be called from (the gates of) Paradise and will be addressed: "O slave of Allah! That (gate) is better (for you, so come and enter through it)." So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; whoever was amongst those who used to give in charity, will be called from the gate of charity; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Rayyan." Abu Bakr As-Siddiq said: "O Messenger of Allah! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them."

**2236-** It is narrated on the authority of Abdullah that he said: We set out with Allah's Apostle "Allah's blessing and peace be upon him", and we were young men too poor to afford for marriage, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "O assembly of young men! I advise you to fulfill your sexual desire through marriage, for it is more convenient to help you hold back your sights from looking at such of women as unlawful for you, and guard your privates from committing adultery; and he, who could not afford for that, let him observe fasts, for fasting diminishes one's sexual power."

**2237-** It is narrated on the authority of Alqamah that Uthman sat alone with Abdullah Ibn Mas'ud at Arafat and said to him: "Shall I marry you to a virgin?" Abdullah invited Alqamah and told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O young men! Whoever among you can afford to marry, let him marry, because it helps him hold back his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, let him fast, because fasting diminishes his sexual power."

**2238-** It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among you can afford to marry, let him marry, because it helps him hold back his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, let him fast, because fasting diminishes his sexual power."



2235 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَيُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ يُدْعَى مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ يُدْعَى مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ يُدْعَى مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ» قَالَ أَبُو بَكْرٍ الصَّدِيقُ: يَا رَسُولَ اللَّهِ مَا عَلَى أَحَدٍ يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

2236 - أَخْبَرَنَا مَحْمُودُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ شَبَابٌ لَا نَقْدِرُ عَلَى شَيْءٍ قَالَ: «يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاءَةِ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَخْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ».

2237 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ: أَنَّ ابْنَ مَسْعُودٍ لَقِيَ عُثْمَانَ بِعَرَفَاتٍ فَخَلَا بِهِ فَحَدَّثَهُ وَأَنَّ عُثْمَانَ قَالَ لِابْنِ مَسْعُودٍ: هَلْ لَكَ فِي فِتْنَةِ أَرْوَجُكُهَا؟ فَدَعَا عَبْدُ اللَّهِ ﷺ فَحَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَخْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَلْيَصُمْ فَإِنَّ الصَّوْمَ لَهُ وَجَاءٌ».

2238 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَحِدْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ».

**2239-** It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: I along with Alqamah, Al-Aswad and others visited Abdullah Ibn Mas'ud. He narrated to us a Hadith, and I think he mentioned it only for my sake, since I was the youngest of them. He said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O assembly of young men! Whoever among you can afford to marry, let him marry, because it helps him hold back his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, let him fast, because fasting diminishes his sexual power."

**2240-** It is narrated on the authority of Alqamah that he said: I was in the company of Abdullah while he was sitting with Uthman, who said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to a group of young men and said: "Whoever among you has got the wherewithal, let him marry, because it is more convenient to make him hold back his sight from looking at other women, and guard his private parts from committing adultery, and whoever cannot afford to marry, let him fast, because fasting diminishes his sexual power."

#### **[44] The Reward Of Such As Observes A Fast In Allah's Cause**

**2241-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in Allah's Cause, Allah Almighty will move his face for that day away from the fire (of Hell as far as a distance covered in) seventy autumns (i.e. years)."

**2242-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in Allah's Cause, Allah Almighty will drive his face, for that day, away from the fire (of Hell as far as a distance covered in) seventy autumns (i.e. years)."

**2243-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will drive his face, for that day, away from the fire (of Hell as far as a distance covered in) seventy autumns (i.e. years)."

**2244-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will drive his face away from the (fire of) Hell (as far as a distance covered in) seventy years."



2239 - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنِ الْأَعْمَشِ عَنْ عَمَارَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ وَمَعَنَا عَلْقَمَةُ وَالْأَسْوَدُ وَجَمَاعَةٌ فَحَدَّثَنَا بِحَدِيثٍ مَا رَأَيْتُهُ حَدَّثَ بِهِ الْقَوْمَ إِلَّا مِنْ أَجْلِي لِأَنِّي كُنْتُ أَخَذْتُهُمْ سِنًا قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضَى لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ». قَالَ عَلِيُّ وَسُئِلَ الْأَعْمَشُ عَنْ حَدِيثِ إِبْرَاهِيمَ فَقَالَ: عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ مِثْلَهُ قَالَ: نَعَمْ.

2240 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي مَعْشَرٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ: كُنْتُ مَعَ أَبِي مَسْعُودٍ وَهُوَ عِنْدَ عُثْمَانَ فَقَالَ عُثْمَانُ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى فِتْيَةٍ فَقَالَ: «مَنْ كَانَ مِنْكُمْ ذَا طَوْلٍ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضَى لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ وَمَنْ لَا فَالْصَوْمُ لَهُ وَجَاءٌ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو مَعْشَرٍ هَذَا أَسْمُهُ زِيَادُ بْنُ كُلَيْبٍ وَهُوَ ثِقَةٌ وَهُوَ صَاحِبُ إِبْرَاهِيمَ رَوَى عَنْهُ مَنْصُورٌ وَمُغِيرَةُ وَشُعْبَةُ وَأَبُو مَعْشَرٍ الْمَدَنِيُّ أَسْمُهُ نُجَيْجٌ وَهُوَ ضَعِيفٌ وَمَعَ ضَعْفِهِ أَيْضًا كَانَ قَدِ اخْتَلَطَ عِنْدَهُ أَحَادِيثُ مَنَاقِبٍ مِنْهَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ» وَمِنْهَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ: «لَا تَقْطَعُوا اللَّحْمَ بِالسَّكِينِ وَلَكِنْ أَنْهَسُوا نَهْسًا».

#### (44) - بَابُ ثَوَابِ مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ وَذَكَرَ الاختِلَافَ عَلَى سُهَيْلِ بْنِ أَبِي صَالِحٍ فِي الْخَبَرِ فِي ذَلِكَ

2241 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنِي أَنَسُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ زَحَرَ اللَّهُ وَجْهَهُ عَنِ النَّارِ بِذَلِكَ الْيَوْمِ سَبْعِينَ خَرِيفًا».

2242 - أَخْبَرَنَا دَاوُدُ بْنُ سُلَيْمَانَ بْنِ حَفْصٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ الضَّرِيرُ عَنْ سُهَيْلِ بْنِ الْمَقْبُرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ بِذَلِكَ الْيَوْمِ سَبْعِينَ خَرِيفًا».

2243 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: أَخْبَرَنِي سُهَيْلٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ عَزَّ وَجَلَّ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

2244 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُهَيْلٍ عَنْ صَفْوَانَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ بَاعَدَ اللَّهُ وَجْهَهُ مِنْ جَهَنَّمَ سَبْعِينَ عَامًا».



**2245-** It is narrated on the authority of Abu Sa'id Al-Khudri that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no servant (of Allah) who fasts even only a day in the Cause of Allah Almighty, but that Allah Almighty will drive his face, for that day, away from the fire (of Hell as far as a distance covered in) seventy autumns (i.e. years)."

**2246-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will drive his face, for that day, away from the fire (of Hell as far as a distance covered in) seventy autumns (i.e. years)."

**2247-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who fasts even only a day in the Cause of Allah, Blessed and Exalted be He, Allah Almighty will drive his face, for that day, away from the fire (of Hell as far as a distance covered in) seventy autumns."

#### **[45] The Different Citation-Forms Attributed To Sufyan Ath-Thawri Pertaining To That Narration**

**2248-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no servant (of Allah) who fasts even only a day in the Cause of Allah Almighty, but that Allah Almighty will drive the fire (of Hell) away from his face, for that day, (as far as a distance covered in) seventy autumns."

**2249-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will avert the heat of the fire of Hell from his face, for that day, (as far as a distance covered in) seventy autumns (i.e. years)."

**2250-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will keep the fire (of Hell) away from his face, for that day, (as far as a distance covered in) seventy autumns (i.e. years)."

**2251-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fasts even only a day in the Cause of Allah Almighty, Allah Almighty will keep (the fire of) Hell away from him (as far as a distance covered in) one hundred years."

2245 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أُنْبَأَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ سُهَيْلٍ عَنْ ابْنِ أَبِي عِيَّاشٍ عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ إِلَّا بَاعَدَ اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

2246 - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ حُمَيْدِ بْنِ الْأَسْوَدِ قَالَ: حَدَّثَنَا سُهَيْلٌ عَنْ النُّعْمَانِ بْنِ أَبِي عِيَّاشٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ بَاعَدَهُ اللَّهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

2247 - أَخْبَرَنَا مُؤَمَّلُ بْنُ إِيَّاهَبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أُنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ وَسُهَيْلُ بْنُ أَبِي صَالِحٍ سَمِعَا النُّعْمَانَ بْنَ أَبِي عِيَّاشٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ تَبَارَكَ وَتَعَالَى بَاعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

#### (45) - ذِكْرُ الْاِخْتِلَافِ عَلَى سُفْيَانَ الثَّوْرِيِّ فِيهِ

2248 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ نَيْسَابُورِي قَالَ: حَدَّثَنَا يَزِيدُ الْعَدَنِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنِ النُّعْمَانِ بْنِ أَبِي عِيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَصُومُ عَبْدٌ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ تَعَالَى بِذَلِكَ الْيَوْمِ النَّارَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفًا».

2249 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ عَنْ سُفْيَانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنِ النُّعْمَانِ بْنِ أَبِي عِيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ حَرَّ جَهَنَّمَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفًا».

2250 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: قَرَأْتُ عَلَى أَبِي حَدَّثَكُمْ ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُمَيٍّ عَنِ النُّعْمَانِ بْنِ أَبِي عِيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ النَّارَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفًا».

2251 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ الْحَارِثِ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ: أَنَّهُ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ بَاعَدَ اللَّهُ مِنْهُ جَهَنَّمَ مَسِيرَةَ مِائَةِ عَامٍ».



**[46] It Is Undesirable To Observe Fast On Journey**

2252- It is narrated on the authority of Ka'b Ibn Asim that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is not out of righteousness to observe fast on journey."

2253- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not out of righteousness to observe fast on journey."

**[47] The Reason Why This Is Undesirable**

2254- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" saw some people gathering around a man, and when he asked about that they said: "This is a man who has been troubled by fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not out of righteousness to observe fast on journey."

2255- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man sitting in the shade of a tree, and water was being sprinkled over his body. He asked: "What is wrong with this companion of yours?" they said: "O Messenger of Allah! He is fasting (and thus he is put to trouble)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not out of righteousness to observe fast on journey; and I advise you to accept Allah's Concession which He has given you in that matter."

2256- The same is narrated on the authority of Jabir, through another chain of transmission.

**[48] The Different Citation-Forms Transmitted By Ali Ibn Al-Mubarak Pertaining To That Narration**

2257- It is narrated on the authority of Jabir Ibn Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "It is not out of righteousness to observe fast on journey; and I advise you to accept Allah's Concession in that matter."

2258- It is narrated on the authority of Jabir Ibn Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "It is not out of righteousness to observe fast on journey."

**[49] Mentioning The Name Of The Man**

2259- It is narrated on the authority of Jabir Ibn Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him" that he saw a



## (46) - بَابُ مَا يُكْرَهُ مِنَ الصَّيَامِ فِي السَّفَرِ

2252 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ عَنْ أُمِّ الدُّدَاءِ عَنْ كَعْبِ بْنِ عَاصِمٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ».

2253 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ الَّذِي قَبْلَهُ لَا نَعْلَمُ أَحَدًا تَابَعَ ابْنَ كَثِيرٍ عَلَيْهِ.

## (47) - الْعِلَّةُ الَّتِي مِنْ أَجْلِهَا قِيلَ ذَلِكَ وَذِكْرُ الاختِلَافِ عَلَى

مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ فِي حَدِيثِ جَابِرِ بْنِ عَبْدِ اللَّهِ فِي ذَلِكَ

2254 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نَاسًا مُجْتَمِعِينَ عَلَى رَجُلٍ فَسَأَلَ فَقَالُوا: رَجُلٌ أَجْهَدُ الصَّوْمُ قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ».

2255 - أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبٍ عَنْ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعَيْبُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ فِي ظِلِّ شَجَرَةٍ يُرْسُ عَلَيْهِ الْمَاءُ قَالَ: «مَا بَالُ صَاحِبِكُمْ هَذَا؟» قَالُوا: يَا رَسُولَ اللَّهِ صَائِمٌ قَالَ: «إِنَّهُ لَيْسَ مِنَ الْبِرِّ أَنْ تَصُومُوا فِي السَّفَرِ وَعَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّتِي رَخَّصَ لَكُمْ فَأَقْبِلُوهَا».

2256 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْفَرَيَابِيُّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: «حَدَّثَنِي مَنْ سَمِعَ جَابِرًا، نَحْوَهُ».

## (48) - ذِكْرُ الاختِلَافِ عَلَى عَلِيِّ بْنِ الْمُبَارَكِ

2257 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ عَلَيْكُمْ بِرُخْصَةِ اللَّهِ عَزَّ وَجَلَّ فَأَقْبِلُوهَا».

2258 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عُثْمَانَ بْنِ عُمَرَ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ رَجُلٍ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ».

## (49) - ذِكْرُ اسْمِ الرَّجُلِ

2259 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَخَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَسَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ:

man having been shaded (from the heat) while being on journey (and he was fasting). He said: "It is not out of righteousness to observe fast on journey."

**2260-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" set out to Mecca during (the month of) Ramadan in the year of (Mecca) Conquest. He observed fasts till he reached Kura'ah Al-Ghamim. The people also observed fasts with him. Then, he was reported that the people were put to difficulty because of fasting (on journey), thereupon he ordered that a cup of water should be brought to him after Asr (prayer) and he drank, while the people were looking at him. Accordingly, some people left fasting, and others kept fasting. It was said to him that some people had kept fasting, about whom he said: "Those are the disobedient people."

**2261-** It is narrated on the authority of Abu Hurairah that he said: Once, food was brought to The Messenger of Allah "Allah's blessing and peace be upon him" while he was at Marr Az-Zahran, and he said to both Abu Bakr and Umar: "Come close to share food (with me)!" they said: "We're fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to his companions): "Prepare the saddles for those two companions of yours! Help those two companions of yours!"

**2262-** It is narrated on the authority of Abu Salamah that he said: While The Messenger of Allah "Allah's blessing and peace be upon him" was having his lunch at Marr Az-Zahran, and both Abu Bakr and Umar were with him, The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Come to share the meal with me!"...and the rest is the same.

**2263-** It is narrated on the authority of Abu Salamah that he said: While The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar were at Marr Az-Zahran...and the rest is the same.

### **[50] No Fast Is Binding Upon A Traveler**

**2264-** It is narrated on the authority of Amr Ibn Umayyah Ad-Damari that he said: I came to The Messenger of Allah "Allah's blessing and peace be upon him" from journey, and he said to me: "Wait until lunch is served O Abu Umayyah!" I said: "I'm fasting." On that he said: "Come close to me so that I would tell you about the traveler: Allah Almighty has exempted him from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

**2265-** It is narrated on the authority of Ja'far Ibn Amr Ibn Umayyah Ad-Damari from his father that he said: I came to The Messenger of Allah "Allah's blessing and peace be upon him" from journey, and The Messenger of Allah



«أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا قَدْ ظَلَّلَ عَلَيْهِ فِي السَّفَرِ فَقَالَ: «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ».

2260 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى مَكَّةَ عَامَ الْفَتْحِ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ فَصَامَ النَّاسُ فَلَبَّغَهُ أَنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصَّيَامُ فَدَعَا بِقَدَحٍ مِنَ الْمَاءِ بَعْدَ الْعَصْرِ فَشَرِبَ وَالنَّاسُ يَنْظُرُونَ فَأَفْطَرَ بَعْضُ النَّاسِ وَصَامَ بَعْضُ فَلَبَّغَهُ أَنَّ نَاسًا صَامُوا فَقَالَ: «أُولَئِكَ الْعَصَا».

2261 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ بِطَعَامٍ بِمَرِّ الظَّهْرَانِ فَقَالَ لِأَبِي بَكْرٍ وَعُمَرُ: «أَذْنِيَا فُكْلًا». فَقَالَا: إِنَّا صَائِمَانِ فَقَالَ: «أَزْحَلُوا لِصَاحِبَيْكُمْ أَعْمَلُوا لِصَاحِبَيْكُمْ».

2262 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ قَالَ: أَخْبَرَنِي الْأَوْزَاعِيُّ عَنْ يَحْيَى أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ: قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَتَغَدَّى بِمَرِّ الظَّهْرَانِ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ: «الْغَدَاءُ» مُرْسَلٌ.

2263 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَلِيُّ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا بِمَرِّ الظَّهْرَانِ» مُرْسَلٌ.

### (50) - ذِكْرُ وَضْعِ الصَّيَامِ عَنِ الْمُسَافِرِ وَالِاخْتِلَافِ عَلَى الْأَوْزَاعِيِّ فِي خَبَرِ عَمْرِو بْنِ أُمَيَّةَ فِيهِ

2264 - أَخْبَرَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَفَرٍ فَقَالَ: «أَنْتَظِرُ الْغَدَاءَ يَا أَبَا أُمَيَّةَ». فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: «تَعَالَ أَدْنِ مِنِّي حَتَّى أَخْبِرَكَ عَنِ الْمُسَافِرِ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ عَنْهُ الصَّيَامَ وَنِصْفَ الصَّلَاةِ».

2265 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيُّ عَنْ أَبِيهِ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ:



“Allah’s blessing and peace be upon him” said to me: "Should you not wait until lunch is served O Abu Umayyah?" I said: "I'm fasting." On that he said: "Come close to me so that I would tell you about the traveler: Allah Almighty has exempted him from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

**2266-** It is narrated on the authority of Abu Umayyah Ad-Damari that he said: I came to The Messenger of Allah “Allah’s blessing and peace be upon him” from journey, and when I paid him salutation and intended to come out, he said to me: "Wait until lunch is served O Abu Umayyah!" I said: "I'm fasting O Prophet of Allah!" On that he said: "Come close to me so that I would tell you about the traveler: Allah Almighty has exempted him from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

**2267-** It is narrated on the authority of Abu Umayyah Ad-Damari that he came to The Messenger of Allah “Allah’s blessing and peace be upon him” from journey...and the rest is the same.

**2268-** It is narrated on the authority of Abu Umayyah Ad-Damari that he came to The Messenger of Allah “Allah’s blessing and peace be upon him” from journey, and he said to him: "Wait until lunch is served O Abu Umayyah!" I said: "I'm fasting." On that he said: "Come close to me so that I would tell you about the traveler: Allah Almighty has exempted him from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

### [51] The Different Citation-Forms Of That Narration

**2269-** It is narrated on the authority of Abu Umayyah Ad-Damari that he came to The Messenger of Allah “Allah’s blessing and peace be upon him” from journey, and he was fasting. The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: "Should you not wait until lunch is served?" He said: "I'm fasting." On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Come close to me so that I would tell you about the traveler: Allah Almighty has exempted him from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

**2270-** It is narrated on the authority of Abu Umayyah Ad-Damari that he came to The Messenger of Allah “Allah’s blessing and peace be upon him” from journey...and the rest is the same.

«أَلَا تَنْتَظِرُ الْغَدَاءَ يَا أَبَا أُمَيَّةَ؟». قُلْتُ: إِنِّي صَائِمٌ فَقَالَ: «تَعَالَ أَخْبِرْكَ عَنِ الْمُسَافِرِ إِنَّ اللَّهَ وَضَعَ عَنْهُ الصِّيَامَ وَنِصْفَ الصَّلَاةِ».

2266 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمُهَاجِرِ عَنْ أَبِي أُمَيَّةَ الضَّمْرِيِّ قَالَ: «قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَفَرٍ فَسَلَّمْتُ عَلَيْهِ فَلَمَّا ذَهَبْتُ لَأُخْرَجَ قَالَ: «اَنْتَظِرِ الْغَدَاءَ يَا أَبَا أُمَيَّةَ». قُلْتُ: إِنِّي صَائِمٌ يَا نَبِيَّ اللَّهِ قَالَ: «تَعَالَ أَخْبِرْكَ عَنِ الْمُسَافِرِ إِنَّ اللَّهَ تَعَالَى وَضَعَ عَنْهُ الصِّيَامَ وَنِصْفَ الصَّلَاةِ».

2267 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الْأَوْزَاعِيِّ قَالَ: أَخْبَرَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ قَالَ: حَدَّثَنِي أَبُو الْمُهَاجِرِ قَالَ: حَدَّثَنِي أَبُو أُمَيَّةَ يَعْنِي الضَّمْرِيُّ: «أَنَّهُ قَدِمَ عَلَى النَّبِيِّ ﷺ» فَذَكَرَ نَحْوَهُ.

2268 - أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبٍ عَنْ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا شُعَيْبُ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ الْجَرَمِيُّ أَنَّ أَبَا أُمَيَّةَ الضَّمْرِيَّ حَدَّثَهُمْ: أَنَّهُ قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَفَرٍ فَقَالَ: «اَنْتَظِرِ الْغَدَاءَ يَا أَبَا أُمَيَّةَ». قُلْتُ: إِنِّي صَائِمٌ قَالَ: «أَذُنْ أَخْبِرْكَ عَنِ الْمُسَافِرِ إِنَّ اللَّهَ تَعَالَى وَضَعَ عَنْهُ الصِّيَامَ وَنِصْفَ الصَّلَاةِ».

### (51) - ذِكْرُ اخْتِلَافِ مُعَاوِيَةَ بْنِ سَلَامٍ وَعَلِيِّ بْنِ الْمُبَارَكِ فِي هَذَا الْحَدِيثِ

2269 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ اللَّهُ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ أَنَّ أَبَا أُمَيَّةَ الضَّمْرِيَّ أَخْبَرَهُ: أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ مِنْ سَفَرٍ وَهُوَ صَائِمٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَلَا تَنْتَظِرُ الْغَدَاءَ؟» قَالَ: إِنِّي صَائِمٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَعَالَ أَخْبِرْكَ عَنِ الصِّيَامِ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ الصِّيَامَ وَنِصْفَ الصَّلَاةِ».

2270 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَنْبَأَنَا عَلِيُّ عَنْ يَحْيَى عَنْ أَبِي قِلَابَةَ عَنْ رَجُلٍ: أَنَّ أَبَا أُمَيَّةَ أَخْبَرَهُ «أَنَّهُ أَتَى النَّبِيَّ ﷺ مِنْ سَفَرٍ» نَحْوَهُ.



**2271-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has exempted the traveler from half the prayer (and He further exempted him along with) both the pregnant and suckling woman from fasting (provided that they should fulfill the obligatory missed fasts)."

**2272-** It is narrated on the authority of Abu Qilabah from an old man that he told: My paternal uncle told me that he went in search for some of his lost camels until he reached The Messenger of Allah "Allah's blessing and peace be upon him", and he was taking his meal. He said to him: "Come close to share food with me!" I said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has exempted the traveler from half the prayer (and He further exempted him along with) both the pregnant and suckling woman from fasting (provided that they should fulfill the obligatory missed fasts)."

**2273-** It is narrated on the authority of Ayyub that he said: Abu Qilabah related this (previous) narration to me, and said: Do you like to meet the narrator of that Hadith? He guided me to him, and when I met him he said: One of my relatives called Anas Ibn Malik told me: I went to The Messenger of Allah "Allah's blessing and peace be upon him" in pursuit of some of my camels which had been taken (by force) from me, and he was taking his meal. He invited me to share food with him, and I said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Come close so that I would tell you about that: Allah Almighty has exempted the traveler from fasting, as well as from half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

**2274-** It is narrated on the authority of Abu Qilabah from a man that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" for a certain need, and he was having his meal. He said: "Come to share the meal with me!" I said: "I'm fasting." On that he said: "Come close, so that I would tell you: Allah Almighty has exempted the traveler from half the prayer and fasting and He gave concession to both the pregnant and suckling woman (to leave fasting if they fear for themselves or their babes, provided that they should fulfill the obligatory missed fasts)."

**2275-** The same is narrated on the authority of Abu Al-Ala' Ibn Ash-Shakhir from a man, through another chain of transmission.

**2276-** It is narrated on the authority of Hani' Ibn Ash-Shakhir from a man belonging to Balharish from his father that he said: I was on journey when I came to The Messenger of Allah "Allah's blessing and peace be upon him"



2271 - أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ التَّلِّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلَاةِ وَالصَّوْمِ وَعَنِ الْحَبْلَى وَالْمَرْضِعِ».

2272 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا جِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ ابْنِ عُيَيْنَةَ عَنْ أَيُّوبَ عَنْ شَيْخٍ مِنْ قُشَيْرٍ عَنْ عَمِّهِ حَدَّثَنَا ثُمَّ أَلْفَيْنَاهُ فِي إِبِلٍ لَهُ فَقَالَ لَهُ أَبُو قِلَابَةَ: حَدَّثَهُ فَقَالَ الشَّيْخُ: حَدَّثَنِي عَمِّي أَنَّهُ ذَهَبَ فِي إِبِلٍ لَهُ فَأَنْتَهَى إِلَى النَّبِيِّ ﷺ وَهُوَ يَأْكُلُ أَوْ قَالَ: يَطْعَمُ فَقَالَ: «أَذْنُ فُكْلٍ» أَوْ قَالَ: «أَذْنُ فَاظْعَمٍ» فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلَاةِ وَالصَّيَامِ وَعَنِ الْحَامِلِ وَالْمَرْضِعِ».

2273 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُليَّةَ عَنْ أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ هَذَا الْحَدِيثَ ثُمَّ قَالَ: هَلْ لَكَ فِي صَاحِبِ الْحَدِيثِ؟ فَدَلَّنِي عَلَيْهِ فَلَقِيْتُهُ فَقَالَ: حَدَّثَنِي قَرِيبٌ لِي يُقَالُ لَهُ أَنَسُ بْنُ مَالِكٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي إِبِلٍ كَانَتْ لِي أَخَذْتُ فَوَافَقْتُهُ وَهُوَ يَأْكُلُ فَدَعَانِي إِلَى طَعَامِهِ فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: «أَذْنُ أَخْبِرَكَ عَنْ ذَلِكَ إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ الصَّوْمَ وَشَطْرَ الصَّلَاةِ».

2274 - أَخْبَرَنَا سُويْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ خَالِدِ الْحَذَاءِ عَنْ أَبِي قِلَابَةَ عَنْ رَجُلٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ لِحَاجَةٍ فَإِذَا هُوَ يَتَغَدَّى قَالَ: «هَلُمَّ إِلَى الْغَدَاءِ» فَقُلْتُ: إِنِّي صَائِمٌ قَالَ: «هَلُمَّ أَخْبِرَكَ عَنِ الصَّوْمِ إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلَاةِ وَالصَّوْمِ وَرَخَّصَ لِلْحَبْلَى وَالْمَرْضِعِ».

2275 - أَخْبَرَنَا سُويْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ خَالِدِ الْحَذَاءِ عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ عَنْ رَجُلٍ نَحْوَهُ.

2276 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ هَانِيٍّ بْنِ الشَّخِيرِ عَنْ رَجُلٍ مِنْ بَلْحَرِيشٍ عَنْ أَبِيهِ قَالَ: كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيَّ ﷺ وَأَنَا

and I was fasting, and he was having his meal. He said: "Come to share the meal with me!" I said: "I'm fasting." On that he said: "Come close: do you not know what Allah Almighty has exempted the traveler from?" I asked: "What has He Almighty exempted the traveler from?" he said: "Both fasting (provided that he should fulfill the obligatory missed fasts) and half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

**2277-** It is narrated on the authority of Hani' Ibn Abdullah Ibn Ash-Shakhir from a man belonging to Balharish from his father that he said: We were on journey as Allah willed us to be when we came to The Messenger of Allah "Allah's blessing and peace be upon him", and he was having his meal. He said: "Come to share the meal with me!" I said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let me tell you about fasting: Allah Almighty has exempted the traveler from both fasting (provided that he should fulfill the obligatory missed fasts) and half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

**2278-** It is narrated on the authority of Hani' Ibn Abdullah Ibn Ash-Shakhir from his father that he said: I was on journey when I came to The Messenger of Allah "Allah's blessing and peace be upon him" and I was fasting, and he was having his meal. He said: "Come to share the meal with me!" I said: "I'm fasting." On that he said: "Come close: do you not know what Allah Almighty has exempted the traveler from?" I asked: "What has He Almighty exempted the traveler from?" he said: "Both fasting (provided that he should fulfill the obligatory missed fasts) and half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer)."

**2279-** It is narrated on the authority of Ghailan that he said: I set out on journey in the company of Abu Qilabah, and he brought food near me to eat and I said: "I'm fasting." On that he said: "Once, The Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, and he brought food near a man and said: "Come close to share the meal with me!" he said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has exempted the traveler from both half the prayer (since the prayer on journey is of two instead of four rak'ah for every obligatory prayer), and fasting while being on journey (provided that he should fulfill the obligatory missed fasts)." So, come close and have food!" I came close and had food.

صَائِمٌ وَهُوَ يَأْكُلُ قَالَ: «هَلُمَّ» قُلْتُ: إِنِّي صَائِمٌ قَالَ: «تَعَالَ أَلَمْ تَعْلَمْ مَا وَضَعَ اللَّهُ عَنِ الْمُسَافِرِ؟» قُلْتُ: وَمَا وَضَعَ عَنِ الْمُسَافِرِ؟ قَالَ: «الصَّوْمَ وَنِصْفَ الصَّلَاةِ».

2277 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ هَانِيءِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ رَجُلٍ مِنْ بَلَحَرِيشٍ عَنْ أَبِيهِ قَالَ: كُنَّا نُسَافِرُ مَا شَاءَ اللَّهُ فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ وَهُوَ يَطْعَمُ فَقَالَ: «هَلُمَّ فَأَطْعَمَ» فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُحَدِّثُكُمْ عَنِ الصَّيَامِ إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ الصَّوْمَ وَشَطْرَ الصَّلَاةِ».

2278 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ قَالَ: حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ هَانِيءِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ أَبِيهِ قَالَ: كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَأْكُلُ وَأَنَا صَائِمٌ فَقَالَ: «هَلُمَّ». قُلْتُ: إِنِّي صَائِمٌ قَالَ: «أَتَدْرِي مَا وَضَعَ اللَّهُ عَنِ الْمُسَافِرِ؟» قُلْتُ: وَمَا وَضَعَ اللَّهُ عَنِ الْمُسَافِرِ؟ قَالَ: «الصَّوْمَ وَشَطْرَ الصَّلَاةِ».

2279 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: أُنْبَأَنَا إِسْرَائِيلُ عَنْ مُوسَى هُوَ ابْنُ أَبِي عَائِشَةَ عَنْ عِيلَانَ قَالَ: خَرَجْتُ مَعَ أَبِي قِلَابَةَ فِي سَفَرٍ فَقَرَّبَ طَعَامًا فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي سَفَرٍ فَقَرَّبَ طَعَامًا فَقَالَ لِرَجُلٍ: «أَذُنْ فَأَطْعَمَ». قَالَ: إِنِّي صَائِمٌ قَالَ: «إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلَاةِ وَالصَّيَامَ فِي السَّفَرِ فَأَذُنْ فَأَطْعَمَ». فَذَنُوتُ فَطَعِمْتُ.



### [52] The Superiority Of Leaving Fast To Observing Fast On Journey

**2280-** It is narrated on the authority of Anas Ibn Malik that he said: We were in the company of The Messenger of Allah “Allah’s blessing and peace be upon him” on journey, and some of us observed Fast and others left it. Then, we dismounted at a place on a very hot day. We had the cloth for shelter (against the rays of the sun ). Those who observed Fast fell down (because of their weakness resulting from their fast on journey), and Those who did not observe fast got up, and watered the mounts. Upon this The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Today those who did not observe fast have gone with the reward.”

### [53] Such As Observes Fast On Journey (Has No Reward) Like Such As Leaves Fast On Residence

**2281-** It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: It is said: "Observing fast on journey is (undesirable and of no reward if it leads to trouble and difficulty) like leaving (voluntary) fast on residence."

**2282-** It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: "Such as observes fast on journey (receives no reward if it leads to trouble and difficulty) like such as leaves (voluntary) fast on residence."

**2283-** It is narrated on the authority of Humaid Ibn Abd Ar-Rahman Ibn Awf from his father that he said: "Such as observes fast on journey (receives no reward if it leads to trouble and difficulty) like such as leaves (voluntary) fast on residence."

### [54] Fasting On Journey

**2284-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” set out during the month of Ramadan and kept fasting until he reached Qudaïd, when a cup of milk was brought to him, and he drank and left fasting, and so did his companions.

**2285-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” kept fasting (on his journey) from Medina until he reached Qudaïd, where he broke fasting, and kept as such until he arrived in Mecca.

**2286-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” kept fasting on journey (from Medina to Mecca) until he reached Qudaïd, where he asked for a cup of milk, and he drank and left fasting, and so did his companions.

## (52) - فَضْلُ الْإِفْطَارِ فِي السَّفَرِ عَلَى الصَّيَامِ

2280 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ عَنْ مُورِقِ الْعَجَلِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَنَزَلْنَا فِي يَوْمٍ حَارٍّ وَاتَّخَذْنَا ظِلَالًا فَسَقَطَ الصَّوَامُ وَقَامَ الْمُفْطِرُونَ فَسَقُوا الرُّكَابَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ».

## (53) - ذِكْرُ قَوْلِهِ الصَّائِمُ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ

2281 - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ الْبَلْخِيُّ قَالَ: حَدَّثَنَا مَعْنُ عَنْ ابْنِ أَبِي ذُئْبٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: «يُقَالُ الصَّيَامُ فِي السَّفَرِ كَالِإِفْطَارِ فِي الْحَضَرِ».

2282 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ الْخَيَّاطِ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: «الصَّائِمُ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ».

2283 - أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِيهِ قَالَ: «الصَّائِمُ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ».

## (54) - الصَّيَامُ فِي السَّفَرِ وَذِكْرُ اخْتِلَافِ خَبَرِ ابْنِ عَبَّاسٍ فِيهِ

2284 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا سُؤَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ فَصَامَ حَتَّى أَتَى قُدَيْدًا ثُمَّ أَتَى بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَ وَأَفْطَرَ هُوَ وَأَصْحَابُهُ».

2285 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْثَرُ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «صَامَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ حَتَّى أَتَى قُدَيْدًا ثُمَّ أَفْطَرَ حَتَّى أَتَى مَكَّةَ».

2286 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: أَنْبَأَنَا الْحَسَنُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَامَ فِي السَّفَرِ حَتَّى أَتَى قُدَيْدًا ثُمَّ دَعَا بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَ فَأَفْطَرَ هُوَ وَأَصْحَابُهُ».



**[55] The Citation-Forms Of That Narration Attributed To Mansur**

**2287-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out (on journey from Medina) to Mecca and he kept fasting until he reached Usfan, where he asked for a cup (of milk), and drank (and thus he left fasting until he arrived in Mecca); and this was during the month of Ramadan. Ibn Abbas said for that reason: One could keep observing the fasts (of Ramadan on journey) if he so likes, and he could leave fasting if he so likes.

**2288-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" traveled (on journey from Medina to Mecca) during the month of Ramadan, and he kept fasting until he reached Usfan, where he asked for a cup (of milk), and drank during the day and the people saw him clearly, and thus he left fasting.

**2289-** It is narrated on the authority of Al-Awwam Ibn Hawshab that he said: I said to Mujahid: "(Tell me about) fasting on journey. He said: The Messenger of Allah "Allah's blessing and peace be upon him" fasted (for some time on journey) and left fasting (for some time).

**2290-** It is narrated on the authority of Mujahid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" observed fast (for some time) on journey and left fasting (for some time).

**[56] The Different Citation-Forms Attributed To Sulaiman Ibn Yasar Pertaining To That Narration**

**2291-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting on journey, thereupon he said: "Fast if you so like, and leave fasting if you so like."

**2292-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said: O Messenger of Allah!...and the rest is the same.

**2293-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting on journey, thereupon he said: "Fast if you so like, and leave fasting if you so like."

**2294-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting on journey, thereupon he said: "Fast if you so like, and leave fasting if you so like."



## (55) - ذِكْرُ الْاِخْتِلَافِ عَلَى مَنْصُورٍ

2287 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى مَكَّةَ فَصَامَ حَتَّى أَتَى عُسْفَانَ فَدَعَا بِقَدَحٍ فَشَرِبَ. قَالَ شُعْبَةُ فِي رَمَضَانَ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: «مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ».

2288 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «سَافَرَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فَشَرِبَ نَهَارًا يَرَاهُ النَّاسُ ثُمَّ أَفْطَرَ».

2289 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْعَوَّامِ بْنِ حَوْشِبٍ قَالَ: قُلْتُ لِمُجَاهِدٍ الصَّوْمُ فِي السَّفَرِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ وَيُفْطِرُ».

2290 - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: أَخْبَرَنِي مُجَاهِدٌ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَامَ فِي شَهْرِ رَمَضَانَ وَأَفْطَرَ فِي السَّفَرِ».

## (56) - ذِكْرُ الْاِخْتِلَافِ عَلَى سُلَيْمَانَ بْنِ يَسَارٍ

## فِي حَدِيثِ حَمْزَةَ بْنِ عَمْرِو فِيهِ

2291 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا أَزْهَرُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ حَمْزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ، قَالَ: «إِنْ» ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا: «إِنْ شِئْتَ صُمْتَ وَإِنْ شِئْتَ أَفْطَرْتَ».

2292 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ حَمْزَةَ بْنَ عَمْرِو قَالَ: «يَا رَسُولَ اللَّهِ ﷺ مِثْلُهُ. مُرْسَلٌ».

2293 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ حَمْزَةَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ قَالَ: «إِنْ شِئْتَ أَنْ تَصُومَ فَصُمْ وَإِنْ شِئْتَ أَنْ تُفْطِرَ فَأَفْطِرْ».

2294 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ حَمْزَةَ بْنِ عَمْرِو قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ فَقَالَ: «إِنْ شِئْتَ أَنْ تَصُومَ فَصُمْ وَإِنْ شِئْتَ أَنْ تُفْطِرَ فَأَفْطِرْ».

**2295-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I feel I have power enough to observe fast on journey!" He said: "Fast if you so like, and leave fasting if you so like."

**2296-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting on journey, thereupon he said: "Fast if you so like, and leave fasting if you so like."

**2297-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said: I used to observe fasts almost consecutively during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon I said to him: "O Messenger of Allah! I'm accustomed to observe fasts almost consecutively on journey." On that he said: "Fast if you so like, and leave fasting if you so like."

**2298-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I'm a man who is accustomed to observe fasts almost consecutively: should I observe fasts on journey?" On that he said: "Fast if you so like, and leave fasting if you so like."

**2299-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he was accustomed to observe more fasts on journey, and he asked The Messenger of Allah "Allah's blessing and peace be upon him" (about fasting on journey). He said: "Fast if you so like, and leave fasting if you so like."

#### **[57] The Different Citation-Forms Attributed To Urwah**

**2300-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I feel I have power enough to observe fast on journey: is there blame on me (to observe fasting on journey)?" He said: "This (leaving fast on journey) is a concession given by Allah Almighty: he, who acts upon it, that's good for him; and he, who likes to fast (on journey), there is no blame on him."

#### **[58] The Different Citation-Forms Attributed To Hisham Ibn Urwah**

**2301-** It is narrated on the authority of Hamzah Ibn Amr Al-Aslami that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "Could I observe fast on journey?" He said: "Fast if you so like, and leave fasting if you so like."

2295 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَاللَيْثُ فَذَكَرَ آخَرَ عَنْ بُكَيْرٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ حَمْزَةَ بْنِ عَمْرٍو الْأَسْلَمِيِّ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ قُوَّةَ عَلَى الصَّيَامِ فِي السَّفَرِ قَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

2296 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَنْبَأَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي عِمْرَانُ بْنُ أَبِي أَنَسٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمْزَةَ بْنِ عَمْرٍو: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ قَالَ: «إِنْ شِئْتَ أَنْ تَصُومَ فَصُمْ وَإِنْ شِئْتَ أَنْ تُفْطِرَ فَأَفْطِرْ».

2297 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ وَحَنْظَلَةَ بْنِ عَلِيٍّ قَالَ: حَدَّثَانِي جَمِيعاً عَنْ حَمْزَةَ بْنِ عَمْرٍو قَالَ: كُنْتُ أَسْرُدُ الصَّيَامَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَسْرُدُ الصَّيَامَ فِي السَّفَرِ. فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

2298 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ عَنْ حَمْزَةَ قَالَ: قُلْتُ يَا نَبِيَّ اللَّهِ إِنِّي رَجُلٌ أَسْرُدُ الصَّيَامَ أَفَأَصُومُ فِي السَّفَرِ قَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

2299 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ أَبِي أَنَسٍ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ حَدَّثَهُ أَنَّ أَبَا مُرَاحٍ حَدَّثَهُ أَنَّ حَمْزَةَ بْنَ عَمْرٍو حَدَّثَهُ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ وَكَانَ رَجُلًا يَصُومُ فِي السَّفَرِ فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

#### (57) - ذِكْرُ الْاِخْتِلَافِ عَلَى عُرْوَةَ فِي حَدِيثِ حَمْزَةَ فِيهِ

2300 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَنْبَأَنَا عَمْرُو وَذَكَرَ آخَرَ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ عَنْ أَبِي مُرَاحٍ عَنْ حَمْزَةَ بْنِ عَمْرٍو: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ أَجِدُ فِيَّ قُوَّةَ عَلَى الصَّيَامِ فِي السَّفَرِ فَهَلْ عَلَيَّ جُنَاحٌ؟ قَالَ: «هِيَ رُخْصَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ فَمَنْ أَخَذَ بِهَا فَحَسَنَ وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ».

#### (58) - ذِكْرُ الْاِخْتِلَافِ عَلَى هِشَامِ بْنِ عُرْوَةَ فِيهِ

2301 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ بَشْرِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ حَمْزَةَ بْنِ عَمْرٍو الْأَسْلَمِيِّ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ أَصُومُ فِي السَّفَرِ؟ قَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».



**2302-** It is narrated on the authority of A'ishah from Hamzah Ibn Amr Al-Aslami that he said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I'm a man who is accustomed to observe fasts almost consecutively: should I observe fasts on journey?" On that he said: "Fast if you so like, and leave fasting if you so like."

**2303-** It is narrated on the authority of A'ishah that she said: Hamzah Ibn Amr Al-Aslami said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! should I observe fasts on journey?" He was accustomed to observe more fasts. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fast if you so like, and leave fasting if you so like."

**2304-** It is narrated on the authority of A'ishah from Hamzah Ibn Amr Al-Aslami that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Should I observe fasts on journey?" On that he said: "Fast if you so like, and leave fasting if you so like."

**2305-** It is narrated on the authority of A'ishah that Hamzah Ibn Amr Al-Aslami asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting on journey, and he was accustomed to observe more fasts almost consecutively, thereupon he said: "Fast if you so like, and leave fasting if you so like."

#### **[59] The Different Citation-Forms Attributed To Abu Nadrah**

**2306-** It is narrated on the authority of Abu Sa'id that he said: We used to set out on journeys in (the month of) Ramadan, during which some of us observed fast and others left it, and neither those who observed fast criticized those who left it, nor did those who left fasting criticize those who observed fast.

**2307-** It is narrated on the authority of Abu Sa'id that he said: We used to set out on journeys (in (the month of) Ramadan with The Messenger of Allah "Allah's blessing and peace be upon him", during which some of us observed fast and others left it, and neither those who observed fast criticized those who left it, nor did those who left fasting criticize those who observed fast.

**2308-** It is narrated on the authority of Jabir that he said: We set out on journey with The Messenger of Allah "Allah's blessing and peace be upon him" (during the month of Ramadan), and some of us kept fasting, and others left fasting.

**2309-** It is narrated on the authority of both Abu Sa'id and Jabir that they set out on journey in (the month of) Ramadan with The Messenger of Allah "Allah's blessing and peace be upon him", during which those who liked to

2302 - أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ اللَّائِنِيُّ بِالْكُوفَةِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنْ هِشَامٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنْ حَمْزَةَ بْنِ عَمْرٍو: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَصُومُ أَفْأَصُومُ فِي السَّفَرِ؟ قَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفِطِرْ».

2303 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: إِنَّ حَمْزَةَ قَالَ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ أَصُومُ فِي السَّفَرِ؟ وَكَانَ كَثِيرَ الصَّيَامِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفِطِرْ».

2304 - أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ ابْنِ عَجَلَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: إِنَّ حَمْزَةَ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَصُومُ فِي السَّفَرِ؟ فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفِطِرْ».

2305 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ حَمْزَةَ الْأَسْلَمِيَّ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ وَكَانَ رَجُلًا يَسْرُدُ الصَّيَامَ فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفِطِرْ».

### (59) - ذِكْرُ الاختِلَافِ عَلَى أَبِي نُضْرَةَ

#### الْمُنْذِرُ بْنُ مَالِكٍ بْنُ قَطْعَةَ فِيهِ

2306 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ سَعِيدِ الْجُرَيْرِيِّ عَنْ أَبِي نُضْرَةَ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ قَالَ: «كُنَّا نُسَافِرُ فِي رَمَضَانَ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ لَا يَعْيبُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا يَعْيبُ الْمُفْطِرُ عَلَى الصَّائِمِ».

2307 - أَخْبَرَنَا سَعِيدُ بْنُ يَغْفُوبَ الطَّالْقَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي نُضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: «كُنَّا نُسَافِرُ مَعَ النَّبِيِّ ﷺ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ وَلَا يَعْيبُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا يَعْيبُ الْمُفْطِرُ عَلَى الصَّائِمِ».

2308 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنْ عَاصِمِ الْأَخْوَلِ عَنْ أَبِي نُضْرَةَ عَنْ جَابِرٍ قَالَ: «سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَصَامَ بَعْضُنَا وَأَفْطَرَ بَعْضُنَا».

2309 - أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي نُضْرَةَ الْمُنْذِرِ عَنْ أَبِي سَعِيدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنْهُمَا سَافَرَا مَعَ رَسُولِ اللَّهِ ﷺ فَيَصُومُ



fast kept fasting and those who liked to leave fasting left it, and neither those who observed fast criticized those who left it, nor did those who left fasting criticize those who observed fast.

**[60] The Concession Given To A Traveler To Fast For Some Time, And Leave Fasting For Some Time**

2310- It is narrated on the authority of Ibn Abbas that he said: Messenger of Allah "Allah's blessing and peace be upon him" set out in the year of the conquest (of Mecca) and he was fasting during (the month of) Ramadan, until when he arrived in Kadid, he left fasting.

**[61] The Concession Of Leaving Fast Given To Such As Is Present When The New Moon Of Ramadan Appears And He Fasts And Then He Travels**

2311- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" traveled (on journey from Medina to Mecca) during the month of Ramadan, and he kept fasting until he reached Usfan, where he asked for a cup (of milk), and drank during the day and the people saw him clearly, and thus he left fasting until he entered Mecca. He then conquered Mecca during (the month of) Ramadan. Ibn Abbas further said: "In this way, The Messenger of Allah "Allah's blessing and peace be upon him" kept fasting on journey (for some time), and left fasting (for some time). Thus, one could observe fast (on journey) if he so likes, and he could leave fasting if he so likes."

**[62] No Fast Is Binding Upon A Pregnant And A Suckling Woman**

2312- It is narrated on the authority of Anas Ibn Malik, a man from amongst them, that he went to The Messenger of Allah "Allah's blessing and peace be upon him" in Medina, and he was having his meal. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Come to share the meal with me!" He said: "I'm fasting." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has exempted the traveler from half the prayer and fasting and (He exempted) both the pregnant and suckling woman (from fasting if they fear for themselves or their babes, provided that they should fulfill the obligatory missed fasts)."

**[63] The Interpretation Of Allah's Saying: " For Those Who Can Do It (With Hardship), Is A Ransom, The Feeding Of One That Is Indigent"**

2313- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: When the following statement was revealed: " For those who can do it (with hardship), is a ransom, the feeding of one that is indigent", whoever among



الصَّائِمُ وَيُفْطِرُ الْمُفْطِرُ وَلَا يَعْيبُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ».

### (60) - الرُّخْصَةُ لِلْمُسَافِرِ أَنْ يَصُومَ بَعْضًا وَيُفْطِرَ بَعْضًا

2310 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ صَائِمًا فِي رَمَضَانَ حَتَّى إِذَا كَانَ بِالْكَدِيدِ أَفْطَرَ».

### (61) - الرُّخْصَةُ فِي الْإِفْطَارِ لِمَنْ حَضَرَ شَهْرَ رَمَضَانَ فَصَامَ ثُمَّ سَافَرَ

2311 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «سَافَرَ رَسُولُ اللَّهِ ﷺ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فَشَرِبَ نَهَارًا لِيَرَاهُ النَّاسُ ثُمَّ أَفْطَرَ حَتَّى دَخَلَ مَكَّةَ فَأَفْتَتَحَ مَكَّةَ فِي رَمَضَانَ. قَالَ ابْنُ عَبَّاسٍ: فَصَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ».

### (62) - وَضْعُ الصَّيَامِ عَنِ الْحُبْلَى وَالْمُرْضِعِ

2312 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ عَنْ وَهَبِ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَوَادَةَ الْقُشَيْرِيُّ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ رَجُلٍ مِنْهُمْ: «أَنَّهُ أَتَى النَّبِيَّ ﷺ بِالْمَدِينَةِ وَهُوَ يَتَعَدَّى فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلُمَّ إِلَى الْغَدَاءِ». فَقَالَ: إِنِّي صَائِمٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ لِلْمُسَافِرِ الصَّوْمَ وَشَطَرَ الصَّلَاةِ وَعَنِ الْحُبْلَى وَالْمُرْضِعِ».

### (63) - تَأْوِيلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

2313 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَنْبَأَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ بُكَيْرٍ عَنْ يَزِيدَ مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: «لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ كَانَ مَنْ أَرَادَ مِنَّا أَنْ يُفْطِرَ وَيَفْتَدِيَ

us liked to leave fasting, and offer a ransom, he could do until the Holy Verse next to it was revealed, which abrogated it.

**2314-** It is narrated on the authority of Ibn Abbas that he said concerning Allah's saying: " For those who can do it (with hardship), is a ransom, the feeding of one that is indigent" (Al-Baqarah: 184) It points out such of people as could hardly endure fasting: in case they leave fasting, they should feed a single indigent per a fast, and if one does more, i.e. feed more than one indigent, it is much better for him. However, this statement is not abrogated, even though to observe fast is better for you. But this concession is not applicable except to him for whom fasting is beyond his capacity, or to him, who is severely ill, and no cure is expected for his disease.

#### **[64] The Menstruating Woman Should Leave Fasting**

**2315-** It is narrated on the authority of Mu'adhah Al-Adawiyyah that once a woman asked A'ishah: "Is it obligatory for the woman to offer the prayers she missed during her menses once she gets clean?" A'ishah asked her: "Are you from (the village of) Harura? We would get our menses during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" and when we became clean, he would order us to observe the missed fasts, even though he would not order us to offer the missed prayers."

**2316-** It is narrated on the authority of A'ishah that she said: It happened that missed fasts (because of menses) from Ramadan became binding upon me, even though I could not be able to fulfill them before the coming of Sha'ban. (The reason is that all the wives of the Messenger of Allah were eager to get ready at all the time for the Prophet to visit anyone of them, whenever he had a desire for her; and since the Messenger of Allah observed no fasts in any month more than those he used to offer in the month of Sha'ban, it was more fitting for them to fulfill their missed fasts during that month).

#### **[65] When A Menstruating Woman Becomes Clean, Or A Traveler Returns From His Journey: Should He (Or She) Fast On That Day?**

**2317-** It is narrated on the authority of Muhammad Ibn Saifi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of Ashura' (tenth of Muharram): "Has anyone of you got food (or drink) today?" they said: "Some of us have observed fast, and others have not." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, complete the rest of your day (with no more food until sunset and let such as has not got food or drink become fasting), and send to the inhabitants of the precincts (of Medina) to complete the remaining portion of their day

حَتَّى نَزَلَتِ الْآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا».

2314 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ:

أَنْبَأَنَا وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنْ أَبِي عَبَّاسٍ: «فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينَ﴾ يُطِيقُونَهُ يَكْلِفُونَهُ فِدْيَةً طَعَامُ مِسْكِينَ وَاحِدٍ فَمَنْ تَطَوَّعَ خَيْرًا طَعَامُ مِسْكِينَ آخَرَ لَيْسَتْ بِمَنْسُوخَةٍ فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ لَا يُرَخَّصُ فِي هَذَا إِلَّا لِلَّذِي لَا يُطِيقُ الصَّيَامَ أَوْ مَرِيضٌ لَا يُشْفَى».

#### (64) - وَضَعُ الصَّيَامِ مِنَ الْحَائِضِ

2315 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ يَعْنِي أَبِي مُسْهِرٍ عَنْ

سَعِيدٍ عَنْ قَتَادَةَ عَنْ مُعَاذَةَ الْعَدَوِيَّةِ: «أَنَّ أَمْرَأَةً سَأَلَتْ عَائِشَةَ أَتَقْضِي الْحَائِضُ الصَّلَاةَ إِذَا طَهَّرَتْ قَالَتْ: أَحَرُورِيَّةٌ أَنْتِ كُنَّا نَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ نَطْهَرُ فَيَأْمُرُنَا بِقِضَاءِ الصَّوْمِ وَلَا يَأْمُرُنَا بِقِضَاءِ الصَّلَاةِ».

2316 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ

سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: «إِنْ كَانَ لِيَكُونَ عَلَيَّ الصَّيَامُ مِنْ رَمَضَانَ فَمَا أَقْضِيهِ حَتَّى يَجِيءَ شَعْبَانُ».

#### (65) - إِذَا طَهَّرَتِ الْحَائِضُ أَوْ قَدِمَ

#### الْمَسَافِرُ فِي رَمَضَانَ هَلْ يَصُومُ بَقِيَّةَ يَوْمِهِ؟

2317 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ يُونُسَ أَبُو حَاصِينٍ

قَالَ: حَدَّثَنَا عَبْثَرٌ قَالَ: حَدَّثَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ عَنْ مُحَمَّدِ بْنِ صَيْفِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ عَاشُورَاءَ: «أَمِنْكُمْ أَحَدٌ أَكَلَ الْيَوْمَ؟» فَقَالُوا: مِمَّا مَنْ صَامَ وَمِمَّا مَنْ لَمْ يَصُمْ قَالَ: «فَاتِمُوا بَقِيَّةَ يَوْمِكُمْ وَابْعَثُوا إِلَى



(with no more food until sunset and let those who have not got food or drink become fasting)."

**[66] When One Has No Intention At Night To Fast: Should He Then Fast (The Next Day) In Case Fasting Is Voluntary?**

2318- It is narrated on the authority of Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man on the day of Ashura': "Make an announcement to the people, that such as has got food, should complete his day (and stop from food until sunset), and such as has got no food (or drink) should fast (even though he had no intention to observe fast on the previous night)."

**[67] The Intent Of Fasting**

2319- It is narrated on the authority of A'ishah that she said: One day, The Messenger of Allah "Allah's blessing and peace be upon him" visited me and said: "Do you have anything to eat?" I answered in the negative, thereupon he said: "Then, I'm going to fast." Later on, The Messenger of Allah "Allah's blessing and peace be upon him" visited me once again, and a meal made from dates and ghee was presented to us, and I kept some of it for him, for he used to like it. I said: "O Messenger of Allah! Food made of dates and ghee was presented to us, and I kept some of it for you." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring it to me: however, I've intended to fast, (and now I've broken my fast)." He then ate of it and said: "Indeed, the example of such as observes a voluntary fast is like the example of a man who (intends to) assign something of his property as charity: he could carry on it if he so likes, or withhold it if he so likes."

2320- It is narrated on the authority of A'ishah that she said: One day, The Messenger of Allah "Allah's blessing and peace be upon him" visited me and said: "Do you have anything to eat?" I answered in the negative, thereupon he said: "Then, I'm going to fast." Later on, The Messenger of Allah "Allah's blessing and peace be upon him" visited me once again, and a meal made from dates and ghee was presented to us, which I brought to him, and he ate of it. I wonder at that and said: "O Messenger of Allah! You visited me (in the first time) and you were fasting, and now you have eaten this meal of dates and ghee!" on that he said: "Well O A'ishah! Indeed, the example of such as observes a voluntary fast, i.e. a fast other than those of Ramadan, or not one of those fulfilled in lieu of the missed fasts of Ramadan, is like the example of a man who brings charity out of his

أَهْلُ الْعَرُوضِ فَلْيُتِمُّوا بَقِيَّةَ يَوْمِهِمْ».

(66) - إِذَا لَمْ يَجْمَعْ مِنَ اللَّيْلِ هَلْ يَصُومُ ذَلِكَ الْيَوْمَ مِنَ التَّطَوُّعِ؟

2318 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَزِيدَ قَالَ: حَدَّثَنَا سَلَمَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ: «أَذْنُ يَوْمٍ عَاشُورَاءَ مَنْ كَانَ أَكَلَ فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ».

(67) - النَّبِيُّ فِي الصَّيَامِ وَالِاخْتِلَافُ عَلَى طَلْحَةَ

ابْنِ يَحْيَى بْنِ طَلْحَةَ فِي خَبَرِ عَائِشَةَ فِيهِ

2319 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ طَلْحَةَ بْنِ يَحْيَى بْنِ طَلْحَةَ عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ يَوْمًا فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقُلْتُ: لَا قَالَ: «فَإِنِّي صَائِمٌ» ثُمَّ مَرَّ بِي بَعْدَ ذَلِكَ الْيَوْمِ وَقَدْ أُهْدِيَ إِلَيَّ حَيْسٌ فَحَبَّأْتُ لَهُ مِنْهُ وَكَانَ يُحِبُّ الْحَيْسَ قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّهُ أُهْدِيَ لَنَا حَيْسٌ فَحَبَّأْتُ لَكَ مِنْهُ قَالَ: «أَذْنِيهِ أَمَا إِنِّي قَدْ أَضْبَحْتُ وَأَنَا صَائِمٌ» فَأَكَلَ مِنْهُ ثُمَّ قَالَ: «إِنَّمَا مَثَلُ صَوْمِ الْمُتَطَوِّعِ مَثَلُ الرَّجُلِ يَخْرُجُ مِنْ مَالِهِ الصَّدَقَةَ فَإِنْ شَاءَ أَمْضَاهَا وَإِنْ شَاءَ حَبَسَهَا».

2320 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَزِيدُ أَنْبَأَنَا شَرِيكَ عَنْ طَلْحَةَ بْنِ يَحْيَى بْنِ طَلْحَةَ عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ: دَارَ عَلَيَّ رَسُولُ اللَّهِ ﷺ دَوْرَةً قَالَ: «عِنْدَكَ شَيْءٌ؟» قَالَتْ: لَيْسَ عِنْدِي شَيْءٌ قَالَ: «فَأَنَا صَائِمٌ». قَالَتْ: ثُمَّ دَارَ عَلَيَّ الثَّانِيَةَ وَقَدْ أُهْدِيَ لَنَا حَيْسٌ فَجِئْتُ بِهِ فَأَكَلَ فَعَجِبْتُ مِنْهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ دَخَلْتَ عَلَيَّ وَأَنْتَ صَائِمٌ ثُمَّ أَكَلْتَ حَيْسًا قَالَ: «نَعَمْ يَا عَائِشَةُ إِنَّمَا مَنَزِلَةٌ مِنْ صَامٍ فِي غَيْرِ رَمَضَانَ أَوْ غَيْرِ قِضَاءِ رَمَضَانَ أَوْ فِي التَّطَوُّعِ بِمَنَزِلَةِ رَجُلٍ أَخْرَجَ صَدَقَةَ



property: he gave in charity what he liked to give of it, and kept what remained of it which he withheld."

**2321-** It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" visited us and said: "Do you have anything to eat as the early meal?" We answered in the negative, thereupon he said: "Then, I'm going to fast." He came to us one of those days and a meal of dates with ghee had been presented to us, and said: "Do you have anything to eat?" we said: "Yes, a meal of dates with ghee was presented to us." On that he said: "When morning has come upon me, I intended to fast (but now I'm going to break my fast)." Then, he ate.

**2322-** It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: One day, The Messenger of Allah "Allah's blessing and peace be upon him" visited us and we said to him: "A meal of dates and ghee was presented to us, and we've kept a portion thereof for you." He said: "I've (intended to become) fasting." But he broke his fast.

**2323-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" visited her and he was fasting and said: "Do you have anything to feed me therewith?" We answered in the negative, thereupon he said: "Then, I'm going to fast." Later on, he came to her and she said: "A gift (of food) was presented to us." He asked: "What is it?" she said: "A dish prepared from dates and ghee." He said: "When morning has come upon me, I intended to fast." But he ate.

**2324-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" visited me one day and asked: "Do you have anything (to eat)?" We answered in the negative, thereupon he said: "Then, I'm going to become fasting."

**2325-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" visited her and said: "Do you have anything (to feed me therewith)?" We answered in the negative, thereupon he said: "Then, I'm going to fast." On another day he came to her and she said: "O Messenger of Allah! A dish prepared from dates and ghee was presented to us." He then asked for it and said: "When morning has come upon me, I intended to fast." But he ate. It is narrated on the authority of both Mujahid and Umm Kulthum that once The Messenger of Allah "Allah's blessing and peace be upon him" visited Umm Kulthum and asked: "Have you got food?"...and the rest is the same.

**2326-** It is narrated on the authority of both A'ishah and Hafsa that none should fast unless he intends to do so before dawn (comes upon him).



مَالِهِ فَبَجَادَ مِنْهَا بِمَا شَاءَ فَأَمْضَاهُ وَبَخَلَ مِنْهَا بِمَا بَقِيَ فَأَمْسَكَهُ.

2321 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْهَيْثَمِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ الْخَيْفِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَجِيءُ وَيَقُولُ: «هَلْ عِنْدَكُمْ عَدَاءٌ؟» فَنَقُولُ: لَا فَيَقُولُ: «إِنِّي صَائِمٌ». فَأَتَانَا يَوْمًا وَقَدْ أَهْدَى لَنَا حَيْسٌ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قُلْنَا: نَعَمْ أَهْدَى لَنَا حَيْسٌ قَالَ: «أَمَّا إِنِّي قَدْ أَصْبَحْتُ أُرِيدُ الصَّوْمَ» فَأَكَلَ. خَالَفَهُ قَاسِمُ بْنُ يَزِيدَ.

2322 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَقُلْنَا أَهْدَى لَنَا حَيْسٌ قَدْ جَعَلْنَا لَكَ مِنْهُ نَصِيبًا فَقَالَ: «إِنِّي صَائِمٌ فَأَنْظِرْ».

2323 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى قَالَ: حَدَّثَنِي عَائِشَةُ بِنْتُ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِيهَا وَهُوَ صَائِمٌ فَقَالَ: «أَصْبَحَ عِنْدَكُمْ شَيْءٌ تَطْعِمِينِي؟» فَنَقُولُ: لَا فَيَقُولُ: «إِنِّي صَائِمٌ». ثُمَّ جَاءَهَا بَعْدَ ذَلِكَ فَقَالَتْ: أَهْدَيْتَ لَنَا هَدِيَّةً فَقَالَ: «مَا هِيَ؟» قَالَتْ: حَيْسٌ. قَالَ: «قَدْ أَصْبَحْتُ صَائِمًا» فَأَكَلَ.

2324 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قُلْنَا: لَا قَالَ: «فَإِنِّي صَائِمٌ».

2325 - أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنِي أَبِي عَنْ الْقَاسِمِ بْنِ مَعْنٍ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ وَمُجَاهِدٍ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهَا فَقَالَ: «هَلْ عِنْدَكُمْ طَعَامٌ؟» فَقُلْتُ: لَا قَالَ: «إِنِّي صَائِمٌ» ثُمَّ جَاءَ يَوْمًا آخَرَ فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ إِنَّا قَدْ أَهْدَى لَنَا حَيْسٌ فَدَعَا بِهِ فَقَالَ: «أَمَّا إِنِّي قَدْ أَصْبَحْتُ صَائِمًا» فَأَكَلَ. أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا الْمُعَاوِيُّ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ مُجَاهِدٍ وَأُمِّ كُلْثُومٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى عَائِشَةَ فَقَالَ: «عِنْدَكُمْ طَعَامٌ؟» نَحْوَهُ.

2326 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عَمْرٍو أَنَّهُ كَانَ يَقُولُ: لَا يَصُومُ إِلَّا مَنْ أَجْمَعَ الصِّيَامَ قَبْلَ الْفَجْرِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَقَدْ رَوَاهُ سِمَاكُ بْنُ حَرْبٍ قَالَ: حَدَّثَنِي رَجُلٌ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ.

**2327-** It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: One day, The Messenger of Allah "Allah's blessing and peace be upon him" visited me and said: "Do you have anything to eat?" I answered in the negative, thereupon he said: "Then, I'm going to fast." Later on, The Messenger of Allah "Allah's blessing and peace be upon him" visited me once again, and I said to him: "O Messenger of Allah! a meal made from dates and ghee was presented to us." On that he said: "Then, let me break my fast, even though I've intended to do it (in the morning)."

#### **[68] The Different Citation-Forms Attributed To Hafsa About That**

**2328-** It is narrated on the authority of Abdullah Ibn Umar from Hafsa that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not intend to observe fast before dawn (comes upon him), no fast is binding upon him."

**2329-** It is narrated on the authority of Abdullah Ibn Umar from Hafsa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not intend to observe fast before dawn (comes upon him), no fast is binding upon him."

**2330-** It is narrated on the authority of Salim from his father Abdullah Ibn Umar from Hafsa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not decide to observe fast before the rise of dawn, let not him fast (that day)."

**2331-** It is narrated on the authority of Abdullah Ibn Umar from Hafsa that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not intend to observe fast as of the night, no fast is binding upon him."

**2332-** It is narrated on the authority of Salim from his father Abdullah Ibn Umar from Hafsa that she said: "He, who does not decide to observe fast as of the night, let not him fast (that day)."

**2333-** It is narrated on the authority of Hamzah Ibn Abdullah Ibn Umar from his father from Hafsa, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

**2334-** It is narrated on the authority of Hamzah Ibn Abdullah Ibn Umar from his father from Hafsa that she said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

2327 - أَخْبَرَنِي صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: حَدَّثَنِي رَجُلٌ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: جَاءَ رَسُولُ اللَّهِ ﷺ يَوْمًا فَقَالَ: «هَلْ عِنْدَكُمْ مِنْ طَعَامٍ؟» قُلْتُ: لَا. قَالَ: «إِذَا أَصُومُ» قَالَتْ: وَدَخَلَ عَلَيَّ مَرَّةً أُخْرَى فَقُلْتُ: يَا رَسُولَ اللَّهِ قَدْ أَهْدَيْ لَنَا حَيْسٌ فَقَالَ: «إِذَا أَفْطَرُ الْيَوْمَ وَقَدْ فَرَضْتُ الصَّوْمَ».

#### (68) - ذِكْرُ اخْتِلَافِ النَّاقِلِينَ لَخَبَرِ حَفْصَةَ فِي ذَلِكَ

2328 - أَخْبَرَنِي الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ شُرْحَبِيلٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يُبَيِّتِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ».

2329 - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يُبَيِّتِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ».

2330 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ أَشْهَبَ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ وَذَكَرَ آخَرَ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ طُلُوعِ الْفَجْرِ فَلَا يَصُومُ».

2331 - أَخْبَرَنَا أَحْمَدُ بْنُ الْأَزْهَرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ عَنْ حَفْصَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَمْ يُبَيِّتِ الصِّيَامَ مِنَ اللَّيْلِ فَلَا صِيَامَ لَهُ».

2332 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ عُبيدَ اللَّهِ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ عَنْ حَفْصَةَ: أَنَّهَا كَانَتْ تَقُولُ: «مَنْ لَمْ يُجْمِعِ الصِّيَامَ مِنَ اللَّيْلِ فَلَا يَصُومُ».

2333 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: قَالَتْ حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ: «لَا صِيَامَ لِمَنْ لَمْ يُجْمِعِ قَبْلَ الْفَجْرِ».

2334 - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ قَالَتْ: «لَا صِيَامَ لِمَنْ لَمْ يُجْمِعِ قَبْلَ الْفَجْرِ».



**2335-** It is narrated on the authority of Hamzah Ibn Abdullah Ibn Umar from his father from Hafsa that she said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

**2336-** It is narrated on the authority of Hamzah Ibn Abdullah Ibn Umar from Hafsa that she said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

**2337-** It is narrated on the authority of Hamzah Ibn Abdullah Ibn Umar from Hafsa that she said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

**2338-** It is narrated on the authority of both A'ishah and Hafsa that they said: "Let not him fast, who does not decide to observe fast before (the rise of) dawn."

**2339-** It is narrated on the authority of Ibn Umar that he said: "If one does not decide to observe fast as of the night, let not him fast."

**2340-** It is narrated on the authority of Ibn Umar that he said: "None fasts barring him, who decides to observe fast before (the rise of) dawn."

### **[69] The Fasting Of David, Allah's Prophet**

**2341-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: Allah's Apostle" Allah's blessing and peace be upon him" said to me: "The most beloved fasts to Allah Almighty are those of (the Prophet) David "Peace be upon him": He used to fast on alternate days (by fasting a day and leaving fast on another). Furthermore, the most beloved prayer to Allah Almighty is that of David: He used to sleep for half of the night and then stand (for the Night Prayer) for one third of it. Then he would sleep for (the remaining) one-sixth of it. "

### **[70] The Fasting Of The Messenger Of Allah "Peace Be Upon Him"**

**2342-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle" Allah's blessing and peace be upon him" never left fasting on the white days (every month, on which the moon becomes almost full, i.e. from thirteenth to fifteenth).

**2343-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle" Allah's blessing and peace be upon him" used to fast (so many days consecutively) that we said: "He would not leave fasting"; and he used to leave fasting (for so many days consecutively) that we said: "He would not intend to fast"; and he never fasted a whole month consecutively barring the month of Ramadan since he came to Medina.

2335 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حَبَّانٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ وَمَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ حَفْصَةَ قَالَتْ: «لَا صِيَامَ لِمَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ».

2336 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ قَالَتْ: «لَا صِيَامَ لِمَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ».

2337 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ عَنْ حَفْصَةَ قَالَتْ: «لَا صِيَامَ لِمَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ». أَرْسَلَهُ مَالِكُ بْنُ أَنَسٍ.

2338 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكُ عَنْ أَبِي شَهَابٍ عَنْ عَائِشَةَ وَحَفْصَةَ مِثْلَهُ: «لَا يَصُومُ إِلَّا مَنْ أَجْمَعَ الصِّيَامَ قَبْلَ الْفَجْرِ».

2339 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ قَالَ: «إِذَا لَمْ يُجْمِعِ الرَّجُلُ الصَّوْمَ مِنَ اللَّيْلِ فَلَا يَصُومُ».

2340 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكُ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: أَنَّهُ كَانَ يَقُولُ «لَا يَصُومُ إِلَّا مَنْ أَجْمَعَ الصِّيَامَ قَبْلَ الْفَجْرِ».

### (69) - صَوْمُ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَام

2341 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الصِّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ عَزَّ وَجَلَّ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ».

### (70) - صَوْمُ النَّبِيِّ ﷺ بِأَبِي هُوَ وَأُمِّي

#### وَذِكْرُ اخْتِلَافِ التَّاقِلِينَ لِلْخَبَرِ فِي ذَلِكَ

2342 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ جَعْفَرٍ عَنْ سَعِيدٍ عَنْ أَبِي عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ لَا يُفْطِرُ أَيَّامَ الْبَيْضِ فِي حَضَرٍ وَلَا سَفَرٍ».

2343 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ لَا يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يَصُومَ وَمَا صَامَ شَهْرًا مُتَتَابِعًا غَيْرَ رَمَضَانَ مِنْذُ قَدِمَ الْمَدِينَةَ».



**2344-** It is narrated on the authority of A'ishah that she said: Allah's Apostle" Allah's blessing and peace be upon him" used to fast (so many days consecutively) that we said: "He would not leave fasting"; and he used to leave fasting (for so many days consecutively) that we said: "He would not intend to fast".

**2345-** It is narrated on the authority of Sa'd Ibn Hisham that A'ishah said: " I never knew that Allah's Prophet "Allah's blessing and peace be upon him" recited the whole Qur'an in a single night, or kept praying through the night till morning, or observed fast for a complete month except (the month of) Ramadan."

**2346-** It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah about the fasts of The Messenger of Allah "Allah's blessing and peace be upon him". She said: The Messenger of Allah "Allah's blessing and peace be upon him" sometimes observed fasts (for consecutive days) that we said: "He would keep fasting"; and he sometimes left fasting (for consecutive days) that we said: "He would keep leaving fasting"; and The Messenger of Allah "Allah's blessing and peace be upon him" never observed fasts for a whole month barring (the month of) Ramadan since he came to Medina.

**2347-** It is narrated on the authority of A'ishah that she said: Sha'ban was The dearest month to The Messenger of Allah "Allah's blessing and peace be upon him" to fast, (whose fasts) he joined with those of Ramadan.

**2348-** It is narrated on the authority of A'ishah that she said: She said: The Messenger of Allah "Allah's blessing and peace be upon him" sometimes observed fasts (for consecutive days) that we said: "He would not leave fasting"; and he sometimes left fasting (for consecutive days) that we said: "He would not fast"; and I do not know that the Messenger of Allah "Allah's blessing and peace be upon him" ever observed more (voluntary) fasts in any month than those he offered during (the month of) Sha'ban.

**2349-** It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" never observed fasts for two consecutive months barring Sha'ban and Ramadan.

**2350-** It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" never observed fasts for a whole month barring the month of Sha'ban, whose fasts he most frequently joined with those of Ramadan.

**2351-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" never observed more



2344 - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ مَرْوَانَ أَبِي لُبَابَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: مَا يُرِيدُ أَنْ يُفْطَرَ وَيُفْطِرُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يَصُومَ».

2345 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ قَالَتْ: «لَا أَعْلَمُ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلَا قَامَ لَيْلَةً حَتَّى الصَّبَاحِ وَلَا صَامَ شَهْرًا قَطُّ كَامِلًا غَيْرَ رَمَضَانَ».

2346 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «سَأَلْتُ عَائِشَةَ عَنْ صِيَامِ النَّبِيِّ ﷺ قَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ وَمَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَامِلًا مُنْذُ قَدِمَ الْمَدِينَةَ إِلَّا رَمَضَانَ».

2347 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَيْسٍ حَدَّثَهُ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: «كَانَ أَحَبَّ الشُّهُورِ إِلَى رَسُولِ اللَّهِ ﷺ أَنْ يَصُومَهُ شَعْبَانُ بَلْ كَانَ يَصِلُهُ بِرَمَضَانَ».

2348 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَعَمْرُو بْنُ الْحَارِثِ وَذَكَرَ آخَرُ قَبْلَهُمَا أَنَّ أَبَا النَّضْرِ حَدَّثَهُمْ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ مَا يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ مَا يَصُومُ وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ».

2349 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلَّا شَعْبَانَ وَرَمَضَانَ».

2350 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ لَمْ يَكُنْ يَصُومُ مِنَ السَّنَةِ شَهْرًا تَامًا إِلَّا شَعْبَانَ وَيَصِلُ بِهِ رَمَضَانَ».

2351 - أَخْبَرَنَا عُيَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: «لَمْ يَكُنْ

(voluntary) fasts in any month of the year than those he offered during (the month of) Sha'ban: he used to fast almost the whole of Sha'ban.

**2352-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to fast (almost the whole month of) Sha'ban, barring a very few days.

**2353-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to fast (almost) the whole month of Sha'ban (i.e. from all its portions).

**2354-** It is narrated on the authority of Usamah Ibn Zaid that he said: I said: "O Messenger of Allah! I've never seen you observing much more fasts in any month as those you observe in the month of Sha'ban!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is a month of which the people are heedless, since it lies between both Rajab and Ramadan; even though, it is a month, in which the deeds are raised to (Allah Almighty the) Lord of the worlds, and I like that my deed should be raised while I'm fasting."

**2355-** It is narrated on the authority of Usamah Ibn Zaid that he said: I said: "O Messenger of Allah! You sometimes fast (for so many days consecutively) that you seem as if you would not leave fasting, and sometimes leave fasting (for many days consecutively) that you seem as if you would not fast, even though this does not apply to both Monday and Thursday: if they are within the period of your fasting, that's ok, otherwise, you always fast them (even if you are within the period of your leaving fast)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Those are two days, on which the deeds are shown to (Allah Almighty the) Lord of the worlds, and I like that my deed should be shown while I'm fasting."

**2356-** It is narrated on the authority of Abu Hurairah from Usamah Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" (sometimes) observed much more fasts (consecutively) that it was said: "He would not leave fasting"; and (sometimes) he left fasting (for many days consecutively) that it was said: "He would not fast".

**2357-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was eager to observe fast every Monday and Thursday.

**2358-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was eager to (observe fast every) Monday and Thursday.

رَسُولُ اللَّهِ ﷺ لَشَهْرٍ أَكْثَرَ صِيَاماً مِنْهُ لِسَعْبَانَ كَانَ يَصُومُهُ أَوْ عَامَّتُهُ»

2352 - أَخْبَرَنِي عُمَرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ ابْنِ إِسْحَاقَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ شَعْبَانَ إِلَّا قَلِيلاً».

2353 - أَخْبَرَنَا عُمَرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ قَالَ: حَدَّثَنَا بَجِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ: «أَنَّ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ».

2354 - أَخْبَرَنَا عُمَرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ قَيْسٍ أَبُو الْغَضَنِ شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْمَقْبُرِيُّ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ لَمْ أَرَكَ تَصُومُ شَهْرًا مِنَ الشُّهُورِ مَا تَصُومُ مِنْ شَعْبَانَ قَالَ: «ذَلِكَ شَهْرٌ يَغْفُلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ وَرَمَضَانَ وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الْأَعْمَالُ إِلَى رَبِّ الْعَالَمِينَ فَأَجِبْ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ».

2355 - أَخْبَرَنَا عُمَرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ قَيْسٍ أَبُو الْغَضَنِ شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْمَقْبُرِيُّ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ تَصُومُ حَتَّى لَا تَكَادُ تُفْطِرُ وَتُفْطِرُ حَتَّى لَا تَكَادَ أَنْ تَصُومَ إِلَّا يَوْمَيْنِ إِنْ دَخَلَ فِي صِيَامِكَ إِلَّا صُمْتُهُمَا قَالَ: «أَيُّ يَوْمَيْنِ؟» قُلْتُ: يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ قَالَ: «ذَلِكَ يَوْمَانِ تَعْرَضُ فِيهِمَا الْأَعْمَالُ عَلَى رَبِّ الْعَالَمِينَ فَأَجِبْ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ».

2356 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ قَالَ: أَخْبَرَنِي ثَابِتُ بْنُ قَيْسٍ الْغِفَارِيُّ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْمَقْبُرِيُّ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ عَنْ أُسَامَةَ بْنِ زَيْدٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْرُدُ الصَّوْمَ فَيَقَالُ لَا يُفْطِرُ وَيُفْطِرُ فَيُقَالُ لَا يَصُومُ».

2357 - أَخْبَرَنَا عُمَرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةٍ قَالَ: حَدَّثَنَا بَجِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ: «أَنَّ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى صِيَامَ الْاِثْنَيْنِ وَالْخَمِيسِ».

2358 - أَخْبَرَنَا عُمَرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ قَالَ: أَخْبَرَنِي نُورٌ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ رَبِيعَةَ الْجُرَشِيِّ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَرَّى يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ».



2359- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was eager to (observe fast every) Monday and Thursday.

2360- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was eager to (observe fast every) Monday and Thursday.

2361- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast every Monday and Thursday.

2362- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts monthly: both Monday and Thursday in a week, and Monday of the coming week.

2363- It is narrated on the authority of Hafsa that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe (three fasts) monthly: both Thursday and Monday, and Monday of the coming week.

2364- It is narrated on the authority of Hafsa that she said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" went to bed, he would place his right hand underneath his right cheek; and he used to fast every Monday and Thursday.

2365- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts from the first portion of every (lunar) month, and he hardly left fasting on Friday (which he joined with Thursday).

2366- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to offer the two-rak'ah prayer of Duha, not to sleep but after offering Witr prayer, and to observe three fasts monthly.

2367- It is narrated on the authority of Ibn Abbas that he said, in reply to a question about the fasting of Ashura' (tenth of Muharram): I do not learn that the Messenger of Allah "Allah's blessing and peace be upon him" fasted a day, seeing it is superior to the other days barring this (month and that) day, i.e. the month of Ramadan and the day of Ashura'.

2368- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman Ibn Awf that he said: I heard Mu'awiyah having said on the day of Ashura' while being on the pulpit: O people of Medina! Where are your learnt men (to

2359 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ الْأُمَوِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ثَوْرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَرَّى الْاِثْنَيْنِ وَالْخَمِيسَ».

2360 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَرَّى يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ».

2361 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ بْنِ الشَّهِيدِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانَ عَنْ سُفْيَانَ عَنْ عَاصِمٍ عَنِ الْمُسَيْبِ بْنِ رَافِعٍ عَنْ سَوَاءِ الْخَزَاعِيِّ عَنْ عَائِشَةَ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَصُومُ الْاِثْنَيْنِ وَالْخَمِيسَ».

2362 - أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو نَضْرٍ التَّمَارُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ عَنْ سَوَاءٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ الْاِثْنَيْنِ وَالْخَمِيسَ مِنْ هَذِهِ الْجُمُعَةِ وَالْاِثْنَيْنِ مِنَ الْمُقْبِلَةِ».

2363 - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا حَمَّادُ عَنْ عَاصِمٍ عَنْ أَبِي التَّجُودِ عَنْ سَوَاءٍ عَنْ حَفْصَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ يَوْمَ الْخَمِيسِ وَيَوْمَ الْاِثْنَيْنِ وَمِنْ الْجُمُعَةِ الثَّانِيَةِ يَوْمَ الْاِثْنَيْنِ».

2364 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ عَاصِمٍ عَنِ الْمُسَيْبِ عَنْ حَفْصَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَخَذَ مَضْجَعَهُ جَعَلَ كَفَّهُ الْيُمْنَى تَحْتَ خَدِّهِ الْأَيْمَنِ وَكَانَ يَصُومُ الْاِثْنَيْنِ وَالْخَمِيسَ».

2365 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ أَبِي: أَنْبَأَنَا أَبُو حَمْرَةَ عَنْ عَاصِمٍ عَنْ زُرٍّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ غُرَّةِ كُلِّ شَهْرٍ وَقَلَمًا يُفْطِرُ يَوْمَ الْجُمُعَةِ».

2366 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو كَامِلٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمٍ بْنِ بَهْدَلَةَ عَنْ رَجُلٍ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِرُكْعَتَيِ الضُّحَى، وَأَنْ لَا أَنَامَ إِلَّا عَلَى وَثْرٍ، وَصِيَامٍ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ».

2367 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ أَنَّهُ: سَمِعَ ابْنَ عَبَّاسٍ وَسُئِلَ عَنْ صِيَامِ عَاشُورَاءَ قَالَ: «مَا عَلِمْتُ النَّبِيَّ ﷺ صَامَ يَوْمًا يَتَحَرَّى فَضْلُهُ عَلَى الْأَيَّامِ إِلَّا هَذَا الْيَوْمَ يَعْنِي شَهْرَ رَمَضَانَ وَيَوْمَ عَاشُورَاءَ».

2368 - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَوْمَ عَاشُورَاءَ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ؟



confirm my statement)?" I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said on that day (of Ashura'): "I'm fasting: whoever among you likes to fast, let him fast.""

**2369-** It is narrated on the authority of Hunaidah Ibn Khalid from his wife that she said: One of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" told me that the Messenger of Allah "Allah's blessing and peace be upon him" used to fast the day of Ashura', (the first) nine days of Dhul-Hijjah, and three days monthly: the first Monday of the month, and the two coming Thursdays.

### **[71] The Different Citation-Forms Attributed To Ata' About That**

**2370-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts uninterruptedly, let him have no (reward for his) fast!"

**2371-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts uninterruptedly, let him have no (reward for his) fast, nor does he leave fasting (because of the trouble of hunger and thirst which he forces himself to endure)."

**2372-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts uninterruptedly, let him have no (reward for his) fast!"

**2373-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts uninterruptedly, let him have no (reward for his) fast!"

**2374-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes fasts uninterruptedly, let him have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

**2375-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The news reached The Messenger of Allah "Allah's blessing and peace be upon him" that I used to observe fasts uninterruptedly, thereupon he forbade me...and mentioned the narration in which he said: "Let him have no (reward for his) fast, who observes fasts uninterruptedly!"



سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: فِي هَذَا الْيَوْمِ: «إِنِّي صَائِمٌ فَمَنْ شَاءَ أَنْ يَصُومَ فَلْيَصُمْ».

2369 - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا شَيْبَانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْخُرِّ بْنِ صَيَّاحٍ عَنْ هُنَيْدَةَ بْنِ خَالِدٍ عَنْ أَمْرَأَتِهِ قَالَتْ: حَدَّثَنِي بَعْضُ نِسَاءِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَصُومُ يَوْمَ عَاشُورَاءَ وَتِسْعًا مِنْ ذِي الْحِجَّةِ وَثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَخَمِيسَيْنِ».

### (71) - ذِكْرُ الْاِخْتِلَافِ عَلَى عَطَاءٍ فِي الْخَبَرِ فِيهِ

2370 - أَخْبَرَنِي حَاجِبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ عَطِيَّةٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءٍ بْنِ أَبِي رَبَاحٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ الْأَبَدَ فَلَا صَامَ».

2371 - حَدَّثَنَا عِيسَى بْنُ مُسَاوِرٍ عَنِ الْوَلِيدِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ عَبْدِ اللَّهِ ح وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ الْأَبَدَ فَلَا صَامَ وَلَا أَفْطَرَ».

2372 - أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا أَبِي وَعُقْبَةُ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي عَطَاءٌ قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبْنَ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَنْ صَامَ الْأَبَدَ فَلَا صَامَ».

2373 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَوْزَاعِيِّ عَنْ عَطَاءٍ قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبْنَ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ صَامَ الْأَبَدَ فَلَا صَامَ».

2374 - أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَائِذٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْأَوْزَاعِيِّ عَنْ عَطَاءٍ أَنَّهُ حَدَّثَهُ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ الْأَبَدَ فَلَا صَامَ وَلَا أَفْطَرَ».

2375 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ أَبُو جُرَيْجٍ: سَمِعْتُ عَطَاءً أَنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ: «أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: بَلَغَ النَّبِيُّ ﷺ أَنِّي أَصُومُ أَسْرُدُ الصَّوْمَ وَسَاقِ الْحَدِيثِ قَالَ قَالَ عَطَاءٌ لَا أَذْرِي كَيْفَ ذَكَرَ صِيَامَ الْأَبَدِ لَا صَامَ مِنْ صَامَ الْأَبَدِ».

### [72] It Is Forbidden To Observe Fasts Uninterruptedly

**2376-** It is narrated on the authority of Imran that he said: It was said: "O Messenger of Allah! So and so never breaks his fast during the day (i.e. he observes fasts) uninterruptedly." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

**2377-** It is narrated on the authority of Mutarrif Ibn Abdullah Ibn Ash-Shakhir that he said: My father told me that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said, and a mention was made in his presence of a man who used to observe fasts uninterruptedly: "Let such have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

**2378-** It is narrated on the authority of Mutarrif Ibn Abdullah Ibn Ash-Shakhir from his father that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said about observing fasts uninterruptedly: "Let such have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

### [73] The Citation-Forms Attributed To Ghailan Ibn Jarir About That

**2379-** It is narrated on the authority of Umar that he said: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" when we came upon a man, thereupon it was said to him: "O Messenger of Allah! This man has not broken his fast since such and such a day." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

**2380-** It is narrated on the authority of Abu Qatadah that once, The Messenger of Allah "Allah's blessing and peace be upon him" was asked about his fasts, thereupon he grew angry. On that Umar said: "We've accepted Allah as our Lord, Islam as our religion, and Muhammad as our Messenger." He was further asked about observing fasts uninterruptedly, thereupon he said: "Let such have no (reward for his) fast, nor (does he have the fortune of) leaving fast (because of the trouble of hunger and thirst which he forces himself to endure)."

## (72) - النَّهْيُ عَنْ صِيَامِ الدَّهْرِ وَذِكْرُ الْاِخْتِلَافِ عَلَى

مُطَرِّفِ بْنِ عَبْدِ اللَّهِ فِي الْخَبَرِ فِيهِ

2376 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنِ الْجُرَيْرِيِّ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ أَخِيهِ مُطَرِّفٍ عَنْ عِمْرَانَ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا لَا يُفْطِرُ نَهَاراً الدَّهْرَ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ».

2377 - أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنِ الْأَوْزَاعِيِّ عَنْ قَتَادَةَ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ أَخْبَرَنِي أَبِي: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَذَكَرَ عِنْدَهُ رَجُلٌ يَصُومُ الدَّهْرَ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ».

2378 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي صَوْمِ الدَّهْرِ: «لَا صَامَ وَلَا أَفْطَرَ».

## (73) - ذِكْرُ الْاِخْتِلَافِ عَلَى غِيلَانَ بْنِ جَرِيرٍ فِيهِ

2379 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: أَنْبَأَنَا أَبُو هِلَالٍ قَالَ: حَدَّثَنَا غِيلَانُ وَهُوَ ابْنُ جَرِيرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ وَهُوَ ابْنُ مَعْبِدٍ الزُّمَانِيُّ عَنْ أَبِي قَتَادَةَ عَنْ عُمَرَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَمَرَرْنَا بِرَجُلٍ فَقَالُوا: يَا نَبِيَّ اللَّهِ هَذَا لَا يُفْطِرُ مُنْذُ كَذَا وَكَذَا فَقَالَ: «لَا صَامَ وَلَا أَفْطَرَ».

2380 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ غِيلَانَ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَعْبِدٍ الزُّمَانِيَّ عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ صَوْمِهِ فَعَضِبَ فَقَالَ عُمَرُ: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا وَسُئِلَ عَمَّنْ صَامَ الدَّهْرَ فَقَالَ: «لَا صَامَ وَلَا أَفْطَرَ أَوْ مَا صَامَ وَمَا أَفْطَرَ».



### [74] Observing Fasts For Many Consecutive Days

**2381-** It is narrated on the authority of A'ishah that Hamzah Ibn Amr Al-Aslami said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I'm a man who is accustomed to observe fasts almost consecutively: should I observe fasts on journey?" On that he said: "Fast if you so like, and leave fasting if you so like."

### [75] Fasting Two-Thirds The Time

**2382-** It is narrated on the authority of Amr Ibn Shurahbil from a man from amongst the companions of The Messenger of Allah "Allah's blessing and peace be upon him", that a mention was made to The Messenger of Allah "Allah's blessing and peace be upon him" of a man who used to observe fasts uninterruptedly, thereupon he said: "Would that he has no food day and night (until he dies out of hunger)!" they said: "Then, (what about such as fasts) two-thirds the time (i.e. fasts four days and leaves fasting for two)?" he said: "He has exceeded the due limits." It was said: "Then, (what about such as fasts) half the time (i.e. fasts on alternate days)?" he said: "He has exceeded the due bounds." Then he said: "Should I not tell you about what removes the evil suggestions (or suspicion) of the heart? It is to observe three fasts monthly."

**2383-** It is narrated on the authority of Amr Ibn Shurahbil that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Tell me of a man who observes fasts uninterruptedly." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that he has no food all the time (until he dies out of hunger)!" they said: "Then, (what about such as fasts) two-thirds the time (i.e. fasts four days and leaves fasting for two)?" he said: "He has exceeded the due limits." It was said: "Then, (what about such as fasts) half the time (i.e. fasts on alternate days)?" he said: "He has exceeded the due bounds." Then he said: "Should I not tell you about what removes the evil suggestions (or suspicion) of the heart?" they said: "Yes." He said: "It is to observe three fasts monthly."

**2384-** It is narrated on the authority of Abu Qatadah that he said: Umar said: "O Messenger of Allah! What about him, who observes perpetual fasts?" He said: "He (is like the one who) neither fasted nor did he break fast (or said he did not fast and he did not break fast)." He (Umar) asked: "What about him, who fasts for two days and then breaks fast for one day?" He (The Prophet) said: "Could anyone endure that?" He asked: "What about the one who fasts a day and breaks fast on another?" He said: "This is the fast of (The Prophet) David "Peace be upon him". He asked: "What about him,

## (74) - سَرْدُ الصِّيَامِ

2381 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ حَمْزَةَ بْنَ عَمْرِو الْأَسْلَمِيِّ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «صُمْ إِنْ شِئْتَ أَوْ أَفْطِرْ إِنْ شِئْتَ».

## (75) - صَوْمُ ثُلْثِي الدَّهْرِ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ لِلْخَبَرِ فِي ذَلِكَ

2382 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي عَمَّارٍ عَنْ عَمْرِو بْنِ شَرْحِبِيلَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ رَجُلٌ يَصُومُ الدَّهْرَ قَالَ: «وَدِدْتُ أَنَّهُ لَمْ يَطْعَمْ الدَّهْرَ». قَالُوا: فَثُلُثِيهِ؟ قَالَ: «أَكْثَرُ». قَالُوا: فَنِصْفُهُ؟ قَالَ: «أَكْثَرُ». ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِمَا يُذْهَبُ وَحَرَ الصَّدْرِ؟ صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

2383 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي عَمَّارٍ عَنْ عَمْرِو بْنِ شَرْحِبِيلَ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي رَجُلٍ صَامَ الدَّهْرَ كُلَّهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَدِدْتُ أَنَّهُ لَمْ يَطْعَمْ الدَّهْرَ شَيْئاً». قَالَ: فَثُلُثِيهِ؟ قَالَ: «أَكْثَرُ». قَالَ: فَنِصْفُهُ؟ قَالَ: «أَكْثَرُ». قَالَ: «أَفَلَا أُخْبِرُكُمْ بِمَا يُذْهَبُ وَحَرَ الصَّدْرِ؟» قَالُوا: بَلَى قَالَ: «صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

2384 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ غِيلَانَ بْنِ جَرِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ الزَّمَانِيِّ عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ أَوْ لَمْ يَصُمْ وَلَمْ يَفْطَرْ». قَالَ: يَا رَسُولَ اللَّهِ كَيْفَ بِمَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا؟ قَالَ: «أَوْ يُطِيقُ ذَلِكَ أَحَدٌ؟» قَالَ: فَكَيْفَ بِمَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا؟ قَالَ: «ذَلِكَ صَوْمُ دَاوُدَ عَلَيْهِ السَّلَامُ».



who fasts one day and breaks fast for two days?" He said: "I wish I would be given the power to do so." Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fasting three days monthly, and (the month of) Ramadan every year will be equal to the perpetual fasts."

### [76] Observing Fasts On Alternate Days

**2385-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The most beloved fasts to Allah are those of (the Prophet) David: He used to fast on alternate days (by fasting a day and breaking fast on another)."

**2386-** It is narrated on the authority of Abdullah Ibn Amr that he said: My father married me to a woman of a high family status, and he used to visit her and ask about the state of her husband, and she said: "How good this man is, who has neither come to sleep with me, nor has he approached me since I came to his house (as his wife)." My father made a mention of that to Allah's Apostle "Allah's blessing and peace be upon him" who said: "Bring him to me." I went to him in the company of my father and he asked me: "How do you fast?" I said: "I fast everyday." He said: "Observe three fasts weekly." I said: "But I have more power to do more than that." He said: "Then, fast two days and leave fasting for a day." I said: "I have more power to do more than that." He said: "Then, observe the best fasting, i.e. the fasting of (the Prophet) David "Peace be upon him": to fast on alternate days (i.e. to fast a day, and leave fast on the other day)."

**2387-** It is narrated on the authority of Abdullah Ibn Amr that he said: My father married me to a woman, and he visited her and ask her: ""How do you see the state of your husband?" she said: "How good this man is, who never sleeps at night, nor leave fasting during the day." He spoke with me harshly and said: "I've married you to a woman from amongst the Muslims, even though you've put her to critical situation." I proved heedless of her statement, in view of the power and activity of service I had in myself. The news of that reached Allah's Apostle "Allah's blessing and peace be upon him", who said: "But as for me, I stand (to offer the night supererogatory prayer for a portion of the night) and sleep (for a portion of the night), and observe fasts (for some days), and leave fasting (for some days). So, you too should stand (to offer the night supererogatory prayer for a portion of the night) and sleep (for a portion of the night), and observe fasts (for some days), and leave fasting (for some days). Observe three fasts monthly." I said: "But, I have power to do more than that." He said: "Then, observe the fasting of (the Prophet) David "Peace be upon him": fast a day, and leave fasting on the other day." I said: "But, I have power to do more than that."



قَالَ: فَكَيْفَ بِمَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي أُطِيقُ ذَلِكَ» قَالَ: ثُمَّ قَالَ: «ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ إِلَى رَمَضَانَ هَذَا صِيَامُ الدَّهْرِ كُلِّهِ».

### (76) - صَوْمُ يَوْمٍ وَإِفْطَارُ يَوْمٍ وَذِكْرُ اخْتِلَافِ الْفَاطِ

النَّاقِلِينَ فِي ذَلِكَ لَخْبَرِ عَبْدِ اللَّهِ بْنِ عَمْرٍو فِيهِ

2385 - قَالَ: وَفِيمَا قَرَأَ عَلَيْنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ:

أَنْبَأَنَا حُصَيْنٌ وَمُغِيرَةُ عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّيَامِ صِيَامُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

2386 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو

عَوَانَةَ عَنْ مُغِيرَةَ عَنْ مُجَاهِدٍ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عَمْرٍو وَأَنْكَحَنِي أَبِي أُمْرَأَةً ذَاتَ حَسَبٍ فَكَانَ يَأْتِيهَا فَيَسْأَلُهَا عَنْ بَعْضِهَا فَقَالَتْ: نِعَمْ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشًا وَلَمْ يُفْتَشْ لَنَا كَنْفًا مُنْذُ أَتَيْنَاهُ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اِئْتِنِي بِهِ». فَأَتَيْتُهُ مَعَهُ فَقَالَ: «كَيْفَ تَصُومُ؟» قُلْتُ: كُلَّ يَوْمٍ قَالَ: «صُمْ مِنْ كُلِّ جُمُعَةٍ ثَلَاثَةَ أَيَّامٍ». قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ: «صُمْ يَوْمَيْنِ وَأُفْطِرُ يَوْمًا». قَالَ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ: «صُمْ أَفْضَلَ الصَّيَامِ صِيَامُ دَاوُدَ عَلَيْهِ السَّلَامُ صَوْمُ يَوْمٍ وَفِطْرُ يَوْمٍ».

2387 - أَخْبَرَنَا أَبُو حَاصِبٍ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ:

حَدَّثَنَا عَبَثَرٌ قَالَ: حَدَّثَنَا حُصَيْنٌ عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: زَوَّجَنِي أَبِي أُمْرَأَةً فَجَاءَ يَزُورُهَا فَقَالَ: كَيْفَ تَرَيْنَ بَعْلَكَ؟ فَقَالَتْ: نِعَمْ الرَّجُلُ مِنْ رَجُلٍ لَا يَنَامُ اللَّيْلَ وَلَا يُفْطِرُ النَّهَارَ فَوَقَعَ بِي وَقَالَ: زَوَّجْتُكَ أُمْرَأَةً مِنَ الْمُسْلِمِينَ فَعَاضَلْتُهَا قَالَ: فَجَعَلْتُ لَا أَلْتَفِتُ إِلَى قَوْلِهِ مِمَّا أَرَى عِنْدِي مِنَ الْقُوَّةِ وَالْاجْتِهَادِ فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «لَكِنِّي أَنَا أَقْوَمُ وَأَنَا وَأَصُومُ وَأُفْطِرُ فَقُمْ وَنَمْ وَصُمْ وَأُفْطِرْ» قَالَ: «صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ» فَقُلْتُ: أَنَا أَقْوَى مِنْ ذَلِكَ قَالَ: «صُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ صُمْ يَوْمًا وَأُفْطِرُ يَوْمًا» قُلْتُ: أَنَا أَقْوَى مِنْ ذَلِكَ

He further said: "Recite the Qur'an (to its conclusion) once per month." (When I asked him to permit me to do more) he told me to recite it once per fifteen days, and I was saying: "I have power to do more."

**2388-** It is narrated on the authority of Abdullah Ibn Amr that he said: Allah's Apostle "Allah's blessing and peace be upon him" entered upon me in my chamber and said to me: "Have I not been informed that you fast during the day and offer prayers all the night?" Abdullah replied: "Yes, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your eyes have a right on you, your body has a right on you, your wife has a right on you, your guest has a right on you, and your friend has a right on you; and perchance, you will have a long life (during you will become too old and weak to endure that). It is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be equal to fasting throughout the year." I said: "I have more power." I insisted (on fasting) and so I was given a hard instruction. He said to me: "Then, observe three fasts weekly." I said: "I have power to endure more than that." I insisted (on fasting) and so I was given a hard instruction. The Prophet "Allah's blessing and peace be upon him" said: "Fast like the fasting of The Prophet David "Peace be upon him". I said: "How was the fasting of The Prophet of Allah, David?" He said: "Half of the year." (He used to fast alternately: to fast a day and leave fasting for another).

**2389-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was informed that I said: "I would stand up for (supererogatory Prayers) throughout the night and observe Fast every day so long as I live." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is it you who said this?" I said to him: "O Messenger of Allah! It is I who said that." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have no enough power to do so. Observe Fast (for some days) and break it (for some days); sleep (for some time) and stand for the Prayer (for some time), and observe Fast for three days monthly. No doubt, every good deed would be multiplied ten times; and this is like fasting for the whole year." I said: "O Messenger of Allah! I have strength to do more than this." He said: "Then, fast one day and leave fasting for two days." I said: "O Messenger of Allah! I have strength to do more than this." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, fast one day and leave fasting on the other day (i.e. observe fasts on alternate days). That

قَالَ: «أَقْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ». ثُمَّ أَنْتَهَى إِلَى خَمْسِ عَشْرَةَ وَأَنَا أَقُولُ أَنَا أَقْوَى مِنْ ذَلِكَ.

2388 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ حُجْرَتِي فَقَالَ: «أَلَمْ أَخْبَرَ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» قَالَ: بَلَى قَالَ: «فَلَا تَفْعَلَنَّ نَمْ وَقُمْ وَصُمْ وَأَفْطِرْ فَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لَجَسَدِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرِزْوَاجِكَ عَلَيْكَ حَقًّا وَإِنَّ لِيُضِيفَكَ عَلَيْكَ حَقًّا وَإِنَّ لِيَصْدِيقِكَ عَلَيْكَ حَقًّا وَأَنَّهُ عَسَى أَنْ يَطُولَ بِكَ عُمْرٌ وَإِنَّهُ حَسْبُكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثًا فَذَلِكَ صِيَامُ الدَّهْرِ كُلِّهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا». قُلْتُ: إِنِّي أَجِدُ قُوَّةً فَشَدَدْتُ فَشَدَّدَ عَلَيَّ قَالَ: «صُمْ مِنْ كُلِّ جُمُعَةٍ ثَلَاثَةَ أَيَّامٍ» قُلْتُ: إِنِّي أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ فَشَدَدْتُ فَشَدَّدَ عَلَيَّ قَالَ: «صُمْ صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ». قُلْتُ: وَمَا كَانَ صَوْمُ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ».

2389 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ قَالَ: ذَكَرَ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يَقُولُ: لِأَقُومَنَّ اللَّيْلَ وَلَأَصُومَنَّ النَّهَارَ مَا عِشْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنْتَ الَّذِي تَقُولُ ذَلِكَ؟» فَقُلْتُ لَهُ: قَدْ قُلْتُه يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ فَصُمْ وَأَفْطِرْ وَنَمْ وَقُمْ وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ» قُلْتُ: فَإِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ: «صُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ». فَقُلْتُ: إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا وَذَلِكَ



is the Fasting of (The Prophet) David "peace be upon him" and it is the best Fasting." I said: "But, I have power to do more than that." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is nothing better than that." Abdullah Ibn Amr said (when he became old and too weak to fulfill what he decided to abide by in the presence of The Prophet): "Had I accepted the three fasts (monthly) as the Messenger of Allah "Allah's blessing and peace be upon him" had said, it would have been dearer to me than my family and property."

**2390-** It is narrated on the authority of Abu Salamah that he said: I visited Abdullah Ibn Amr and said to him: "O uncle! Tell me about what The Messenger of Allah "Allah's blessing and peace be upon him" had said to you." I said: "O son of my brother! I decided to strive to the utmost of my power (in service): I said: "I'm going to observe fasts uninterruptedly, and recite the Qur'an once per a day and a night." The Messenger of Allah "Allah's blessing and peace be upon him" heard of that thereupon he visited me in my house and said: "I was informed that you said: "I'm going to observe fasts uninterruptedly, and recite the Qur'an once per a day and a night." I said: "Yes, I said so O Messenger of Allah." He said: "Do not do so; and rather observe three fasts monthly." I said: "But, I have power to do more than that." He said: "Then, observe two days weekly, i.e. every Monday and Thursday." I said: "But, I have power to do more than that." He said: "Then, observe the fasting of (the Prophet) David "Peace be upon him": it is the best fasting in the Sight of Allah. He used to fast a day, and leave fasting on the other day. Furthermore, whenever he made a promise, he would never break his promise, and whenever he faced (the enemy), he would never flee away (from the battlefield)."

### [77] Increasing And Decreasing Fasts

**2391-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said to him : "Fast only a day (per ten) and you will have the reward of the remaining (nine days)." He said: "I have power to bear more." He said: "Fast two days (per ten) and you will have the reward of the remaining (eight days)." He said: "I have power to bear more." He said: "Fast three days (per ten) and you will have the reward of the remaining (seven days)." He said: "I have power to bear more." He said: "Fast four days (per ten) and you will have the reward of the remaining (six days)." He said: "I have power to bear more." He (The Prophet) said: "Then, observe the best fast in the sight of Allah, i.e. the fast of (The Prophet) David "Peace be upon him". he used to fast a day and break fast on another."

صِيَامَ دَاوُدَ وَهُوَ أَعَدَلَ الصِّيَامِ». قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَفْضَلَ مِنْ ذَلِكَ». قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: لَأَنْ أَكُونَ قِبَلْتُ الثَّلَاثَةَ أَيَّامٍ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ أَحَبَّ إِلَيَّ مِنْ أَهْلِي وَمَالِي.

2390 - أَخْبَرَنِي أَحْمَدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ سَلَمَةَ عَنْ ابْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو قُلْتُ: أَيَّ عَمٍّ حَدَّثَنِي عَمَّا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ قَالَ: يَا ابْنَ أَخِي إِنِّي قَدْ كُنْتُ أَجْمَعُ عَلَى أَنْ أَجْتَهِدَ اجْتِهَاداً شَدِيداً حَتَّى قُلْتُ: لِأَصُومَنَّ الدَّهْرَ وَلَا قِرْآنَ الْقُرْآنِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَسَمِعَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ فَأَتَانِي حَتَّى دَخَلَ عَلَيَّ فِي دَارِي فَقَالَ: «بَلَّغْنِي أَنَّكَ قُلْتَ لِأَصُومَنَّ الدَّهْرَ وَلَا قِرْآنَ الْقُرْآنِ». فَقُلْتُ: قَدْ قُلْتُ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ: «فَلَا تَفْعَلْ صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ». قُلْتُ: إِنِّي أَقْوَى عَلَى أَكْثَرِ مِنْ ذَلِكَ قَالَ: «فَصُمْ مِنَ الْجُمُعَةِ يَوْمَيْنِ الْاِثْنَيْنِ وَالْخَمِيسِ». قُلْتُ: فَإِنِّي أَقْوَى عَلَى أَكْثَرِ مِنْ ذَلِكَ قَالَ: «فَصُمْ صِيَامَ دَاوُدَ عَلَيْهِ السَّلَامُ فَإِنَّهُ أَعَدَلَ الصِّيَامِ عِنْدَ اللَّهِ يَوْماً صَائِماً وَيَوْماً مُفْطِراً وَإِنَّهُ كَانَ إِذَا وَعَدَ لَمْ يُخْلِفْ وَإِذَا لَاقَى لَمْ يَفِرَّ».

### (77) - ذِكْرُ الزِّيَادَةِ فِي الصِّيَامِ وَالتَّقْصَانِ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ

لِخَبَرِ عَبْدِ اللَّهِ بْنِ عَمْرٍو فِيهِ

2391 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ قِيَاضٍ سَمِعْتُ أَبَا عِيَاضٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «صُمْ يَوْماً وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ». قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «صُمْ أَرْبَعَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «صُمْ أَفْضَلَ الصِّيَامِ عِنْدَ اللَّهِ صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَصُومُ يَوْماً وَيُفْطِرُ يَوْماً».



**2392-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: I made a mention of fasting to The Messenger of Allah "Allah's blessing and peace be upon him" and he said: "Fast a day per ten, and you will have the reward of the remaining nine days (on which you leave fasting)." I said: "But, I have power to do more than that." he said: "Fast a day per nine, and you will have the reward of the remaining eight days (on which you leave fasting)." I said: "But, I have power to do more than that." he said: "Fast a day per eight, and you will have the reward of the remaining seven days (on which you leave fasting)." I said: "But, I have power to do more than that."...and so on until he said: "Then, fast on alternate days, i.e. fast a day and leave fasting on another."

**2393-** It is narrated on the authority of Shu'aib Ibn Abdullah Ibn Amr Ibn Al-As from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Fast a day (per ten), and you will have the reward of ten days." I said: "Give me permission to fast more." he said: "Fast two days (per nine), and you will have the reward of nine days." I said: "Give me permission to fast more." he said: "Fast three days (per eight), and you will have the reward of eight days." Thabit said: I made a mention of that to Mutarrif who said: I do not think but that he does more deed, and rather have less reward.

### [78] Observing Ten Fasts Monthly

**2394-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I was informed that you stand (for supererogatory prayer) for the whole night, and observe perpetual fasts during the day." I said: "Yes, (I do so) O Prophet of Allah, and I intended nothing but good." He said: "(Let him have no (reward of) fast, who observes fasts uninterruptedly; but let me guide you to the fast (for which one receives the reward of fasting) all the time: fast three days monthly." I said: "O Prophet of Allah! I have power to bear more than that." he said: "Fast five days monthly." I replied: "O Allah's Apostle! I can fast more." He said: "Then, let it be ten days monthly." I replied: "O Allah's Apostle! I can fast more." He said: "Then, fast like the fasting of (the Prophet) David "Peace be upon him": he used to fast a day, and break fasting on another."

**2395-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said to me...and the rest is the same.



2392 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو الْعَلَاءِ عَنْ مُطَرِّفٍ عَنْ ابْنِ أَبِي رَيْبَعَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: ذَكَرْتُ لِلنَّبِيِّ ﷺ الصَّوْمَ فَقَالَ: «صُمْ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا وَلَكَ أَجْرُ تِلْكَ التَّسْعَةِ». فَقُلْتُ: إِنِّي أَقْوَى مِنْ ذَلِكَ قَالَ: «صُمْ مِنْ كُلِّ تِسْعَةِ أَيَّامٍ يَوْمًا وَلَكَ أَجْرُ تِلْكَ الثَّمَانِيَةِ». قُلْتُ: إِنِّي أَقْوَى مِنْ ذَلِكَ قَالَ: «فَصُمْ مِنْ كُلِّ ثَمَانِيَةِ أَيَّامٍ يَوْمًا وَلَكَ أَجْرُ تِلْكَ السَّبْعَةِ» قُلْتُ: إِنِّي أَقْوَى مِنْ ذَلِكَ قَالَ: فَلَمْ يَزَلْ حَتَّى قَالَ: «صُمْ يَوْمًا وَأَفِطِرْ يَوْمًا».

2393 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا حَمَّادٌ وَأَخْبَرَنِي زَكْرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِيهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «صُمْ يَوْمًا وَلَكَ أَجْرُ عَشْرَةٍ» فَقُلْتُ: زِدْنِي فَقَالَ: «صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ تِسْعَةٍ» قُلْتُ: زِدْنِي قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ وَلَكَ أَجْرُ ثَمَانِيَةٍ». قَالَ ثَابِتٌ: فَذَكَرْتُ ذَلِكَ لِمُطَرِّفٍ فَقَالَ: مَا أَرَاهُ إِلَّا يَزْدَادُ فِي الْعَمَلِ وَيَنْقُصُ مِنَ الْأَجْرِ وَاللَّفْظُ لِمُحَمَّدٍ.

### (78) - صَوْمُ عَشْرَةِ أَيَّامٍ مِنَ الشَّهْرِ وَاخْتِلَافُ الْأَفَافِ النَّاقِلِينَ

#### لِخَبَرِ عَبْدِ اللَّهِ بْنِ عَمْرٍو فِيهِ

2394 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ أَصْبَاطٍ عَنْ مُطَرِّفٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ بَلَغَنِي أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ». قُلْتُ: يَا رَسُولَ اللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلَّا الْخَيْرَ قَالَ: «لَا صَامَ مَنْ صَامَ الْأَبَدَ وَلَكِنْ أَذْلَكَ عَلَى صَوْمِ الدَّهْرِ ثَلَاثَةُ أَيَّامٍ مِنَ الشَّهْرِ». قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «صُمْ خَمْسَةَ أَيَّامٍ». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «فَصُمْ عَشْرًا». فَقُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «صُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

2395 - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أُمَيَّةُ عَنْ شُعْبَةَ عَنْ حَبِيبِ قَالَ: حَدَّثَنِي أَبُو الْعَبَّاسِ وَكَانَ رَجُلًا مِنْ أَهْلِ الشَّامِ وَكَانَ شَاعِرًا وَكَانَ صَدُوقًا عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ وَسَاقَ الْحَدِيثَ.

**2396-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Prophet "Allah's blessing and peace be upon him" said to me: "O Abdullah Ibn Amr! You observe fasts daily all the year and stand (for supererogatory prayers) throughout the night; and if you keep doing this, your eyes will sink and become weak, and you will get tired. He who fasts all the year (is like the one who) did not fast at all. The fasting of three days every month is equal to the fasting of the whole year." I replied: "I have the power for more than this." The Prophet said: "Then fast like the fasting of (The Prophet) David. He used to fast on alternate days, and he never fled away from the battle field on meeting the enemy."

**2397-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Prophet "Allah's blessing and peace be upon him" said to me: "Recite the Qur'an (to its conclusion) in a month." I said: "But, I have power to do more than that." I kept asking him for more until he said: "Recite it (in full) once per five days." Furthermore, he said to me: "Observe three fasts monthly." I said: "I have power to do more." I kept asking him for more until he said: "Then, observe the dearest fasting to Allah Almighty, i.e. the fasting of (the Prophet) David: He used to fast on alternate days."

**2398-** It is narrated on the authority of Abdullah Ibn Amr that he said: The news of my daily fasting and nightly praying reached The Prophet "Allah's blessing and peace be upon him". So he sent for me or I met him, and he said: "I have been informed that you fast everyday and pray every night (all the night). Do not do so, for your eyes have a share on you, your body has a share on you, and your family (Wife) has a share on you. Fast (for some days) and give up fasting (for others); pray and sleep, and fast one day per ten, and you will receive the reward of (the remaining) nine (on which you leave fasting)." I replied: "I have more power than that." The Prophet "Allah's blessing and peace be upon him" said: "Then fast like the fasts of (The Prophet) David." He (Abdullah) said: "How were the fasts of (the Prophet) David O Messenger of Allah?" He replied: "He used to fast on alternate days, and he used not to flee on meeting the enemy." He said: "From where can I get that opportunity?"

### **[79] Observing Five Fasts Monthly**

**2399-** It is narrated on the authority of Abu Qilabah from Abu Al-Malih that he told me: I and Zaid, your father, entered upon Abdullah Ibn Amr who said: A mention of my fasts was made to Allah's Apostle "Allah's blessing and peace be upon him", and he came to me. I spread for him a



2396 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ أَبَا الْعَبَّاسِ هُوَ الشَّاعِرُ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو إِنَّكَ تَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ وَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتِ الْعَيْنُ وَنَفَهَتْ لَهُ النَّفْسُ لَا صَامَ مَنْ صَامَ الْأَبَدَ. صَوْمُ الدَّهْرِ ثَلَاثَةُ أَيَّامٍ مِنَ الشَّهْرِ صَوْمُ الدَّهْرِ كُلُّهُ». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «صُمْ صَوْمَ دَاوُدَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَلَا يَفِرُّ إِذَا لَاقَى».

2397 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَقْرَأِ الْقُرْآنَ فِي شَهْرٍ». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ فَلَمْ أَزَلْ أَطْلُبُ إِلَيْهِ حَتَّى قَالَ: «فِي خَمْسَةِ» أَيَّامٍ وَقَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ فَلَمْ أَزَلْ أَطْلُبُ إِلَيْهِ حَتَّى قَالَ: «صُمْ أَحَبَّ الصَّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صَوْمَ دَاوُدَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

2398 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ أَبُو جُرَيْجٍ: سَمِعْتُ عَطَاءً يَقُولُ: إِنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ قَالَ: بَلَغَ النَّبِيُّ ﷺ أَنِّي أَصُومُ أَسْرُدَ الصَّوْمِ وَأُصَلِّي اللَّيْلَ فَأَرْسَلَ إِلَيْهِ وَلَمَّا لَقِيَهُ قَالَ: «أَلَمْ أَخْبِرْ أَنَّكَ تَصُومُ وَلَا تُفْطِرُ وَتُصَلِّي اللَّيْلَ؟ فَلَا تَفْعَلْ فَإِنَّ لِعَيْنِكَ حَظًّا وَلِنَفْسِكَ حَظًّا وَلِأَهْلِكَ حَظًّا وَصُمْ وَأَفْطِرْ وَصَلِّ وَنَمْ وَصُمْ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا وَلَكَ أَجْرُ تِسْعَةٍ» قَالَ: إِنِّي أَقْوَى لِذَلِكَ يَا رَسُولَ اللَّهِ قَالَ: «صُمْ صِيَامَ دَاوُدَ إِذَا». قَالَ: وَكَيْفَ كَانَ صِيَامَ دَاوُدَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَلَا يَفِرُّ إِذَا لَاقَى». قَالَ: وَمَنْ لِي بِهِذَا يَا نَبِيَّ اللَّهِ.

### (79) - صِيَامُ خَمْسَةِ أَيَّامٍ مِنَ الشَّهْرِ

2399 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ قَالَ: أَنْبَأَنَا خَالِدٌ عَنْ خَالِدٍ وَهُوَ الْحَدَّاءُ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمَلِيحِ قَالَ: دَخَلْتُ مَعَ أَبِيكَ زَيْدٍ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ لَهُ صَوْمِي فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لَهُ



leather cushion stuffed with palm fibers, but he sat on the ground and the cushion remained between me and him, and then he said: "Isn't it sufficient for you to fast three days a month?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Five (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Seven (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Nine (days monthly)?" I replied: "O Allah's Apostle! (I can fast more)." He said: "Eleven (days per month)?" I replied: "O Allah's Apostle! (I can fast more)." Then, he said: "There is no fast superior to that of (the Prophet) David. It is for half of the year: to fast a day and break fast on the next day (i.e. on alternate days)."

### **[80] Observing Four Fasts Monthly**

**2400-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Fast a day per month, and you will have the reward of the remaining days (on which you leave fasting)." I said: "But, I have power to do more than that." he said: "Fast two days per month, and you will have the reward of the remaining days (on which you leave fasting)." I said: "But, I have power to do more than that." he said: "Fast three days per month, and you will have the reward of the remaining days (on which you leave fasting)." I said: "But, I have power to do more than that." he said: "Fast four days per month, and you will have the reward of the remaining days (on which you leave fasting)." I said: "But, I have power to do more than that." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the best fasting is that of (the Prophet) David: he used to fast on alternate days, i.e. fast a day and leave fasting on another."

### **[81] Observing Three Fasts Monthly**

**2401-** It is narrated on the authority of Abu Dharr that he said: My bosom friend The Messenger of Allah "Allah's blessing and peace be upon him" advised me to do three things, which I never leave Allah Willing: He advised me to offer the Duha two-rak'ah prayer, Not to sleep unless I offer Witr prayer, and to observe three fasts monthly.

**2402-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to do three things: Not to sleep unless I offer Witr prayer, to take bath on Friday, and to observe three fasts monthly.

**2403-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to

وَسَادَةٌ أَدَمَ رَبْعَةً حَشَوْهَا لَيْفٌ فَجَلَسَ عَلَى الْأَرْضِ وَصَارَتْ الْوِسَادَةُ فِيمَا بَيْنِي وَبَيْنَهُ قَالَ: «أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٍ؟» قُلْتُ: يَا رَسُولَ اللَّهِ قَالَ: «خَمْسًا» قُلْتُ: يَا رَسُولَ اللَّهِ قَالَ: «سَبْعًا» قُلْتُ: يَا رَسُولَ اللَّهِ قَالَ: «تِسْعًا» قُلْتُ: يَا رَسُولَ اللَّهِ قَالَ: «إِحْدَى عَشْرَةَ» قُلْتُ: يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ ﷺ: «لَا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ شَطَرَ الدَّهْرِ صِيَامُ يَوْمٍ وَفِطْرُ يَوْمٍ».

### (80) - صِيَامُ أَرْبَعَةِ أَيَّامٍ مِنَ الشَّهْرِ

2400 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ زِيَادِ بْنِ قِيَاضٍ قَالَ: سَمِعْتُ أَبَا عِيَّاضٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «صُمْ مِنَ الشَّهْرِ يَوْمًا وَلَكَ أَجْرُ مَا بَقِيَ». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «فَصُمْ يَوْمَيْنِ وَلَكَ أَجْرُ مَا بَقِيَ». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «فَصُمْ ثَلَاثَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ». قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّوْمِ صَوْمُ دَاوُدَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

### (81) - صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ

2401 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي ذَرٍّ قَالَ: «أَوْصَانِي حَبِيبِي ﷺ بِثَلَاثَةٍ لَا أَدْعُهُنَّ إِنْ شَاءَ اللَّهُ تَعَالَى أَبَدًا أَوْصَانِي بِصَلَاةِ الضُّحَى وَبِالْوِتْرِ قَبْلَ النَّوْمِ وَبِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

2402 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ قَالَ: سَمِعْتُ أَبِي قَالَ: أَنْبَأَنَا أَبُو حَمْزَةَ عَنْ عَاصِمٍ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِثَلَاثٍ: بِنَوْمٍ عَلَى وَتْرٍ، وَالْغُسْلِ يَوْمَ الْجُمُعَةِ، وَصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

2403 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو كَامِلٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ رَجُلٍ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَمَرَنِي



offer the Duha two-rak'ah prayer, Not to sleep unless I offer Witr prayer, and to observe three fasts monthly.

**2404-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me Not to sleep unless I offer Witr prayer, to take bath on Friday, and to observe three fasts monthly.

### **[82] The Different Citation-Forms Attributed To Abu Hurairah**

**2405-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "(To observe fasts on) the month of (Ramadan, known as the month of) patience, in addition to three fasts monthly is (to receive the reward of) fasting all the time."

**2406-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes three fasts monthly (receive the reward of such as) fasts all the time." He further said: "Allah has told the truth in His Book (when He says): "He, who brings a good deed will receive (as much reward as) ten times the like of it.""

**2407-** It is narrated on the authority of Abu Dharr that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who observes three fasts monthly (receive the reward of such as) fasts the whole month in full."

**2408-** It is narrated on the authority of Uthman Ibn Abu Al-As that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "How good fasting is to observe three fasts monthly!"

**2409-** The same is narrated on the authority of Uthman Ibn Abu Al-As, through another chain of transmission.

**2410-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts monthly.

### **[83] The Way Of Observing Three Fasts Monthly**

**2411-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts monthly: on Monday from the first portion of the month, on the coming Thursday, and on the next Thursday.

**2412-** It is narrated on the authority of Hunaidah Al-Khuza'i that he said: I visited the Mother of the Believers, and heard her having said: The Messenger of Allah "Allah's blessing and peace be upon him" used to



رَسُولُ اللَّهِ ﷺ بِرُكْعَتَيِ الضُّحَى وَأَنْ لَا أَنَامَ إِلَّا عَلَى وَثْرٍ وَصِيَامَ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.  
 2404 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ عَنِ  
 الْأَسْوَدِ بْنِ هِلَالٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ بَنَوْمٍ عَلَى وَثْرٍ  
 وَالْغُسْلُ يَوْمَ الْجُمُعَةِ وَصِيَامَ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

### (82) - ذِكْرُ الاختِلَافِ عَلَى أَبِي عُثْمَانَ فِي حَدِيثِ أَبِي هُرَيْرَةَ فِي صِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ

2405 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ  
 سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَبِي عُثْمَانَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «شَهْرُ  
 الصَّبْرِ وَثَلَاثَةُ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ».

2406 - أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ اللَّائِيُّ بِالْكُوفَةِ عَنْ عَبْدِ الرَّحِيمِ وَهُوَ ابْنُ سُلَيْمَانَ  
 عَنْ عَاصِمٍ الْأَخْوَلِ عَنْ أَبِي عُثْمَانَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ ثَلَاثَةَ  
 أَيَّامٍ مِنَ الشَّهْرِ فَقَدْ صَامَ الدَّهْرَ كُلَّهُ» ثُمَّ قَالَ: صَدَقَ اللَّهُ فِي كِتَابِهِ «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ  
 عَشْرٌ أَمْثَلِهَا».

2407 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَاصِمٍ  
 عَنْ أَبِي عُثْمَانَ عَنْ رَجُلٍ قَالَ أَبُو ذَرٍّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ  
 مِنْ كُلِّ شَهْرٍ فَقَدْ تَمَّ صَوْمُ الشَّهْرِ أَوْ فَلَهُ صَوْمُ الشَّهْرِ» شَكَ عَاصِمٌ.

2408 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعِيدِ بْنِ أَبِي  
 هِنْدٍ أَنَّ مُطَرِّفًا حَدَّثَهُ أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صِيَامُ  
 حَسَنٍ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ».

2409 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: أَنْبَأَنَا أَبُو مِصْعَبٍ عَنْ مُعِينَةَ بْنِ عَبْدِ الرَّحْمَنِ  
 عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ قَالَ  
 عُثْمَانُ بْنُ أَبِي الْعَاصِ نَحْوَهُ مُرْسَلٌ.

2410 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شَرِيكِ عَنِ الْحُرِّ بْنِ صَيَّاحٍ  
 قَالَ: سَمِعْتُ أَبْنَ عُمَرَ يَقُولُ: «كَانَ النَّبِيُّ ﷺ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

### (83) - كَيْفَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ لِلْحَبَرِ فِي ذَلِكَ

2411 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغَفَرَانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ  
 شَرِيكِ عَنِ الْحُرِّ بْنِ صَيَّاحٍ عَنْ أَبْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ  
 شَهْرٍ يَوْمَ الْاِثْنَيْنِ مِنْ أَوَّلِ الشَّهْرِ وَالْخَمِيسَ الَّذِي يَلِيهِ ثُمَّ الْخَمِيسَ الَّذِي يَلِيهِ».

2412 - أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا خَلْفُ بْنُ تَيْمٍ عَنْ زُهَيْرٍ عَنِ  
 الْحُرِّ بْنِ الصَّيَّاحِ قَالَ: سَمِعْتُ هُنَيْدَةَ الْخُرَاعِيَّ قَالَ: دَخَلْتُ عَلَى أُمِّ الْمُؤْمِنِينَ سَمِعْتُهَا

observe three fasts monthly: on the first Monday of the month, on the coming Thursday, and on the next Thursday.

**2413-** It is narrated on the authority of Hunaidah Ibn Khalid Al-Khuza'i from Hafsa that she said: The Messenger of Allah "Allah's blessing and peace be upon him" never left four things: the fasting of Ashura', (the fasting of) the (first) ten (days of Dhul-Hijjah barring the tenth which agrees with Id Al-Adha), (to observe) three fasts monthly, and a two-rak'ah prayer before Morning (prayer).

**2414-** It is narrated on the authority of Hunaidah Ibn Khalid Al-Khuza'i from his wife from one of the wives of The Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" used to fast the (first) nine of Dhul-Hijjah, the day of Ashura' (tenth of Muharram), and he further used to observe three fasts monthly: the first Monday of the month, and the coming two Thursdays.

**2415-** It is narrated on the authority of Hunaidah Ibn Khalid Al-Khuza'i from his wife from one of the wives of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to fast the (first) ten days of Dhul-Hijjah, and he further used to observe three fasts monthly including Monday and Thursday.

**2416-** It is narrated on the authority of Hunaidah Ibn Khalid Al-Khuza'i from his wife from Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to observe three fasts monthly: the first Thursday (of the month), the coming Monday, and the next Monday.

**2417-** It is narrated on the authority of Jarir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To observe three fasts monthly is (to receive the reward of) fasting all the time; and the best of those are the (three) white days (on which the moon is full): the morning of the thirteenth day, then the fourteenth day, and the fifteenth day."

#### **[84] The Different Citation-Forms Attributed To Musa Ibn Talhah**

**2418-** It is narrated on the authority of Abu Hurairah that he said: A desert Arab brought a rabbit to The Messenger of Allah "Allah's blessing and peace be upon him", which he roasted and placed before him. The Messenger of Allah "Allah's blessing and peace be upon him" refrained from eating, even though he ordered the people to eat. The desert Arab also refrained from eating, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him:



تَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ ثُمَّ الْخَمِيسَ ثُمَّ الْخَمِيسَ الَّذِي يَلِيهِ».

2413 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ قَالَ: حَدَّثَنِي أَبُو النَّضْرِ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْأَشْجَعِيُّ كُوفِيٌّ عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلَائِيٍّ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ عَنْ هُنَيْدَةَ بْنِ خَالِدٍ الْخَزَاعِيِّ عَنْ حَفْصَةَ قَالَتْ: «أَرْبَعٌ لَمْ يَكُنْ يَدْعُهُنَّ النَّبِيُّ ﷺ صِيَامَ عَاشُورَاءَ وَالْعَشْرِ وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكَعَتَيْنِ قَبْلَ الْغَدَاةِ».

2414 - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى عَنْ أَبِي نُعَيْمٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ عَنْ هُنَيْدَةَ بْنِ خَالِدٍ عَنْ أَمْرَأَتِهِ عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ تِسْعًا مِنْ ذِي الْحِجَّةِ وَيَوْمَ عَاشُورَاءَ وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَخَمِيسَيْنِ».

2415 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ عَنْ هُنَيْدَةَ بْنِ خَالِدٍ عَنْ أَمْرَأَتِهِ عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَصُومُ الْعَشْرَ وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ الْاِثْنَيْنِ وَالْخَمِيسِ».

2416 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ هُنَيْدَةَ الْخَزَاعِيِّ عَنْ أُمِّهِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِصِيَامِ ثَلَاثَةِ أَيَّامٍ أَوَّلِ خَمِيسٍ وَالْاِثْنَيْنِ وَالْاِثْنَيْنِ».

2417 - أَخْبَرَنَا مَخْلَدُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنْ أَبِي إِسْحَاقَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صِيَامُ الدَّهْرِ وَأَيَّامُ الْبَيْضِ صَبِيحَةُ ثَلَاثِ عَشْرَةٍ وَأَرْبَعِ عَشْرَةٍ وَخَمْسَ عَشْرَةٍ».

(84) - ذِكْرُ الْاِخْتِلَافِ عَلَى مُوسَى بْنِ طَلْحَةَ فِي الْخَبَرِ

فِي صِيَامِ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ

2418 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ أَغْرَابِيُّ إِلَى رَسُولِ اللَّهِ ﷺ بِأَرْزَبٍ قَدْ شَوَّاهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ فَأَمْسَكَ رَسُولُ اللَّهِ ﷺ فَلَمْ يَأْكُلْ



"What does prevent you from eating?" He said: "I'm fasting three days (as I am used to observe three fasts) monthly." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are to observe (those three) fasts, let your fasting be on the (three white) nights on which the moon is full."

**2419-** It is narrated on the authority of Abu Dharr that he said: Allah's Apostle" Allah's blessing and peace be upon him" ordered us to observe three fasts (monthly, i.e. on) the white nights (on which the moon inclines to be almost full: the thirteenth, the fourteenth, and the fifteenth.

**2420-** It is narrated on the authority of Abu Dharr that he said: Allah's Apostle" Allah's blessing and peace be upon him" ordered us to observe three fasts (monthly, i.e. on) the white nights (on which the moon inclines to be almost full: the thirteenth, the fourteenth, and the fifteenth.

**2421-** It is narrated on the authority of Abu Dharr that he said: Allah's Apostle" Allah's blessing and peace be upon him" said to me: "If you are going to observe fasts monthly, let your fasting be on the (white nights on which the moon is full, i.e. the) thirteenth, the fourteenth, and the fifteenth.

**2422-** It is narrated on the authority of Abu Dharr that he said: Allah's Apostle" Allah's blessing and peace be upon him" said to a man: "I advise you to fast (monthly) the thirteenth, the fourteenth, and the fifteenth."

**2423-** It is narrated on the authority of Abu Dharr that Allah's Apostle" Allah's blessing and peace be upon him" ordered a man to fast (monthly) the thirteenth, the fourteenth, and the fifteenth.

**2424-** It is narrated on the authority of Abu Dharr that he said: A desert Arab brought some bread and a rabbit to The Messenger of Allah "Allah's blessing and peace be upon him", which he roasted and placed before him. He said: "I found it bleeding (out of menses)." The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "No harm befalls you: eat of it!" The Messenger of Allah "Allah's blessing and peace be upon him" ordered the desert Arab to eat, thereupon he said: "I'm fasting." He asked him: "Which fasting?" he said: "Three fasts monthly." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are to observe (those three) fasts, let your fasting be on the three white nights on which the moon is full, i.e. the thirteenth, the fourteenth, and the fifteenth."

**2425-** It is narrated on the authority of Musa Ibn Talhah that he said: A man brought a rabbit to The Messenger of Allah "Allah's blessing and peace be upon him", and The Messenger of Allah "Allah's blessing and peace be upon him" stretched his hand towards it (to eat of it), thereupon the man said: "I found it bleeding (out of menses)." The Messenger of Allah "Allah's blessing and peace

وَأَمَرَ الْقَوْمَ أَنْ يَأْكُلُوا وَأَمْسَكَ الْأَعْرَابِيُّ فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا يَمْنَعُكَ أَنْ تَأْكُلَ؟» قَالَ: إِنِّي صَائِمٌ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ قَالَ: «إِنْ كُنْتَ صَائِمًا فَصُمْ الْغُرَّ».

2419 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ فِطْرِ عَنْ يَحْيَى بْنِ سَامٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي ذَرٍّ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ: أَنْ نَصُومَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ الْبَيْضِ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

2420 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَامٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي ذَرٍّ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَصُومَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ الْبَيْضِ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

2421 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَامٍ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ أَبَا ذَرٍّ بِالرَّبَذَةِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا صُمْتَ شَيْئًا مِنَ الشَّهْرِ فَصُمْ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

2422 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ بَيَّانٍ بْنِ بَشِيرٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ ابْنِ الْحَوْتَكِيِّ عَنْ أَبِي ذَرٍّ: «أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «عَلَيْكَ بِصِيَامِ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ لَيْسَ مِنْ حَدِيثِ بَيَّانٍ وَلَعَلَّ سُفْيَانَ قَالَ: حَدَّثَنَا اثْنَانِ فَسَقَطَ الْأَلِفُ فَصَارَ بَيَّانٌ.

2423 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا رَجُلَانِ مُحَمَّدٌ وَحَكِيمٌ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ ابْنِ الْحَوْتَكِيِّ عَنْ أَبِي ذَرٍّ: «أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا بِصِيَامِ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

2424 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ عَنْ بَكْرِ عَنْ عِيسَى عَنْ مُحَمَّدٍ عَنْ الْحَكَمِ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ ابْنِ الْحَوْتَكِيِّ قَالَ: قَالَ أَبِي: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ وَمَعَهُ أَرْتَبٌ قَدْ شَوَاهَا وَخُبْزٌ فَوَضَعَهَا بَيْنَ يَدَيْ النَّبِيِّ ﷺ ثُمَّ قَالَ: إِنِّي وَجَدْتُهَا تَذْمَى فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «لَا يَضُرُّكُمْ كُلُّوْا». وَقَالَ لِلْأَعْرَابِيِّ: «كُلْ» قَالَ: إِنِّي صَائِمٌ قَالَ: «صَوْمٌ مَاذَا؟» قَالَ: صَوْمٌ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ قَالَ: «إِنْ كُنْتَ صَائِمًا فَعَلَيْكَ بِالْغُرِّ الْبَيْضِ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: الصَّوَابُ عَنْ أَبِي ذَرٍّ وَيُسَبِّهُ أَنْ يَكُونَ وَقَعَ مِنَ الْكُتَابِ ذَرٌّ فَقِيلَ أَبِي.

2425 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا الْمُعَاوَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَعْنٍ عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ طَلْحَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ



be upon him" withheld his hand, and ordered the people to eat of it. Among the present people, there was a man who abstained from eating thereupon. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is wrong with you?" He said: "I'm fasting." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you not fast these three white nights, i.e. the thirteenth, the fourteenth, and the fifteenth?"

**2426-** It is narrated on the authority of Musa Ibn Talhah that he said: A rabbit was brought to The Messenger of Allah "Allah's blessing and peace be upon him", which he roasted. When he placed it in front of him, he said: "But, I've found it bleeding (out of menses)." On that the Messenger of Allah "Allah's blessing and peace be upon him" refrained from eating of it, and said to those who were present with him: "Eat of it, for had I had desire for it, I would have eaten of it." There was a man sitting, (who did not eat with the people." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Come close to share food with the people!" he said: "O Messenger of Allah! I'm fasting." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you not fast these three white nights?" he asked: "What are they?" he said: "The thirteenth, the fourteenth, and the fifteenth?"

**2427-** It is narrated on the authority of Abd Al-Malik from his father that the Messenger of Allah "Allah's blessing and peace be upon him" ordered to fast those white three days and said: "(To observe fast on) these is to (receive the reward of observing) fast for the whole month."

**2428-** It is narrated on the authority of Abd Al-Malik Ibn Abu Al-Minhal from his father that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to fast those white three days and said: "(To observe fast on) these is to (receive the reward of observing) fast for the whole month."

**2429-** It is narrated on the authority of Abd Al-Malik Ibn Qudamah Ibn Milhan from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to fast those white three days (on which the moon is almost full), i.e. the thirteenth, the fourteenth, and the fifteenth.

### [85] Observing Two Fasts Monthly

**2430-** It is narrated on the authority of Abu Nawfal Ibn Abu Aqrab from his father that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting, thereupon he said: "(It is sufficient for you to) fast a day every month." I said: "O Messenger of Allah! Give me (permission to fast) more! Give me (permission to fast) more!" he said: "Do you say "O Messenger of Allah! Give me (permission to fast) more! Give me (permission to fast) more!"" (It is enough for you to fast) two days every month." I said: "O



بَارَزَ وَكَانَ النَّبِيُّ ﷺ مَدَّ يَدَهُ إِلَيْهَا فَقَالَ الَّذِي جَاءَ بِهَا: إِنِّي رَأَيْتُ بِهَا دَمًا فَكَفَّ رَسُولُ اللَّهِ ﷺ يَدَهُ وَأَمَرَ الْقَوْمَ أَنْ يَأْكُلُوا وَكَانَ فِي الْقَوْمِ رَجُلٌ مُنْتَبِذٌ فَقَالَ النَّبِيُّ ﷺ: «مَا لَكَ؟» قَالَ: إِنِّي صَائِمٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «فَهَلَا ثَلَاثَ الْبَيْضِ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

2426 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَعْلى عَنْ طَلْحَةَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: أَتَى النَّبِيُّ ﷺ بِأَرْزَبٍ قَدْ شَوَاهَا رَجُلٌ فَلَمَّا قَدَّمَهَا إِلَيْهِ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ رَأَيْتُ بِهَا دَمًا فَتَرَكْتُهَا رَسُولُ اللَّهِ ﷺ فَلَمْ يَأْكُلْهَا وَقَالَ لِمَنْ عِنْدَهُ: «كُلُوا فَإِنِّي لَوْ أَشْتَهَيْتُهَا أَكَلْتُهَا». وَرَجُلٌ جَالِسٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَذْنُ فَكُلْ مَعَ الْقَوْمِ». فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي صَائِمٌ قَالَ: «فَهَلَا صُمْتَ الْبَيْضِ» قَالَ: وَمَا هُنَّ؟ قَالَ: «ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

2427 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَنْبَأَنَا أَنَسُ بْنُ سِيرِينَ عَنْ رَجُلٍ يُقَالُ لَهُ عَبْدُ الْمَلِكِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِهِذِهِ الْأَيَّامِ الثَّلَاثِ الْبَيْضِ وَيَقُولُ: «هُنَّ صِيَامُ الشَّهْرِ».

2428 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا جَبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ أَبِي الْمِنْهَالِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُمْ بِصِيَامِ ثَلَاثَةِ أَيَّامِ الْبَيْضِ قَالَ: «هِيَ صَوْمُ الشَّهْرِ».

2429 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا جَبَّانُ قَالَ: حَدَّثَنَا هَمَامٌ قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ بْنُ مِلْحَانَ عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِصَوْمِ أَيَّامِ اللَّيَالِي الْغُرِّ الْبَيْضِ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

### (85) - صَوْمُ يَوْمَيْنِ مِنَ الشَّهْرِ

2430 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي سَيْفُ بْنُ عُبَيْدٍ اللَّهِ مِنْ خِيَارِ الْخَلْقِ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ عَنْ أَبِي نُوفَلٍ بْنِ أَبِي عَقْرَبَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فَقَالَ: «صُمْ يَوْمًا مِنَ الشَّهْرِ». قُلْتُ: يَا رَسُولَ اللَّهِ زِدْنِي زِدْنِي قَالَ: «تَقُولُ يَا رَسُولَ اللَّهِ زِدْنِي زِدْنِي يَوْمَيْنِ مِنْ كُلِّ شَهْرٍ».

Messenger of Allah! Give me (permission to fast) more! Give me (permission to fast) more! However, I feel I have power enough to do more!" he said: "(You say): Give me (permission to fast) more! Give me (permission to fast) more! However, I feel I have power enough to do more!"" The Messenger of Allah "Allah's blessing and peace be upon him" kept silent that I thought he would give no reply to me. Then he said: "Observe three fasts monthly."

2431- It is narrated on the authority of Abu Nawfal Ibn Abu Aqrab from his father that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about fasting, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is sufficient for you to) fast a day every month." He asked him for more and said: "Let my father and mother sacrifice their lives for you! I feel I have enough power to do more!" he gave him (permission to fast) more and said: "(It is enough for you to fast) two days every month." He said: "Let my father and mother sacrifice their lives for you O Messenger of Allah! I feel I have enough power to do more!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "(You say): " I feel I have enough power to do more! I feel I have enough power to do more!"" he did not intend to allow him for more but when he insisted, he said: "Observe three fasts monthly."

قُلْتُ: يَا رَسُولَ اللَّهِ زِدْنِي زِدْنِي إِنِّي أَجِدُنِي قَوِيًّا فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى ظَنَنْتُ أَنَّهُ لَيَرُدُّنِي قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

2431 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أُنْبَأَنَا الْأَسْوَدُ بْنُ شَيْبَانَ عَنْ أَبِي نَوْفَلٍ بْنِ أَبِي عَقْرَبٍ عَنْ أَبِيهِ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الصَّوْمِ فَقَالَ: «صُمْ يَوْمًا مِنْ كُلِّ شَهْرٍ». وَاسْتَزَادَهُ، قَالَ: بِأَبِي أَنْتَ وَأُمِّي أَجِدُنِي قَوِيًّا فَرَادَهُ قَالَ: «صُمْ يَوْمَيْنِ مِنْ كُلِّ شَهْرٍ» فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ إِنِّي أَجِدُنِي قَوِيًّا فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَجِدُنِي قَوِيًّا إِنِّي أَجِدُنِي قَوِيًّا». فَمَا كَادَ أَنْ يَزِيدَهُ فَلَمَّا أَلَحَّ عَلَيْهِ قَالَ رَسُولُ اللَّهِ ﷺ: «صُمْ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».



## (23) THE BOOK OF ZAKAT

### (OBLIGATORY CHARITY)

#### [1] The Obligation Of Obligatory Charity

**2432-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said to Mu'adh when he sent him to Yemen: "You will come to a people of Scripture: invite them to testify that there is no God (to be worshipped) but Allah and I am Allah's Apostle. If they obey you to do so, then teach them that Allah has enjoined on them five prayers every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakat) from their property which is to be taken from the wealthy among them and given to the poor, and if they obey you to do so, (avoid taking the best of their property, and) safeguard yourself from the invocation of the wronged one (against you for there is no veil between it and Allah)."

**2433-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I said: "O Prophet of Allah! I've not come you before I had taken as many oaths as the number (of my fingers) not to come to you, nor to follow your religion. I was a man who knew nothing barring what Allah Almighty and His Messenger taught me. I ask you, by Allah's Revelation: with which has Allah Almighty sent you to us?" he said: "With (the religion of) Islam." I asked: "What is the sign of Islam?" he said: "It is to say: 'I've submitted my face to Allah Almighty (in Islam), and I've given up (the worship of other deities)'; to offer the (five obligatory) prayers, and give regular charity."

**2434-** It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Performing ablution perfectly constitutes half of the faith, (the phrase) "Praise be to Allah" fills one's balance of acts, (the phrases) "Glory be to Allah" and "Allah is Greater" fill (what is between) the sky and the earth, the prayer is a light (which guides one to goodness and favour, and prevents him from doing evil), the regular charity is an evidence (of one's good faith), the patience is a luminosity and The Holy Qur'an is a proof, whither for you (in case you keep reciting it and acting upon its principles) or against you (in case you abandon it and ignore its principles)."

**2435-** It is narrated on the authority of both Abu Hurairah and Abu Sa'id that they said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us one day saying: "By Him in Whose Hand my soul is!" he

## (23) - كِتَابُ الزَّكَاةِ

## (1) - بَابُ وَجُوبِ الزَّكَاةِ

2432 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارِ الْمُؤَصِّلِيِّ عَنِ الْمُعَاوِي عَنِ زَكَرِيَّا بْنِ إِسْحَاقَ الْمَكِّيِّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَنِيْعٍ عَنْ أَبِي مَعْبُدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: «إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَإِذَا جِئْتَهُمْ فَأَدْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَيْهِمْ خُمْسَ صَلَوَاتٍ فِي يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ، يَعْصِي أَطَاعُوكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فترُدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ بِذَلِكَ فَاتَّقِ دَعْوَةَ الْمَظْلُومِ».

2433 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ بِهِزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ مَا أَتَيْتَكَ حَتَّى حَلَفْتُ أَكْثَرَ مِنْ عَدَدِهِنَّ - لِأَصَابِعِ يَدَيْهِ - أَنْ لَا آتِيكَ وَلَا آتِي دِينَكَ وَإِنِّي كُنْتُ أَمْرًا لَا أَعْقِلُ شَيْئًا إِلَّا مَا عَلَّمَنِي اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ وَإِنِّي أَسْأَلُكَ بِوَحْيِ اللَّهِ بِمَا بَعَثَكَ رَبُّكَ إِلَيْنَا قَالَ: «بِالْإِسْلَامِ». قُلْتُ: وَمَا آيَاتُ الْإِسْلَامِ؟ قَالَ: «أَنْ تَقُولَ أَسْلَمْتُ وَجْهِي إِلَى اللَّهِ وَتَخْلُتَ، وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ».

2434 - أَخْبَرَنَا عِيسَى بْنُ مُسَاوِرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنُ شَابُورٍ عَنْ مُعَاوِيَةَ بْنِ سَلَامٍ عَنْ أَخِيهِ زَيْدِ بْنِ سَلَامٍ أَنَّهُ أَخْبَرَهُ عَنْ جَدِّهِ أَبِي سَلَامٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ: أَنَّ أَبَا مَالِكٍ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِسْبَاغُ الْوُضُوءِ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَالتَّسْبِيحُ وَالتَّكْبِيرُ يَمْلَأُ السَّمَوَاتِ وَالْأَرْضَ، وَالصَّلَاةُ نُورٌ، وَالزَّكَاةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ».

2435 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: أَنْبَأَنَا خَالِدٌ عَنْ ابْنِ أَبِي هِلَالٍ عَنْ نُعَيْمِ الْمُجَمِّرِ أَبِي عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي صُهَيْبٌ أَنَّهُ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَمِنْ أَبِي سَعِيدٍ يَقُولَانِ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَقَالَ: «وَالَّذِي



swore thrice, and then he lowered his head and everyone of us lowered his head and went on weeping, not knowing for which The Messenger of Allah "Allah's blessing and peace be upon him" had taken such oath. Then, he raised his head, with (the signs of) the glad tidings in his face, which was dearer to us than the red camels (the best and most valuable of property in the sight of the ancient Arabs). Then he said: "There is no one who offers the (obligatory) five prayers, observes the fasts of Ramadan, practices regular charity, and avoids the great destructive sins, but that the gates of the Garden will be opened for him, and it will be said to him: "Enter (the Garden) peacefully!"

**2436-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives a pair (of things or property) in charity for Allah's Cause, will be called from (the gates of) Paradise and will be addressed: "O slave of Allah! That (gate) is better (for you, so come and enter through it)." So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; whoever was amongst those who used to give in charity, will be called from the gate of charity; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Rayyan." Abu Bakr As-Siddiq said: "O Messenger of Allah! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them."

## **[2] The Severe Warning Of Withholding The Obligatory Charity**

**2437-** It is narrated on the authority of Abu Dharr that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he was sitting under the shade of the Ka'bah. When he saw me he said: "By the Lord of the Ka'bah! They are the losers." I said (to myself): "What is wrong with me? Perhaps a (piece of) revelation has been inspired in connection with me." I asked: "O Messenger of Allah! Let my father and mother be sacrificed for you! Who are those (losers)?" He said: "They are those, who have a great wealth except so and so and so (i.e. those who spend their wealth on whomever they find) in front of them, on their right and on their left." He further said: "By Him in Whose Hand my soul is! No owner of camels or cattle does not give in charity what is due upon them but that on the Day of Judgement, those (animals) would come, with the greatest



نَفْسِي بِيَدِهِ»، ثَلَاثَ مَرَّاتٍ، ثُمَّ أَكَبَّ فَأَكَبَ كُلُّ رَجُلٍ مِنَّا يَبْكِي لَا نَدْرِي عَلَى مَاذَا حَلَفَ ثُمَّ رَفَعَ رَأْسَهُ فِي وَجْهِهِ الْبُشْرَى فَكَانَتْ أَحَبَّ إِلَيْنَا مِنْ حُمْرِ النَّعَمِ، ثُمَّ قَالَ: «مَا مِنْ عَبْدٍ يُصَلِّي الصَّلَوَاتِ الْخَمْسَ، وَيَصُومُ رَمَضَانَ، وَيُخْرِجُ الزَّكَاةَ، وَيَجْتَنِبُ الْكِبَائِرَ السَّبْعَ، إِلَّا فَتُحْتَّ لَهُ أَبْوَابُ الْجَنَّةِ، فَقِيلَ لَهُ ادْخُلْ بِسَلَامٍ».

2436 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبِ بْنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فِي سَبِيلِ اللَّهِ، دُعِيَ مِنَ أَبْوَابِ الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ لَكَ وَلِلْجَنَّةِ أَبْوَابُ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ». قَالَ أَبُو بَكْرٍ: هَلْ عَلَى مَنْ يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ؟ فَهَلْ يُدْعَى مِنْهَا كُلُّهَا أَحَدٌ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ وَإِنِّي أَرْجُو أَنْ تَكُونَ مِنْهُمْ». يَعْنِي أَبَا بَكْرٍ.

## (2) - بَابُ التَّغْلِيظِ فِي حَبْسِ الزَّكَاةِ

2437 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ عَنْ أَبِي ذَرٍّ قَالَ: جِئْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ فَلَمَّا رَأَى مُقْبِلًا قَالَ: «هُمْ الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ» فَقُلْتُ: مَا لِي لَعَلِّي أَنْزَلَ فِي شَيْءٍ، قُلْتُ: مَنْ هُمْ فِدَاكَ أَبِي وَأُمِّي؟ قَالَ: «الْأَكْثَرُونَ أَمْوَالًا إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا حَتَّى بَيَّنَّ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يَمُوتُ رَجُلٌ فَيَدْعُ إِبِلًا أَوْ بَقْرًا لَمْ يُوَدَّ زَكَاتُهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَطَوُّهُ

amount of flesh and hugeness they had got (in the world), and they would gore him with their horns and trample him with their hoofs. The more the last would pass away, the more the first would return (to trample him once again) until it is judged among the people.”

**2438-** It is narrated on the authority of Abdullah Ibn Mas’ud that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no owner of property who does not fulfill whatever obligatory charity is due upon it but that it will appear to him on the Day of Judgement in the form of a bald-headed snake to encircle his neck (like a collar), and although he will keep fleeing from it, it will keep pursuing him.” Then, the Messenger of Allah “Allah’s blessing and peace be upon him” recited to us the confirmation of that from Allah’s Book: “And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them: nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that you do.” (Al Imran 180)

**2439-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “No owner of camels does not pay what is due upon them, whether at both times of their fatness and leanness.” It was said: “O Messenger of Allah! To which both times of their fatness and leanness refer?” he said: “To both times of prosperity and adversity, but that on The Day of Judgement, they will come, as being in the utmost of their fatness, hugeness and fleshiness, which they had (in the world), and a soft sandy plain would be set for them, as extensive as possible, and they all would trample him with their hoofs and bite him with their mouths. The more the first of them passes over him, the more the last of them would be made to return during a day that would be as long as fifty thousand years, until it is judged among the slaves (of Allah). By then, he would be shown his path (whether to take him to the Garden or to the fire of Hell). No owner of cattle does not pay what is due upon them, at both times of prosperity and adversity, but that on The Day of Judgement, they will come, as being in the utmost of their fatness, hugeness and fleshiness, which they had (in the world), and a soft sandy plain would be spread for them. They all would gore him with their horns and trample him with their hoofs. The more the first of them passes over him, the more the last of them would be made to return to him during a day which would be as long as fifty thousand years, until it is judged among the slaves. By then, he would be shown his path (whether to take him to the Garden or to the fire

بِأَخْفَافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا، كُلَّمَا نَفِذَتْ أَخْرَاهَا أُعِيدَتْ أُولَاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ».

2438 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ جَامِعِ ابْنِ أَبِي رَاشِدٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ رَجُلٍ لَهُ مَالٌ لَا يُؤَدِّي حَقَّ مَالِهِ إِلَّا جُعِلَ لَهُ طَوْقًا فِي عُنُقِهِ شُجَاعٌ أَقْرَعٌ وَهُوَ يَفِرُّ مِنْهُ وَهُوَ يَتَّبِعُهُ» ثُمَّ قَرَأَ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ ﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ﴾ [آل عمران: 180].

2439 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عَمْرٍو الْغُدَانِي أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّمَا رَجُلٍ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا» قَالُوا: يَا رَسُولَ اللَّهِ مَا نَجْدَتُهَا وَرِسْلُهَا؟ قَالَ: «فِي عُسْرِهَا وَيُسْرِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغْذٍ مَا كَانَتْ وَأَسْمَنِهِ وَأَشْرِهِ، يُبْطَحُ لَهَا بِقَاعٍ قَرَقِرٍ فَتَنْطَوُّهُ بِأَخْفَافِهَا إِذَا جَاءَتْ أَخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ، وَأَيُّمَا رَجُلٍ كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ أَغْذً مَا كَانَتْ وَأَسْمَنَهُ وَأَشْرَهُ، يُبْطَحُ لَهَا بِقَاعٍ قَرَقِرٍ فَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، وَتَنْطَوُّهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا إِذَا جَاوَزَتْهُ أَخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ النَّاسِ



of Hell). No owner of sheep does not pay what is due upon them, at both times of prosperity and adversity, but that on The Day of Judgement, they will come, as being in the utmost of their fatness, hugeness and fleshiness, which they had (in the world), and a soft sandy plain would be spread for them. They all would gore him with their horns and trample him with their hoofs, and none of them would be with twisted horns, nor without horns or with broken horns. The more the first of them passes over him, the more the last of them would be made to return to him during a day which would be as long as fifty thousand years, until it is judged among the slaves. By then, he would be shown his path (whether to take him to the Garden or to the fire of Hell)."

### [3] The Withholders Of Obligatory Charity

**2440-** It is narrated on the authority of Az-Zuhri from Ubaidullah Ibn Abdullah Ibn Utbah Ibn Mas'ud that Abu Hurairah had told him: when The Messenger of Allah "Allah's blessing and peace be upon him" died and Abu Bakr was appointed as his successor, and those amongst the Arabs who wanted to renegade became apostates, (Abu Bakr intended to fight them). Umar Ibn Al-Khattab said to Abu Bakr: "How would you fight against the people, since The Messenger of Allah "Allah's blessing and peace be upon him" stated: "I have been ordered to fight the people until they say: There is no god but Allah; and he who uttered it, his property and life would be protected from being damaged except legally, and his reckoning (concerning his intention) would be with Allah"?" Abu Bakr said: "By Allah, I would decisively fight the one who separated (in treatment) prayer from obligatory charity, for it (the latter) is a right (that should be taken from the people) of wealth. By Allah, I would fight them even if they withheld giving (as obligatory charity) the string (of hobbling the feet of a camel) which they used to give to The Messenger of Allah "Allah's blessing and peace be upon him"." Umar Ibn Al-Khattab commented: "By Allah, it was nothing but that Allah had expanded the heart of Abu Bakr for fighting (those who stopped from giving the obligatory charity) and I came to know that he was right."

### [4] The Punishment Of The Withholders Of Obligatory Charity

**2441-** It is narrated on the authority of Bahz Ibn Hakim that he said: My father told me from my grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The obligatory charity is due) upon every flock of grazing camels: a two-year-old she-camel out of forty, with no separation of (the property of) camels from (those to be given in charity as) their due; and whoever gives it (with good pleasure) expecting the reward (from Allah Almighty) will receive its reward; and whoever withholds it,

فَيَرَى سَبِيلَ وَائِمًا رَجُلٍ كَانَتْ لَهُ غَنَمٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرَسُولَهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَعْدٍ مَا كَانَتْ وَأَكْثَرُهُ وَأَسْمَنُهُ وَأَشْرَهُ ثُمَّ يُنْطَحُ لَهَا بِقَاعٍ قَرَقَرٍ فَتَطْوُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا، وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءٌ وَلَا عَضْبَاءٌ إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ.

### (3) - بَابُ مَانِعِ الزَّكَاةِ

2440 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَةَ بْنِ مَسْعُودٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوَفِّي رَسُولُ اللَّهِ ﷺ وَأَسْتُخِلَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ؟» فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: لَا قَاتِلِينَ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهُ لَوْ مَنَعُونِي عَقَالًا كَانُوا يُؤْذُونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

### (4) - بَابُ عُقُوبَةِ مَانِعِ الزَّكَاةِ

2441 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا بِهِزُ بْنُ حَكِيمٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «فِي كُلِّ إِبِلٍ سَائِمَةٍ فِي كُلِّ أَرْبَعِينَ ابْنَةً لَبُونٌ لَا يُفَرَّقُ إِبِلٌ عَنْ حَسَابِهَا مَنْ أَعْطَاهَا مُؤْتَجِرًا فَلَهُ أَجْرُهَا وَمَنْ أَبَى فَإِنَّا آخِذُوهَا وَشَطَرُ إِبِلِهِ عَزْمَةٌ مِنْ عَزَمَاتِ رَبَّنَا



then, taking it in addition to half his property (even by force) is one of the compulsory obligations enjoined by our Lord Almighty, and nothing of it should be assigned to the family of (the Prophet) Muhammad "Allah's blessing and peace be upon him".

### [5] The Obligatory Charity Due Upon Camels

**2442-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five Wasaqs (of dates and a Wasaq consists of sixty Sa's, nor is there obligatory charity due upon (a property that is) less than five camels, nor is there obligatory charity due upon (a property) less than five ounces (equal to two hundred Dirhams)."

**2443-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five camels, nor is there due upon what is less than five ounces (equal to two hundred Dirhams), nor is there due upon what is less than five Wasaqs (of dates)."

**2444-** It is narrated on the authority of Hammad that he said: I've taken the following document from Thumamah Ibn Abdullah Ibn Anas Ibn Malik, from Anas, that it had been written to them by Abu Bakr, in which the following was written: "These are the orders for obligatory charity (Zakat) which Allah's Apostle "Allah's blessing and peace be upon him" had enjoined upon the Muslims, and which Allah had ordered His Apostle "Allah's blessing and peace be upon him" to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than (what is specified in this script) he should not pay it. For less than twenty-five camels, a single sheep per five camels is to be paid as Zakat, and if there are between twenty-five to thirty-five camels, a one-year-old she-camel is to be paid; and in case there is no one-year-old she-camel, let it be a two-year-old he-camel; and if they are between thirty-six to forty-five (camels), a two-year-old she-camel is to be paid; and if they are between forty-six to sixty (camels), a three-year-old she-camel, fit for a male camel to copulate, is to be paid; and if the number is between sixty-one to seventy-five (camels), a four-year-old she-camel is to be paid; and if the number is between seventy-six to ninety (camels), two she-camels of two-year-old are to be paid; and if they are from ninety-one to one-hundred-and twenty (camels), two three-year-old she-camels, fit for a male camel to copulate, are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and



لَا يَحِلُّ لَالِ مُحَمَّدٍ ﷺ مِنْهَا شَيْءٌ.

### (5) - بَابُ زَكَاةِ الْإِبِلِ

2442 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى ح. وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ وَشُعْبَةَ وَمَالِكٍ عَنْ عَمْرٍو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خُمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خُمْسِ ذَوْدٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خُمْسَةِ أَوَاقٍ صَدَقَةٌ».

2443 - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرٍو بْنِ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خُمْسَةِ ذَوْدٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خُمْسَةِ أَوَاقٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خُمْسَةِ أَوْسُقٍ صَدَقَةٌ».

2444 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْمُظَفَّرُ بْنُ مُدْرِكٍ أَبُو كَامِلٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخَذْتُ هَذَا الْكِتَابَ مِنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ بْنِ مَالِكٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُمْ إِنَّ هَذِهِ فَرَائِضُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا رَسُولُهُ ﷺ فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِ وَمَنْ سُئِلَ فَوْقَ ذَلِكَ فَلَا يُعْطِ فِيمَا دُونَ خُمْسٍ وَعِشْرِينَ مِنَ الْإِبِلِ فِي كُلِّ خُمْسِ ذَوْدٍ شَاةٍ فَإِذَا بَلَغَتْ خُمْسًا وَعِشْرِينَ فَفِيهَا بِنْتُ مَخَاضٍ إِلَى خُمْسٍ وَثَلَاثِينَ فَإِنْ لَمْ تَكُنْ بِنْتُ مَخَاضٍ فَأَبْنُ لَبُونٍ ذَكَرٌ فَإِذَا بَلَغَتْ سِتًّا وَثَلَاثِينَ فَفِيهَا بِنْتُ لَبُونٍ إِلَى خُمْسٍ وَأَرْبَعِينَ فَإِذَا بَلَغَتْ سِتَّةً وَأَرْبَعِينَ فَفِيهَا حِقَّةٌ طُرُوقَةٌ الْفَحْلِ إِلَى سِتِّينَ فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خُمْسٍ وَسَبْعِينَ فَإِذَا بَلَغَتْ سِتًّا وَسَبْعِينَ فَفِيهَا بِنْتُ لَبُونٍ إِلَى تِسْعِينَ فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ فَفِيهَا حِقَّتَانِ طُرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِائَةٍ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ

twenty) a two-year-old she-camel is to be paid, and for every fifty camels (over one-hundred-and-twenty) a three-year-old she-camel is to be paid. Pertaining to the camels of different ages, as far as the obligatory charity is concerned, Whoever had to pay a four-year-old she-camel as Zakat from his herd of camels and he had not got one, and he had a three-year-old she-camel, the latter should be accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a three-year-old she-camel as Zakat and he had but a four-year-old she-camel, the latter should be accepted from him on the condition that the charity collector should repay him two sheep if they were available or twenty Dirhams. Whoever had to pay a three-year-old she-camel as Zakat and he had a two-year-old she-camel, the latter should be accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a two-year-old she-camel and had but a three-year-old one, the latter should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep. Whoever had to pay a two-year-old she-camel and he had but a one-year-old she-camel, the latter should be accepted from him along with twenty Dirhams or two sheep if they were available. Whoever had to pay a one-year-old she-camel, and he had got but a two-year-old she-camel, the latter might be accepted from him and nothing besides should be required. Whoever has got only four camels, has to pay nothing as Zakat, unless the owner of these four camels wants to give. As regards the Zakat for the (flock of) sheep: if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are one sheep over one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are a sheep over two-hundred to three-hundred (sheep), three sheep are to be paid; and if they are one sheep over three-hundred, for every extra hundred sheep, one sheep is to be paid as Zakat. Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it). Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat. If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally. If somebody has got less than forty sheep, no Zakat is required, unless he wants to give. For silver the Zakat is one-fortieth of the lot (2.5% provided that such lot should be no less than two hundred Dirhams), and if its value is no more than one hundred and ninety (Dirhams), Zakat is not required, unless the owner wants to pay.”

بُنْتُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةً فَإِذَا تَبَايَنَ أَسْنَانُ الْإِبِلِ فِي فَرَائِضِ  
الْصَّدَقَاتِ فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ  
فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ أَوْ عَشْرِينَ  
دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ حِقَّةٌ وَعِنْدَهُ جَذَعَةٌ  
فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عَشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ  
وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بُنْتُ لَبُونٍ فَإِنَّهَا تُقْبَلُ  
مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ أَوْ عَشْرِينَ دِرْهَمًا وَمَنْ بَلَغَتْ  
عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ إِلَّا حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ  
الْمُصَدِّقُ عَشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ  
وَلَيْسَتْ عِنْدَهُ بُنْتُ لَبُونٍ وَعِنْدَهُ بُنْتُ مَخَاضٍ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا  
شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ أَوْ عَشْرِينَ دِرْهَمًا وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ  
مَخَاضٍ وَلَيْسَ عِنْدَهُ إِلَّا ابْنُ لَبُونٍ ذَكَرٌ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ وَمَنْ  
لَمْ يَكُنْ عِنْدَهُ إِلَّا أَرْبَعٌ مِنَ الْإِبِلِ فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا وَفِي  
صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ فَفِيهَا شَاةٌ إِلَى عَشْرِينَ وَمِائَةً  
فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا شَاتَانِ إِلَى مِائَتَيْنِ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ثَلَاثُ  
شِيَاءٍ إِلَى ثَلَاثِمِائَةٍ فَإِذَا زَادَتْ فِي كُلِّ مِائَةٍ شَاةٌ وَلَا يُؤْخَذُ فِي الصَّدَقَةِ  
هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ وَلَا تَيْسُ الْغَنَمِ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ وَلَا يَجْمَعُ بَيْنَ  
مُتَفَرِّقٍ وَلَا يُفَرِّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا  
يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيِّ فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً  
وَاحِدَةً فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا وَفِي الرِّقَّةِ رُبْعُ الْعُشْرِ فَإِنْ لَمْ  
تَكُنْ إِلَّا تِسْعِينَ وَمِائَةً دِرْهَمٍ فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا.



### **[6] The Withholders Of The Obligatory Charity Due Upon Camels**

**2445-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The camels will come (on the Day of Judgement) upon their owner, in the best state they were (in the world) if he does not give what is due upon them, and trample him with their hoofs; and the sheep will come upon their owner in the best state in which they were (in the world), if he does not give what is due upon them, and trample him with their hoofs, and gore him with their horns; and it is out of what is due upon them that they should be milked on the water (in order to give milk to the poor and indigent). Behold! Let none of you come on the Day of Judgment with a growling camel mounted on his neck, and appeal to me for help saying: "O Muhammad! (Help me)!" for I should say: "I have no authority to help you; I already conveyed (Allah's Message) to you." Let none of you come on the Day of Judgment with a bleating ewe mounted on his neck, and say to me: "O Muhammad! (Help me)!" for I should say: "I have no authority to help you; I conveyed (Allah's Message) to you." On the Day of Judgement, the treasure of anyone of them will appear to him in the form of a bald-headed snake, from which its owner will flee away, and it will pursue him saying: "I'm your treasure!" he will keep pursuing him until he gives him his finger to bite."

### **[7] The Charity Due Upon Camels Might Be Cancelled If They Are Taken As Means Of Facilitating Life For Their Owners**

(This applies only to the herd of camels which is less than forty in number, for if it is more than that, it should be considered as property, upon which obligatory charity is due).

**2446-** It is narrated on the authority of Bahz Ibn Hakim that he said: My father told me from my grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The obligatory charity is due) upon every flock of grazing camels: a two-year-old she-camel out of forty, with no separation of (the property of) camels from (those to be given in charity as) their due; and whoever gives it (with good pleasure) expecting the reward (from Allah Almighty) will receive its reward; and whoever withholds it, then, taking it in addition to half his property (even by force) is one of the compulsory obligations enjoined by our Lord Almighty, and nothing of it should be assigned to the family of (the Prophet) Muhammad "Allah's blessing and peace be upon him"."

## (6) - بَابُ مَانِعِ زَكَاةِ الْإِبِلِ

2445 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَأْتِي الْإِبِلُ عَلَى رَبِّهَا عَلَى خَيْرٍ مَا كَانَتْ إِذَا هِيَ لَمْ يُعْطَ فِيهَا حَقُّهَا تَطْوُهُ بِأَخْفَافِهَا وَتَأْتِي الْغَنَمُ عَلَى رَبِّهَا عَلَى خَيْرٍ مَا كَانَتْ إِذَا لَمْ يُعْطَ فِيهَا حَقُّهَا تَطْوُهُ بِأَظْلَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا»، قَالَ: «وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلَى الْمَاءِ، أَلَا لَا يَأْتِيَنَّ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِبَعِيرٍ يَحْمِلُهُ عَلَى رَقَبَتِهِ لَهُ رُغَاءٌ فَيَقُولُ: يَا مُحَمَّدُ، فَأَقُولُ لَا أَمْلِكُ لَكَ شَيْئاً قَدْ بَلَّغْتُ، أَلَا لَا يَأْتِيَنَّ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقَبَتِهِ لَهَا يُعَارُ فَيَقُولُ: يَا مُحَمَّدُ فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئاً قَدْ بَلَّغْتُ، قَالَ: وَيَكُونُ كَنْزُ أَحَدِهِمْ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ يَفِرُّ مِنْهُ صَاحِبُهُ وَيَطْلُبُهُ أَنَا كَنْزُكَ، فَلَا يَزَالُ حَتَّى يُلْقِمَهُ أَضْبَعُهُ».

## (7) - بَابُ سُقُوطِ الزَّكَاةِ عَنِ الْإِبِلِ إِذَا كَانَتْ رَسَلاً لِأَهْلِهَا وَلِحُمُولَتِهِمْ

2446 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ بِهِزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِي كُلِّ إِبِلٍ سَائِمَةٍ مِنْ كُلِّ أَرْبَعِينَ ابْنَةً لَبُونٌ، لَا تُفَرِّقُ إِبِلٌ عَنْ حِسَابِهَا مَنْ أَعْطَاهَا مُؤْتَجِراً لَهُ أَجْرُهَا، وَمَنْ مَنَعَهَا فَإِنَّا آخِذُوهَا وَشَطَرُ إِبِلِهِ عَزْمَةٌ مِنْ عَزَمَاتِ رَبَّنَا، لَا يَحِلُّ لَالٍ مُحَمَّدٍ ﷺ مِنْهَا شَيْءٌ».



### **[8] The Obligatory Charity Due Upon Cows**

**2447-** It is narrated on the authority of Mu'adh that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him (as obligatory charity collector) to Yemen, he commanded him that from everyone who has attained the age of puberty, a single Dinar or the like of it from Yemenite garments should be taken (as obligatory charity); and out of thirty cows, a two-year old female or male cow should be taken; and out of forty cows, a three-year old female-cow should be taken.

**2448-** It is narrated on the authority of Mu'adh that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" sent me (as obligatory charity collector) to Yemen, he commanded me to take, out of forty cows, a three-year old female-cow, and out of thirty cows, a two-year old female or male cow; and to take a Dinar or the like of it from Yemenite garments from everyone who has attained the age of puberty (as charity).

**2449-** It is narrated on the authority of Mu'adh that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him (as obligatory charity collector) to Yemen, he commanded him that out of thirty cows, a two-year old female or male cow should be taken; and out of forty cows, a three-year old female-cow should be taken, and from everyone who has attained the age of puberty, a single Dinar or the like of it from Yemenite garments should be taken (as obligatory charity).

**2450-** It is narrated on the authority of Mu'adh that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" sent me (as obligatory charity collector) to Yemen, he commanded me not to take anything (as obligatory charity) from the herd of cows, until they reach thirty to (less than) forty, and once they reached thirty cows, a two-year old female or male cow should be taken; and when they reached forty cows, a three-year old female-cow should be taken.

### **[9] The Withholders Of The Obligatory Charity Due Upon Cows**

**2451-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No owner of camels, cattle, sheep or goats does not pay what is right on them but that he would be seated on the Day of Judgement on a soft sandy plain, where the hooved animals would trample him with their hoofs, and the horned animals would gore him with their horns. On this day, there would be none without horns, or with broken horns." We said: "O Messenger of Allah! What is right on them?" He said: "Lending the male (for mating with the she-camel), lending the bucket (used for drawing water for them), milking



## (8) - بَابُ زَكَاةِ الْبَقَرِ

2447 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ وَهُوَ ابْنُ مُهْلَهْلٍ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ مَسْرُوقٍ عَنْ مُعَاذٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ إِلَى الْيَمَنِ وَأَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ حَالِمٍ دِينَاراً أَوْ عِدْلَهُ مَعَاوِرَ وَمِنَ الْبَقَرِ مِنْ ثَلَاثِينَ تَبِيعاً أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً».

2448 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَغْلَى وَهُوَ ابْنُ عُيَيْنٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ عَنْ مَسْرُوقٍ وَالْأَعْمَشُ عَنْ إِبْرَاهِيمَ قَالَا: قَالَ مُعَاذٌ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ فَأَمَرَنِي أَنْ أَخْذَ مِنْ كُلِّ أَرْبَعِينَ بَقَرَةً ثَنِيَّةً وَمِنْ كُلِّ ثَلَاثِينَ تَبِيعاً وَمِنْ كُلِّ حَالِمٍ دِينَاراً أَوْ عِدْلَهُ مَعَاوِرَ.

2449 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ مُعَاذٍ قَالَ: لَمَّا بَعَثَهُ رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ أَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ ثَلَاثِينَ مِنَ الْبَقَرِ تَبِيعاً أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً وَمِنْ كُلِّ حَالِمٍ دِينَاراً أَوْ عِدْلَهُ مَعَاوِرَ.

2450 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي سُلَيْمَانُ الْأَعْمَشُ عَنْ أَبِي وَائِلٍ بْنِ سَلَمَةَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ حِينَ بَعَثَنِي إِلَى الْيَمَنِ أَنْ لَا أَخْذَ مِنَ الْبَقَرِ شَيْئاً حَتَّى تَبْلُغَ ثَلَاثِينَ، فَإِذَا بَلَغَتْ ثَلَاثِينَ فَفِيهَا عَجَلٌ تَابِعُ جَذَعٌ أَوْ جَذَعَةٌ حَتَّى تَبْلُغَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا بَقَرَةٌ مُسِنَّةٌ.

## (9) - بَابُ مَانِعِ زَكَاةِ الْبَقَرِ

2451 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنْ ابْنِ فَضِيلٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَاحِبِ إِبِلٍ وَلَا بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّي حَقَّهَا إِلَّا وَقِفَ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعٍ قَرَقَرٍ تَطْوُهُ ذَاتُ الْأُظْلَافِ بِأُظْلَافِهَا، وَتَنْطَحُّهُ ذَاتُ الْقُرُونِ بِقُرُونِهَا لَيْسَ فِيهَا يَوْمٌ يُؤْمِذُ جَمَاءً وَلَا مَكْسُورَةٌ الْقُرْنُ» قُلْنَا: يَا رَسُولَ اللَّهِ وَمَاذَا حَقُّهَا؟ قَالَ: «إِطْرَاقُ فَحْلِهَا وَإِعَارَةُ دَلْوِهَا

them beside water and providing them as mounts in the way of Allah. (Moreover) no owner of a property does not pay the obligatory charity due on it but that it would appear to him in the form of a bald-headed poisonous snake which would pursue its owner wherever he would go, from which he would flee away. It would be said to him: "That's your property with which you used to be miser." When he finds no alternative, he would put his hand in its mouth and it would gnaw it like a camel."

### [10] The Obligatory Charity Due Upon Sheep

**2452-** It is narrated on the authority of Hammad Ibn Salamah from Thumamah Ibn Abdullah Ibn Anas Ibn Malik, from Anas Ibn Malik, that Abu Bakr had written to him the following: "These are the orders for obligatory charity (Zakat) which Allah's Apostle "Allah's blessing and peace be upon him" had enjoined upon the Muslims, and which Allah had ordered His Apostle "Allah's blessing and peace be upon him" to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than (what is specified in this script) he should not pay it. For less than twenty-five camels, a single sheep per five camels is to be paid as Zakat, and if there are between twenty-five to thirty-five camels, a one-year-old she-camel is to be paid; and in case there is no one-year-old she-camel, let it be a two-year-old he-camel; and if they are between thirty-six to forty-five (camels), a two-year-old she-camel is to be paid; and if they are between forty-six to sixty (camels), a three-year-old she-camel, fit for a male camel to copulate, is to be paid; and if the number is between sixty-one to seventy-five (camels), a four-year-old she-camel is to be paid; and if the number is between seventy-six to ninety (camels), two she-camels of two-year-old are to be paid; and if they are from ninety-one to one-hundred-and twenty (camels), two three-year-old she-camels, fit for a male camel to copulate, are to be paid; and if they are over one-hundred-and-twenty (camels), for every forty (over one-hundred-and-twenty) a two-year-old she-camel is to be paid, and for every fifty camels (over one-hundred-and-twenty) a three-year-old she-camel is to be paid. Pertaining to the camels of different ages, as far as the obligatory charity is concerned, Whoever had to pay a four-year-old she-camel as Zakat from his herd of camels and he had not got one, and he had a three-year-old she-camel, the latter should be accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a three-year-old she-camel as Zakat and he had but a four-year-old she-camel, the latter should be accepted from him on the condition that the charity collector should repay him two sheep or twenty Dirhams. Whoever had to pay a three-year-old she-camel as Zakat and he had a two-year-old she-camel, the latter should be

وَحَمْلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ وَلَا صَاحِبِ مَالٍ لَا يُؤَدِّي حَقَّهُ إِلَّا يُخَيَّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعٌ أَفْرَعُ يَفِرُّ مِنْهُ صَاحِبُهُ وَهُوَ يُتَبَّعُهُ يَقُولُ لَهُ هَذَا كَنْزُكَ الَّذِي كُنْتَ تَبَخُلُ بِهِ فَإِذَا رَأَى أَنَّهُ لَا بُدَّ لَهُ مِنْهُ أَدْخَلَ يَدَهُ فِيهِ، فَجَعَلَ يَقْضِمُهَا كَمَا يَقْضِمُ الْفَحْلُ».

### (10) - بَابُ زَكَاةِ الْغَنَمِ

2452 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ النَّسَائِيُّ قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ بْنِ مَالِكٍ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ إِنَّ هَذِهِ فَرَائِضُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ اللَّهُ بِهَا رَسُولُهُ ﷺ فَمَنْ سَأَلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطَهَا وَمَنْ سَأَلَ فَوْقَهَا فَلَا يُعْطِهَا فِيمَا دُونَ خَمْسٍ وَعِشْرِينَ مِنَ الْإِبِلِ فِي خَمْسٍ ذَوْدٍ شَاةٍ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ فَفِيهَا بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ فَإِنْ لَمْ تَكُنْ أَبْنَةُ مَخَاضٍ فَأَبْنُ لَبُونٍ ذَكَرٌ فَإِذَا بَلَغَتْ سِتَّةً وَثَلَاثِينَ فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَأَرْبَعِينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلِ إِلَى سِتِّينَ فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خَمْسَةِ وَسَبْعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَسَبْعِينَ فَفِيهَا أَبْنَتَا لَبُونٍ إِلَى تِسْعِينَ فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ أَبْنَةُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، فَإِذَا تَبَايَنَ أَسْنَانُ الْإِبِلِ فِي فَرَائِضِ الصَّدَقَاتِ فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ إِلَّا جَذَعَةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ أَبْنَةُ لَبُونٍ فَإِنَّهَا



accepted from him along with two sheep if they were available or twenty Dirhams. Whoever had to pay a two-year-old she-camel and had but a three-year-old one, the latter should be accepted from him and the Zakat collector should repay him twenty Dirhams or two sheep. Whoever had to pay a two-year-old she-camel and he had but a one-year-old she-camel, the latter should be accepted from him along with twenty Dirhams or two sheep if they were available. Whoever had to pay a one-year-old-she-camel, and he had got but a two-year-old-he-camel, the latter might be accepted from him and nothing besides should be required. Whoever has got only four camels, has to pay nothing as Zakat, unless the owner of these four camels wants to give. As regards the Zakat for the (flock of) sheep: if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are one sheep over one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are one sheep over two-hundred to three-hundred (sheep), three sheep are to be paid; and if they are one sheep over three-hundred, for every extra hundred sheep, one sheep is to be paid as Zakat. Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it). Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat. If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally. If somebody has got less than forty sheep, no Zakat is required, unless he wants to give. For silver the Zakat is one-fortieth of the lot (2.5% provided that such lot should be no less than two hundred Dirhams), and if its value is no more than one hundred and ninety (Dirhams), Zakat is not required, unless the owner wants to pay."

### [11] The Withholders Of The Obligatory Charity Due Upon Sheep

**2453-** It is narrated on the authority of Abu Dharr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: " No owner of camels, cattle or goat and sheep does not give in charity what is due upon them but that those (animals) would come on the Day of Judgement, in the best state of hugeness and fatness they have ever been, and they would gore him with their horns and trample him with their hoofs. The more the last would pass away, the more the first would return (to trample him once again) until it is judged among the people."

تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ أَوْ عَشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ إِلَّا حَقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدَّقُ عَشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ بِنْتُ لَبُونٍ وَعِنْدَهُ بِنْتُ مَخَاضٍ فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ أَوْ عَشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ إِلَّا ابْنُ لَبُونٍ ذَكَرُ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلَّا أَرْبَعَةٌ مِنَ الْإِبِلِ فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا، وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ فِيهَا شَاةٌ إِلَى عَشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا شَاتَانِ إِلَى مِائَتَيْنِ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِمِائَةٍ، فَإِذَا زَادَتْ وَاحِدَةً فَفِي كُلِّ مِائَةٍ شَاةٌ وَلَا تُؤْخَذُ فِي الصَّدَقَةِ هَرْمَةٌ وَلَا ذَاتُ عَوَارٍ وَلَا تَيْسُ الْغَنَمِ إِلَّا أَنْ يَشَاءَ الْمُصَدَّقُ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، وَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا وَفِي الرَّقَّةِ رُبْعُ الْعُشْرِ فَإِنْ لَمْ يَكُنِ الْمَالُ إِلَّا تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهِ شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا.

### (11) - بَابُ مَانِعِ زَكَاةِ الْغَنَمِ

2453 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَاحِبِ إِبِلٍ وَلَا بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّي زَكَاتَهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ تَنْطَحُهُ بِقُرُونِهَا وَتَطْوُهُ بِأَخْفَافِهَا كُلَّمَا نَفَذَتْ أُخْرَاهَا أَعَادَتْ عَلَيْهِ أُولَاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ».



### **[12] What About Taking Together The Property Of Different People, And Splitting The Joint Owned Property?**

**2454-** It is narrated on the authority of Suwaid Ibn Ghafalah that he said: The charity collector sent (to us) by the Messenger of Allah "Allah's blessing and peace be upon him" came to us, and I went and sat with him, and I heard him saying: "According to the covenant made to me (by the Messenger of Allah) no suckling animal should be taken (as obligatory charity), and no separate possessions (of two persons) should be combined (to get the obligatory charity from them altogether), nor should a joint property be separated (to get the obligatory charity from each of them solely for fear of increasing or decreasing the obligatory charity). A man brought to him a huge fat she-camel of big hump (as the obligatory charity due upon him), and asked him to take it, but he refused to take it from him.

**2455-** It is narrated on the authority of Wa'il Ibn Hujr that the Messenger of Allah "Allah's blessing and peace be upon him" sent a courier (to collect the obligatory charity), and a man gave him a lean young camel of small holes in his nose (made to prevent it from being suckled, which would lead to leanness and weakness), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "We've sent the charity collector of Allah and His Messenger, and so and so gave him a very young lean camel: O Allah! Let blessing be blighted from him, and from his camels!" when the news of that reached the man, he brought a good she-camel, and said: "I turn in repentance to Allah Almighty and His Messenger the Messenger of Allah "Allah's blessing and peace be upon him"!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Send Blessing upon him, and bless him in his property!"

### **[13] The Imam's Invoking Prayer Upon The Almsgiver**

**2456-** It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: Whenever anyone of the people brought the obligatory charity due upon his property to the Messenger of Allah "Allah's blessing and peace be upon him", he would ask for (Allah's) Blessing upon him; and when my father brought to him the obligatory charity due upon his property, he said: "O Allah! Send Your Blessing upon the family of Abu Awfa!"

### **[14] Exceeding The Due Limits Of The Obligatory Charity**

**2457-** It is narrated on the authority of Jarir that he said: Some desert Arabs came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Some of the charity collectors appointed by you come to us, and treat us with no justice." the Messenger of



## (12) - بَابُ الْجَمْعِ بَيْنَ الْمُتَفَرِّقِ وَالتَّفْرِيقِ بَيْنَ الْمُجْتَمِعِ

2454 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ هُشَيْمٍ عَنْ هِلَالِ بْنِ خَبَابٍ عَنْ مَيْسَرَةَ أَبِي صَالِحٍ عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: أَتَانَا مُصَدِّقُ النَّبِيِّ ﷺ فَأَتَيْتُهُ فَجَلَسْتُ إِلَيْهِ فَسَمِعْتُهُ يَقُولُ: إِنَّ فِي عَهْدِي أَنْ لَا نَأْخُذَ رَاضِعَ لَبَنٍ وَلَا نَجْمَعَ بَيْنَ مُتَفَرِّقٍ وَلَا نُفَرِّقَ بَيْنَ مُجْتَمِعٍ فَأَتَاهُ رَجُلٌ بِنَاقَةٍ كَوْمَاءَ فَقَالَ: خُذْهَا فَأَبَى.

2455 - أَخْبَرَنَا هَارُونُ بْنُ زَيْدٍ بْنُ يَزِيدَ يَعْنِي أَبْنَ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ سَاعِيًا فَأَتَى رَجُلًا فَأَتَاهُ فَصِيلاً مَخْلُولًا فَقَالَ النَّبِيُّ ﷺ: «بَعَثْنَا مُصَدِّقَ اللَّهِ وَرَسُولِهِ وَإِنَّ فَلَانًا أَعْطَاهُ فَصِيلاً مَخْلُولًا اللَّهُمَّ لَا تَبَارِكْ فِيهِ وَلَا فِي إِبِلِهِ» فَبَلَغَ ذَلِكَ الرَّجُلَ فَجَاءَ بِنَاقَةٍ حَسَنَاءَ فَقَالَ: أَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى نَبِيِّهِ ﷺ فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ بَارِكْ فِيهِ وَفِي إِبِلِهِ».

## (13) - بَابُ صَلَاةِ الْإِمَامِ عَلَى صَاحِبِ الصَّدَقَةِ

2456 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ عَمْرُو بْنُ مُرَّةَ: أَخْبَرَنِي قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ فَلَانٍ» فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

## (14) - بَابُ إِذَا جَاوَزَ فِي الصَّدَقَةِ

2457 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ قَالَ: قَالَ جَرِيرٌ: أَتَى النَّبِيَّ ﷺ نَاسٌ مِنَ الْأَعْرَابِ فَقَالُوا: يَا رَسُولَ اللَّهِ يَأْتِينَا

Allah "Allah's blessing and peace be upon him" said: "You should please your charity collectors (as long as they do not exceed the due limits of collecting charity)!" they asked: "Even though they treat us with no justice?" he said: "You should please your charity collectors (as long as they do not exceed the due limits of collecting charity)!" they asked: "Even though they treat us with no justice?" he said: "You should please your charity collectors (as long as they do not exceed the due limits of collecting charity)!" Jarir commented: Since I heard that from the Messenger of Allah "Allah's blessing and peace be upon him", no charity collector has ever returned from me (after taking the obligatory charity due upon my property) but that he was well-pleased.

**2458-** It is narrated on the authority of Jarir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a charity collector comes to you (to take your charity due upon your property), let him return from you while being well-pleased with you."

### **[15] The Owner Gives The Objects Of Charity, Without Being Chosen By The Charity Collector**

**2459-** It is narrated on the authority of Muslim Ibn Shu'bah that he said: Ibn Alqamah appointed my father as the chief of his people in Iraq, and commanded him to collect the obligatory charity from them. My father sent me (to do that job) to a group of them, and I came to an old man belonging to them called Sa'ir and said to him: "My father sent me to take the obligatory charity due upon you." He asked me: "O son of my brother! Which (of my property) should you take (as obligatory charity)?" I said: "We choose the best of them to the extent that we come to know that from the udders of the sheep." He said: "O son of my brother! Let me tell you something. I was in one of those mountain paths during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", grazing some sheep belonging to me when two men riding a camel came to me and said: "We are the couriers of Allah's Apostle "Allah's blessing and peace be upon him" (and we've come to you) in order that you should give the obligatory charity due upon your sheep." I asked: "What is due upon me pertaining to it?" they said: "A single sheep." I went to a sheep whose place I had known, and it was pregnant and fat, and I brought it out to them, thereupon they said: "This is a pregnant sheep, and the Messenger of Allah "Allah's blessing and peace be upon him" has forbidden us to take (as the obligatory charity) a pregnant sheep." I went to a she-kid which has not yet become pregnant though it was ready to be pregnant, and I brought it out to them, thereupon

نَاسٌ مِنْ مُصَدِّقِكَ يَظْلِمُونَ قَالَ: «أَرْضُوا مُصَدِّقَكُمْ» قَالُوا: وَإِنْ ظَلَمَ؟ قَالَ: «أَرْضُوا مُصَدِّقَكُمْ». قَالَ جَرِيرٌ: فَمَا صَدَرَ عَنِّي مُصَدَّقٌ مُنْذُ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ إِلَّا وَهُوَ رَاضٍ.

2458 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ هُوَ ابْنُ عَلِيَّةٍ قَالَ: أَنْبَأَنَا دَاوُدُ عَنِ الشَّعْبِيِّ قَالَ: قَالَ جَرِيرٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْتَكُمُ الْمُصَدَّقُ فَلْيَصْذُرْ وَهُوَ عَنْكُمُ رَاضٍ».

### (15) - بَابُ إِعْطَاءِ السَّيِّدِ الْمَالِ بِغَيْرِ اخْتِيَارِ الْمُصَدَّقِ

2459 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ عَنْ عَمْرِو بْنِ أَبِي سُفْيَانَ عَنْ مُسْلِمِ بْنِ ثَفِينَةَ قَالَ: اسْتَعْمَلَ ابْنُ عُلْقَمَةَ أَبِي عَلَى عِرَافَةَ قَوْمِهِ وَأَمَرَهُ أَنْ يُصَدِّقَهُمْ فَبَعَثَنِي أَبِي إِلَى طَائِفَةٍ مِنْهُمْ لَأَتِيَهُ بِصَدَقَتِهِمْ فَخَرَجْتُ حَتَّى أَتَيْتُ عَلَى شَيْخٍ كَبِيرٍ يُقَالُ لَهُ سَعْرٌ فَقُلْتُ: إِنَّ أَبِي بَعَثَنِي إِلَيْكَ لِتُؤَدِّيَ صَدَقَةَ غَنَمِكَ قَالَ ابْنُ أَخِي: وَأَيُّ نَحْوٍ تَأْخُذُونَ؟ قُلْتُ: نَخْتَارُ حَتَّى إِنَّا لَنَشْبُرُ ضُرُوعَ الْغَنَمِ قَالَ ابْنُ أَخِي: فَإِنِّي أُحَدِّثُكَ أَنِّي كُنْتُ فِي شُعْبٍ مِنْ هَذِهِ الشُّعَابِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي غَنَمٍ لِي فَجَاءَنِي رَجُلَانِ عَلَى بَعِيرٍ فَقَالَا: إِنَّا رَسُولَا رَسُولِ اللَّهِ ﷺ إِلَيْكَ لِتُؤَدِّيَ صَدَقَةَ غَنَمِكَ قَالَ: قُلْتُ: وَمَا عَلَيَّ فِيهَا؟ قَالَا: شَاةٌ فَأَعْمِدُ إِلَى شَاةٍ قَدْ عَرَفْتُ مَكَانَهَا مُمْتَلِئَةً مَحْضًا وَشَحْمًا فَأَخْرَجْتُهَا إِلَيْهِمَا فَقَالَ: هَذِهِ الشَّافِعُ وَالشَّافِعُ الْحَائِلُ وَقَدْ نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَأْخُذَ شَافِعًا قَالَ: فَأَعْمِدُ إِلَى عَنَاقٍ مُعْتَاطٍ وَالْمُعْتَاطُ الَّتِي لَمْ تَلِدْ وَلَدًا وَقَدْ حَانَ وَلَادُهَا فَأَخْرَجْتُهَا إِلَيْهِمَا فَقَالَا: نَاوِلْنَاهَا



they said: "Give it to us!" I raised it up to them, and they then took it and placed it with them on their riding camel, and then went away.

**2460-** It is narrated on the authority of Muslim Ibn Shu'bah that Ibn Alqamah appointed his father as the chief of his people in Iraq, and commanded him to collect the obligatory charity from them...and the rest is the same.

**2461-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent Umar to collect the obligatory charity (Zakat). He was told that Ibn Jamil, Khalid Ibn Al-Walid, and Al-Abbas Ibn Abd Al-Muttalib had refused to give Zakat. The Prophet "Allah's blessing and peace be upon him" said: "Nothing made Ibn Jamil feel angry except that he was a poor man, and was made wealthy by Allah. But you are unfair in asking Zakat from Khalid as he is keeping his armours and war equipment in Allah's Cause (for Jihad). As for Al-Abbas Ibn Abd Al-Muttalib, the paternal uncle of Allah's Apostle "Allah's blessing and peace be upon him", the obligatory charity and the like of it are due upon him."

**2462-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" ordered that the obligatory charity should be given...and the rest is the same as the previous one.

**2463-** It is narrated on the authority of Abdullah Ibn Hilal Ath-Thaqafi that he said: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I was about to be killed after I had been absent from you, because of a she-kid of those to be given in charity (and the owner refused to give it)." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Had it not been for the fact that it (the obligatory charity) is given to the poor among the Emigrants, surely, I would not have collected it (and I would rather have let the owners give what is due upon them by themselves)."

### [16] The Obligatory Charity Due Upon Horses

**2464-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon a Muslim concerning his slave or horse."

**2465-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon a Muslim concerning his slave or horse."

فَرَفَعْتُهَا إِلَيْهِمَا فَجَعَلَاهَا مَعَهُمَا عَلَى بَعِيرِهِمَا ثُمَّ انْطَلَقَا .

2460 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ قَالَ: حَدَّثَنِي مُسْلِمٌ بْنُ ثَفَنَةَ: أَنَّ ابْنَ عَلَقَمَةَ اسْتَعْمَلَ أَبَاهُ عَلَى صَدَقَةِ قَوْمِهِ وَسَاقَ الْحَدِيثَ .

2461 - أَخْبَرَنِي عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ قَالَ: وَقَالَ عَمْرٌ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِصَدَقَةٍ فَقِيلَ مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْقُمُ ابْنُ جَمِيلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ وَأَمَّا خَالِدُ بْنُ الْوَلِيدِ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا قَدْ اخْتَبَسَ أَذْرَاعَهُ وَأَعْتَدَهُ فِي سَبِيلِ اللَّهِ وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ عَمَّ رَسُولُ اللَّهِ ﷺ فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا» .

2462 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِصَدَقَةٍ مِثْلَهُ سَوَاءً .

2463 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَمَحْمُودُ بْنُ غِيلَانَ قَالَا: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ الثَّقَفِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: كَذْتُ أَقْتُلُ بَعْدَكَ فِي عَنَاقٍ أَوْ شَاةٍ مِنَ الصَّدَقَةِ فَقَالَ: «لَوْلَا أَنَّهَا تُعْطَى فَقَرَاءَ الْمُهَاجِرِينَ مَا أَخَذْتُهَا» .

### (16) - بَابُ زَكَاةِ الْخَيْلِ

2464 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ وَسُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فَرَسِهِ صَدَقَةٌ» .

2465 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَرْبٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا مُجَرِّدُ بْنُ الْوَضَّاحِ عَنْ إِسْمَاعِيلَ وَهُوَ ابْنُ أُمَيَّةَ عَنْ مَكْحُولٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا زَكَاةَ عَلَى الرَّجُلِ الْمُسْلِمِ فِي عَبْدِهِ وَلَا فَرَسِهِ» .



**2466-** It is narrated on the authority of Abu Hurairah, tracing it up to Allah's Apostle "Allah's blessing and peace be upon him": "There is no obligatory charity due upon a Muslim concerning his slave or horse."

**2467-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon a man concerning his horse or slave."

### **[17] The Obligatory Charity Due Upon One's Slaves**

**2468-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon a Muslim concerning his slave or horse."

**2469-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon a Muslim concerning his slave or horse."

### **[18] The Obligatory Charity Due Upon Silver**

**2470-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five ounces (of silver, equal to two hundred Dirhams), nor is there due upon what is less than five camels, nor is there due upon what is less than five Wasaqs (of dates, and a Wasaq consists of sixty Sa's)."

**2471-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five Wasaqs (of dates), nor is there obligatory charity due upon (a property that is) less than five ounces (of silver, i.e. two hundred Dirhams), nor is there obligatory charity due upon (a property) less than five camels."

**2472-** It is narrated on the authority of Abu Sa'id Al-Khudri that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no obligatory charity due upon (a property that is) less than five Wasaqs (of dates), nor is there obligatory charity due upon (a property that is) less than five ounces of silver (i.e. two hundred Dirhams), nor is there obligatory charity due upon (a property) less than five camels."

**2473-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no obligatory charity due upon (a property that is) less than five ounces of silver (equal to two hundred Dirhams), nor is there due



2466 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ مَكْحُولٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ».

2467 - أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ خُثَيْمٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى الْمَرْءِ فِي فَرَسِهِ وَلَا فِي مَمْلُوكِهِ صَدَقَةٌ».

### (17) - بَابُ زَكَاةِ الرَّقِيقِ

2468 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ».

2469 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ خُثَيْمٍ بْنِ عِرَاكِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ صَدَقَةٌ فِي غَلَامِهِ وَلَا فِي فَرَسِهِ».

### (18) - بَابُ زَكَاةِ الْوَرَقِ

2470 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ عَنْ عَرَبِيِّ عَنْ حَمَّادٍ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيْمَا دُونَ خُمْسَةِ أَوَاقٍ صَدَقَةٌ وَلَا فِيْمَا دُونَ خُمْسٍ دَوْدٍ صَدَقَةٌ وَلَيْسَ فِيْمَا دُونَ خُمْسٍ أَوْسُقٍ صَدَقَةٌ».

2471 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ الْمَازِنِيُّ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ فِيْمَا دُونَ خُمْسٍ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَلَيْسَ فِيْمَا دُونَ خُمْسٍ أَوَاقٍ مِنَ الْوَرَقِ صَدَقَةٌ وَلَيْسَ فِيْمَا دُونَ خُمْسٍ دَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ».

2472 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ يَحْيَى بْنِ عُمَارَةَ وَعَبَّادِ بْنِ تَمِيمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَدَقَةَ فِيْمَا دُونَ خُمْسٍ أَوْسَاقٍ مِنَ التَّمْرِ وَلَا فِيْمَا دُونَ خُمْسٍ أَوَاقٍ مِنَ الْوَرَقِ صَدَقَةٌ وَلَا فِيْمَا دُونَ خُمْسٍ دَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ».

2473 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا يَغْفُوبُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا ابْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ وَكَانَا ثِقَةً عَنْ يَحْيَى بْنِ عُمَارَةَ بْنِ أَبِي حَسَنِ وَعَبَّادِ بْنِ تَمِيمٍ وَكَانَا ثِقَةً عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

upon what is less than five camels, nor is there due upon what is less than five Wasaqs (of dates).”

**2474-** It is narrated on the authority of Ali that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “I exempted you from (the obligatory charity due upon) both horses and slaves. So, give the obligatory charity due upon your property, on the rate of (one-fortieth, i.e.) five (Dirhams) out of two hundred (Dirhams).”

**2475-** It is narrated on the authority of Ali that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “I exempted you from (the obligatory charity due upon) both horses and slaves. On the other hand, no obligatory charity is due upon (a property that is) less than two hundred (Dirhams).”

### **[19] The Obligatory Charity Due Upon Ornaments**

**2476-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that a woman from the inhabitants of Yemen came to visit the Messenger of Allah “Allah’s blessing and peace be upon him” in the company of a daughter belonging to her, and there were two chunky bangles in the hand of her daughter, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” asked her: “Do you give the obligatory charity due upon those?” she answered in the negative. the Messenger of Allah “Allah’s blessing and peace be upon him” said to her: “Will you be pleased that Allah Almighty will make you wear them as two bracelets of fire (in your hand) on the Day of Judgement?” she then took them off and gave them to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “They are for Allah and His Messenger.”

**2477-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that a woman came to visit the Messenger of Allah “Allah’s blessing and peace be upon him” in the company of a daughter belonging to her, who had two chunky bangles in her hand...and the rest is the same.

### **[20] The Withholder Of The Charity Due Upon His Property**

**2478-** It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever does not pay the obligatory charity due upon his wealth, then on the Day of Judgement his wealth will appear to him in the form of a bald-headed poisonous male snake with two black spots over the eyes. The snake will

«لَيْسَ فِيْمَا دُونَ خُمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ وَلَيْسَ فِيْمَا دُونَ خُمْسٍ مِنَ الْإِبِلِ صَدَقَةٌ وَلَيْسَ فِيْمَا دُونَ خُمْسَةِ أَوْسُقٍ صَدَقَةٌ».

2474 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ فَأَدُّوا زَكَاةَ أَمْوَالِكُمْ مِنْ كُلِّ مِائَتَيْنِ خُمْسَةً».

2475 - أَخْبَرَنَا حُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ وَلَيْسَ فِيْمَا دُونَ مِائَتَيْنِ زَكَاةً».

### (19) - بَابُ زَكَاةِ الْحُلِيِّ

2476 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُسَيْنٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ امْرَأَةً مِنْ أَهْلِ الْيَمَنِ أَتَتْ رَسُولَ اللَّهِ ﷺ وَبَنَتْ لَهَا فِي يَدِ ابْنَتِهَا مَسَكَنَيْنِ عَلِيْطَتَانِ مِنْ ذَهَبٍ فَقَالَ: «أَتُؤَدِّينَ زَكَاةَ هَذَا؟» قَالَتْ: لَا. قَالَ: «أَيَسْرُكِ أَنْ يُسَوِّرَكَ اللَّهُ عَزَّ وَجَلَّ بِهِمَا يَوْمَ الْقِيَامَةِ سَوَارَيْنِ مِنْ نَارٍ؟» قَالَ: فَخَلَعَتْهُمَا فَأَلْقَتْهُمَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: هُمَا لِلَّهِ وَلِرَسُولِهِ ﷺ.

2477 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ حُسَيْنًا قَالَ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ قَالَ: جَاءَتْ امْرَأَةٌ وَمَعَهَا بَنَتْ لَهَا إِلَى رَسُولِ اللَّهِ ﷺ وَفِي يَدِ ابْنَتِهَا مَسَكَنَانِ نَحْوَهُ مُرْسَلٌ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: خَالِدٌ أَثْبَتَ مِنَ الْمُعْتَمِرِ.

### (20) - بَابُ مَنَاعِ زَكَاةِ مَالِهِ

2478 - أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الَّذِي لَا يُؤَدِّي زَكَاةَ مَالِهِ يُخِيلُ إِلَيْهِ مَالُهُ يَوْمَ الْقِيَامَةِ».



embrace him (or encircle his neck like a collar) and say: "I am your treasure, I am your treasure.""

**2479-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Judgement his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: "I am your wealth, I am your treasure." Then The Prophet "Allah's blessing and peace be upon him" recited the Qur'anic verse: "And let not those who covetously withhold of the gifts which Allah has given them of his Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the day of judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that you do." (Al Imran 180)

### **[21] The Obligatory Charity Due Upon The Dates**

**2480-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No obligatory charity is due upon (a property that is) less than five Wasaqs of grains or dates (a Wasaq consists of sixty Sa's)."

### **[22] The Obligatory Charity Due Upon The Wheat**

**2481-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No obligatory charity is binding upon (a property of) wheat and dates until they amount five Wasaqs; and no obligatory charity is binding upon silver until it amounts five ounces; and no obligatory charity is binding upon camels until they are five."

### **[23] The Obligatory Charity Due Upon The Grains**

**2482-** It is narrated on the authority of Abu Sa'id Al-Khudri that Allah's Apostle "Allah's blessing and peace be upon him" said: "No obligatory charity is binding upon (a property of) wheat and dates until they amount five Wasaqs; and no obligatory charity is binding upon camels until they are five; and no obligatory charity is binding upon silver until it amounts five ounces (two hundred Dirhams)."

### **[24] The Amount Of Property At Which The Charity Becomes Due**

**2483-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No

شُجَاعاً أَقْرَعَ لَهُ زَيْبَتَانِ قَالَ: فَيَلْتَرِمُهُ أَوْ يَطْوُقُهُ قَالَ: يَقُولُ أَنَا كَنْزُكَ أَنَا كَنْزُكَ.

2479 - أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا حَسَنُ بْنُ مُوسَى الْأَشْجَبِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ الْمَدَنِيُّ عَنْ أَبِيهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ آتَاهُ اللَّهُ عَزَّ وَجَلَّ مَالاً فَلَمْ يُؤَدِّ زَكَاتَهُ مُثْلَ لَهُ مَالَهُ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ لَهُ زَيْبَتَانِ يَأْخُذُ بِلَهْرَمَتَيْهِ يَوْمَ الْقِيَامَةِ يَقُولُ: أَنَا مَالُكَ أَنَا كَنْزُكَ» ثُمَّ تَلَا هَذِهِ الْآيَةَ ﴿وَلَا يَحْصِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ [آل عمران: 180].

### (21) - زَكَاةُ التَّمْرِ

2480 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيْمَا دُونَ خُمُسَةِ أَوْسَاقٍ مِنْ حَبٍّ أَوْ تَمْرٍ صَدَقَةٌ».

### (22) - بَابُ زَكَاةِ الْحِنْطَةِ

2481 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَجِلُّ فِي الْبُرِّ وَالتَّمْرِ زَكَاةٌ حَتَّى تَبْلُغَ خُمُسَةً أَوْسُقٍ وَلَا يَجِلُّ فِي الْوَرِقِ زَكَاةٌ حَتَّى تَبْلُغَ خُمُسَةً أَوْاقٍ وَلَا يَجِلُّ فِي إِبِلٍ زَكَاةٌ حَتَّى تَبْلُغَ خُمُسَ دَوْدٍ».

### (23) - بَابُ زَكَاةِ الْحُبُوبِ

2482 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ فِي حَبٍّ وَلَا تَمْرٍ صَدَقَةٌ حَتَّى تَبْلُغَ خُمُسَةً أَوْسُقٍ وَلَا فِيْمَا دُونَ خُمُسٍ دَوْدٍ وَلَا فِيْمَا دُونَ خُمُسٍ أَوْاقٍ صَدَقَةٌ».

### (24) - الْقَدْرُ الَّذِي تَحِبُّ فِيهِ الصَّدَقَةُ

2483 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا إِدْرِيسُ الْأَوْدِيُّ عَنْ عَمْرٍو بْنِ مُرَّةَ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ



obligatory charity is due upon (a property that is) less than five ounces (two hundred Dirhams)."

**2484-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five camels, nor is there due upon what is less than five ounces (equal to two hundred Dirhams), nor is there due upon what is less than five Wasaqs (of dates)."

### **[25] When Should The Obligatory Charity Be One-Tenth; And When Should It Be One-Twentieth?**

**2485-** It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of whatever (plants) are watered with the help of the sky (i.e. the rainfall), the rivers or springs, or that which fixes its roots in the ground, and gets water from under the land (such as date-palms which are cultivated near wells, springs, streams etc), one-tenth (should be given as obligatory charity); and out of whatever (plants) are watered by way of irrigation, one-twentieth (should be given)."

**2486-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of whatever (plants) are watered with the help of the sky (i.e. the precipitation), rivers and springs, one-tenth (should be given as obligatory charity); and out of whatever (plants) are watered by way of irrigation, one-twentieth (should be given)."

**2487-** It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen, and ordered me to take (as obligatory charity) one-tenth whatever (plants) are watered with the help of the sky; and one-twentieth whatever (plants) are watered with the help of buckets.

### **[26] How Much Should A Guesser Leave**

**2488-** It is narrated on the authority of Abd Ar-Rahman Ibn Mas'ud that he said: Sahl Ibn Abu Hathmah came to our gathering in the market and said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us saying: "When you guess (the amount of fruits upon which the obligatory charity is due) pluck (the fruits) and leave one-third (the amount of the charity due upon the fruits), otherwise if you do not single out the one-third, leave (at least) one-fourth (the amount of the charity due upon the fruits to the almsgiver perchance he would give it by himself to such of people as he likes)."



رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيْمَا دُونَ خُمْسِ أَوَاقٍ صَدَقَةٌ».

2484 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِيْمَا دُونَ خُمْسِ أَوَاقٍ صَدَقَةٌ وَلَا فِيْمَا دُونَ خُمْسِ دَوْدٍ صَدَقَةٌ وَلَيْسَ فِيْمَا دُونَ خُمْسَةِ أَوْسُقٍ صَدَقَةٌ».

### (25) - بَابُ مَا يُوجِبُ الْعُشْرَ وَمَا يُوجِبُ نِصْفَ الْعُشْرِ

2485 - أَخْبَرَنَا هَارُونُ بْنُ سَعِيدٍ بْنِ الْهَيْثَمِ أَبُو جَعْفَرٍ الْأَيْلِيُّ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِي شَهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِيْمَا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ وَالْعُيُونُ أَوْ كَانَ بَعْلًا الْعُشْرُ وَمَا سَقِيَ بِالسَّوَانِي وَالنَّضْحِ نِصْفُ الْعُشْرِ».

2486 - أَخْبَرَنِي عَمْرُو بْنُ سَوَادٍ بْنِ الْأَسْوَدِ بْنِ عَمْرِو وَأَحْمَدُ بْنُ عَمْرٍو وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا الزُّبَيْرِ حَدَّثَهُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِيْمَا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ وَالْعُيُونُ الْعُشْرُ، وَفِيْمَا سَقِيَ بِالسَّانِيَةِ نِصْفُ الْعُشْرِ».

2487 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ وَهُوَ أَبُو عِيَّاشٍ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ عَنْ مُعَاذٍ قَالَ: «بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ فَأَمَرَنِي أَنْ آخُذَ مِمَّا سَقَتِ السَّمَاءُ الْعُشْرَ وَفِيْمَا سَقِيَ بِالدَّوَالِي نِصْفَ الْعُشْرِ».

### (26) - كَمْ يَتْرُكُ الْحَارِصُ

2488 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ خُبَيْبَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ بْنِ نِيَارٍ عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ قَالَ: أَتَانَا وَنَحْنُ فِي السُّوقِ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَرَصْتُمْ فَخُذُوا وَدَعُوا الثُّلُثَ فَإِنْ لَمْ تَأْخُذُوا أَوْ تَدَعُوا الثُّلُثَ شَكَّ شُعْبَةُ فَدَعُوا الرَّبْعَ».

**[27] Allah's Statement: " And Do Not Even Aim At Getting Anything Which Is Bad, In Order That Out Of It You May Give Away Something"**

**2489-** It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said, concerning Allah's saying: " and do not even aim at getting anything which is bad, in order that out of it you may give away something" (Al-Baqarah: 267) It refers to the bad kind of dry small and hard fruits, and The Messenger of Allah "Allah's blessing and peace be upon him" forbade that such bad fruits should be taken in the charity (due upon the property).

**2490-** It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" set out and a man had hung a branch of dry rotten dates (in the pillar of the mosque, so that the indigent among the people would eat of it); and he (the Prophet) had a stick in his hand, with which he hastened to poke the branch, while saying: "Had the giver of this (object of) charity willed, surely, he would have given in charity something better than that. No doubt, the giver of this (object of) charity will eat the (reward of such) dry rotten dates on the Day of Judgement."

**[28] The Mines**

**2491-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather (Abdullah Ibn Amr Ibn Al-As) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about picking up a fallen thing, thereupon he said: "If it is found in a road trodden by the people, or a populated village make public announcement about it for one year: if its owner comes to demand it, give it to him, and if he does not come, it becomes your own property. What is found in the waste land, or in an unpopulated village, one-fifth, as in the case of a buried treasure (should be given to the state)."

**2492-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation due for one injured by an animal or for one killed by falling in a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

**2493-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said the same.

**2494-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation due for one injured by an animal or for one killed by falling in

(27) - قَوْلُهُ عَزَّ وَجَلَّ:

﴿وَلَا تَمِّمُوا الْخَيْثَ مِنْهُ تُنْفِقُونَ﴾ [البقرة، الآية: 267].

2489 .. أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهْبٍ قَالَ: حَدَّثَنِي عَبْدُ الْجَلِيلِ بْنُ حُمَيْدٍ الْيَحْصَبِيُّ أَنَّ أَبْنَ شِهَابٍ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ بْنُ حُنَيْفٍ فِي الْآيَةِ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَمِّمُوا الْخَيْثَ مِنْهُ تُنْفِقُونَ﴾ قَالَ: هُوَ الْجُعْرُورُ وَلَوْ أَنَّ حُبَيْقَ فَتَنَى رَسُولَ اللَّهِ ﷺ أَنْ تَوَخَّذَ فِي الصَّدَقَةِ الرِّذَالَةَ.

2490 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَحْيَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ عَنْ كَثِيرِ بْنِ مُرَّةٍ الْحَضْرَمِيِّ عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَبِيَدِهِ عَصَا وَقَدْ عَلَّقَ رَجُلٌ قَتْلًا حَشَفَ فَجَعَلَ يَطْعَنُ فِي ذَلِكَ الْقِنَا فَقَالَ: «لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبِ مِنْ هَذَا إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ حَشَفًا يَوْمَ الْقِيَامَةِ».

(28) - بَابُ الْمَعْدِنِ

2491 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ اللَّفْطَةِ فَقَالَ: «مَا كَانَ فِي طَرِيقِي مَاتِيٍّ أَوْ فِي قَرْيَةٍ عَامِرَةٍ فَعَرَفْتُهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَلَا فَلَكَ، وَمَا لَمْ يَكُنْ فِي طَرِيقِي مَاتِيٍّ وَلَا فِي قَرْيَةٍ عَامِرَةٍ فَفِيهِ وَفِي الرِّكَازِ الْخُمْسُ».

2492 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ ح. وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَجَمَاءُ جَرَحُهَا جُبَارٌ وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمْسُ».

2493 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِي شِهَابٍ عَنْ سَعِيدٍ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

2494 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي شِهَابٍ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «جَرَحُ الْعَجَمَاءِ جُبَارٌ وَالْبِئْرُ جُبَارٌ وَالْمَعْدِنُ جُبَارٌ



a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

**2495-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation due for one killed by falling in a well, or one injured by an animal or for one killed because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

### **[29] The Obligatory Charity Due Upon (The Honey Of) Bees**

**2496-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Hilal brought to the Messenger of Allah "Allah's blessing and peace be upon him" one-tenth (the honey produced by) bees that were in his possession, and he had asked him (the Prophet) to make a valley called Salabah a protected zone for his benefit, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" made this valley a protected zone for his benefit. When Umar Ibn Al-Khattab was appointed as caliph, Sufyan Ibn Wahb wrote to him asking him about (the judgement pertaining to) that valley, and Umar wrote in reply to his message: "If he gives to me the same as he used to give to the Messenger of Allah "Allah's blessing and peace be upon him", i.e. one-tenth the (honey produced by) his bees, then, make the valley of Salabah a protected zone for his benefit, otherwise, it is but (honey produced by) rain bees, of which anyone could eat if he wills."

### **[30] The Obligation Of Ramadan's Almsgiving**

**2497-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined Ramadan's alms upon everyone, be he free or slave, male or female (which should be given before Id Al-Fitr) in the form of a Sa' of dates or a Sa' of parley; and then the people substituted that for half a Sa' of wheat.

### **[31] Ramadan's Almsgiving Is Due Upon Even The Slave**

**2498-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of breaking fast (after the month of Ramadan is over) upon everyone, be he male or female, free or slave, in the form of a Sa' of dates or a Sa' of parley; and then the people substituted that for half a Sa' of wheat.

### **[32] Ramadan's Almsgiving Is Due Even Upon The Young**

**2499-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined

## وَفِي الرِّكَازِ الْخُمْسُ.

2495 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا هُشَيْمٌ، أَنْبَأَنَا مَنْصُورٌ وَهْشَامٌ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبِشْرُ جُبَارٌ وَالْعَجْمَاءُ جُبَارٌ وَالْمَعْدِنُ جُبَارٌ وَفِي الرِّكَازِ الْخُمْسُ».

## (29) - بَابُ زَكَاةِ النَّحْلِ

2496 - أَخْبَرَنِي الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ عَنْ مُوسَى بْنِ أَغْيَنٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: جَاءَ هَلَالٌ إِلَى رَسُولِ اللَّهِ ﷺ بِعُشُورِ نَحْلٍ لَهُ وَسَأَلَهُ أَنْ يَحْمِيَ لَهُ وَادِيًا يُقَالُ لَهُ سَلْبَةُ فَحَمَى لَهُ رَسُولُ اللَّهِ ﷺ ذَلِكَ الْوَادِي فَلَمَّا وَلِيَ عُمَرُ بْنُ الْخَطَّابِ كَتَبَ سُفْيَانُ بْنُ وَهْبٍ إِلَى عُمَرَ بْنِ الْخَطَّابِ يَسْأَلُهُ فَكَتَبَ عُمَرُ إِنْ أَدَّى إِلَيَّ مَا كَانَ يُؤَدِّي إِلَى رَسُولِ اللَّهِ ﷺ مِنْ عَشْرِ نَحْلِهِ فَأَحِمَّ لَهُ سَلْبَةَ ذَلِكَ وَإِلَّا فَإِنَّمَا هُوَ ذُبَابٌ عَيْثُ يَأْكُلُهُ مَنْ شَاءَ.

## (30) - بَابُ فَرَضِ زَكَاةِ رَمَضَانَ

2497 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ وَالذَّكْرِ وَالْأُنْثَى صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ.

## (31) - بَابُ فَرَضِ زَكَاةِ رَمَضَانَ عَلَى الْمَمْلُوكِ

2498 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَدَقَةَ الْفِطْرِ عَلَى الذَّكْرِ وَالْأُنْثَى وَالْحُرِّ وَالْمَمْلُوكِ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ قَالَ: فَعَدَلَ النَّاسُ إِلَى نِصْفِ صَاعٍ مِنْ بُرٍّ.

## (32) - فَرَضُ زَكَاةِ رَمَضَانَ عَلَى الصَّغِيرِ

2499 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: «فَرَضَ

Ramadan's alms upon everyone, be he young or old, free or slave, male or female (which should be given before Id Al-Fitr) in the form of a Sa' of dates or a Sa' of parley.

### **[33] Ramadan's Almsgiving Is Due Only Upon The Muslims**

**2500-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of breaking the fast after (the month of) Ramadan upon everyone, in the form of a Sa' of dates or a Sa' of parley, i.e. upon everyone of the Muslims, be he free or slave, male or female.

**2501-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of breaking the fast after (the month of) Ramadan upon everyone, in the form of a Sa' of dates or a Sa' of parley, i.e. upon everyone of the Muslims, be he free or slave, male or female, young or old; and he ordered that it should be fulfilled before the people would set out to offer Id prayer (as closing date).

### **[34] How Much Has He Enjoined (To Be Given In Charity)?**

**2502-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of breaking fast (after the month of Ramadan is over) upon everyone, be he young or old, male or female, free or slave in the form of a Sa' of dates or a Sa' of parley.

### **[35] The Alms Of Breaking Fast Had Been Enjoined Before The Obligatory Charity Was Revealed**

**2503-** It is narrated on the authority of Qais Ibn Sa'd Ibn Ubadah that he said: We used to observe fast on the day of Ashura' (tenth of Muharram), and fulfill the alms of breaking fast (after the conclusion of the month of Ramadan); and when the fasting of Ramadan was enjoined, and the regular charity became obligatory, we neither were ordered to do it (i.e. to fast the day of Ashura' and give the charity of breaking fast), nor were we forbidden to do so; and we rather kept doing it.

**2504-** It is narrated on the authority of Qais Ibn Sa'd that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to give the alms of breaking fast (after the conclusion of Ramadan) before the regular charity was enjoined; and when the regular charity was enjoined, he neither ordered us (to do it) nor forbade us to do it; and we kept doing it.



رَسُولُ اللَّهِ ﷺ زَكَاةَ رَمَضَانَ عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ حُرٍّ وَعَبْدٍ ذَكَرٍ وَأُنْثَى صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ.

### (33) - فَرَضُ زَكَاةِ رَمَضَانَ عَلَى الْمُسْلِمِينَ دُونَ الْمُعَاهِدِينَ

2500 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنَ الْمُسْلِمِينَ».

2501 - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ السَّكَنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَرَ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ قَالَ: «فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ عَلَى الْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ».

### (34) - كَمْ فَرَضَ

2502 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «فَرَضَ رَسُولُ اللَّهِ ﷺ صَدَقَةَ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالذَّكَرِ وَالْأُنْثَى وَالْحُرِّ وَالْعَبْدِ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ».

### (35) - بَابُ فَرَضِ صَدَقَةِ الْفِطْرِ قَبْلَ نَزُولِ الزَّكَاةِ

2503 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ الْحَكَمِ بْنِ عُثَيْبَةَ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ عَنْ عَمْرِو بْنِ شَرْحِبِيلَ عَنْ قَيْسِ بْنِ سَعْدٍ بَنِي عَبَادَةَ قَالَ: «كُنَّا نَصُومُ عَاشُورَاءَ وَنُؤَدِّي زَكَاةَ الْفِطْرِ فَلَمَّا نَزَلَ رَمَضَانُ وَنَزَلَتْ الزَّكَاةُ لَمْ نُؤْمَرْ بِهِ وَلَمْ نَنْهَ عَنْهُ وَكُنَّا نَفْعَلُهُ».

2504 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ عَنْ أَبِي عَمَّارٍ الْهَمْدَانِيِّ عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِصَدَقَةِ الْفِطْرِ قَبْلَ أَنْ تَنْزِلَ الزَّكَاةُ فَلَمَّا نَزَلَتْ الزَّكَاةُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا وَنَحْنُ نَفْعَلُهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو عَمَّارٍ أَسْمُهُ عَرِيبُ بْنُ حُمَيْدٍ وَعَمَرُو بْنُ شَرْحِبِيلَ يُكْنَى أَبَا مَيْسَرَةَ وَسَلَمَةُ بْنُ كُهَيْلٍ خَالَفَ الْحَكَمَ فِي إِسْنَادِهِ وَالْحَكَمُ أَثَبَّتَ مِنْ سَلَمَةَ بْنِ كُهَيْلٍ.

### [36] Measuring The Alms Of Breaking Fast

**2505-** It is narrated on the authority of Al-Hasan that he said: Ibn Abbas, who was the governor of Basrah, said towards the end of Ramadan: "Give out the alms of your fasting." The people looked at each other (and it seemed as if the people did not know how to do so), thereupon Ibn Abbas asked: "Who among you is from the inhabitants of Medina? Stand and go to your brothers (from the inhabitants of Basra) and instruct them (how to give the alms of breaking their fast), for they did not know that the Messenger of Allah "Allah's blessing and peace be upon him" enjoined it to be given by everyone, be he male or female, free or slave, in the form of a Sa' of dates, or a Sa' of barley or half a Sa' of wheat." They stood (and gave it).

**2506-** It is narrated on the authority of Ibn Abbas that he said, concerning the amount of the alms of breaking fast (after the conclusion of Ramadan): "It should be given in the form of) a Sa' of wheat, or a Sa' of dates, or a Sa' of barley, or a Sa' of Sult (a kind of barley similar to wheat)."

**2507-** It is narrated on the authority of Abu Raja' that he said: I heard Ibn Abbas delivering a sermon on your pulpit, i.e. the pulpit of (the mosque of) Basra, in which he said: "The charity of breaking fast (after the conclusion of Ramadan) should be given in the form of a Sa' of foodstuff."

### [37] The Dates In The Alms Of Breaking Fast

**2508-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" enjoined the charity of breaking fast (after the month of Ramadan is over) in the form of a Sa' of barley, a Sa' of dates, or a Sa' of cottage cheese.

### [38] The Raisins

**2509-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We used to give out the charity of breaking fast (after the conclusion of the month of Ramadan) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" in the form of a Sa' of foodstuff, a Sa' of barley, a Sa' of dates, a Sa' of raisins, or a Sa' of cottage cheese.

**2510-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give out the charity of breaking fast (after the conclusion of Ramadan) in the form of one Sa of food or one Sa of dates or one Sa of barley or one Sa of cottage cheese. We kept doing that until Mu'awiyah Ibn Abu Sufyan (became the Caliph and he) came from Sham. From among what he said to them was his statement: "I think that two

## (36) - مَكِيلَةُ زَكَاةِ الْفِطْرِ

2505 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ قَالَ: قَالَ ابْنُ عَبَّاسٍ وَهُوَ أَمِيرُ الْبَصْرَةِ فِي آخِرِ الشَّهْرِ: أَخْرِجُوا زَكَاةَ صَوْمِكُمْ فَتَنْظَرِ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ: «مَنْ هَهُنَا مِنْ أَهْلِ الْمَدِينَةِ قَوْمُوا فَعَلَّمُوا إِخْوَانَكُمْ فَإِنَّهُمْ لَا يَعْلَمُونَ أَنَّ هَذِهِ الزَّكَاةَ فَرَضَهَا رَسُولُ اللَّهِ ﷺ عَلَى كُلِّ ذَكَرٍ وَأُنْثَى حُرٍّ وَمَمْلُوكٍ صَاعاً مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ نِصْفَ صَاعٍ مِنْ قَمْحٍ» فَقَامُوا خَالَفَهُ هِشَامٌ فَقَالَ: عَنْ مُحَمَّدِ بْنِ سِيرِينَ.

2506 - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ عَنْ مَخْلَدٍ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ عَنْ ابْنِ عَبَّاسٍ قَالَ: ذَكَرَ فِي صَدَقَةِ الْفِطْرِ قَالَ: صَاعاً مِنْ بُرٍّ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ سُلْتٍ.

2507 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ أَبِي رَجَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَخْطُبُ عَلَى مِنبَرِكُمْ يَعْنِي مِنْبَرَ الْبَصْرَةِ يَقُولُ: صَدَقَةُ الْفِطْرِ صَاعٌ مِنْ طَعَامٍ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا أَتَيْتُ الثَّلَاثَةَ.

## (37) - بَابُ التَّمْرِ فِي زَكَاةِ الْفِطْرِ

2508 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَضَّاحِ عَنْ إِسْمَاعِيلَ وَهُوَ ابْنُ أُمَيَّةَ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَدَقَةَ الْفِطْرِ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ أَقِطٍ.

## (38) - الزَّيْبُ

2509 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ عَنْ أَبِي سَعِيدٍ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ إِذْ كَانَ فِينَا رَسُولُ اللَّهِ ﷺ صَاعاً مِنْ طَعَامٍ أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ زَيْبٍ أَوْ صَاعاً مِنْ أَقِطٍ.

2510 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ دَاوُدَ بْنِ قَيْسٍ عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ قَالَ: كُنَّا نُخْرِجُ صَدَقَةَ الْفِطْرِ إِذْ كَانَ فِينَا رَسُولُ اللَّهِ ﷺ صَاعاً مِنْ طَعَامٍ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ أَقِطٍ فَلَمْ نَزَلْ كَذَلِكَ حَتَّى قَدِمَ مُعَاوِيَةُ مِنَ الشَّامِ وَكَانَ فِيمَا عَلَّمَ النَّاسَ أَنَّهُ قَالَ: مَا أَرَى مُدَّةً مِنْ سَمَرَاءِ الشَّامِ



Mudds (half a Sa) of wheat are equal to a Sa of any of those (mentioned above)." The people adopted that opinion.

### [39] The Baking Powder

**2511-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We did not give out, during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" but a Sa' of dates, a Sa' of parley, a Sa' of raisins, a Sa' of baking powder, a Sa' of cottage cheese, or a Sa' of Sult. Sufyan (a sub-narrator) fell in doubt (as to the baking powder) thereupon he said: "It might be a baking powder or Sult."

### [40] The Wheat

**2512-** It is narrated on the authority of Al-Hasan that he said: Ibn Abbas delivered a sermon in (the mosque of) Basra, in which he said: "Give out the alms of your fasting." The people looked at each other (and it seemed as if the people did not know how to do so), thereupon Ibn Abbas asked: "Who among you is from the inhabitants of Medina? Stand and go to your brothers (from the inhabitants of Basra) and instruct them (how to give the alms of breaking their fast), for they did not know that the Messenger of Allah "Allah's blessing and peace be upon him" enjoined it to be given by everyone, be he young or old, free or slave, male or female, in the form of half a Sa' of wheat, a Sa' of dates, or a Sa' of parley." When Ali (Ibn Abu Talib) came, he said: "Since Allah Almighty enlarged sustenance for you, so, enlarge your charity, and make it a full Sa' (instead of half a Sa') of wheat or anything else."

### [41] The Sult

(It is a kind of parley, even though similar to wheat in shape).

**2513-** It is narrated on the authority of Ibn Umar that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" the people used to give out the charity of breaking fast (after the conclusion of Ramadan) in the form of one Sa of parley or dates or Sult (a kind of parley, even though similar to wheat in shape) or raisins.

### [42] The Parley

**2514-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give out the charity of breaking fast (after the conclusion of Ramadan) in the form of one Sa of parley or dates or raisins or cottage cheese. We kept doing that until it was the time of (the caliphate of)

إِلَّا تَعْدِلْ صَاعاً مِنْ هَذَا قَالَ: فَأَخَذَ النَّاسُ بِذَلِكَ.

### (39) - الدَّقِيقُ

2511 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَجَلَانَ قَالَ: سَمِعْتُ عِيَاضَ بْنَ عَبْدِ اللَّهِ يُخْبِرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمْ نُخْرِجْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِلَّا صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ زَبِيبٍ أَوْ صَاعاً مِنْ دَقِيقٍ أَوْ صَاعاً مِنْ أَقِطٍ أَوْ صَاعاً مِنْ سُلْتٍ. ثُمَّ شَكَّ سُفْيَانُ فَقَالَ: دَقِيقٍ أَوْ سُلْتٍ.

### (40) - الْحِنْطَةُ

2512 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ أَنَّ ابْنَ عَبَّاسٍ خَطَبَ بِالْبَصْرَةِ فَقَالَ: «أَدُّوا زَكَاةَ صَوْمِكُمْ فَجَعَلَ النَّاسُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ: مَنْ هُنَا مَنْ أَهْلِ الْمَدِينَةِ قَوْمُوا إِلَى إِخْوَانِكُمْ فَعَلِمُوهُمْ فَإِنَّهُمْ لَا يَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ صَدَقَةَ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْعَبْدِ وَالذَّكْرِ وَالْأُنْثَى نِصْفَ صَاعٍ بَرٍّ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ شَعِيرٍ قَالَ الْحَسَنُ: فَقَالَ عَلِيُّ: أَمَّا إِذَا أَوْسَعَ اللَّهُ فَأَوْسِعُوا أَعْطُوا صَاعاً مِنْ بُرٍّ أَوْ غَيْرِهِ».

### (41) - السُّلْتُ

2513 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَادٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّاسُ يُخْرِجُونَ عَنْ صَدَقَةِ الْفِطْرِ فِي عَهْدِ النَّبِيِّ ﷺ صَاعاً مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ سُلْتٍ أَوْ زَبِيبٍ.

### (42) - الشَّعِيرُ

2514 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنَا عِيَاضٌ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ صَاعاً مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ زَبِيبٍ أَوْ أَقِطٍ فَلَمْ نَزَلْ كَذَلِكَ حَتَّى كَانَ فِي عَهْدِ مُعَاوِيَةَ

Mu'awiyah Ibn Abu Sufyan who said: "I think that two Mudds (i.e. half a Sa) of wheat are equal to a Sa of parley (or any of those mentioned above)."

#### **[43] The Cottage Cheese**

2515- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we used to give out (the charity of breaking fast after the conclusion of Ramadan in the form of) one Sa of dates or one Sa of parley or one Sa of cottage cheese; and we did not give out other than those.

#### **[44] The Measure Of Sa'**

2516- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" a Sa' was (no more than) one Mudd and a third according to the size of your current Mudd; and it was increased later.

2517- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The measure (that should be considered as far as Sa' and Mudd are concerned) is that of the inhabitants of Medina; and the weight (that should be considered as far as Dinars and Dirhams, i.e. gold and silver are concerned) is that of the inhabitants of Mecca."

#### **[45] The Time At Which It Is Desirable To Give The Alms Of Breaking Fast (After The Conclusion Of Ramadan)**

2518- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the charity of breaking the fast after (the conclusion of the month of Ramadan) should be fulfilled before the people would set out to offer Id prayer (as closing date).

#### **[46] Giving Out The Alms From Town To Town**

2519- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said to Mu'adh when he sent him to Yemen: "You will come to a people of Scripture: invite them to testify that there is no God (to be worshipped) but Allah and I am Allah's Apostle. If they obey you to do so, then teach them that Allah has enjoined on them five prayers every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakat) from their property which is to be taken from the wealthy among them and given to the poor, and if they obey you to do so, avoid taking the



قَالَ: مَا أَرَى مُدَيْنٍ مِنْ سَمَرَاءِ الشَّامِ إِلَّا تَعْدِلُ صَاعاً مِنْ شَعِيرٍ.

#### (43) - الْأَقْطُ

2515 - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَزِيدَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ أَنَّ عِيَّاضَ بْنَ عَبْدِ اللَّهِ بْنِ سَعْدٍ حَدَّثَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ أَوْ صَاعاً مِنْ أَقِطٍ لَا نُخْرِجُ غَيْرَهُ.

#### (44) - كَمِ الصَّاعُ

2516 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا الْقَاسِمُ وَهُوَ ابْنُ مَالِكٍ عَنِ الْجُعَيْدِ سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ قَالَ: كَانَ الصَّاعُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِثْلَ ثَلَاثِ مِثْقَالِ الْيَوْمِ وَقَدْ زِيدَ فِيهِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنِيهِ زِيَادُ بْنُ أَيُّوبَ.

2517 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَنْظَلَةَ عَنْ طَاوُسٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ وَالْوَزْنُ وَزْنُ أَهْلِ مَكَّةَ».

#### (45) - بَابُ الْوَقْتِ الَّذِي يُسْتَحَبُّ أَنْ تُؤَدَّى

##### صَدَقَةُ الْفِطْرِ فِيهِ

2518 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا مُوسَى ح. قَالَ: وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرْزِعٍ قَالَ: حَدَّثَنَا الْفَضْلُ قَالَ: حَدَّثَنَا مُوسَى عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِصَدَقَةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ» قَالَ ابْنُ بَرْزِعٍ: بِزَكَاةِ الْفِطْرِ.

#### (46) - إِخْرَاجُ الزَّكَاةِ مِنْ بَلَدٍ إِلَى بَلَدٍ

2519 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ وَكَانَ ثِقَةً عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبِدٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَأَدْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تَأْخُذُ مِنْ أَغْنِيَائِهِمْ فَتُوضَعُ فِي فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوكَ

best of their property, and safeguard yourself from the invocation of the wronged one against you for there is no veil between it and Allah."

#### [47] When It Is Given To A Wealthy Man Unknowingly

**2520-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "A man (from the children of Israel) said: "Tonight, I'm going to give something in charity." He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said: "O Allah! All the praises be to you. (I gave in charity unknowingly) to a thief. I'm going to give in charity once again." So he again went out with his (object of) charity and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his charity to an adulteress. The man said: "O Allah! All the praises be to you. (I gave my charity) to an adulteress. I'm going to give in charity once again." So he went out with his charity again and (unknowingly) gave it to a wealthy man. (The people) next morning said that he had given his charity to a wealthy man. He said: "O Allah! All the praises be to you. (I had given charity) to an adulteress, to a thief and to a wealthy man." Then he was invited and it was said to him: "As for your (object of) charity which you gave, it was accepted (by Allah, for which you would receive a reward). The adulteress might abstain from adultery, the thief might abstain from stealing, and the wealthy man might take a lesson from it and spend his wealth which Allah has given him (in Allah's cause).""

#### [48] Giving In Charity Out Of What Is Gained Illegally

**2521-** It is narrated on the authority of Abu Al-Malih from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts prayer without performing ablution, nor does He accept (an object of) charity from (what is gained illegally, i.e. by way of) misappropriation."

**2522-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No person gives anything in charity from what is good and lawful, and Allah never accepts but what is good and lawful, except that (Allah) Most Gracious takes it in His right (hand), and even if it is a single date, (the reward of) it will grow in the Hand of (Allah) Most Gracious "Blessed and Exalted be He", until it will become much greater (in size) than a mountain: He (Almighty) brings it up for him in the same way as anyone of you brings up his baby horse."

لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ حِجَابٌ.

#### (47) - بَابُ إِذَا أَعْطَاهَا غَنِيًّا وَهُوَ لَا يَشْعُرُ

2520 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ ﷺ وَقَالَ: «قَالَ رَجُلٌ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقُ عَلَى سَارِقٍ فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقُ عَلَى غَنِيٍّ قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ وَعَلَى سَارِقٍ وَعَلَى غَنِيٍّ فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ تَقَبَّلَتْ أَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِيفَ بِهِ مِنْ زَنَاهَا وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعِيفَ بِهِ عَنْ سَرِقَتِهِ وَلَعَلَّ الْغَنِيَّ أَنْ يَغْتَبِرَ فَيَنْفِقَ مِمَّا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ».

#### (48) - بَابُ الصَّدَقَةِ مِنْ غُلُولٍ

2521 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الزَّارِعُ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: وَأَنْبَأَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ ابْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ وَاللَّفْظُ لِبِشْرِ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيجِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَقْبَلُ صَلَاةَ بَغِيرِ طَهْوَرٍ وَلَا صَدَقَةَ مِنْ غُلُولٍ».

2522 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تُصَدِّقُ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ إِلَّا الطَّيِّبَ إِلَّا أَخَذَهَا الرَّحْمَنُ عَزَّ وَجَلَّ بِمِيمِنِهِ، وَإِنْ كَانَتْ تَمْرَةً فَتَرَبُّو فِي كَفِّ الرَّحْمَنِ حَتَّى تَكُونَ أَغْظَمَ مِنَ الْجَبَلِ كَمَا يُرَبِّي أَحَدُكُمْ فَلَوْهَ أَوْ فَصِيلَه».



**[49] When Such As Has But A Little Property Gives In Charity To The Utmost Of His Financial Capacity**

**2523-** It is narrated on the authority of Abdullah Ibn Habashi Al-Khath'ami that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best deed, thereupon he said: "To have faith (and trust in Allah) in which there is no suspicion, and to strive with one's main and might with no treachery, and to perform Hajj, that is accepted (by Allah Almighty)." It was said: "Then, which prayer is the best?" he said: "To prolong the standing (in prayer by night)." It was said: "Which (object of) charity is the best?" he said: "The giving of such as has but a little property to the utmost of his capacity." It was said: "Which migration is the best?" he said: "It is to forsake what has been forbidden by Allah Almighty." He was said: "Which Jihad is the best?" he said: "It is to strive against the pagans with one's property and soul." It was said: "Then, which killing is the best?" he said: "When one is killed and his horse is hamstrung (in Allah's Cause)."

**2524-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A single Dirham outweighed (in reward) one hundred thousand Dirhams." He was asked: "How was that?" he said: "A man had no more than two Dirhams, of which he gave one in charity; and another went to his wealth (which was so much) and took one hundred thousand Dirhams, which he gave in charity."

**2525-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A single Dirham outweighed (in reward) one hundred thousand Dirhams." They asked: "O Messenger of Allah! How was that?" he said: "A man had no more than two Dirhams, of which he took one and gave it in charity; and another had abundance of wealth from which he took one hundred thousand Dirhams, and gave them in charity."

**2526-** It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to order us to give in charity, and anyone of us had nothing to give in charity, until he went to the market to work as a porter and get a Mudd (a special measure of grain) and then give it to The Messenger of Allah "Allah's blessing and peace be upon him" (to distribute it among the poor and indigent); and today I know one of us who has one hundred thousand (Dirhams or Dinars).

**2527-** It is narrated on the authority of Abu Mas'ud that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" ordered

## (49) - جُهْدُ الْمُقِلِّ

2523 - أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ عَنْ حَبَّاجٍ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ عَنْ عَلِيِّ الْأَزْدِيِّ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ حُبَشٍ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ لَا شَكَّ فِيهِ وَجِهَادٌ لَا غُلُولَ فِيهِ وَحَجَّةٌ مَبْرُورَةٌ» قِيلَ فَأَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طَوَّلُ الْقُنُوتِ» قِيلَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «جُهْدُ الْمُقِلِّ» قِيلَ: فَأَيُّ الْهَجْرَةِ أَفْضَلُ؟ قَالَ: «مَنْ هَجَرَ مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ» قِيلَ: فَأَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «مَنْ جَاهَدَ الْمُشْرِكِينَ بِمَالِهِ وَنَفْسِهِ» قِيلَ: فَأَيُّ الْقَتْلِ أَشْرَفُ؟ قَالَ: «مَنْ أَهْرَبَ دَمُهُ وَعَقَرَ جَوَادُهُ».

2524 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ وَالْفَقْعَاعُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَبَقَ دِرْهَمٌ مِائَةَ أَلْفٍ دِرْهَمٍ» قَالُوا: وَكَيْفَ؟ قَالَ: «كَانَ لِرَجُلٍ دِرْهَمَانِ تَصَدَّقَ بِأَحَدِهِمَا، وَأَنْطَلَقَ رَجُلٌ إِلَى عُرْضٍ مَالِهِ فَأَخَذَ مِنْهُ مِائَةَ أَلْفٍ دِرْهَمٍ فَتَصَدَّقَ بِهَا».

2525 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ عَجَلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقَ دِرْهَمٌ مِائَةَ أَلْفٍ» قَالُوا: يَا رَسُولَ اللَّهِ وَكَيْفَ؟ قَالَ: «رَجُلٌ لَهُ دِرْهَمَانِ فَأَخَذَ أَحَدَهُمَا فَتَصَدَّقَ بِهِ وَرَجُلٌ لَهُ مَالٌ كَثِيرٌ فَأَخَذَ مِنْ عُرْضٍ مَالِهِ مِائَةَ أَلْفٍ فَتَصَدَّقَ بِهَا».

2526 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ عَنْ مَنْصُورٍ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِالصَّدَقَةِ فَمَا يَجِدُ أَحَدُنَا شَيْئًا يَتَصَدَّقُ بِهِ حَتَّى يَنْطَلِقَ إِلَى السُّوقِ فَيَحْمِلَ عَلَى ظَهْرِهِ فَيَجِيءَ بِالْمُدِّ فَيُعْطِيهِ رَسُولُ اللَّهِ ﷺ إِنِّي لَأَعْرِفُ الْيَوْمَ رَجُلًا لَهُ مِائَةُ أَلْفٍ مَا كَانَ لَهُ يَوْمَئِذٍ دِرْهَمٌ.

2527 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مَسْعُودٍ قَالَ: لَمَّا أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِالصَّدَقَةِ فَتَصَدَّقَ أَبُو



to give in charity (and we were coolies) Abu Aqil gave (in charity) half a Sa, and another man brought more than that (amount). The hypocrites said: "Verily Allah is not in need of the charity of this (i.e. Abu Aqil), and the other did so (i.e. gave in charity) only for showing off ." on that occasion, the following was revealed by Allah: "Those who slander such of the Believers as give themselves freely to (deeds of) Charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty." (The Repentance "At-Tawbah" 79)

### [50] The Upper Hand

2528- It is narrated on the authority of Hakim Ibn Hizam that he said: Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then he said: "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. The upper (giving) hand is better than the lower (taking) hand."

### [51] Which Is The Upper Hand?

2529- It is narrated on the authority of Tariq Al-Muharibi that he said: We came to Medina, and behold! Allah's Apostle "Allah's blessing and peace be upon him" was standing on the pulpit, and addressing the people: "No doubt, the hand of the giver is the upper hand, and start (giving) with your dependents, your mother, father, sister and brother, and then the next of kin."

### [52] The Lower Hand

2530- It is narrated on the authority of Abdullah Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" said, while mentioning the charity, and abstention from begging: "No doubt, the upper hand is much better than the lower hand; and the upper hand is of such as spends (out of his property in Allah's Cause), and the lower hand is of such as begs."

### [53] Giving In Charity When One Is Rich

2531- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The best (object of) charity is that which is given when one is rich, and the upper hand is much better than the lower hand; and start with your dependents."



عَقِيلٍ بِنَصْفِ صَاعٍ وَجَاءَ إِنْسَانٌ بِشَيْءٍ أَكْثَرَ مِنْهُ فَقَالَ الْمُنَافِقُونَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَغَنِيٌّ عَنْ صَدَقَةِ هَذَا وَمَا فَعَلَ هَذَا الْآخَرُ إِلَّا رِيَاءً فَتَزَلَّتِ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ.

### (50) - الْيَدُ الْعُلْيَا

2528 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ وَعُرْوَةُ سَمِعَا حَكِيمَ بْنَ حِزَامٍ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ: «إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِسْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

### (51) - بَابُ أَيُّهُمَا الْيَدُ الْعُلْيَا؟

2529 - أَخْبَرَنَا يُونُسُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدٌ وَهُوَ ابْنُ زِيَادٍ عَنْ أَبِي الْجَعْدِ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ طَارِقِ الْمُحَارِبِيِّ قَالَ: قَدِمْنَا الْمَدِينَةَ فَإِذَا رَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى الْمِنْبَرِ يَخْطُبُ النَّاسَ وَهُوَ يَقُولُ: «يَدُ الْمُعْطِي الْعُلْيَا وَابْدَأْ بِمَنْ تَعُولُ أُمَّكَ وَأَبَاكَ وَأُخْتَكَ وَأَخَاكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ». مُخْتَصَرٌ.

### (52) - الْيَدُ السُّفْلَى

2530 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدُ الْعُلْيَا الْمُنْفَقَةُ وَالْيَدُ السُّفْلَى السَّائِلَةُ».

### (53) - الصَّدَقَةُ عَنْ ظَهْرِ غَنَى

2531 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنْ ابْنِ عَجْلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غَنَى وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ».

### [54] The Interpretation Of That

**2532-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded (the Muslims) to give in charity, thereupon a man said: "O Messenger of Allah! I have only a Dinar." He said: "Give it in charity to (i.e. spend it on) yourself." He said: "I have another Dinar." He said: "Give it in charity to your wife." He said: "I have a third one." He said: "Give it in charity to your child." He said: "I have a fourth one." He said: "Give it in charity to your servant." He said: "I have a fifth one." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have better knowledge (of such as is in need so that you might give it to him in charity)."

### [55] When One Gives In Charity Something Of Which He Is In Need: Should It Be Brought Back To Him?

**2533-** It is narrated on the authority of Abu Sa'id that he said: A man entered the mosque on Friday while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, and he said to him: "Offer a two-rak'ah prayer!" he came on the next Friday while The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, and he said to him: "Offer a two-rak'ah prayer!" on the next Friday, he came, thereupon he (the Prophet) said to him: "Offer a two-rak'ah prayer!" he said (to the present people): "Give in charity!" they gave in charity, and he gave him two garments. When he (the Prophet) asked them to give in charity once again, he gave one of his two garments, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you not see this man? He entered the mosque with shabby clothes, and I hoped you might make sense to him, and give him in charity, but you did not do; and when I ordered you to give in charity, you did, and I gave him two garments; and when I asked you to give in charity once again, he gave one of his two garments: take back your garment!" he scolded him.

### [56] The Charity Of A Slave

**2534-** It is narrated on the authority of Umair, the freed slave of the Rejecter of eating meat that he said: My master ordered me to dry some meat, and when an indigent one came, I fed him out of it. When my master learnt of that, he hit me. I went to The Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that to him). He invited him and asked him: "Why have you hit him?" he said: "He gives from my food without my permission." On that the Messenger of Allah "Allah's blessing

## (54) - تَفْسِيرُ ذَلِكَ

2532 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجْلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقُوا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ عِنْدِي دِينَارٌ قَالَ: «تَصَدَّقْ بِهِ عَلَى نَفْسِكَ» قَالَ: عِنْدِي آخَرُ قَالَ: «تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ» قَالَ: عِنْدِي آخَرُ قَالَ: «تَصَدَّقْ بِهِ عَلَى وَلَدِكَ» قَالَ: عِنْدِي آخَرُ قَالَ: «تَصَدَّقْ بِهِ عَلَى خَادِمِكَ» قَالَ: عِنْدِي آخَرُ قَالَ: «أَنْتَ أَبْصَرُ».

## (55) - بَابُ إِذَا تَصَدَّقَ وَهُوَ مُحْتَاجٌ إِلَيْهِ هَلْ يَرُدُّ عَلَيْهِ؟

2533 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ عِيَّاضٍ عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ فَقَالَ: «صَلِّ رَكْعَتَيْنِ» ثُمَّ جَاءَ الْجُمُعَةَ الثَّانِيَةَ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «صَلِّ رَكْعَتَيْنِ» ثُمَّ جَاءَ الْجُمُعَةَ الثَّالِثَةَ فَقَالَ: «صَلِّ رَكْعَتَيْنِ» ثُمَّ قَالَ: «تَصَدَّقُوا» فَتَصَدَّقُوا فَأَعْطَاهُ ثَوْبَيْنِ ثُمَّ قَالَ: «تَصَدَّقُوا» فَطَرَحَ أَحَدَ ثَوْبَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَوْا إِلَى هَذَا، إِنَّهُ دَخَلَ الْمَسْجِدَ بِهَيْئَةٍ بَذَّةٍ فَرَجَوْتُ أَنْ تَفْطَنُوا لَهُ فَتَصَدَّقُوا عَلَيْهِ فَلَمْ تَفْعَلُوا فَقُلْتُ: تَصَدَّقُوا فَتَصَدَّقْتُمْ فَأَعْطَيْتُهُ ثَوْبَيْنِ ثُمَّ قُلْتُ: تَصَدَّقُوا فَطَرَحَ أَحَدَ ثَوْبَيْهِ، خُذْ ثَوْبَكَ وَأَنْتَهَرَهُ».

## (56) - صَدَقَةُ الْعَبْدِ

2534 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ عُمَيْرًا مَوْلَى أَبِي اللَّحْمِ قَالَ: أَمَرَنِي مَوْلَايَ أَنْ أَقْدَدَ لَحْمًا فَجَاءَ مَسْكِينٌ فَأَطْعَمْتُهُ مِنْهُ فَعَلِمَ بِذَلِكَ مَوْلَايَ فَضَرَبَنِي فَاتَيْتُ رَسُولَ اللَّهِ ﷺ فَدَعَاهُ فَقَالَ: «لِمَ ضَرَبْتَهُ؟» فَقَالَ: يُطْعِمُ طَعَامِي بِغَيْرِ أَنْ أَمُرُهُ وَقَالَ مَرَّةً



and peace be upon him" said: "The reward (of giving such in charity) is shared by you."

**2535-** It is narrated on the authority of Sa'id Ibn Abu Burdah that he said: I heard my father relating from my grandfather that the Prophet "Allah's blessing and peace be upon him" said: "Giving in charity is obligatory on every Muslim." It was said (to him): "Tell us if one does not find (what enables him) to do so (what should he do)?" He said: "He should work with both his hands, so as to benefit himself and give in charity." It was said to him: "Tell us if he cannot do so (what would he do)?" He said: "He would help the needy distressed one." It was said to him: "Tell us if he cannot do so (what should he do)?" He said: "He should enjoin what is favourable or what is good." It was said to him: "Tell us if he cannot do so (what should he do)?" He said: "He should abstain from what is evil, for that is an (object of) charity for him."

#### **[57] A Woman Gives In Charity From The House Of Her Husband**

**2536-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity something from what she has in the house of her husband (without spoiling it), she will receive a reward, her husband will receive a similar reward, and the storekeeper will also have a reward similar to it, and (the reward of anyone of them) would not reduce the reward of the others: her husband (will receive the reward) because of his earning, and she (will receive a reward) for what she has spent."

#### **[58] When A Woman Gives With No Permission Of Her Husband**

**2537-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr that he said: When Allah's Apostle "Allah's blessing and peace be upon him" conquered Mecca, he stood and addressed the people saying: "It is impermissible for a woman to give (anything) without the leave of her husband."

#### **[59] The Excellence Of Giving In Charity**

**2538-** It is narrated on the authority of A'ishah that the wives of Allah's Apostle "Allah's blessing and peace be upon him" gathered with him and asked him: "Who among us will join you (after death) first?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Such of you as has the longest hand (i.e. who gives in charity most)." They took a pipe, therewith they sized their arms, and Sawdah was the first among them to join him (after death), and she proved to have the longest hand among them, for she used to give in charity so much.

أُخْرَى بَغَيْرِ أَمْرِي قَالَ: «الْأَجْرُ بَيْنَكُمَا».

2535 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي ابْنُ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ» قِيلَ أَرَأَيْتَ إِنْ لَمْ يَجِدْهَا؟ قَالَ: «يَعْتَمِلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ» قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» قِيلَ: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: «يَأْمُرُ بِالْخَيْرِ» قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ».

### (57) - صَدَقَةُ الْمَرْأَةِ مِنْ بَيْتِ زَوْجِهَا

2536 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا كَانَ لَهَا أَجْرٌ وَلِلزَّوْجِ مِثْلُ ذَلِكَ وَلِلْخَازَنِ مِثْلُ ذَلِكَ وَلَا يَنْقُصُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ أَجْرِ صَاحِبِهِ شَيْئًا لِلزَّوْجِ بِمَا كَسَبَ وَلَهَا بِمَا أَنْفَقَتْ».

### (58) - عَطِيَّةُ الْمَرْأَةِ بِغَيْرِ إِذْنِ زَوْجِهَا

2537 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَامَ خَطِيبًا فَقَالَ فِي خُطْبَتِهِ: «لَا يَجُوزُ لِمَرْأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا». مُخْتَصَرٌ.

### (59) - فَضْلُ الصَّدَقَةِ

2538 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ اجْتَمَعْنَ عِنْدَهُ فَقُلْنَ: أَيُّنَا بِكَ أَسْرَعُ لِحُوقًا؟ فَقَالَ: «أَطْوَلُكُمْ يَدًا» فَأَخَذَنَ قَصَبَةً فَجَعَلَنَ يَذَرُغْنَهَا فَكَانَتْ سَوْدَةً أَسْرَعَهُنَّ بِهِ لِحُوقًا فَكَانَتْ أَطْوَلَهُنَّ يَدًا فَكَانَ ذَلِكَ مِنْ كَثْرَةِ الصَّدَقَةِ.



### [60] Which Charity Is The Best

**2539-** It is narrated on the authority of Abu Hurairah that a man said to Allah's Apostle "Allah's blessing and peace be upon him": "O Messenger of Allah! Which charity is the best?" he said: "It is to give in charity while being healthy and niggardly, expecting for living (in a state of richness), and fearing poverty."

**2540-** It is narrated on the authority of Hakim Ibn Hizam that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The best (object of) charity is that which is given when one is rich, and the upper hand is much better than the lower hand; and start with your dependents."

**2541-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The best (object of) charity is that which is given when one is rich; and start with your dependents."

**2542-** It is narrated on the authority of Abu Mas'ud that Allah's Apostle "Allah's blessing and peace be upon him" said: "If one spends upon his family, expecting the reward for that (from Allah Almighty), it will be regarded as (an object of) charity for him."

**2543-** It is narrated on the authority of Jabir Ibn Abdullah that he said: A person from (the tribe of) Banu Udhras emancipated a slave after his death. This news reached the Messenger of Allah "Allah's blessing and peace be upon him". Upon this he asked: "Do you have any property in addition to it?" He replied in the negative. He asked: "Who would buy (that slave) from me?" Nu'aim Ibn Abdullah Al-Adawi bought it for eight hundred Dirhams, which he brought to the Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) gave the money to him (the owner) and said: "Start with yourself and spend on it. If anything is left, it should be spent on your family. If anything is left from your family it should be spent on your kith and kin. If anything is left from your kith and kin, it should be spent like this, and like this,, i.e. (on whomever you find) In front of you, on your right and on your left."

### [61] A Niggard's Charity

**2544-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set said: "The example of a niggard and an almsgiver is like the example of two persons wearing iron cloaks, from their breasts to their collar bones. When the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his



## (60) - بَابُ أَيِّ الصَّدَقَةِ أَفْضَلُ

2539 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَأْمَلُ الْعَيْشَ وَتَخْشَى الْفَقْرَ».

2540 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: سَمِعْتُ مُوسَى بْنَ طَلْحَةَ أَنَّ حَكِيمَ بْنَ حِزَامٍ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَأَبْدَأُ بِمَنْ تَعُولُ».

2541 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ بْنِ عَمْرٍو عَنْ ابْنِ وَهْبٍ قَالَ: أَنْبَأَنَا يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى، وَأَبْدَأُ بِمَنْ تَعُولُ».

2542 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً».

2543 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْدًا لَهُ عَنْ ذُبُرٍ فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَلَاكَ مَالٌ غَيْرُهُ؟» قَالَ: لَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نَعِيمُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ بِثَمَانِمِائَةِ دِرْهَمٍ فَجَاءَ بِهَا رَسُولُ اللَّهِ ﷺ فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ: «أَبْدَأُ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِذِي قَرَابَتِكَ فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ، فَهَكَذَا وَهَكَذَا» يَقُولُ بَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ.

## (61) - صَدَقَةُ الْبَخِيلِ

2544 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ثُمَّ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ مَثَلَ الْمُتَنَفِّقِ الْمُتَصَدِّقِ وَالْبَخِيلِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ أَوْ جُنَّتَانِ مِنْ حَدِيدٍ مِنْ لَدُنْ تُدِيهِمَا إِلَى تَرَاقِيهِمَا فَلِذَا أَرَادَ الْمُتَنَفِّقُ أَنْ يَنْفِقَ اتَّسَعَتْ عَلَيْهِ الدَّرْعُ أَوْ مَرَّتْ حَتَّى تُجَنَّ بَنَانُهُ وَتَغْفُو

footprints. When the niggard intends to give in charity, it (the iron cloak) sticks and every ring gets stuck to its place to the extent that it seizes him by his collar-bone or neck." Abu Hurairah said: I bear witness that I saw The Messenger of Allah "Allah's blessing and peace be upon him" (saying, with his fingers in his pocket to illustrate the great effort made by the niggard to widen the iron cloak): "If he tries to widen it, it will not become wide." Tawus said: I saw Abu Hurairah pointing with his hand while (saying): "If he tries to widen it, it will not become wide."

**2545-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set said: "The example of a niggard and an almsgiver is like the example of two persons wearing iron cloaks, with their hands pressed closely to their collar bones. Whenever the almsgiver intends to give in charity, the cloak becomes capacious till it (covers his whole body and) hides his footprints. Whenever the niggard intends to give in charity, (the iron cloak sticks and) every ring gets stuck to its place and it shrinks, with the result that his hands stick to his collar-bone." Abu Hurairah said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having added: "He does his best to widen it, but it never becomes wide."

### [62] Calculating What Is Given In Charity

**2546-** It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said: We were sitting in the mosque in the company of many from amongst the Muhajirs and the Ansar, when we sent a man to A'ishah, to seek her permission to admit us, and (when she admitted us) we entered into her and she said: One time, a beggar came in and The Messenger of Allah "Allah's blessing and peace be upon him" was in the house. I ordered that something be given to him. I ordered that it should be brought to me first, and I caught a glimpse of it, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Do you intend that nothing enters or comes out of your house except with your knowledge?" I answered in the affirmative, thereupon he said: "Be quiet O A'ishah! Do not calculate (what you give), lest Allah Almighty would calculate (His gifts) upon you."

**2547-** It is narrated on the authority of Asma' Bint Abu Bakr that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Be quiet O A'ishah! Do not calculate (what you give), lest Allah Almighty would calculate (His gifts) upon you."

**2548-** It is narrated on the authority of Asma' Bint Abu Bakr that she visited The Messenger of Allah "Allah's blessing and peace be upon him"



أَثَرُهُ وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ قَلَصَتْ وَلَزِمَتْ كُلُّ حَلَقَةٍ مَوْضِعَهَا حَتَّى إِذَا أَخَذَتْهُ بِتَرَفُوتِهِ أَوْ بِرَقَبَتِهِ يَقُولُ أَبُو هُرَيْرَةَ: أَشْهَدُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُوسِّعُهَا فَلَا تَتَّسِعُ قَالَ طَاوُسٌ: سَمِعْتُ أَبَا هُرَيْرَةَ يُشِيرُ بِيَدِهِ وَهُوَ يُوسِّعُهَا وَلَا تَتَّوَسَّعُ.

2545 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُتَّانٍ مِنْ حَدِيدٍ قَدْ اضْطَرَّتْ أَيْدِيهِمَا إِلَى تَرَاقِيهِمَا فَكُلَّمَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ حَتَّى تُعْفَى أَثَرُهُ وَكُلَّمَا هَمَّ الْبَخِيلُ بِصَدَقَةٍ تَقَبَّضَتْ كُلُّ حَلَقَةٍ إِلَى صَاحِبَتِهَا وَتَقَلَّصَتْ عَلَيْهِ وَانْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ» وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَيَجْتَهُدُ أَنْ يُوسِّعَهَا فَلَا تَتَّسِعُ».

#### (62) - الإِحْصَاءُ فِي الصَّدَقَةِ

2546 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ عَنْ أُمِّیَّةَ بْنِ هِنْدٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حَنِيفٍ قَالَ: كُنَّا يَوْمًا فِي الْمَسْجِدِ جُلُوسًا وَنَفَرٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَأَرْسَلْنَا رَجُلًا إِلَى عَائِشَةَ لِيَسْتَأْذِنَ فَدْخَلْنَا عَلَيْهَا قَالَتْ: دَخَلَ عَلَيَّ سَائِلٌ مَرَّةً وَعِنْدِي رَسُولُ اللَّهِ ﷺ فَأَمَرْتُ لَهُ بِشَيْءٍ ثُمَّ دَعَوْتُ بِهِ فَنَظَرْتُ إِلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تُرِيدِينَ أَنْ لَا يَدْخُلَ بَيْتَكَ شَيْءٌ وَلَا يَخْرُجَ إِلَّا بِعِلْمِكَ؟» قُلْتُ: نَعَمْ قَالَ: «مَهْلًا يَا عَائِشَةُ لَا تُحْصِي فَيُحْصِيَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ».

2547 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ اللَّهِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُحْصِي فَيُحْصِيَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ».

2548 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّهَا جَاءَتِ النَّبِيَّ ﷺ



and said: "O Prophet of Allah! I have nothing other than what Az-Zubair (my husband) gives me: is there blame on me to spend in charity from what he gives me?" he said: "Spend in charity as much as you can, and do not withhold lest Allah Almighty would withhold (His Gifts) from you."

### [63] Giving Even A Little In Charity

**2549-** It is narrated on the authority of Adi Ibn Hatim that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard yourselves from the fire (of Hell) with (giving in charity) even half a date."

**2550-** It is narrated on the authority of Adi Ibn Hatim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the (Hell) fire from which he sought refuge with Allah and then turned his face to the other side (Shu'bah, the sub-narrator told that he did so) thrice. Then he said: "Let anyone of you safeguard himself from the fire (of Hell) even by giving half a date-fruit (in charity). If you find nothing, then (you can do it by saying) a good pleasant word (to your brethren)."

### [64] Prompting To Give In Charity

**2551-** It is narrated on the authority of Al-Mundhir Ibn Jarir from his father that he said: While we were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" in the early hours of the morning, some people came in. they were barefooted, naked, wearing striped woollen clothes, or cloaks, carrying their swords. Most of them, if not all of them, were from (the tribe of) Mudar. The colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed when he saw them in such a state of poverty. He entered (his home) and came out and ordered Bilal (to call for prayer). He made a call for prayer, and then for the prayer establishment. Then, he (The Prophet) offered prayer (leading his Companions). Then he delivered a sermon, in which he recited: "O mankind reverence your guardian Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (Women 1) "O you who believe! Fear Allah, and let every soul look to what (provision) he has sent forth for the morrow. Yea, fear Allah: for Allah is well acquainted with (all) that you do." (the Mustering 18). Then, (they started giving in charity.) One gave a Dinar, one gave a Dirham, one gave clothes, one gave a Sa of wheat, one gave a Sa of dates, and so on until he (The Prophet) said: "(Give) even if it is (as little as) half a date fruit." One from the Ansar came there with a moneybag, which

فَقَالَتْ: يَا نَبِيَّ اللَّهِ لَيْسَ لِي شَيْءٌ إِلَّا مَا أَذْخَلَ عَلَيَّ الزُّبَيْرُ فَهَلْ عَلَيَّ جُنَاحٌ فِي أَنْ أَرْضَحَ مِمَّا يُدْخِلُ عَلَيَّ؟ فَقَالَ: «أَرْضَحِي مَا اسْتَطَعْتَ وَلَا تُؤْكِي فَيُؤْكِي اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ».

### (63) - الْقَلِيلُ فِي الصَّدَقَةِ

2549 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ عَنْ خَالِدٍ حَدَّثَنَا شُعْبَةُ عَنِ الْمُحِلِّ عَنْ عَدِيِّ ابْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

2550 - أَنْبَأَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ عَمْرَو بْنَ مُرَّةٍ حَدَّثَهُمْ عَنْ خَيْثَمَةَ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ النَّارَ فَأَشَاحَ بِوَجْهِهِ وَتَعَوَّذَ مِنْهَا ذَكَرَ شُعْبَةُ أَنَّهُ فَعَلَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ التَّمْرِ فَإِنْ لَمْ تَجِدُوا فَبِكَلِمَةٍ طَيِّبَةٍ».

### (64) - بَابُ التَّخْرِيطِ عَلَى الصَّدَقَةِ

2551 - أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: وَذَكَرَ عَوْْنُ بْنُ أَبِي جُحَيْفَةَ قَالَ: سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي صَدْرِ النَّهَارِ فَجَاءَ قَوْمٌ عُرَاءَ حُفَاةٍ مُتَقَلِّدِي السُّيُوفِ عَامَتُهُمْ مِنْ مُضَرَ بَلَّ كُلُّهُمْ مِنْ مُضَرَ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ فَدَخَلَ ثُمَّ خَرَجَ فَأَمَرَ بِلَالًا فَأَذَّنَ فَأَقَامَ الصَّلَاةَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ: «يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا وَاتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ» تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرٍّ مِنْ صَاعِ تَمْرِهِ» حَتَّى قَالَ: «وَلَوْ بِشِقِّ تَمْرَةٍ» فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا بَلَّ قَدْ عَجَزَتْ ثُمَّ تَتَابَعَ



his hands could hardly, if not, carry. Then the people followed (giving in charity) continuously, till I saw two heaps of food and clothes. I saw the face of The Prophet "Allah's blessing and peace be upon him" as glittering as gold (because of happiness). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who lays the foundation of a good tradition in Islam, will receive a reward for this (good tradition) and reward of anyone, who acts upon it subsequently, and that will reduce nothing from their rewards; and he who lays the foundation of an evil tradition in Islam, will bear the burden of it, and the burden of anyone who acts upon it subsequently, and that will reduce nothing from their burden."

**2552-** It is narrated on the authority of Harithah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "(Hasten to) give in charity, for a time will come upon you, at which one will walk with his (object of) charity, and such as to whom it will be given, will say: "Had you brought it yesterday, I would have accepted it, but now, I'm not (in need of it)."

#### **[65] The Intercession For Giving In Charity**

**2553-** It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Intercede (for the needs of your brothers) perchance your intercession would be accepted, and Allah Almighty might fulfill what He wills on the tongue of His Prophet."

**2554-** It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone might ask me for something, which I withhold from him, perchance you would intercede for him, and receive reward for that." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Intercede (for the needs of your brothers) perchance you would receive reward."

#### **[66] The Pride On Giving In Charity**

**2555-** It is narrated on the authority of Jabir Ibn Atik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of jealousy there is such as Allah likes, and such as Allah dislikes; and out of pride there is such as Allah likes, and such as Allah dislikes: as to such of jealousy as Allah likes, it is the jealousy caused by (portents of) suspicion; and as to that which He dislikes, it is the jealousy caused by no suspicion. As to such of pride as Allah likes, it is one's pride in war, and his pride (satisfaction and delight) on giving in charity; and as to that which He dislikes, it is one's pride (arrogance) in what is vain."



النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمَلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْئًا وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَلَيْهِ وَزُرُّهَا وَوَزُرُ مَنْ عَمَلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا».

2552 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَعْبَدِ بْنِ خَالِدٍ عَنْ حَارِثَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَصَدَّقُوا فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَيَقُولُ الَّذِي يُعْطَاهَا لَوْ جِئْتُ بِهَا بِالْأَمْسِ قَبْلَتْهَا فَأَمَّا الْيَوْمَ فَلَا».

### (65) - الشَّفَاعَةُ فِي الصَّدَقَةِ

2553 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: أَخْبَرَنِي أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «أَشْفَعُوا تُشَفَّعُوا وَيَقْضَى اللَّهُ عَزَّ وَجَلَّ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ».

2554 - أَخْبَرَنَا هَارُونُ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا سُفْيَانٌ عَنْ عَمْرِو عَنِ ابْنِ مُنَبِّهٍ عَنْ أَخِيهِ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَسْأَلُنِي الشَّيْءَ فَأَمْنَعُهُ حَتَّى تُشَفَّعُوا فِيهِ فَتُجْرُوا». وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَشْفَعُوا تُجْرُوا».

### (66) - الْاِخْتِيَالُ فِي الصَّدَقَةِ

2555 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ عَنْ ابْنِ جَابِرٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْغَيْرَةِ مَا يُحِبُّ اللَّهُ عَزَّ وَجَلَّ وَمِنْهَا مَا يُبْغِضُ اللَّهُ عَزَّ وَجَلَّ، وَمِنْ الْخِيَلَاءِ مَا يُحِبُّ اللَّهُ عَزَّ وَجَلَّ، وَمِنْهَا مَا يُبْغِضُ اللَّهُ عَزَّ وَجَلَّ، فَأَمَّا الْغَيْرَةُ الَّتِي يُحِبُّ اللَّهُ عَزَّ وَجَلَّ، فَالْغَيْرَةُ فِي الرَّبِّيةِ، وَأَمَّا الْغَيْرَةُ الَّتِي يُبْغِضُ اللَّهُ عَزَّ وَجَلَّ فَالْغَيْرَةُ فِي غَيْرِ رَبِّيةٍ وَالْاِخْتِيَالُ الَّذِي يُحِبُّ اللَّهُ عَزَّ وَجَلَّ اِخْتِيَالُ الرَّجُلِ بِنَفْسِهِ عِنْدَ الْقِتَالِ وَعِنْدَ الصَّدَقَةِ، وَالْاِخْتِيَالُ الَّذِي يُبْغِضُ اللَّهُ عَزَّ وَجَلَّ، الْخِيَلَاءُ فِي الْبَاطِلِ».

**2556-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat (what you like) and give in charity (as much as you can), and dress yourselves (in what you want), with no extravagance, nor arrogance."

**[67] The Reward Of A Storekeeper When He Gives In Charity With The Permission Of His Master**

**2557-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer, in his relation to another faithful believer, is like a building, whose parts straighten (and strengthen) each other." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The trustworthy storekeeper who (carries out the orders of his master and) pays fully what he is ordered to give with good pleasure and heart, is regarded as one of the two almsgivers."

**[68] Such As Gives In Charity In Secrecy**

**2558-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as recites the Qur'an loudly is like him, who gives in charity publicly; and such as recites the Qur'an in a low tone is like him, who gives in charity secretly."

**[69] Such As Reminds Others Of His Gifts To Them**

**2559-** It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah will never look at three (types of persons) on the Day of Judgement: such as is undutiful and harsh to his parents, such of women as imitates the conduct of men, such of men as has no jealousy for honour; and three (types of persons) will never enter the Garden: such as is undutiful and disobedient to his parents, such as proves to be wine addict, and such as reminds others of his gifts to them."

**2560-** It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak with on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment." He recited the Holy Verse pertaining to that, thereupon Abu Dharr said: "Who are those O Messenger of Allah? Let them fail and lose (the right way)!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Those are) such as lets his lower garment hang down and drag on the

2556 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ».

### (67) - بَابُ أَجْرِ الْخَازِنِ إِذَا تَصَدَّقَ بِأَذْنِ مَوْلَاهُ

2557 - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْهَيْثَمِ بْنِ عُثْمَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَقَالَ: «الْخَازِنُ الْأَمِينُ الَّذِي يُعْطِي مَا أُمِرَ بِهِ طَيِّبًا بِهَا نَفْسُهُ أَحَدُ الْمُتَصَدِّقِينَ».

### (68) - بَابُ الْمُسْرِِّ بِالْصَّدَقَةِ

2558 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ كَثِيرِ بْنِ مُرَّةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْبَاحِرُ بِالْقُرْآنِ كَالْبَاحِرِ بِالْصَّدَقَةِ، وَالْمُسْرِِّ بِالْقُرْآنِ كَالْمُسْرِِّ بِالْصَّدَقَةِ».

### (69) - الْمَتَانُ بِمَا أُعْطِيَ

2559 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ: الْعَاقُ لِوَالِدَيْهِ، وَالْمَرْأَةُ الْمُتَرَجِّلَةُ، وَالذَّيْوُثُ، وَثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ: الْعَاقُ لِوَالِدَيْهِ، وَالْمُدْمِنُ عَلَى الْخَمْرِ، وَالْمَتَّانُ بِمَا أُعْطِيَ».

2560 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيٍّ بْنِ الْمُدْرِكِ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ حَرِيرٍ عَنْ خَرَشَةَ بْنِ الْحُرِّ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ فَقَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا



ground (out of arrogance); such as popularizes his commodities by false oaths; and such as gives gifts, and then makes reminder of generosity.”

**2561-** It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak with on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment: (Those are) such as gives gifts, and then makes reminder of generosity; such as lets his lower garment hang down and drag on the ground (out of arrogance); and such as popularizes his commodities by false oaths.”

### **[70] Returning The Beggar With Failure**

**2562-** It is narrated on the authority of Ibn Bujaid Al-Ansari from his grandmother that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Return beggar with (anything you give to him) even a burnt hoof (of an animal)."

### **[71] When One Is Begged, And He Gives Nothing**

**2563-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one comes to his friend (or his kith and kin) and asks him (to give him) out of the surplus of anything he has and he withholds it from him but that on the Day of Judgement, a bold-headed snake will be invited to him in order to lick the surplus of such a thing which he withheld.”

### **[72] When One Begs By (The Name Of) Allah Almighty**

**2564-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who seeks refuge with Allah (from the evil of anything), give him shelter (and avert evil from him in exaltation of the Name of Allah); and he, who asks you for anything by (the Name of) Allah, give him (in adoration of the Name of Allah); and he, who seeks shelter by (the Name of) Allah, give him shelter; and he, who does a favour to you, give him reward for that, and in case you find nothing to reward him with, invoke good for him until you feel you give (the like of) such a reward.”

### **[73] When One Asks By The Countenance Of Allah Almighty**

**2565-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I said: "O Prophet of Allah! I've not come you before I had taken as many oaths as the number (of my fingers) not to come to you, nor to follow your religion. I was a man who knew nothing barring what Allah Almighty and His Messenger taught me. I ask you, by the

حَابُوا وَخَسِرُوا قَالَ: «الْمُسْبِلُ إِزَارَهُ وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ وَالْمَنَّانُ عَطَاءُهُ».

2561 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ وَهُوَ الْأَعْمَشُ عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ عَنْ خَرِشَةَ بْنِ الْحُرِّ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يَكْلُمُهُمُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَّانُ بِمَا أُعْطِيَ، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

### (70) - بَابُ رَدِّ السَّائِلِ

2562 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ ح. وَأَنْبَأَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ ابْنِ بُجَيْدٍ الْأَنْصَارِيِّ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُدُّوا السَّائِلَ وَلَوْ بِظُلْفٍ» فِي حَدِيثِ هَارُونَ «مُحْرَقٍ».

### (71) - بَابُ مَنْ يُسْأَلُ وَلَا يُعْطَى

2563 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ بِهِزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَأْتِي رَجُلٌ مَوْلَاهُ يَسْأَلُهُ مِنْ فَضْلٍ عِنْدَهُ فَيَمْنَعُهُ إِلَّا لَهُ دُعَايُ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعٌ أَقْرَعٌ يَتَلَمَّظُ فَضْلَهُ الَّذِي مَنَعَ».

### (72) - مَنْ سَأَلَ بِاللَّهِ عَزَّ وَجَلَّ

2564 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيدُوهُ، وَمَنْ سَأَلَكَمُ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ اسْتَجَارَ بِاللَّهِ فَأَجِيرُوهُ، وَمَنْ آتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا فَادْعُوا لَهُ حَتَّى تَعْلَمُوا أَنْ قَدْ كَفَأْتُمُوهُ».

### (73) - مَنْ سَأَلَ بِوَجْهِ اللَّهِ عَزَّ وَجَلَّ

2565 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ بِهِزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قُلْتُ يَا نَبِيَّ اللَّهِ مَا أَتَيْتَكَ حَتَّى حَلَفْتُ أَكْثَرَ مِنْ عَدِيدَيْنِ - لِأَصَابِعِ يَدَيْهِ - أَلَا أَتَيْكَ وَلَا أَتَيْ دِينَكَ وَإِنِّي كُنْتُ أَمْرًا لَا أَغْفِلُ شَيْئًا إِلَّا مَا عَلَّمَنِي اللَّهُ وَرَسُولُهُ وَإِنِّي أَسْأَلُكَ بِوَجْهِ اللَّهِ عَزَّ وَجَلَّ بِمَا بَعَثَكَ رَبُّكَ



Countenance of Allah Almighty: with which has Allah Almighty sent you to us?" he said: "With (the religion of) Islam." I asked: "What is the sign of Islam?" he said: "It is to say: 'I've submitted my face to Allah Almighty (in Islam), and I've given up (the worship of other deities)'; to offer the (five obligatory) prayers, and give regular charity. Everything pertaining to a Muslim is inviolable to a Muslim, for they should be two brothers, helping and supporting one another. Allah Almighty never accepts a deed from any Muslim who was a pagan once he embraces Islam, unless he leaves the pagans and joins the Muslims."

#### **[74] When One Is Begged By (The Name Of) Allah Almighty, And Gives Nothing For His Sake**

**2566-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you of such of the people as has the best position?" we said: "Yes O Messenger of Allah!" he said: "He is a man, who takes hold of the head of his horse (i.e. fights) in Allah's Cause until he dies or is killed." Should I not tell you of such as follows him (in position)?" we said: "Yes O Messenger of Allah." He said: "He is a man who stays in seclusion in a mountain pass, and establishes the obligatory prayers, and gives the regular charity, and keeps himself from the evil of people. Should I not tell you of such of the people as has the worst position?" we said: "Yes O Messenger of Allah." He said: "He is a man who is begged by (the Name of) Allah, even though he gives nothing for His Sake."

#### **[75] The Reward Of The Giver**

**2567-** It is narrated on the authority of Abu Dharr that Allah's Apostle "Allah's blessing and peace be upon him" said: "Three are loved by Allah Almighty, and other three are disliked by Allah Almighty: as for those whom Allah Almighty loves, (The giver of) a man who came to a people and asked them (to give him) by Allah, and not by a certain kinship he had with them and they withheld him, thereupon a man followed him from amongst them, and gave him in secrecy, and none knew his gift barring Allah Almighty and its giver; and a (man among a) people who proceeded on (during their journey) at night until sleep became dearer to them than anything like it, they ascended and lay down their heads (and fell asleep) thereupon he got up, supplicated Me (Allah Almighty), and recited My Holy Verses; and a man who was in a military detachment, who faced the enemy and then they were defeated, thereupon he faced them until he was killed (as a martyr) or emerged victorious. As for those whom Allah Almighty dislikes, the old man who commits adultery, the arrogant poor, and the wrongful wealthy."



إِنِنَا؟ قَالَ: «بِالإِسْلَامِ» قَالَ: قُلْتُ: وَمَا آيَاتُ الإِسْلَامِ؟ قَالَ: «أَنْ تَقُولَ أَسْلَمْتُ وَجْهِي إِلَى اللَّهِ عَزَّ وَجَلَّ وَتَخْلُتُ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ كُلُّ مُسْلِمٍ عَلَى مُسْلِمٍ مُحَرَّمٌ أَخَوَانِ نَصِيرَانِ لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ مِنْ مُشْرِكٍ بَعْدَ مَا أَسْلَمَ عَمَلًا أَوْ يُفَارِقَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ».

(74) - مَنْ يَسْأَلُ بِاللَّهِ عَزَّ وَجَلَّ وَلَا يُعْطِي بِهِ

2566 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا أَبُو أَبِي فُذَيْكٍ قَالَ: أُنْبَأَنَا أَبُو أَبِي ذُئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ الْقَارِظِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ مَنْزِلًا؟ قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ قَالَ: «رَجُلٌ أَخَذَ بِرَأْسِ فَرَسِهِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَمُوتَ أَوْ يُقْتَلَ وَأُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟» قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ قَالَ: «رَجُلٌ مُعْتَزِلٌ فِي شُعْبٍ يُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَيَعْتَزِلُ شُرُورَ النَّاسِ وَأُخْبِرُكُمْ بِشَرِّ النَّاسِ؟» قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ قَالَ: «الَّذِي يَسْأَلُ بِاللَّهِ عَزَّ وَجَلَّ وَلَا يُعْطِي بِهِ».

(75) - نَوَابُ مَنْ يُعْطِي

2567 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ رِبْعِيًّا يُحَدِّثُ عَنْ زَيْدِ بْنِ طُبَيَّانَ رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ عَزَّ وَجَلَّ وَثَلَاثَةٌ يُبْغِضُهُمُ اللَّهُ عَزَّ وَجَلَّ أَمَّا الَّذِينَ يُحِبُّهُمْ اللَّهُ عَزَّ وَجَلَّ فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ عَزَّ وَجَلَّ وَلَمْ يَسْأَلَهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنْعُوهُ فَتَخَلَّفَهُ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللَّهُ عَزَّ وَجَلَّ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدِلُ بِهِ نَزَلُوا فَوَضَعُوا رُؤُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي وَيَتَلَوُّ آيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقُوا الْعَدُوَّ فَهَزِمُوا فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يَفْتَحَ اللَّهُ لَهُ وَالثَّلَاثَةُ الَّذِينَ يُبْغِضُهُمُ اللَّهُ عَزَّ وَجَلَّ الشَّيْخُ الزَّانِي وَالْفَقِيرُ الْمُخْتَالُ وَالْغَنِيُّ الظَّالِمُ».

### [76] Who Is The Indigent Needy?

**2568-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The indigent needy is not the one who is dismissed by a date or two or a morsel or two, but the indigent needy is he who abstains from begging (people for anything as well as from showing his poverty at all). Recite, if you wish, Allah's Statement: "They beg not importunately from all and sundry." (Heifer "Al-Baqarah" 273)

**2569-** It is narrated on the authority of Abu Hurairah that he said that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The indigent needy is not that wandering one, who goes round the people, and is dismissed by one or two morsels, or one or two dates." They (the companions) asked: "Then, who is the indigent needy one, O Messenger of Allah?" he replied: "He is the one, who neither finds enough (money) to satisfy himself,, nor does he draw the attention of others so as to give him charity (since he doesn't seem to be too poor to be given), nor does he beg the people for anything."

**2570-** It is narrated on the authority of Abu Hurairah that he said that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The indigent needy is not that one who is dismissed by one or two morsels, or one or two dates." They (the companions) asked: "Then, who is the indigent needy one, O Messenger of Allah?" he replied: "He is the one, who neither finds enough (money) to satisfy himself,, nor do the people know his neediness, so that they would give him charity (since he doesn't seem to be too poor to be given)."

**2571-** It is narrated on the authority of Abd Ar-Rahman Ibn Bujaid from his grandmother Umm Bujaid, and she was of those women who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" that she said to The Messenger of Allah "Allah's blessing and peace be upon him": "Sometimes, an indigent needy one stands at my gate, but I find nothing to give him (what should I do?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If you find nothing to give him, but a burnt hoof, give it to him."

### [77] The Arrogant Poor

**2572-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty will never speak with three (types of persons) on the Day of

## (76) - تَفْسِيرُ الْمُسْكِينِ

2568 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمُسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، إِنَّ الْمُسْكِينَ الْمُتَعَفِّفُ، افْرَوْا إِنْ شِئْتُمْ ﴿لَا يَسْأَلُونَ النَّاسَ إِحْفَافًا﴾».

2569 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمُسْكِينُ بِهَذَا الطَّوَافِ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ» قَالُوا: فَمَا الْمُسْكِينُ؟ قَالَ: «الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْظَنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ، وَلَا يَقُومُ فَيَسْأَلَ النَّاسَ».

2570 - أَخْبَرَنَا نَضْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمُسْكِينُ الَّذِي تَرُدُّهُ الْأَكْلَةُ وَالْأَكْلَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ» قَالُوا: فَمَا الْمُسْكِينُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَجِدُ غِنًى وَلَا يَعْلَمُ النَّاسُ حَاجَتَهُ فَيَتَصَدَّقَ عَلَيْهِ».

2571 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُجَيْدٍ عَنْ جَدِّهِ أُمِّ بُجَيْدٍ وَكَانَتْ مِمَّنْ بَايَعَتْ رَسُولَ اللَّهِ ﷺ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: إِنَّ الْمُسْكِينَ لَيَقُومُ عَلَى بَابِي فَمَا أَجِدُ لَهُ شَيْئًا أُعْطِيهِ إِيَّاهُ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنْ لَمْ تَجِدِي شَيْئًا تُعْطِيهِ إِيَّاهُ إِلَّا ظِلْفًا مُحْرَقًا فَادْفَعِيهِ إِلَيْهِ».

## (77) - الْفَقِيرُ الْمُخْتَالُ

2572 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجْلَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يَكْلَمُهُمْ



Judgement: the old man who commits adultery, the arrogant dependent (who has nothing to spend on himself), and the imam who tells lies."

**2573-**It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty dislikes four (types of persons): the seller who is given to (false) oaths, the haughty poor, the old man who commits adultery, and the wrongful imam."

### **[78] The Superiority Of Such As Works To Spend On A Widow**

**2574-**It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as works in order to spend upon a widow and an indigent needy is like the one who fights in the Cause of Allah Almighty."

### **[79] Such As Whose Hearts Are Made To Adhere To Islam**

**2575-**It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Ali Ibn Abu Talib sent from Yemen a piece of gold in its ore to The Prophet "Allah's blessing and peace be upon him" who distributed it among four persons: Al-Aqra Ibn Habis Al-Hanzali, Uyainah Ibn Badr Al-Fazari, Alqamah Ibn Ulathah Al-Amiri who belonged to (the tribe of) Banu Kilab and Zaid at-Ta'i who belonged to (the tribe of) Banu Nabhan. So the people (or the chiefs) of Quraish became angry and said: "He (The Prophet) gives the chiefs of Najd and does not give us." The Prophet "Allah's blessing and peace be upon him" said: "I give them so as to attract their hearts (to Islam)." Then a man with a thick beard, prominent cheeks, sunken eyes, a raised forehead, and a shaven head, came (in front of The Prophet) and said: "Be afraid of Allah, O Muhammad!" The Prophet "Allah's blessing and peace be upon him" said: "Then, who would obey Allah if I disobeyed Him? (Is it right that) Allah has entrusted all the people of the earth to me while you do not trust me?" when this man turned back, somebody thought to be Khalid Ibn Al-Walid requested The Prophet "Allah's blessing and peace be upon him" to let him kill this man, but he prevented him. Then, The Prophet "Allah's blessing and peace be upon him" said: "From the offspring of this man, there will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (because they will recite it without understanding or acting on it). They will kill the Muslims but will let alive the idolaters. Moreover, they will renegade from Islam as an arrow goes through the game's body. If I live up to their time, I will kill them (entirely) as the people of Ad were killed."

اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ الشَّيْخُ الزَّانِي وَالْعَائِلُ الْمَرْهُوُ وَالْإِمَامُ الْكَذَّابُ».

2573 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا

عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرْبَعَةٌ يُبْغِضُهُمُ اللَّهُ عَزَّ وَجَلَّ الْبَيَّاعُ الْحَلَّافُ وَالْفَقِيرُ الْمُخْتَالُ وَالشَّيْخُ الزَّانِي وَالْإِمَامُ الْجَائِرُ».

### (78) - فَضْلُ السَّاعِي عَلَى الْأَزْمَلَةِ

2574 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ:

حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ عَنْ أَبِي الْعَيْثِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «السَّاعِي عَلَى الْأَزْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

### (79) - الْمُؤَلَّفَةُ قُلُوبُهُمْ

2575 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ

عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعَيْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلَيَّ وَهُوَ بِالْيَمَنِ بِذُهِبَةٍ بِتُرْبَتِهَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَسَمَهَا رَسُولُ اللَّهِ ﷺ بَيْنَ أَرْبَعَةِ نَفَرٍ الْأَقْرَعِ بْنِ حَابِسِ الْحَنْظَلِيِّ وَعُيَيْنَةَ بْنِ بَدْرِ الْفَزَارِيِّ وَعَلْقَمَةَ بْنَ عُلَاثَةَ الْعَامِرِيَّ ثُمَّ أَحَدِ بَنِي كِلَابٍ وَزَيْدِ الطَّائِي ثُمَّ أَحَدِ بَنِي نُبَهَانَ فَعَصَبَتْ قُرَيْشٌ وَقَالَ مَرَّةً أُخْرَى: صَنَادِيدُ قُرَيْشٍ فَقَالُوا: تُعْطِي صَنَادِيدَ نَجْدٍ وَتَدْعُنَا؟ قَالَ: «إِنَّمَا فَعَلْتُ ذَلِكَ لِأَتَأَلَّفَهُمْ» فَجَاءَ رَجُلٌ كَثَّ اللَّحْيَةُ مُشْرِفُ الْوَجْنَتَيْنِ غَائِرُ الْعَيْنَيْنِ نَاتِيءُ الْجَبِينِ مَحْلُوقُ الرَّأْسِ فَقَالَ: اتَّقِ اللَّهَ يَا مُحَمَّدٌ قَالَ: «فَمَنْ يُطِيعِ اللَّهَ عَزَّ وَجَلَّ إِنْ عَصَيْتُهُ؟ أَيَأْمَنُنِي عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمَنُونِي!» ثُمَّ أَذْبَرَ الرَّجُلُ فَاسْتَأْذَنَ رَجُلٌ مِنَ الْقَوْمِ فِي قَتْلِهِ يَرَوْنَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ ضِئْضِئِ هَذَا قَوْمًا يَفْرَوُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ لَئِنْ أَذَرْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».



### [80] The Charity For Such As Incurs Debt Upon Himself

**2576-** It is narrated on the authority of Qabisah Ibn Mukhariq that he said: I (loaned some money in order to make peace among some people and) became in debt. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged him for something in that respect. He said: "(You should know that) begging is not lawful except for one of three types of persons: If one brought debt upon himself (in order to do such things as to make peace) among people, it is permissible for him to beg till he fulfills it, after which he must stop begging."

**2577-** It is narrated on the authority of Qabisah Ibn Mukhariq that he said: I (loaned some money in order to make peace among some people and) became in debt. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged him for something in that respect. He said: "Wait until the charity is brought to us, so that we would order that something be given to you." Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Qabisah! (You should know that) begging is not lawful except for one of the following three types of persons: If one brought debt upon himself (in order to do such things as to make peace among people), begging would be lawful for him till he finds what sustains his living or provides him with reasonable subsistence (and enables him to fulfill it); if one was befallen by a catastrophe, which destroyed his property, begging would be lawful for him till he gets rid of it, after which he should refrain from begging; and if a person was struck by poverty, as confirmed by three intelligent men of his people saying: "So-and-so was befallen by a great poverty), then, begging would be lawful for him till he gets what sustains him or provides him with fair subsistence. O Qabisah! Except for those three types, begging is forbidden, and the One who practices it eats what is forbidden."

### [81] Giving In Charity To The Orphan

**2578-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Once The Prophet "Allah's blessing and peace be upon him" sat on the pulpit and we sat around him. Then he said: "The things of which I am afraid most for your sake (concerning what will befall you) after me are the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said: "O Allah's Apostle! Can the good bring forth evil?" The Prophet "Allah's blessing and peace be upon him" remained silent for a while. It was said to that person: "What is wrong with you? You are talking to The Prophet "Allah's blessing and peace be upon him" while he is not



## (80) - الصَّدَقَةُ لِمَنْ تَحْمَلُ بِحِمَالَةٍ

2576 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ عَنْ حَمَّادٍ عَنْ هَارُونَ بْنِ رِثَابٍ قَالَ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ ح. وَأَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ هَارُونَ عَنْ كِنَانَةَ بْنِ نُعَيْمٍ عَنْ قَبِيصَةَ بْنِ مَخَارِقٍ قَالَ: تَحَمَّلْتُ حِمَالَةً فَأَتَيْتُ النَّبِيَّ ﷺ فَسَأَلْتُهُ فِيهَا فَقَالَ: «إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِثَلَاثَةِ رَجُلٍ تَحْمَلُ بِحِمَالَةٍ بَيْنَ قَوْمٍ فَسَأَلَ فِيهَا حَتَّى يُؤَدِّيَهَا ثُمَّ يُمْسِكَ».

2577 - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ هَارُونَ ابْنِ رِثَابٍ قَالَ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ عَنْ قَبِيصَةَ بْنِ مَخَارِقٍ قَالَ: تَحَمَّلْتُ حِمَالَةً فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْأَلُهُ فِيهَا فَقَالَ: «أَقِمِ يَا قَبِيصَةُ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ» قَالَ: ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا قَبِيصَةُ إِنَّ الصَّدَقَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةِ رَجُلٍ تَحْمَلُ حِمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عَيْشٍ أَوْ سِدَادًا مِنْ عَيْشٍ وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ فَاجْتَا حَتَّى يَحْلُثَ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكَ وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَشْهَدَ ثَلَاثَةً مِنْ ذَوِي الْحِجَابِ مِنْ قَوْمِهِ قَدْ أَصَابَتْ فَلَانًا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عَيْشٍ أَوْ سِدَادًا مِنْ عَيْشٍ فَمَا سِوَى هَذَا مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ سُحْتُ يَأْكُلُهَا صَاحِبُهَا سُحْتًا».

## (81) - الصَّدَقَةُ عَلَى الْيَتِيمِ

2578 - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُليَّةَ قَالَ: أَخْبَرَنِي هِشَامٌ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي هِلَالٌ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَلَسَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ فَقَالَ: «إِنَّمَا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ لَكُمْ مِنْ زَهْرَةٍ وَذَكَرَ الدُّنْيَا وَزِينَتَهَا فَقَالَ رَجُلٌ: أَوْ يَأْتِي الْخَيْرُ بِالْشَّرِّ؟ فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ فَقِيلَ لَهُ: مَا شَأْنُكَ تُكَلِّمُ رَسُولَ اللَّهِ ﷺ وَلَا يُكَلِّمُكَ؟ قَالَ:

talking to you." Then we noticed that he was being inspired divinely. Then The Prophet "Allah's blessing and peace be upon him" wiped off his sweat and said: "Where is the questioner? Good never brings forth evil. Indeed it is like what grows on the bank of a spring, which either kills or makes the animals sick, except such of animals as eats the Khadirah (a kind of vegetable): it eats its fill until its flanks get swollen, it faces the sun, and then defecates, urinates and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives the orphan, the indigent needy, and the wayfarer. No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Judgement."

### [82] Giving In Charity To The Kith And Kin

**2579-** It is narrated on the authority of Salman Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The alms given to an indigent is (rewardable for being object of) charity; and such as given to one's kith and kin has a double (reward for being) charity and (a cause of) keeping good relation (with one's kinship)."

**2580-** It is narrated on the authority of Zainab, the wife of Abdullah (Ibn Mas'ud), that she said: The Prophet "Allah's blessing and peace be upon him" said to women: "Give in charity, even from your ornaments." Abdullah was a man of little income, to whom she said: "Would it be sufficient for me to spend my charity on you, as well as on the children of my father, for they are orphans?" Abdullah said: "You might go and ask The Prophet "Allah's blessing and peace be upon him" about that." Zainab added: So I went and found at the door of The Prophet "Allah's blessing and peace be upon him" an Ansari woman called Zainab, having the same question as that of mine. At the same time, Bilal came out to us to whom we said: "Go and ask The Prophet "Allah's blessing and peace be upon him" about that, and do not tell him who we are." So Bilal went in and asked The Prophet "Allah's blessing and peace be upon him" regarding our problem. The Prophet "Allah's blessing and peace be upon him" asked: "Who are those two (women)?" Bilal replied: "(A woman from the Ansar and) Zainab." The Prophet "Allah's blessing and peace be upon him" said: "Which Zainab?" Bilal said: "Zainab, The wife of Abdullah (Ibn Mas'ud), and Zainab Al-Ansariyyah." The Prophet "Allah's blessing and peace be upon him" said: "Yes, (it is sufficient for them) and they will receive a double reward (for that): One for helping relatives, and the other for giving in charity."

وَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ فَأَقَاقَ يَمْسَحُ الرُّحَضَاءَ وَقَالَ: «أَشَاهِدُ السَّائِلَ إِنَّهُ لَا يَأْتِي الْخَيْرَ بِالشَّرِّ وَإِنْ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلَّا أَكَلَهُ الْخَضِرُ فَإِنَّهَا أَكَلَتْ حَتَّى إِذَا أُمْتَدَّتْ خَاصِرَتَاهَا أَسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَتَلَطَّتْ ثُمَّ بَالَتْ ثُمَّ رَتَعَتْ وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلُوَّةٌ وَنِعْمَ صَاحِبُ الْمُسْلِمِ هُوَ إِنْ أَعْطَى مِنْهُ الْيَتِيمَ وَالْمُسْكِينَ وَابْنَ السَّبِيلِ وَإِنَّ الَّذِي يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَيَكُونُ عَلَيْهِ شَهِيداً يَوْمَ الْقِيَامَةِ».

### (82) - الصَّدَقَةُ عَلَى الْأَقَارِبِ

2579 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبُو عَوْنٍ عَنْ حَفْصَةَ عَنْ أُمِّ الرَّائِحِ عَنْ سَلْمَانَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّدَقَةَ عَلَى الْمُسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ صَدَقَةٌ وَصِلَةٌ».

2580 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ زَيْنَبَ أُمْرَأَةَ عَبْدِ اللَّهِ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ لِلنِّسَاءِ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ» قَالَتْ: وَكَانَ عَبْدُ اللَّهِ خَفِيفَ ذَاتِ الْيَدِ فَقَالَتْ لَهُ: أَيْسَعْنِي أَنْ أَضَعَ صَدَقَتِي فِيكَ وَفِي بَنِي أَخٍ لِي يَتَامَى؟ فَقَالَ عَبْدُ اللَّهِ: سَلِي عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ قَالَتْ: فَأَتَيْتُ النَّبِيَّ ﷺ فَإِذَا عَلَى بَابِهِ أُمْرَأَةٌ مِنَ الْأَنْصَارِ يُقَالُ لَهَا زَيْنَبُ تَسْأَلُ عَمَّا أَسْأَلُ عَنْهُ فَخَرَجَ إِلَيْنَا بِلَالٌ فَقُلْنَا لَهُ: أَنْظِلْ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلْهُ عَنْ ذَلِكَ وَلَا تُخْبِرْهُ مَنْ نَحْنُ فَاَنْطَلَقَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «مَنْ هُمَا؟» قَالَ: زَيْنَبُ قَالَ: «أَيُّ الزَّيَانِبِ؟» قَالَ: زَيْنَبُ أُمْرَأَةُ عَبْدِ اللَّهِ وَزَيْنَبُ الْأَنْصَارِيَّةُ قَالَ: «نَعَمْ لَهُمَا أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ».



### [83] What About Begging?

**2581-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you to (cut and) pack a bundle of fire wood on his back, in order to sell it (and get his earnings by its price) than to ask somebody, who might or might not give him."

**2582-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man keeps begging (others to give him) until he will come on the Day of Judgement, having no piece of flesh on his face (out of shyness)."

**2583-** It is narrated on the authority of A'idh Ibn Amr that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged something from him and he gave it to him. When he (turned away and) placed his foot on the threshold of the gate, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you know whatever (shame and humiliation to which one is put because of) begging, no one would walk to another to beg anything from him."

### [84] Begging The Righteous Good Men

**2584-** It is narrated on the authority of Ibn Al-Firasi that Al-Firasi said to The Messenger of Allah "Allah's blessing and peace be upon him": "Should I beg (others) O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, and if it is necessary for you to beg, you should beg only the righteous good men."

### [85] Abstaining From Begging

**2585-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Some people from among the Ansar asked the Messenger of Allah "Allah's blessing and peace be upon him" (to give them something), and he gave them. They again asked him and he gave them, until what he had was used up. Then, he said: "Whatever good (such as wealth, goods or so) I have, I will not withhold from you. He who abstains from begging, Allah protects him against need; and he who proves to be patient, Allah supports him to be patient. None is endowed with anything better and greater than endurance."

**2586-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you to take his rope (and cut and) carry a bundle of fire wood on his back, in order to sell it (and get his earnings by its price) than to

## (83) - الْمَسْأَلَةُ

2581 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شَهَابٍ أَنَّ أَبَا عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَخْتَزِمَ أَحَدُكُمْ حُزْمَةً حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا خَيْرٌ مِنْ أَنْ يَسْأَلَ رَجُلًا فَيُعْطِيَهُ أَوْ يَمْنَعَهُ».

2582 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ قَالَ: سَمِعْتُ حَمْزَةَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ حَتَّى يَأْتِيَهُ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مَرْعَةٌ مِنْ لَحْمٍ».

2583 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بِسْطَامِ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ عَنْ عَائِذِ بْنِ عَمْرٍو: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ فَأَعْطَاهُ فَلَمَّا وَضَعَ رِجْلَهُ عَلَى أُسْكُفَةِ الْبَابِ قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَعْلَمُونَ مَا فِي الْمَسْأَلَةِ مَا مَشَى أَحَدٌ إِلَى أَحَدٍ يَسْأَلُهُ شَيْئًا».

## (84) - سُؤَالُ الصَّالِحِينَ

2584 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ مُسْلِمِ بْنِ مَخْشِيٍّ عَنْ ابْنِ الْفِرَاسِيِّ: أَنَّ الْفِرَاسِيَّ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَسْأَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا وَإِنْ كُنْتَ سَائِلًا لَا بُدَّ فَاسْأَلِ الصَّالِحِينَ».

## (85) - الاسْتِغْفَافُ عَنِ الْمَسْأَلَةِ

2585 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شَهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى إِذَا نَفَدَ مَا عِنْدَهُ قَالَ: «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ وَمَنْ يَسْتَغْفِرْ يُعْفِهِ اللَّهُ عَزَّ وَجَلَّ وَمَنْ يَصْبِرْ يُصْبِرْهُ اللَّهُ وَمَا أُعْطِيَ أَحَدٌ عَطَاءً هُوَ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ».

2586 - أَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: أَنْبَأَنَا مَعْنٌ قَالَ: أَنْبَأَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَأَنْ يَأْخُذَ



ask somebody, whom Allah Almighty has given from His Bounty, even though such a man might or might not give him."

### **[86] The Superiority Of Him, Who Begs None For Anything**

**2587-** It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who could guarantee for me to do only one thing, and the Garden is assured to him? It is to beg none of the people for anything."

**2588-** It is narrated on the authority of Qabisah Ibn Mukhariq that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Begging is not lawful except for one of the following three types of persons: if one was befallen by a catastrophe, which destroyed his property, begging would be possible for him till he gets what sustains him or provides him with reasonable subsistence, after which he should stop from begging; If one brought debt upon himself (in order to do such things as to make peace among people), begging would be possible for him till he fulfills it, after which he must stop begging; and if a person (was struck by poverty, as confirmed by) three intelligent men of his people taking oath by Allah "that begging is lawful for so-and-so (since he was befallen by a great poverty)", then, begging would be possible for him till he gets what sustains him or provides him with fair subsistence, after which he should stop from begging. Except for those three types, begging is forbidden."

### **[87] The Limit Of Richness**

**2589-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever begs (others to be given something), even though he has what makes him independent, it will come on the Day of Judgement in the form of sores, slashes or scratches in his face." It was said: "O Messenger of Allah! What does make one free of want?" he said: "Fifty Dirhams or gold equal to the same value."

### **[88] Begging Importunately**

**2590-** It is narrated on the authority of Mu'awiyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beg not importunately, and none asks me for anything which I dislike and he will be blessed in what I give him."

### **[89] Who Is The Importunate Beggar?**

**2591-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and



أَحَدُكُمْ حَبْلُهُ فَيَحْتَطِبُ عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ مِنْ فَضْلِهِ فَيَسْأَلُهُ أَعْطَاهُ أَوْ مَنَعَهُ».

### (86) - فَضْلُ مَنْ لَا يَسْأَلُ النَّاسَ شَيْئًا

2587 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو أَبِي ذُنْبٍ حَدَّثَنِي مُحَمَّدُ بْنُ قَيْسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَضْمَنْ لِي وَاحِدَةً وَلَهُ الْجَنَّةُ» قَالَ يَحْيَى: هَهُنَا كَلِمَةٌ مَعْنَاهَا أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا.

2588 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ أَبُو حَمْرَةَ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ عَنْ هَارُونَ بْنِ رَبَابٍ أَنَّهُ حَدَّثَهُ عَنْ أَبِي بَكْرٍ عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَضْلُحِ الْمَسْأَلَةُ إِلَّا لِثَلَاثَةِ رَجُلٍ أَصَابَتْ مَالَهُ جَائِحَةٌ فَيَسْأَلُ حَتَّى يَصِيبَ سِدَادًا مِنْ عَيْشٍ ثُمَّ يُمْسِكُ وَرَجُلٌ تَحْمَلُ حَمَالَةً فَيَسْأَلُ حَتَّى يُودِّيَ إِلَيْهِمْ حَمَالَتَهُمْ ثُمَّ يُمْسِكُ عَنِ الْمَسْأَلَةِ وَرَجُلٌ يَخْلِفُ ثَلَاثَةَ نَفَرٍ مِنْ قَوْمِهِ مِنْ ذَوِي الْحِجَا بِاللَّهِ لَقَدْ حَلَّتِ الْمَسْأَلَةُ لِفُلَانٍ فَيَسْأَلُ حَتَّى يَصِيبَ قِوَامًا مِنْ مَعِيشَةٍ ثُمَّ يُمْسِكُ عَنِ الْمَسْأَلَةِ فَمَا سِوَى ذَلِكَ سُحْتُ».

### (87) - حَدُّ الْغَنَى

2589 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ جَاءَتْ خُمُوشًا أَوْ كُدُوحًا فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ» قِيلَ: يَا رَسُولَ اللَّهِ وَمَاذَا يُغْنِيهِ أَوْ مَاذَا أَعْنَاهُ؟ قَالَ: «خَمْسُونَ دِرْهَمًا أَوْ حَسَابُهَا مِنَ الذَّهَبِ» قَالَ يَحْيَى قَالَ سُفْيَانُ: وَسَمِعْتُ زُبَيْدًا يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ.

### (88) - بَابُ الْإِلْحَافِ فِي الْمَسْأَلَةِ

2590 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ وَهْبِ بْنِ مُنْبَهٍ عَنْ أَخِيهِ عَنْ مُعَاوِيَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُلْحِفُوا فِي الْمَسْأَلَةِ وَلَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئًا وَأَنَا لَهُ كَارَةٌ فَيُبَارِكُ لَهُ فِيمَا أَعْطَيْتُهُ».

### (89) - مَنِ الْمُلْحِفُ؟

2591 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ دَاوُدَ بْنِ شَابُورٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

peace be upon him” said: “He, who begs others and he has (no less than) forty Dirhams, is an importunate beggar.”

**2592-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: My mother sent me to The Messenger of Allah “Allah’s blessing and peace be upon him” and I came and sat. he received me and said: “He, who seeks independence (from asking others) Allah Almighty helps him become free (from begging others), and he, who refrains from begging, Allah Almighty helps him abstain from begging, and he, who seeks to be self-sufficient, Allah Almighty helps him become self-sufficient, and he, who asks to be given anything and he has (as much money as is equal to) the value of an ounce (forty Dirhams) is (of those who) ask unfittingly and importunately.” I said: “No doubt, my she-camel Al-Yaqutah is better for me than an ounce (of forty Dirhams).” I then returned and did not ask him for anything.

#### **[90] When One Has Got No Property Of (Forty) Dirhams, But Has What Is Equal To It**

**2593-** It is narrated on the authority of Ata’ Ibn Yasar from a man belonging to Banu Asad that he said: I and my family descended at Baqi Gharqad, and my family said to me: “Go to Messenger of Allah “Allah’s blessing and peace be upon him” and ask him for something to sustain us.” I went to the Messenger of Allah “Allah’s blessing and peace be upon him” and found a man sitting with him, asking him for something, and the Messenger of Allah “Allah’s blessing and peace be upon him” was saying to him: “I do not find anything to give to you.” The man turned back from him angrily and said: “By my life, you give whomever you like.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He becomes angry with me just because I find nothing to give him. No doubt, whoever among you asks to be given anything and he has (as much money as) an ounce or the like of it (is, indeed, of those who) ask unfittingly and importunately.” The man of Banu Asad said: I said (to myself): “A milch is much better for us than an ounce.” The ounce is forty Dirhams. Then, I returned and did not ask the Messenger of Allah “Allah’s blessing and peace be upon him” for anything. When parley and raisins were brought to the Messenger of Allah “Allah’s blessing and peace be upon him”, he allocated to us a portion thereof until Allah Almighty made us free of want.

**2594-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “(Begging for) charity is not lawful for a rich, nor for a healthy, who has power (enough to work by his hand and get his earnings from his labour).”

«مَنْ سَأَلَ وَلَهُ أَرْبَعُونَ دِرْهَمًا فَهُوَ الْمُلْحِفُ».

2592 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو أَبِي الرَّجَالِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ: سَرَّحْتَنِي أُمِّي إِلَى رَسُولِ اللَّهِ ﷺ فَاتَيْتُهُ وَقَعَدْتُ فَاسْتَقْبَلَنِي وَقَالَ: «مَنْ أَسْتَعْنَى أَغْنَاهُ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَسْتَعَفَّ أَعَفَّهُ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَسْتَكْفَى كَفَاهُ اللَّهُ عَزَّ وَجَلَّ وَمَنْ سَأَلَ وَلَهُ قِيمَةُ أُوقِيَّةٍ فَقَدْ أَلْحَفَ» فَقُلْتُ: نَاقَتِي الْيَافُوتَةُ خَيْرٌ مِنْ أُوقِيَّةٍ فَرَجَعْتُ وَلَمْ أَسْأَلْهُ.

(90) - إِذَا لَمْ يَكُنْ لَهُ دَرَاهِمٌ وَكَانَ لَهُ عِدْلُهَا

2593 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: أَنْبَأَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: نَزَلْتُ أَنَا وَأَهْلِي بِبَقِيعِ الْغَرْقَدِ فَقَالَتْ لِي أَهْلِي: أَذْهَبُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلُهُ لَنَا شَيْئًا نَأْكُلُهُ فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَوَجَدْتُ عِنْدَهُ رَجُلًا يَسْأَلُهُ وَرَسُولُ اللَّهِ ﷺ يَقُولُ: «لَا أَجِدُ مَا أُعْطِيكَ» فَوَلَّى الرَّجُلُ عَنْهُ وَهُوَ مُغْضَبٌ وَهُوَ يَقُولُ: لَعَمْرِي إِنَّكَ لَتُعْطِي مَنْ شِئْتَ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيَغْضَبُ عَلَيَّ أَنْ لَا أَجِدَ مَا أُعْطِيهِ مَنْ سَأَلَ مِنْكُمْ وَلَهُ أُوقِيَّةٌ أَوْ عِدْلُهَا فَقَدْ سَأَلَ الْإِلْحَافَ» قَالَ الْأَسَدِيُّ فَقُلْتُ: لِلْفَحْهَةِ لَنَا خَيْرٌ مِنْ أُوقِيَّةٍ وَالْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا فَرَجَعْتُ وَلَمْ أَسْأَلْهُ فَقَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ بَعْدَ ذَلِكَ شَعِيرٌ وَزَيْبٌ فَقَسَمَ لَنَا مِنْهُ حَتَّى أَغْنَانَا اللَّهُ عَزَّ وَجَلَّ.

2594 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ عَنْ أَبِي حَصِينٍ عَنْ سَالِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ».



### **[91] The Begging Of A Strong Healthy One Who Is Able To Gain His Earnings (From His Labour)**

**2595-** It is narrated on the authority of Ubaidullah Ibn Adi Ibn Al-Khiyar from two men that they went to the Messenger of Allah "Allah's blessing and peace be upon him" and begged him for something form the obligatory charity. He caught a glimpse of them and found that they were too hardy (and strong to work). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you like (I could give you), even though there is no portion in it (begging from the obligatory charity) for a wealthy, or for such as too strong and powerful to get his earnings (from his labour)."

### **[92] When One Begg Such As Endued With The Power Of Authority**

**2596-** It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Begging is a stain (of shame) therewith one stains his face: one then could keep his face stained (by begging others) if he so likes, and one could leave it if he so likes, unless one begs from a person endued with the power of authority, or he finds it necessary and has no way but to do it."

### **[93] When One Is Forced By Necessity To Beg**

**2597-** It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Begging is a stain (of shame) therewith one stains his face, unless one begs from a person endued with the power of authority, or he finds it necessary and has no way but to do it."

**2598-** It is narrated on the authority of Hakim Ibn Hizam that he said: Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. To be sure, the upper (giving) hand is better than the lower (taking) hand."

**2599-** It is narrated on the authority of Hakim Ibn Hizam that he said: Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "O Hakim! This property is like a sweet fresh fruit; whoever takes it with satisfaction, he is blessed in it, and whoever takes it with greediness,

## (91) - مَسْأَلَةُ الْقَوِيِّ الْمُكْتَسِبِ

2595 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَدِيٍّ بْنِ الْخِيَارِ أَنَّ رَجُلَيْنِ حَدَّثَاهُ أَنَّهُمَا أَتَيَا رَسُولَ اللَّهِ ﷺ يَسْأَلَانِهِ مِنَ الصَّدَقَةِ فَقَلَّبَ فِيهِمَا الْبَصَرَ وَقَالَ مُحَمَّدٌ: بَصَرَهُ فَرَأَاهُمَا جُلْدَيْنِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ شِئْتُمَا وَلَا حَظَّ فِيهَا لِعَنِي وَلَا لِقَوِيٍّ مُكْتَسِبٍ».

## (92) - مَسْأَلَةُ الرَّجُلِ ذَا سُلْطَانٍ

2596 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ عَنْ زَيْدِ بْنِ عَقْبَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَسْأَلَةَ كُدُوحٍ يَكْدُوحُ بِهَا الرَّجُلُ وَجْهَهُ فَمَنْ شَاءَ كَدَحَ وَجْهَهُ وَمَنْ شَاءَ تَرَكَ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ ذَا سُلْطَانٍ أَوْ شَيْئًا لَا يَجِدُ مِنْهُ بَدْءًا».

## (93) - مَسْأَلَةُ الرَّجُلِ فِي أَمْرِ لَا بُدَّ لَهُ مِنْهُ

2597 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ عَنْ زَيْدِ بْنِ عَقْبَةَ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَسْأَلَةُ كَذِّ يَكْدُ بِهَا الرَّجُلُ وَجْهَهُ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا أَوْ فِي أَمْرِ لَا بُدَّ مِنْهُ».

2598 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنُ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلُوةٌ فَمَنْ أَخَذَهُ بِطَبِيبٍ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

2599 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلُوةٌ مَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ



he is not blessed in it, and he is like a person who eats but is never satisfied. To be sure, the upper (giving) hand is better than the lower (taking) hand."

**2600-** It is narrated on the authority of Hakim Ibn Hizam that he said: Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "O Hakim! This property is like a sweet fruit; whoever takes it with satisfaction, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. To be sure, the upper (giving) hand is better than the lower (taking) hand." Hakim further said: I said to him: "O Messenger of Allah! By Him Who has sent you with the truth! I will never beg anyone after you for anything until I (die and) Leave this world."

#### **[94] When Allah Endows One With Property With No Begging**

**2601-** It is narrated on the authority of Ibn As-Sa'idi Al-Maliki that he said: Umar Ibn Al-Khattab appointed me to collect the (objects of) obligatory charity, and when I finished from collecting it and paying it to him, he gave me the charge assigned to an employee for his job, thereupon I said: "No doubt, I've worked for the sake of Allah, and my reward is incumbent upon Allah." On that he said: "You should accept what I've given to you, for I did a job during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and when he gave me the charge of my labour and I said the same as you said, the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If you are given anything without begging it, accept it, and give in charity (out of it)."

**2602-** It is narrated on the authority of Abdullah Ibn As-Sa'idi that he came from Sham to Umar Ibn Al-Khattab, who said to him: "Have I not been reported that you do one of those jobs of Muslims, for which you are given charge, and you refuse to accept it?" he said: "Yes: I have got (property of) horses and slaves, and I'm in a good state, and I like to do my job as charity for the Muslims." Umar said: "I intended to do what you intend to do now; and whenever the Messenger of Allah "Allah's blessing and peace be upon him" gave me money (as charge for my work) I would say to him: "Give it to such as is much poorer than me." Once, he gave me money, thereupon I said to him: "Give it to such as is in need of it more than me." On that he said: "Whatever money is brought to you by Allah Almighty, with neither begging nor greediness, accept it, and then keep it as your property, or give it in charity; and what is not (brought to you on such conditions), do not make yourself be attached to it."



بِإِشْرَافِ النَّفْسِ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

2600 - أَخْبَرَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَسَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ حَكِيمَ بْنَ جَزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَكِيمُ إِنَّ هَذَا الْمَالَ حُلُوةٌ فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسِ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى» قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرِزُ أَحَدًا بَعْدَكَ حَتَّى أَفَارِقَ الدُّنْيَا بِشَيْءٍ.

(94) - مَنْ آتَاهُ اللَّهُ عَزَّ وَجَلَّ مَالًا مِنْ غَيْرِ مَسْأَلَةٍ

2601 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الصَّدَقَةِ فَلَمَّا فَرَغْتُ مِنْهَا فَأَدَيْتُهَا إِلَيْهِ أَمَرَ لِي بِعُمَالَةٍ فَقُلْتُ لَهُ: إِنَّمَا عَمِلْتُ لِلَّهِ عَزَّ وَجَلَّ وَأَجْرِي عَلَى اللَّهِ عَزَّ وَجَلَّ فَقَالَ: خُذْ مَا أُعْطَيْتُكَ فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقُلْتُ لَهُ مِثْلَ قَوْلِكَ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَ فَكُلْ وَتَصَدَّقْ».

2602 - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو عُبَيْدٍ اللَّهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنْ حُوَيْطِبِ بْنِ عَبْدِ الْعُزَّى قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ السَّعْدِيِّ أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مِنَ الشَّامِ فَقَالَ: أَلَمْ أُخْبَرْ أَنَّكَ تَعْمَلُ عَلَى عَمَلٍ مِنْ أَعْمَالِ الْمُسْلِمِينَ فَتُعْطَى عَلَيْهِ عُمَالَةٌ فَلَا تَقْبَلُهَا قَالَ: أَجَلٌ إِنَّ لِي أَفْرَاسًا وَأَعْبُدًا وَأَنَا بِخَيْرٍ وَأُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: إِنِّي أَرَدْتُ الَّذِي أَرَدْتَ وَكَانَ النَّبِيُّ ﷺ يُعْطِينِي الْمَالَ فَأَقُولُ أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي وَإِنَّهُ أَعْطَانِي مَرَّةً مَالًا فَقُلْتُ لَهُ: أَعْطِهِ مَنْ هُوَ أَحْوَجُ إِلَيْهِ مِنِّي فَقَالَ: «مَا آتَاكَ اللَّهُ عَزَّ وَجَلَّ مِنْ هَذَا الْمَالِ مِنْ غَيْرِ مَسْأَلَةٍ وَلَا إِشْرَافٍ فَخُذْهُ فْتَمَوْلُهُ أَوْ تَصَدَّقْ بِهِ وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ».

**2603-** It is narrated on the authority of Abdullah Ibn As-Sa'idi that he came to Umar Ibn Al-Khattab during the time of his caliphate, who said to him: "Have I not been reported that you undertake one of those jobs of the people, and whenever you are given charge for it, you refuse to accept it?" he said: "Yes." He asked: "Then, what is your aim from that?" he said: "I have got (property of) horses and slaves, and I'm in a good state, and I like to do my job as charity for the Muslims." Umar said: "Do not do so, for I intended to do the like of what you intend to do now; and whenever the Messenger of Allah "Allah's blessing and peace be upon him" gave me a gift (as charge for my work) I would say to him: "Give it to such as is much poorer than me." the Messenger of Allah "Allah's blessing and peace be upon him" said: " accept it, and then keep it as your property, or give it in charity; and whatever money is brought to you, with neither greediness nor begging, accept it, and what is not (brought to you on such conditions), do not make yourself be attached to it."

**2604-** It is narrated on the authority of Abdullah Ibn As-Sa'idi that he came to Umar Ibn Al-Khattab during the time of his caliphate, who said to him: "Have I not been reported that you are appointed in charge of one of those jobs of the people, and whenever you are given charge for it, you dislike to accept it?" he said: I said to him: "Yes." He asked: "Then, what is your aim from that?" I said: "I have got (property of) horses and slaves, and I'm in a good state, and I like to do my job as charity for the Muslims." Umar said: "Do not do so. I intended to do what you intend to do now; and whenever the Messenger of Allah "Allah's blessing and peace be upon him" gave me money (as charge for my work) I would say to him: "Give it to such as is much poorer than me." Once, he gave me money, thereupon I said to him: "Give it to such as is much poorer than me." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: " accept it, and then keep it as your property, or give it in charity; and whatever money is brought to you, with neither begging nor greediness, take it, and what is not (brought to you on such conditions), do not stick to it."

**2605-** It is narrated on the authority of Abdullah Ibn Umar that he said: I heard Umar Ibn Al-Khattab having said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" gave me money (as charge for my work) I would say to him: "Give it to such as is much poorer than me." Once, he gave me money, thereupon I said to him: "Give it to such as is much poorer than me." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: " accept it, and then keep it as your property, or give it in charity; and whatever money is brought to you, with neither



2603 - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنِ السَّائِبِ بْنِ يَزِيدَ أَنَّ حُوَيْطِبَ بْنَ عَبْدِ الْعُزَّى أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ فِي خِلَافَتِهِ فَقَالَ لَهُ عُمَرُ: أَلَمْ أُحَدِّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا فَإِذَا أُعْطِيَ الْعُمَالَةَ رَدَدْتُهَا فَقُلْتُ: بَلَى فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَمَا تُرِيدُ إِلَى ذَلِكَ؟ فَقُلْتُ: لِي أَفْرَاسٌ وَأَعْبُدُ وَأَنَا بِخَيْرٍ وَأُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ فَقَالَ لَهُ عُمَرُ: فَلَا تَفْعَلْ فَإِنِّي كُنْتُ أَرَدْتُ مِثْلَ الَّذِي أَرَدْتَ كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذْهُ فْتَمَوْلُهُ أَوْ تَصَدَّقْ بِهِ مَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ».

2604 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ عَنِ الْحَكَمِ بْنِ نَافِعٍ قَالَ: أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ أَنَّ حُوَيْطِبَ بْنَ عَبْدِ الْعُزَّى أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ فِي خِلَافَتِهِ فَقَالَ عُمَرُ: أَلَمْ أُخْبَرَ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا فَإِذَا أُعْطِيَ الْعُمَالَةَ كَرِهْتَهَا قَالَ: فَقُلْتُ: بَلَى قَالَ: فَمَا تُرِيدُ إِلَى ذَلِكَ؟ فَقُلْتُ: إِنَّ لِي أَفْرَاسًا وَأَعْبُدُ وَأَنَا بِخَيْرٍ وَأُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ فَقَالَ عُمَرُ: فَلَا تَفْعَلْ فَإِنِّي كُنْتُ أَرَدْتُ الَّذِي أَرَدْتَ فَكَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي حَتَّى أَعْطَانِي مَرَّةً مَالًا فَقُلْتُ: أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي فَقَالَ النَّبِيُّ ﷺ: «خُذْهُ فْتَمَوْلُهُ وَتَصَدَّقْ بِهِ فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ».

2605 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي حَتَّى أَعْطَانِي مَرَّةً مَالًا فَقُلْتُ لَهُ: أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي فَقَالَ: «خُذْهُ فْتَمَوْلُهُ وَتَصَدَّقْ بِهِ وَمَا



begging nor greediness, take it, and what is not (brought to you on such conditions), do not stick to it."

### **[95] Appointing The Family Of The Prophet To Collect Charity**

**2606-** It is narrated on the authority of Abd Al-Muttalib Ibn Rabie'ah Ibn Al-Harith that his father Rabie'ah Ibn Al-Harith Ibn Abd Al-Muttalib said to him and Al-Fadl Ibn Al-Abbas Ibn Abd Al-Muttalib: "Go to the Messenger of Allah "Allah's blessing and peace be upon him" and say to him: "O Messenger of Allah! Appoint us in charge of collecting the objects of charity." Meanwhile, there came Ali Ibn Abu Talib while we were in such a state, and said: " the Messenger of Allah "Allah's blessing and peace be upon him" never appoints anyone of you (his family) in charge of collecting the objects of charity." Abd Al-Muttalib further said: I and Al-Fadl set out until we came to the Messenger of Allah "Allah's blessing and peace be upon him", who said to us: "No doubt, charity is the impurities of people (i.e. by which, they purify their wealth and property); and it is not lawful for Muhammad, nor for the family of Muhammad "Allah's blessing and peace be upon him"."

### **[96] A People's Sister's Son Belongs To Them**

**2607-** It is narrated on the authority of Shu'bah that he said: I asked Abu Iyas: Mu'awiyah Ibn Qurrah: Did you hear Anas Ibn Malik saying: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A people's sister's son belongs to them"? he answered in the affirmative.

**2608-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A people's sister's son belongs to them."

### **[97] A People's Freed Slave Belongs To Them**

**2609-** It is narrated on the authority of Abu Rafi' that the Messenger of Allah "Allah's blessing and peace be upon him" appointed one belonging to Banu Makhzum in charge of collecting charity, and when Abu Rafi' (the freed slave of the Prophet) intended to follow him (and share the job with him) the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the charity is unlawful for us (Muhammad and his family), and a people's freed slave belongs to them."

### **[98] Accepting Charity Is Unlawful For The Prophet**

**2610-** It is narrated on the authority of Bahz Ibn Hakim from his father form his grandfather that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was served with anything, he would ask

جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ» .

### (95) - بَابُ اسْتِعْمَالِ آلِ النَّبِيِّ ﷺ عَلَى الصَّدَقَةِ

2606 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنُ الْأَسْوَدِ بْنِ عَمْرٍو عَنْ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ تَوْفَلِ الْهَاشِمِيِّ أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنَ الْحَارِثِ بْنَ عَبْدِ الْمُطَّلِبِ أَخْبَرَهُ أَنَّ أَبَا رَبِيعَةَ بْنَ الْحَارِثِ قَالَ لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ وَالْفَضْلِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: ائْتِيَا رَسُولَ اللَّهِ ﷺ فَقُولَا لَهُ: اسْتَعْمِلْنَا يَا رَسُولَ اللَّهِ عَلَى الصَّدَقَاتِ فَأَتَى عَلِيٌّ بْنُ أَبِي طَالِبٍ وَنَحْنُ عَلَى تِلْكَ الْحَالِ فَقَالَ لَهُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ لَا يَسْتَعْمِلُ مِنْكُمْ أَحَدًا عَلَى الصَّدَقَةِ قَالَ عَبْدُ الْمُطَّلِبِ: فَاَنْطَلَقْتُ أَنَا وَالْفَضْلُ حَتَّى أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَقَالَ لَنَا: «إِنَّ هَذِهِ الصَّدَقَةُ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ ﷺ» .

### (96) - بَابُ ابْنِ أُخْتِ الْقَوْمِ مِنْهُمْ

2607 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: قُلْتُ لَأَبِي إِيَّاسٍ مُعَاوِيَةَ بْنِ قُرَّةَ أَسْمِعْتَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «ابْنُ أُخْتِ الْقَوْمِ مِنْ أَنْفُسِهِمْ؟» قَالَ: نَعَمْ .

2608 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ» .

### (97) - بَابُ مَوْلَى الْقَوْمِ مِنْهُمْ

2609 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنْ ابْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا مِنْ بَنِي مَخْزُومٍ عَلَى الصَّدَقَةِ فَأَرَادَ أَبُو رَافِعٍ أَنْ يَتْبَعَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا، وَإِنْ مَوْلَى الْقَوْمِ مِنْهُمْ» .

### (98) - الصَّدَقَةُ لَا تَحِلُّ لِلنَّبِيِّ ﷺ

2610 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ وَاِصِلَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَى بِشَيْءٍ سَأَلَ عَنْهُ أَهْدِيَّةً



about its source: whether it was a gift or an object of charity. Whenever it was said that it was an object of charity, he would not eat, and if it was said that it was a gift, he would stretch his hand (and start eating).

### **[99] When An Object Of Charity Turns To Be A Gift**

**2611-** It is narrated on the authority of A'ishah that she wanted to buy a Barirah in order to emancipate her. Her masters put the condition that the right of inheriting her should be for them. She mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Buy (and then manumit) her, for the right of inheriting the property of a slave is to be for the manumitter." When she was manumitted, she was given the freedom of choice (whether to stay with her husband or leave him). Once, meat was brought to The Messenger of Allah "Allah's blessing and peace be upon him", and it was said: "This is of what was given to Barirah in charity." On that he said: "No doubt, it is an object of charity for her, and (since she presents it to us it becomes) a gift for us." Her husband was reported to have been free.

### **[100] Buying The Object Of Charity**

**2612-** It is narrated on the authority of Zaid Ibn Aslam from his father that Umar Ibn Al-Khattab said: I gave a horse to be ridden in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheaply. When I asked The Messenger of Allah "Allah's blessing and peace be upon him" about that he said: "Don't buy it even if it was given to you for one Dirham, because such as takes back his gift is like a dog which swallows back its vomit."

**2613-** It is narrated on the authority of Salim Ibn Abdullah from his father (Abdullah Ibn Umar) that Umar presented a horse to be ridden in Allah's Cause, and when he saw it being sold, he intended to buy it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not take back your object of charity."

**2614-** It is narrated on the authority of Salim Ibn Abdullah from his father (Abdullah Ibn Umar) that he told that Umar gave a horse in charity (to be ridden) in Allah's Cause, and when he saw it being sold afterwards, he intended to buy it. On that he went to The Messenger of Allah "Allah's blessing and peace be upon him" and consulted him about that. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not take back your object of charity."

**2615-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that the Messenger of Allah "Allah's blessing and peace be upon him" ordered Attab Ibn Asid to estimate the amount of the fruits of grapes in order that the obligatory charity due upon it should be given in the form of raisins, just as the obligatory charity due upon the date-palms is given in the form of dates.



أَمْ صَدَقَّةٌ فَإِنْ قِيلَ صَدَقَّةٌ لَمْ يَأْكُلْ وَإِنْ قِيلَ هَدِيَّةٌ بَسَطَ يَدَهُ.

### (99) - إِذَا تَحَوَّلَتِ الصَّدَقَةُ

2611 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَتَعْتِقَهَا وَإِنَّهُمْ اشْتَرَطُوا وَلَاءَهَا فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ». وَخُيِّرْتُ حِينَ أُعْتِقْتُ. وَأَتَى رَسُولُ اللَّهِ ﷺ بِلَحْمٍ فَقِيلَ هَذَا مِمَّا تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». وَكَانَ زَوْجُهَا حُرًّا.

### (100) - شِرَاءُ الصَّدَقَةِ

2612 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ وَأَرَدْتُ أَنْ أَبْتَاعَهُ مِنْهُ وَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ فَسَأَلْتُ عَنْ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «لَا تَشْتَرِهِ وَإِنْ أَعْطَاكَه بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ».

2613 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عُمَرَ: أَنَّهُ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَرَأَاهَا تُبَاعُ فَأَرَادَ شِرَاءَهَا فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَا تَعْرِضْ فِي صَدَقَتِكَ».

2614 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: أَنْبَأَنَا حُجَيْنٌ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُحَدِّثُ: أَنَّ عُمَرَ تَصَدَّقَ بِفَرَسٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَوَجَدَهَا تُبَاعُ بَعْدَ ذَلِكَ فَأَرَادَ أَنْ يَشْتَرِيهَا ثُمَّ أَتَى رَسُولُ اللَّهِ ﷺ فَاسْتَأْمَرَهُ فِي ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَعُدْ فِي صَدَقَتِكَ».

2615 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ وَيَزِيدُ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ عَتَّابَ بْنَ أُسَيْدٍ أَنْ يَخْرِصَ الْعَنْبَ فَنُودِيَ زَكَاتُهُ زَيْبًا كَمَا تُودَى زَكَاهُ النَّخْلِ تَمْرًا.

## **(24) THE BOOK OF CEREMONIES OF HAJJ (PILGRIMAGE)**

### **[1] The Obligation Of Performing Hajj**

**2616-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "O people! Allah has enjoined Hajj upon you; so perform Hajj." A man asked: "O Messenger of Allah! (Is it to be offered) every year?" He (the Prophet) kept silent, and he (the man) repeated (his question) thrice, after which The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I said "yes", it would become obligatory (for you to offer it every year), and if it is obligatory (for you to offer Hajj every year) you would not be able to do it. Just (stick to my orders and) leave (asking) me so long as I left you (and did not order you to do a certain thing). However, those who were before you were destroyed for their excessive questions, and their disputes with their Prophets. So when I order you to do anything, do it as much as is within your power, and when I forbid you to do anything, then leave it."

**2617-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" stood and said: "Indeed, Allah Almighty has enjoined Hajj (pilgrimage) upon you." Al-Aqra' Ibn Habis At-Tamimi asked: "Is it (to be performed) every year O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" kept silent (for a while after which) he said: "If I answer in the affirmative, it will then become binding, and you will neither hearken nor obey (i.e. you will not be able to carry out that order). But performing Hajj once is binding (and what is beyond that is voluntary)."

### **[2] The Obligation Of Performing Umrah**

**2618-** It is narrated on the authority of Abu Razin that he said: "O Messenger of Allah! My father is an old man and he has no power to perform Hajj or Umrah, (for he is too weak to) ride a mount." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah on behalf of your father."

### **[3] The Excellence Of Performing Hajj That Is Accepted By Allah**

**2619-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Performing Hajj that is accepted by Allah Almighty has no reward other

## (24) - كِتَابُ مَنَاسِكِ الْحَجِّ

## (1) - بَابُ وَجُوبِ الْحَجِّ

2616 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُحَرَّمِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ وَأَسْمُهُ الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ» فَقَالَ رَجُلٌ: فِي كُلِّ عَامٍ؟ فَسَكَتَ عَنْهُ حَتَّى أَعَادَهُ ثَلَاثًا فَقَالَ: «لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَلَوْ وَجِبَتْ مَا قُمْتُمْ بِهَا ذُرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِالشَّيْءِ فَخُذُوا بِهِ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ».

2617 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ التَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَنْبَأَنَا مُوسَى بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي عَبْدُ الْجَلِيلِ بْنُ حُمَيْدٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سِنَانٍ الدَّوْلِيِّ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فَقَالَ: «إِنَّ اللَّهَ تَعَالَى كَتَبَ عَلَيْكُمُ الْحَجَّ» فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ: كُلُّ عَامٍ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ فَقَالَ: «لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ ثُمَّ إِذَا لَا تَسْمَعُونَ وَلَا تُطِيعُونَ وَلَكِنَّهُ حَجَّةٌ وَاحِدَةٌ».

## (2) - وَجُوبُ الْعُمْرَةِ

2618 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ سَالِمٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ أَوْسٍ يُحَدِّثُ عَنْ أَبِي رُزَيْنٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظُّعْنَ قَالَ: «فُحِّجْ عَنْ أَبِيكَ وَاعْتَمِرْ».

## (3) - فَضْلُ الْحَجِّ الْمَبْرُورِ

2619 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الصَّفَّارِ الْبَصْرِيُّ قَالَ: حَدَّثَنَا سُؤَيْدٌ وَهُوَ ابْنُ عَمْرِو الْكَلْبِيِّ عَنْ زُهَيْرٍ قَالَ: حَدَّثَنَا سُهَيْلٌ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ:



than the Garden, and performing (the current) Umrah to (the coming) Umrah is expiation (for sins and mistakes committed in the interval) between them."

**2620-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Performing Hajj that is accepted by Allah Almighty has no reward other than the Garden, and performing (the current) Umrah to (the coming) Umrah is expiation (for sins and mistakes committed in the interval) between them."

#### **[4] The Excellence Of Hajj**

**2621-** It is narrated on the authority of Abu Hurairah that he said: A man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which deed is the best (in the Sight of Allah)?" he said: "It is to have faith in Allah." He asked: "Which is next?" he said: "to practice Jihad in Allah's Cause." He asked: "Which is next?" he said: "To perform Hajj that is accepted and rewardable by Allah Almighty."

**2622-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three are considered as the delegation to Allah: the fighter (in Allah's Cause), the performer of Hajj, and the performer of Umrah."

**2623-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Performing Hajj and Umrah is (in position like) The Jihad of (such as unable to practice Jihad, i.e.) the old, the young, the weak and the woman."

**2624-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs Hajj, in which he neither commit obscenity, nor does he do evil, returns (as pure and free from sins) as he was on the very day his mother delivered him."

**2625-** It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! Should we (your wives) set out and take part in Jihad with you? However, I do not see in the Qur'an a deed much greater (in reward) than Jihad." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (do not set out with me) and you have the best and the most rewardable item of Jihad, i.e. to perform Hajj to the House (the Ka'bah), that is accepted and rewardable by Allah Almighty."

#### **[5] The Excellence Of Performing Umrah**

**2626-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَجَّةُ الْمَبْرُورَةُ لَيْسَ لَهَا جَزَاءٌ إِلَّا الْجَنَّةُ وَالْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا».

2620 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سُهَيْلٌ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَجَّةُ الْمَبْرُورَةُ لَيْسَ لَهَا ثَوَابٌ إِلَّا الْجَنَّةُ» مِثْلُهُ سَوَاءٌ إِلَّا أَنَّهُ قَالَ: «تُكَفَّرُ مَا بَيْنَهُمَا».

#### (4) - فَضْلُ الْحَجِّ

2621 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «ثُمَّ الْحَجُّ الْمَبْرُورُ».

2622 - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ بْنِ مَثْرُودٍ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ مَخْرَمَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ سُهَيْلَ بْنَ أَبِي صَالِحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَفَدَّ اللَّهُ ثَلَاثَةَ الْغَازِي وَالْحَاجِّ وَالْمُعْتَمِرِ».

2623 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ ابْنِ أَبِي هِلَالٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «جِهَادُ الْكَبِيرِ وَالصَّغِيرِ وَالضَّعِيفِ وَالْمَرْأَةِ، الْحَجُّ وَالْعُمْرَةُ».

2624 - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا الْفُضَيْلُ وَهُوَ ابْنُ عِيَّاضٍ عَنْ مَنْصُورٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

2625 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ حَبِيبٍ وَهُوَ ابْنُ أَبِي عَمْرَةَ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ قَالَتْ: أَخْبَرْتَنِي أُمُّ الْمُؤْمِنِينَ عَائِشَةُ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَلَا نَخْرُجُ فَنَجَاهِدُ مَعَكَ فَإِنِّي لَا أَرَى عَمَلًا فِي الْقُرْآنِ أَفْضَلَ مِنَ الْجِهَادِ؟ قَالَ: «لَا وَلَكِنْ أَحْسَنُ الْجِهَادِ وَأَجْمَلُهُ حَجُّ الْبَيْتِ حَجٌّ مَبْرُورٌ».

#### (5) - فَضْلُ الْعُمْرَةِ

2626 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ



"Performing (the current) Umrah to (the coming) Umrah is expiation (for sins and mistakes committed in the interval) between them, and performing Hajj that is accepted and rewardable by Allah Almighty has no reward other than the Garden."

### **[6] The Excellence Of Performing Hajj And Umrah In Succession**

**2627-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah in succession (i.e. whenever you perform Hajj, perform Umrah after it, and vice versa), for indeed, they remove poverty and sins in the same way as the furnace removes the impurities of the iron."

**2628-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah in succession (i.e. whenever you perform Hajj, perform Umrah after it, and vice versa), for indeed, they remove poverty and sins in the same way as the furnace removes the impurities of the iron, gold and silver; and performing Hajj that is accepted and rewardable by Allah Almighty has no reward other than the Garden."

### **[7] Performing Hajj On Behalf Of The Dead Who Vowed To Do It**

**2629-** It is narrated on the authority of Ibn Abbas that a woman vowed to perform Hajj, and then she died (before fulfilling her vow). Her brother came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Tell me: if your sister was in debt, would you fulfill it?" he answered in the affirmative, thereupon he said: "Then, fulfill the right of Allah, for it is more entitled to be fulfilled."

### **[8] Performing Hajj On Behalf Of A Dead Who Did Not Do It**

**2630-** It is narrated on the authority of Ibn Abbas that he said: A woman told Sinan Ibn Salamah Al-Juhani to ask The Messenger of Allah "Allah's blessing and peace be upon him" that her mother died and did not perform Hajj: Would it suffice her mother (for fulfilling the obligation) to perform Hajj on her behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes: suppose that her mother was in debt and she fulfilled it on her behalf: would it suffice her (for repaying it)? Let her then perform Hajj on her mother."

**2631-** It is narrated on the authority of Ibn Abbas that a woman asked The Messenger of Allah "Allah's blessing and peace be upon him" about her



قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

### (6) - فَضْلُ الْمُتَابَعَةِ بَيْنَ الْحَجِّ وَالْعُمْرَةِ

2627 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ».

2628 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَبَّانَ أَبُو خَالِدٍ عَنْ عَمْرِو بْنِ قَيْسٍ عَنْ عَاصِمٍ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجِّ الْمَبْرُورِ ثَوَابٌ دُونَ الْجَنَّةِ».

### (7) - الْحَجُّ عَنِ الْمَيِّتِ الَّذِي نَذَرَ أَنْ يَحُجَّ

2629 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً نَذَرَتْ أَنْ تَحُجَّ فَمَاتَتْ فَأَتَى أَخُوهَا النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُخْتِكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَعَمْ. قَالَ: «فَأَقْضُوا اللَّهَ فَهُوَ أَحَقُّ بِالْوَفَاءِ».

### (8) - الْحَجُّ عَنِ الْمَيِّتِ الَّذِي لَمْ يَحُجَّ

2630 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ: حَدَّثَنِي مُوسَى بْنُ سَلَمَةَ الْهُذَلِيُّ أَنَّ ابْنَ عَبَّاسٍ قَالَ: أَمَرَتْ امْرَأَةٌ سِنَانَ بْنَ سَلَمَةَ الْجَهَنِّيَّ أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ: أَنَّ أُمَّهُ مَاتَتْ وَلَمْ تَحُجَّ أَفِيَجْزِي عَنْ أُمِّهَا أَنْ تَحُجَّ عَنْهَا؟ قَالَ: «نَعَمْ لَوْ كَانَ عَلَى أُمِّهَا دَيْنٌ فَقَضْتُهُ عَنْهَا أَلَمْ يَكُنْ يُجْزِي عَنْهَا؟ فَلْتَحُجَّ عَنْ أُمِّهَا».

2631 - أَخْبَرَنِي عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ السَّخْتِيَّانِيِّ عَنِ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ

father who died and did not perform Hajj, thereupon he said to her: "Perform Hajj on behalf of your father!"

### **[9] Performing Hajj On Behalf Of A Living Person Who Could Not Sit Firm On The Mount**

**2632-** It is narrated on the authority of Ibn Abbas that a woman from (the tribe of) Khath'am asked The Messenger of Allah "Allah's blessing and peace be upon him" in the morning of (the day of) Muzdalifah: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may."

**2633-** A Hadith like this is narrated on the authority of Ibn Abbas.

### **[10] Performing Umrah On Behalf Of A Man Who Could Not Do It**

**2634-** It is narrated on the authority of Abu Razin Al-Uqaili that he said: "O Messenger of Allah! My father is an old man and he has no power to perform Hajj or Umrah, (for he is too weak to) ride a mount." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah on behalf of your father."

### **[11] Performing Hajj On Behalf Of Such As On Whom Hajj Is Due Is Like Fulfilling The Debt**

**2635-** It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: A man from (the tribe of) Khath'am came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My father is an old man who could not sit firm on the riding mount, and the obligation of Hajj enjoined by Allah Almighty has become due upon him: does it suffice him (for fulfilling the obligation) to perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Are you the eldest of his sons?" he answered in the affirmative. He said: "Tell me: If he was in debt, would you fulfill it on his behalf?" he answered in the affirmative. On that he said: "Then, perform Hajj on his behalf."

**2636-** It is narrated on the authority of Ibn Abbas that he said: A man said: "O Messenger of Allah! My father died and he did not perform Hajj: should I perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if your father was in debt, would you fulfill it on his behalf?" he answered in the affirmative. On that he said: "Then, Allah's Right is more entitled (to be fulfilled)."

عَنْ أَبِيهَا مَاتَ وَلَمْ يَحُجَّ قَالَ: «حُجِّي عَنْ أَبِيكَ».

### (9) - الْحَجُّ عَنِ الْحَيِّ الَّذِي لَا يَسْتَمْسِكُ عَلَى الرَّحْلِ

2632 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ سَأَلَتِ النَّبِيَّ ﷺ غَدَاةَ جَمْعٍ فَقَالَتْ: يَا رَسُولَ اللَّهِ فَرِيضَةُ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَمْسِكُ عَلَى الرَّحْلِ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ».

2633 - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو عُبَيْدٍ اللَّهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ مِثْلُهُ.

### (10) - الْعُمْرَةُ عَنِ الرَّجُلِ الَّذِي لَا يَسْتَطِيعُ

2634 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الثَّعْمَانِ بْنِ سَالِمٍ عَنْ عَمْرِو بْنِ أَوْسٍ عَنْ أَبِي رَزِينٍ الْعُقَيْلِيُّ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ وَالظَّنَّ قَالَ: «حُجَّ عَنْ أَبِيكَ وَأَعْتَمِرْ».

### (11) - تَشْبِيهِ قَضَاءِ الْحَجِّ بِقَضَاءِ الدِّينِ

2635 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ يُونُسَ بْنِ الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: جَاءَ رَجُلٌ مِنْ خَثْعَمَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الرُّكُوبَ وَأَذْرَكَتُهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ فَهَلْ يُجْزَى أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «أَنْتَ أَكْبَرُ وَلَدِهِ؟» قَالَ: نَعَمْ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ أَكُنْتَ تَقْضِيهِ؟» قَالَ: نَعَمْ قَالَ: «فَحُجَّ عَنْهُ».

2636 - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ النَّسَائِيُّ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الْحَكَمِ بْنِ أَبَانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ أَبِي مَاتَ وَلَمْ يَحُجَّ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أَبِيكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَ م قَالَ: «فَلَدِينُ اللَّهِ أَحَقُّ».



**2637-** It is narrated on the authority of Ibn Abbas that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The obligation of Hajj has become due upon my father, and he is an old man, who could not sit firm on the riding mount, and if I straighten him on it, I am afraid he might die: should I perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if he was in debt and you repaid it on his behalf: would it suffice him (for fulfilling it)?" he answered in the affirmative, thereupon he said: "Then, perform Hajj on behalf of your father."

### **[12] A Woman Performs Hajj On Behalf Of A Man**

**2638-** It is narrated on the authority of Ibn Abbas that he said: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al-Fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al-Fadl's face to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the Farewell Hajj.

**2639-** It is narrated on the authority of Ibn Abbas that he said: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came to seek the religious verdict of Allah's Apostle "Allah's blessing and peace be upon him", and that was during the Farewell Hajj. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; Would it suffice him (for fulfilling the obligation) to perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes." Al-Fadl Ibn Abbas started turning his face towards her, and she was a pretty woman, and Allah's Apostle "Allah's blessing and peace be upon him" took hold of Al-Fadl's face and turned it to the other side.

### **[13] A Man Performs Hajj On Behalf Of A Woman**

**2640-** It is narrated on the authority of Al-Fadl Ibn Abbas that he was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a man came to him and said: "O Messenger of Allah! My mother has grown very old and if I carry her (on a mount) she will not be able to sit firm, and if I tie her (and straighten her on the riding mount), I'm afraid I

2637 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ أَنْ أَبِي أَدْرَكَهُ الْحَجُّ وَهُوَ شَيْخٌ كَبِيرٌ لَا يَثْبُتُ عَلَى رَاحِلَتِهِ فَإِنْ شَدَدْتُهُ خَشِيتُ أَنْ يَمُوتَ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتُهُ أَكَانَ مُجْزِئًا؟» قَالَ: نَعَمْ قَالَ: «فَحُجَّ عَنْ أَبِيكَ».

### (12) - حَجُّ الْمَرْأَةِ عَنِ الرَّجُلِ

2638 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ فَجَاءَتْهُ أَمْرَأَةٌ مِنْ خَتَمِ تَسْتَفْتِيهِ وَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ وَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْآخِرِ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ». وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ.

2639 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شِهَابٍ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَمْرَأَةً مِنْ خَتَمِ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَالْفَضْلُ بْنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنْ فَرِيضَةُ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَوِي عَلَى الرَّاحِلَةِ فَهَلْ يَقْضِي عَنْهُ أَنْ أُحُجَّ عَنْهُ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «نَعَمْ». فَأَخَذَ الْفَضْلُ بْنُ عَبَّاسٍ يَلْتَفِتُ إِلَيْهَا وَكَانَتْ أَمْرَأَةً حَسَنَاءَ وَأَخَذَ رَسُولُ اللَّهِ ﷺ الْفَضْلَ فَحَوَّلَ وَجْهَهُ مِنَ الشَّقِّ الْآخِرِ.

### (13) - حَجُّ الرَّجُلِ عَنِ الْمَرْأَةِ

2640 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ هَارُونَ قَالَ: أَنْبَأَنَا هِشَامٌ عَنْ مُحَمَّدٍ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمِّي عَجُوزٌ كَبِيرَةٌ وَإِنْ حَمَلْتُهَا لَمْ تَسْتَمْسِكْ وَإِنْ رَبَطْتُهَا خَشِيتُ أَنْ أَقْتُلَهَا



will kill her." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Tell me: if your mother was in debt and you repaid it on her behalf: would it suffice her (for fulfilling it)?" he answered in the affirmative. He said: "Then, perform Hajj on behalf of your mother."

### **[14] It Is Desirable To Have The Eldest Son Perform Hajj On Behalf Of His Father**

**2641-** It is narrated on the authority of Ibn Az-Zubair that Allah's Apostle "Allah's blessing and peace be upon him" said to a man: "You are the eldest son of your father: then, perform Hajj on behalf of him."

### **[15] Performing Hajj With A Young Boy**

**2642-** It is narrated on the authority of Ibn Abbas that a woman raised a child belonging to her up to Allah's Apostle "Allah's blessing and peace be upon him" (in order that he would see him), and said: "O Messenger of Allah! Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

**2643-** It is narrated on the authority of Ibn Abbas that a woman raised a child belonging to her from a howdah up to Allah's Apostle "Allah's blessing and peace be upon him" (in order that he would see him), and said: "O Messenger of Allah! Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

**2644-** It is narrated on the authority of Ibn Abbas that a woman raised a child belonging to her up to Allah's Apostle "Allah's blessing and peace be upon him" (in order that he would see him), and said: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to perform it)."

**2645-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out until when he was at (a place of) Rawha', he met a group of riders, whom he asked: "Who are the people?" they said: "(We are among) the Muslims." Then, they asked: "Who are you?" they (the companions of the Prophet) said: "We are The Messenger of Allah (and his companions)." A woman (from among them) brought out a young boy from the howdah to him (to see) and said: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to offer it)."

**2646-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" came upon a woman who



فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أَمْلِكَ دِينَ أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَعَمْ  
قَالَ: «فَحُجَّ عَنْ أَمْلِكَ».

#### (14) - مَا يُسْتَحَبُّ أَنْ يَحُجَّ عَنِ الرَّجُلِ أَكْبَرُ وَلَدِهِ

2641 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ  
سُفْيَانَ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ يُونُسَ عَنْ ابْنِ الزُّبَيْرِ أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ:  
«أَنْتَ أَكْبَرُ وَلَدٍ أَبِيكَ فَحُجَّ عَنْهُ».

#### (15) - الْحَجُّ بِالصَّغِيرِ

2642 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ  
مُحَمَّدِ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً رَفَعَتْ صَبِيًّا لَهَا إِلَى  
رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ».

2643 - أَخْبَرَنَا مَحْمُودُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا  
سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: رَفَعَتْ امْرَأَةٌ صَبِيًّا لَهَا مِنْ  
هُودَجٍ فَقَالَتْ: يَا رَسُولَ اللَّهِ أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ».

2644 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ  
إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: رَفَعَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ صَبِيًّا  
فَقَالَتْ: أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ».

2645 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ:  
حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ ح. وَحَدَّثَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ  
وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: صَدَرَ  
رَسُولُ اللَّهِ ﷺ فَلَمَّا كَانَ بِالرُّوحَاءِ لَقِيَ قَوْمًا فَقَالَ: «مَنْ أَنْتُمْ؟» قَالُوا: الْمُسْلِمُونَ  
قَالُوا: مَنْ أَنْتُمْ؟ قَالُوا: رَسُولُ اللَّهِ قَالَ: فَأَخْرَجَتْ امْرَأَةٌ صَبِيًّا مِنَ الْمُحَقَّةِ فَقَالَتْ:  
أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ».

2646 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ حَمَادٍ بْنِ سَعْدِ بْنِ أَخِي رِشْدِينَ بْنِ سَعْدِ أَبِي  
الرَّبِيعِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ  
أَنَسٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِامْرَأَةٍ

was in her screen , having a young boy, thereupon she asked him: "Is there any Hajj to be offered by that (young boy)?" he said: "Yes, and you would receive a reward (for enabling him to offer it)."

### **[16] The Time At Which The Prophet "Peace Be Upon Him" Set Out From Medina To Perform Hajj**

**2647-** It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" when five days remained out of Dhul-Qa'dah, with the sole intention to perform Hajj, until when we were near Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" commanded that such as had no sacrificial animal with him to put off Ihram once he circumambulated the House.

### **[17] The Place Of Assuming Ihram Assigned To These Of Medina**

**2648-** It is narrated on the authority of Abdullah Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "People of Medina should assume Ihram from Dhul-Hulaifah, the people of Sham from Al-Juhfah, and the people of Najd from Qarn." Abdullah added: I was informed that Allah's Apostle "Allah's blessing and peace be upon him" had said: "The people of Yemen should assume Ihram from Yamlam." "

### **[18] The Place Of Assuming Ihram Assigned To Those Of Sham**

**2649-** It is narrated on the authority of Abdullah Ibn Umar that he said: A man stood in the mosque and said: "O Messenger of Allah! From where do you command us to assume Ihram?" Allah's Apostle "Allah's blessing and peace be upon him" said: "People of Medina should assume Ihram from Dhul-Hulaifah, the people of Sham from Al-Juhfah, and the people of Najd from Qarn." Abdullah added: They pretended that Allah's Apostle "Allah's blessing and peace be upon him" had said: "The people of Yemen should assume Ihram from Yamlam. " Abdullah further said: But, I did not hear that direct from Allah's Apostle "Allah's blessing and peace be upon him".

### **[19] The Place Of Assuming Ihram Assigned To These Of Egypt**

**2650-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham and Egypt, Dhat Irq for the people of Iraq, and Yamlam for the people of Yemen.

وَهِيَ فِي خَدْرِهَا مَعَهَا صَبِيٌّ فَقَالَتْ: أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ».

#### (16) - الْوُقْتُ الَّذِي خَرَجَ فِيهِ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ لِلْحَجِّ

2647 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ ابْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرْتَنِي عَمْرَةُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِخَمْسِ بَقِينَ مِنْ ذِي الْقَعْدَةِ لَا نُرَى إِلَّا الْحَجَّ حَتَّى إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ بِالْبَيْتِ أَنْ يَحِلَّ.

#### (17) - مِيقَاتُ أَهْلِ الْمَدِينَةِ

2648 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ» قَالَ عَبْدُ اللَّهِ: وَبَلَّغْنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيَهْلُ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

#### (18) - مِيقَاتُ أَهْلِ الشَّامِ

2649 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا قَامَ فِي الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ مِنْ أَيْنَ تَأْمُرُنَا أَنْ نَهْلُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «يَهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَيَهْلُ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَيَهْلُ أَهْلُ نَجْدٍ مِنْ قَرْنٍ» قَالَ ابْنُ عُمَرَ: وَيَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيَهْلُ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ» وَكَانَ ابْنُ عُمَرَ يَقُولُ: لَمْ أَفْقَهُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ.

#### (19) - مِيقَاتُ أَهْلِ مِضَرَ

2650 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ بَهْرَامٍ قَالَ: حَدَّثَنَا الْمُعَاوَى عَنْ أَفْلَحَ بْنِ حُمَيْدٍ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلِأَهْلِ الشَّامِ وَمِضَرَ الْجُحْفَةَ وَلِأَهْلِ الْعِرَاقِ ذَاتَ عِزْقٍ وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ.



### [20] The Place Of Assuming Ihram Assigned To Those Of Yemen

2651- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people who live in those very places, and besides, for those who come through those places (with the intention to perform Hajj and Umrah). Whoever is living within these boundaries (i.e. between Mecca and those places of assuming Ihram) can assume Ihram from his (dwelling) place (since he is one of their inhabitants, and it is not necessary for him to go to the very place to assume Ihram), and so do the people of Mecca.

### [21] The Place Of Assuming Ihram Assigned To Those Of Mecca

2652- It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "People of Medina should assume Ihram from Dhul-Hulaifah, the people of Sham from Al-Juhfah, and the people of Najd from Qarn." Abdullah added: I was informed, even though I did not hear it direct from Allah's Apostle "Allah's blessing and peace be upon him", that he said: "The people of Yemen should assume Ihram from Yalamlam."

### [22] The Place Of Assuming Ihram Assigned To Those Of Iraq

2653- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham and Egypt, Dhat Irq for the people of Iraq, and Yalamlam for the people of Yemen.

### [23] When One Is Living Within The Boundaries Of The Miqat (Place Of Assuming Ihram)

2654- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These locations of assuming Ihram are for the people who live in those very places, and besides, for those who come through those places with the intention to perform Hajj and Umrah. Whoever is living within these boundaries (i.e. between Mecca and those places of assuming Ihram) can assume Ihram from

## (20) - مِيقَاتُ أَهْلِ الْيَمَنِ

2651 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ صَاحِبُ الشَّافِعِيِّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا وَهَيْبٌ وَحَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلَأَهْلِ الشَّامِ الْجُحْفَةَ وَلَأَهْلِ نَجْدٍ قَرْنًا وَلَأَهْلِ الْيَمَنِ يَلْمَلَمَ وَقَالَ: «هُنَّ لَهُنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ فَمَنْ كَانَ أَهْلُهُ دُونَ الْمِيقَاتِ حَيْثُ يُنْشِئُ حَتَّى يَأْتِيَ ذَلِكَ عَلَى أَهْلِ مَكَّةَ».

## (21) - مِيقَاتُ أَهْلِ نَجْدٍ

2652 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «يُهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ». وَذَكَرَ لِي وَلَمْ أَسْمَعْ أَنَّهُ قَالَ: «وَيُهْلُ أَهْلُ الْيَمَنِ مِنْ يَلْمَلَمَ».

## (22) - مِيقَاتُ أَهْلِ الْعِرَاقِ

2653 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارِ الْمُؤَصِّلِيِّ قَالَ: حَدَّثَنَا أَبُو هَاشِمٍ مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْمُعَاوَى عَنْ أَفْلَحَ بْنِ حُمَيْدٍ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: وَقَّتْ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلَأَهْلِ الشَّامِ وَمِضَرَ الْجُحْفَةَ وَلَأَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ وَلَأَهْلٍ نَجْدٍ قَرْنًا وَلَأَهْلِ الْيَمَنِ يَلْمَلَمَ.

## (23) - مَنْ كَانَ أَهْلُهُ دُونَ الْمِيقَاتِ

2654 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا مَعْمَرٌ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: وَقَّتْ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلَأَهْلِ الشَّامِ الْجُحْفَةَ وَلَأَهْلٍ نَجْدٍ قَرْنًا وَلَأَهْلِ الْيَمَنِ يَلْمَلَمَ قَالَ: «هُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِنَّ مِمَّنْ سِوَاهُنَّ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ



his (dwelling) place (since he is one of their inhabitants, and it is not necessary for him to go to the very place to assume Ihram), and so do the people of Mecca.

**2655-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yamlam for the people of Yemen. These locations of assuming Ihram are for the people who live in those very places, and besides, for those who come through those places (with the intention to perform Hajj and Umrah). Whoever is living within these boundaries (i.e. between Mecca and those places of assuming Ihram) can assume Ihram from his (dwelling) place (since he is one of their inhabitants, and it is not necessary for him to go to the very place to assume Ihram), and even the people of Mecca could assume Ihram from it.

#### [24] Spending The Night At Dhul-Hulaifah

**2656-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father that he said: Allah's Apostle "Allah's blessing and peace be upon him" spent the night at Baida' of Dhul-Hulaifah and offered prayer in its mosque.

**2657-** It is narrated on the authority of Salim Ibn Abdullah from Abdullah Ibn Umar from Allah's Apostle "Allah's blessing and peace be upon him" that while he was at Mu'arras (the halting place, six miles from Medina) of Dhul-Hulaifah, he was visited (by an angel in a dream) and it was said to him: "You're now in a blessed valley."

**2658-** It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" knelt down (and halted) at the valley of Dhul-Hulaifah, and offered prayer there.

#### [25] The Place Of Baida'

**2659-** It is narrated on the authority of Anas Ibn Malik that Allah's Apostle "Allah's blessing and peace be upon him" offered Zhuhr prayer at (the place of) Baida' (in Dhul-Hulaifah), and then he rode (his mount) and ascended the mountain of Baida', and once he offered Zhuhr prayer, he (assumed Ihram and) started reciting Talbiyah with both Hajj and Umrah.

#### [26] Taking Bath On Assuming Ihram

**2660-** It is narrated on the authority of Asma' Bint Umais that she delivered Muhammad Ibn Abu Bakr As-Siddiq at Baida', and when Abu



وَمَنْ كَانَ دُونَ ذَلِكَ مِنْ حَيْثُ بَدَأَ حَتَّى يَبْلُغَ ذَلِكَ أَهْلُ مَكَّةَ.

2655 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلَأَهْلِ الشَّامِ الْجُحْفَةَ وَلَأَهْلِ الْيَمَنِ يَلْمَلَمَ وَلَأَهْلٍ نَجْدٍ قَرْنَا فَهَنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ حَتَّى إِنْ أَهْلُ مَكَّةَ يَهْلُونَ مِنْهَا.

#### (24) - التَّعْرِيسُ بِذِي الْحُلَيْفَةِ

2656 - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ بْنِ مَثْرُودٍ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ قَالَ: بَاتَ رَسُولُ اللَّهِ ﷺ بِذِي الْحُلَيْفَةِ بَيْدَاءَ وَصَلَّى فِي مَسْجِدِهَا.

2657 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنْ سُؤَيْدٍ عَنْ زُهَيْرٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ وَهُوَ فِي الْمُعَرَّسِ بِذِي الْحُلَيْفَةِ أَتَى فَقِيلَ لَهُ إِنَّكَ يَبْطَحَاءُ مُبَارَكَةٌ.

2658 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ الَّذِي بِذِي الْحُلَيْفَةِ وَصَلَّى بِهَا.

#### (25) - الْبَيْدَاءُ

2659 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ وَهُوَ ابْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا أَشْعَثُ وَهُوَ ابْنُ عَبْدِ الْمَلِكِ عَنِ الْحَسَنِ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ بِالْبَيْدَاءِ ثُمَّ رَكِبَ وَصَعِدَ جَبَلَ الْبَيْدَاءِ فَأَهْلًا بِالْحَجِّ وَالْعُمْرَةِ حِينَ صَلَّى الظُّهْرَ».

#### (26) - الْغُسْلُ لِلْإِهْلَالِ

2660 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ: أَنَّهَا وَلَدَتْ مُحَمَّدَ بْنَ أَبِي بَكْرٍ الصَّدِيقِ بِالْبَيْدَاءِ فَذَكَرَ أَبُو

Bakr made a mention of that to Allah's Apostle "Allah's blessing and peace be upon him", he said to him: "Tell her to take bath and then assume Ihram."

**2661-** It is narrated on the authority of Abu Bakr that he set out as pilgrim in the company of Messenger of Allah "Allah's blessing and peace be upon him" in the Farewell Hajj, having Asma' Bint Umais Al-Khath'amiyyah, his wife, and when they were at Dhul-Hulaifah, Asma' gave birth to Muhammad Ibn Abu Bakr; and when Abu Bakr went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, the Messenger of Allah "Allah's blessing and peace be upon him" told him to order her to take a bath, assume Ihram for Hajj, and do (the ceremonies) like the other people would do, but she should not circumambulate the House.

### **[27] The Way Such As In The State Of Ihram Takes Bath**

**2662-** It is narrated on the authority of Abdullah Ibn Hunain that he said: Abdullah Ibn Abbas and Al-Miswar Ibn Makhramah differed at Al-Abwa'. Ibn Abbas said that the one in the state of Ihram could wash his head, while Al-Miswar insisted that he should not do so. Abdullah Ibn Abbas sent me to Abu Ayyub Al-Ansari in order to ask him about that. I found him taking a bath between the two wooden posts-of the well and was screened with a sheet of cloth. I saluted him and said: "I am sent by Ibn Abbas to ask you how The Prophet "Allah's blessing and peace be upon him" washed his head while he was in the state of Ihram." Abu Ayyub caught hold of the sheet of cloth and lowered it till his head appeared, and then told somebody to pour water on his head and he rubbed his head with his hands by bringing them from back to front and from front to back and said: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

### **[28] It Is Forbidden To Wear Such Clothes As Dyed With Wars And Saffron While Being In A State Of Ihram**

**2663-** It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade that such as in the state of Ihram should wear any garment dyed with saffron or Wars (a plant of yellow colour and good smell used for dying).

**2664-** It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about what clothes the one who is in the state of Ihram might wear. The Messenger of Allah "Allah's blessing and peace be upon him" replied: "He should not wear a shirt, a hooded cloak, a trousers, a turban, or any clothes perfumed with Wars or saffron. He also should not wear

بَكَرٍ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «مُرَهَا فَلْتَغْتَسِلَ ثُمَّ تَهْلَ».

2661 - أَخْبَرَنِي أَحْمَدُ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ النَّسَائِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي يَحْيَى وَهُوَ ابْنُ سَعِيدِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ أَنَّهُ خَرَجَ حَاجًّا مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوُدَّاعِ وَمَعَهُ أَمْرَأَتُهُ أَسْمَاءُ بِنْتُ عُمَيْسٍ الْخَثْعَمِيَّةُ فَلَمَّا كَانُوا بِبَيْدِ الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَتَى أَبُو بَكْرٍ النَّبِيَّ ﷺ فَأَخْبَرَهُ فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَأْمُرَهَا أَنْ تَغْتَسِلَ ثُمَّ تَهْلَ بِالْحَجِّ وَتَضَعُ مَا يَضَعُ النَّاسُ إِلَّا أَنَّهَا لَا تَطُوفُ بِالْبَيْتِ.

### (27) - غَسْلُ الْمُحْرِمِ

2662 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّهُمَا اخْتَلَفَا بِالْأَبْوَاءِ فَقَالَ ابْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ وَقَالَ الْمِسْوَرُ: لَا يَغْسِلُ رَأْسَهُ فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذَلِكَ فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ قَرْنَيْ الْبُئْرِ وَهُوَ مُسْتَتِرٌ بِثَوْبٍ فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَاطَأَهُ حَتَّى بَدَأَ رَأْسَهُ، ثُمَّ قَالَ لِلنَّسَائِنِ يَضُبُّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

### (28) - النَّهْيُ عَنِ الثِّيَابِ الْمَضْبُوعَةِ بِالْوَرَسِ وَالزَّعْفَرَانِ فِي الْإِحْرَامِ

2663 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَضْبُوعًا بِزَعْفَرَانٍ أَوْ وَرَسٍ».

2664 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ قَالَ: «لَا يَلْبَسُ الْقَمِيصَ وَلَا الْبُرْنُسَ وَلَا السَّرَاوِيلَ وَلَا الْعِمَامَةَ وَلَا ثَوْبًا مَسَّهُ وَرَسٌ وَلَا زَعْفَرَانٌ وَلَا خُفَّيْنِ



footwears, unless he finds no sandals. In this case, (he could wear them, and) cut them short off the ankles.”

### **[29] Wearing A Cloak During The State Of Ihram**

**2665-** It is narrated on the authority of Safwan Ibn Ya'li Ibn Umayyah from his father that he said: “Would that I could see The Prophet "Allah's blessing and peace be upon him " when he is being revealed!” He added: While we were at Al-Ji'ranah, and The Prophet "Allah's blessing and peace be upon him " was in a tent, the Divine Revelation came upon him, and Umar beckoned to me to come. I got my head into the tent, and suddenly there came to him a man wearing a woollen cloak and he was perfumed excessively, and he was assuming Ihram for Umrah. He said: "O Messenger of Allah! What is your opinion regarding a man wearing a cloak, who assumed Ihram for Umrah after applying perfume to his body?" The Messenger of Allah “Allah’s blessing and peace be upon him” at that time was being Divinely revealed. The Prophet “Allah’s blessing and peace be upon him” was snoring for a while because of that state. When that state was over, he said: "Where is him, who asked me?" The man was brought and The Prophet “Allah’s blessing and peace be upon him” said (to him): "As for the cloak, put it off; and as for the perfume you applied to your body, wash it off your body, and then assume Ihram once again."

### **[30] Such As In The State Of Ihram Is Forbidden To Put On A Shirt**

**2666-** It is narrated on the authority of Abdullah Ibn Umar that he said: A person asked The Messenger of Allah “Allah’s blessing and peace be upon him”: "What clothes may be worn by the one who is in the state of Ihram?" The Messenger of Allah “Allah’s blessing and peace be upon him” replied: "Do not wear shirts, turbans, trousers, hooded cloaks, or footwears except if there is one who has no sandals, in this case, let him wear the footwears, and cut them short off the ankles. Moreover, do not wear anything dyed with saffron or Wars (a yellow plant of good smell)."

### **[31] It Is Forbidden To Wear Trousers During Ihram**

**2667-** It is narrated on the authority of Abdullah Ibn Umar that he said: A person asked (The Messenger of Allah): "What clothes should we put on whenever we are in the state of Ihram?" The Messenger of Allah “Allah’s blessing and peace be upon him” replied: "Do not wear a shirt (or shirts), turbans, trousers, or footwears except if anyone of you has no sandals, in this case, let him wear the footwears, and cut them short off the ankles. Moreover, do not wear any garment dyed with Wars (a yellow plant of good smell) or saffron."

إِلَّا لِمَنْ لَا يَجِدُ نَعْلَيْنِ فَإِنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

### (29) - الْجُبَّةُ فِي الْإِحْرَامِ

2665 - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ الْقُومِيسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو جُرَيْجٍ قَالَ: قَالَ حَدَّثَنِي عَطَاءٌ عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ أَنَّهُ قَالَ: لَيْتَنِي أَرَى رَسُولَ اللَّهِ ﷺ وَهُوَ يُنْزِلُ عَلَيْهِ فَبَيْنَا نَحْنُ بِالْجِعْرَانَةِ وَالنَّبِيُّ ﷺ فِي قُبَّةٍ فَأَتَاهُ الْوَحْيُ فَأَشَارَ إِلَيَّ عُمَرُ أَنْ تَعَالَ فَأَدْخَلْتُ رَأْسِي الْقُبَّةَ فَأَتَاهُ رَجُلٌ قَدْ أَحْرَمَ فِي جُبَّةٍ بِعُمُرَةٍ مُتَضَمِّخٍ بِطِيبٍ فَقَالَ: يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي رَجُلٍ قَدْ أَحْرَمَ فِي جُبَّةٍ إِذْ أُنْزِلَ عَلَيْهِ الْوَحْيُ؟ فَجَعَلَ النَّبِيُّ ﷺ يَغْطِي لِي ذَلِكَ فَسَرَّيْ عَنْهُ فَقَالَ: «أَيْنَ الرَّجُلُ الَّذِي سَأَلَنِي آتِفًا؟» فَأَتَيْتُ بِالرَّجُلِ فَقَالَ: «أَمَّا الْجُبَّةُ فَأَخْلَعَهَا وَأَمَّا الطِّيبُ فَأَغْسِلْهُ ثُمَّ أَحْدِثْ إِحْرَامًا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: ثُمَّ أَحْدِثْ إِحْرَامًا مَا أَعْلَمُ أَحَدًا قَالَهُ غَيْرَ نُوحِ بْنِ حَبِيبٍ وَلَا أَحْسِبُهُ مَحْفُوظًا وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

### (30) - النَّهْيُ عَنِ لُبْسِ الْقَمِيصِ لِلْمُحْرِمِ

2666 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْقُمُصَ وَلَا الْعِمَامَ وَلَا السَّرَاوِيلَ وَلَا الْبُرَانِسَ وَلَا الْخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوا شَيْئًا مَسَّهُ الزَّغْفَرَانُ وَلَا الْوَرَسُ».

### (31) - النَّهْيُ عَنِ لُبْسِ السَّرَاوِيلِ فِي الْإِحْرَامِ

2667 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبيدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ أَبِي عُمَرَ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ مَا نَلْبَسُ مِنَ الثِّيَابِ إِذَا أَحْرَمْنَا؟ قَالَ: «لَا تَلْبَسُوا الْقَمِيصَ» وَقَالَ عَمْرُو مَرَّةً أُخْرَى: «الْقُمُصَ، وَلَا الْعِمَامَ وَلَا السَّرَاوِيلَ وَلَا الْخُفَّيْنِ إِلَّا أَنْ لَا يَكُونَ لِأَحَدِكُمْ نَعْلَانِ فَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا ثَوْبًا مَسَّهُ وَرَسٌ وَلَا زَغْفَرَانٌ».



### **[32] The Concession To Get Trousers If There Is No Lower Garment**

**2668-** It is narrated on the authority of Ibn Abbas that he said: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” delivering a speech in which he said: "Let trousers be worn by such (of Muhrim) as finds no lower garment, and let both footwears be worn by such of Muhrim as finds no sandals (provided that he should cut them short off the ankles)."

**2669-** It is narrated on the authority of Ibn Abbas that he said: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” having said: "Let such (of Muhrim) as finds no lower garment put on trousers; and let such (of Muhrim) as finds no sandals put on footwears (provided that he should cut them short off the ankles)."

### **[33] Such Of Women As In The State Of Ihram Is Forbidden To Cover Her Face**

**2670-** It is narrated on the authority of Abdullah Ibn Umar that he said: A man stood and asked The Prophet "Allah's blessing and peace be upon him": "What do you command us to wear while being in the state of Ihram? " The Messenger of Allah “Allah’s blessing and peace be upon him” replied: "Do not wear shirts, trousers, turbans, head cloaks, or footwears, except in case one finds no sandals, and in this case, let him wear footwears, provided that he should cut them short off the ankles. One should not also wear a garment scented with Wars or saffron (kinds of perfume). Moreover, let not the woman who is in the state of Ihram cover her face, nor wear gloves. "

### **[34] It Is Forbidden To Wear A Headed Cloak During Ihram**

**2671-** It is narrated on the authority of Abdullah Ibn Umar that he said: A man asked The Prophet "Allah's blessing and peace be upon him": "What (clothes) should such as in the state of Ihram wear? " The Messenger of Allah “Allah’s blessing and peace be upon him” replied: "Do not wear shirts, turbans, trousers, head cloaks, or footwears, except in case one finds no sandals, and in this case, let him wear footwears, provided that he should cut them short off the ankles. One should not also wear a garment scented with Wars or saffron (kinds of perfume)."

**2672-** It is narrated on the authority of Abdullah Ibn Umar that he said: A man asked The Prophet "Allah's blessing and peace be upon him": "What clothes should we put on whenever we are in the state of Ihram?" He replied: "You should not wear shirts, trousers, turbans, headed cloaks, or footwears, except in case one finds no sandals, and in this case, let him wear footwears,



## (32) - الرُّخْصَةُ فِي لُبْسِ السَّرَاوِيلِ لِمَنْ لَا يَجِدُ الْإِزَارَ

2668 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ عَمْرِو عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «السَّرَاوِيلُ لِمَنْ لَا يَجِدُ الْإِزَارَ وَالْخُفَّيْنِ لِمَنْ لَا يَجِدُ النَّعْلَيْنِ لِلْمُحْرِمِ».

2669 - أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ».

## (33) - النَّهْيُ عَنْ أَنْ تَنْتَقِبَ الْمَرْأَةُ الْحَرَامَ

2670 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي الْإِحْرَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْقَمِيصَ وَلَا السَّرَاوِيلَ وَلَا الْعَمَائِمَ وَلَا الْبُرَانِسَ وَلَا الْخِفَافَ إِلَّا أَنْ يَكُونَ أَحَدُ لَيْسَتْ لَهُ نَعْلَانِ فَلْيَلْبَسِ الْخُفَّيْنِ مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوا شَيْئًا مِنَ الثِّيَابِ مَسَّهُ الرَّغْفَرَانُ وَلَا الْوَرُسُ وَلَا تَنْتَقِبِ الْمَرْأَةُ الْحَرَامَ وَلَا تَلْبَسِ الْقَفَازِينَ».

## (34) - النَّهْيُ عَنْ لُبْسِ الْبُرَانِسِ فِي الْإِحْرَامِ

2671 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْقَمِيصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيلَ وَلَا الْبُرَانِسَ وَلَا الْخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوا شَيْئًا مَسَّهُ الرَّغْفَرَانُ وَلَا الْوَرُسُ».

2672 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ وَعَمْرُو بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ هَارُونَ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ الْأَنْصَارِيُّ عَنْ عُمَرَ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنْ أَبِي عُمَرَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ مَا نَلْبَسُ مِنَ الثِّيَابِ إِذَا أَحْرَمْنَا؟ قَالَ: «لَا تَلْبَسُوا الْقَمِيصَ وَلَا السَّرَاوِيلَ وَلَا الْعَمَائِمَ وَلَا الْبُرَانِسَ وَلَا الْخِفَافَ إِلَّا أَنْ

provided that he should cut them short off the ankles. One should not also wear a garment scented with Wars or saffron (kinds of perfume)."

### **[35] It Is Forbidden To Put On A Turban During Ihram**

**2673-** It is narrated on the authority of Abdullah Ibn Umar that he said: A man called The Prophet "Allah's blessing and peace be upon him" (by way of asking): "What clothes should we put on whenever we are in the state of Ihram?" He replied: "You should not wear a shirt, trousers, a turban, a headed cloak, or footwears, except in case you find no sandals, and in case you find no sandals, (wear footwears, provided that you should cut them short) off the ankles."

**2674-** It is narrated on the authority of Abdullah Ibn Umar that he said: A man called The Prophet "Allah's blessing and peace be upon him" (by way of asking): "What clothes should we put on whenever we are in the state of Ihram?" He replied: "You should not wear shirts, trousers, turbans, headed cloaks, or footwears, except in case there are no sandals, and in this case, wear footwears, provided that they should be cut short off the ankles. Do not also wear a garment scented or dyed with Wars (a yellow plant of good smell) or saffron (kinds of perfume). "

### **[36] It Is Forbidden To Put On Footwears During Ihram**

**2675-** It is narrated on the authority of Abdullah Ibn Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "You should not wear, while being in the state of Ihram, shirts, trousers, turbans, headed cloaks, or footwears."

### **[37] The Concession To Wear Footwears During Ihram If There Are No Sandals**

**2676-** It is narrated on the authority of Ibn Abbas that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let such (of Muhrim) as finds no lower garment, put on trousers; and let such (of Muhrim) as finds no sandals, put on footwears provided that he should cut them short off the ankles."

### **[38] The Footwears Should Be Cut Short Off The Ankles**

**2677-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such of Muhrim as finds no sandals put on footwears provided that he should cut them short off the ankles"

يَكُونُ أَحَدٌ لَيْسَتْ لَهُ نَعْلَانِ فَلْيَلْبَسِ الْخَفَيْنِ أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ وَرْسٌ وَلَا زَعْفَرَانٌ.

### (35) - النَّهْيُ عَنِ لُبْسِ الْعِمَامَةِ فِي الْإِحْرَامِ

2673 - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: نَادَى النَّبِيُّ ﷺ رَجُلٌ فَقَالَ: مَا نَلْبَسُ إِذَا أَحْرَمْنَا؟ قَالَ: «لَا تَلْبَسِ الْقَمِيصَ وَلَا الْعِمَامَةَ وَلَا السَّرَاوِيلَ وَلَا الْبُرُنُسَ وَلَا الْخَفَيْنِ إِلَّا أَنْ لَا تَجِدَ نَعْلَيْنِ فَإِنْ لَمْ تَجِدِ النَّعْلَيْنِ فَمَا دُونَ الْكَعْبَيْنِ».

2674 - أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمُقْدَامِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: نَادَى النَّبِيُّ ﷺ رَجُلٌ فَقَالَ: مَا نَلْبَسُ إِذَا أَحْرَمْنَا؟ قَالَ: «لَا تَلْبَسِ الْقَمِيصَ وَلَا الْعِمَامَةَ وَلَا الْبُرَانِسَ وَلَا السَّرَاوِيلَ وَلَا الْخِفَافَ إِلَّا أَنْ يَكُونَ نَعَالٌ فَإِنْ لَمْ يَكُنْ نَعَالٌ فَخَفَيْنِ دُونَ الْكَعْبَيْنِ وَلَا ثَوْبًا مَضْبُوعًا بِوَرْسٍ أَوْ زَعْفَرَانٍ أَوْ مَسَّهُ وَرْسٌ أَوْ زَعْفَرَانٌ».

### (36) - النَّهْيُ عَنِ لُبْسِ الْخَفَيْنِ فِي الْإِحْرَامِ

2675 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنِ ابْنِ أَبِي زَائِدَةَ قَالَ: أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَلْبَسُوا فِي الْإِحْرَامِ الْقَمِيصَ وَلَا السَّرَاوِيلَ وَلَا الْعِمَامَةَ وَلَا الْبُرَانِسَ وَلَا الْخِفَافَ».

### (37) - الرُّخْصَةُ فِي لُبْسِ الْخَفَيْنِ فِي الْإِحْرَامِ لِمَنْ لَا يَجِدُ نَعْلَيْنِ

2676 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: أَنْبَأَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ جَابِرٍ بْنِ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ وَإِذَا لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخَفَيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

### (38) - قَطْعُهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ

2677 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا لَمْ يَجِدِ الْمُحْرِمُ النَّعْلَيْنِ فَلْيَلْبَسِ الْخَفَيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».



### **[39] Such Of Women As In The State Of Ihram Is Forbidden To Wear Gloves**

2678- It is narrated on the authority of Abdullah Ibn Umar that he said: A man stood and asked The Prophet "Allah's blessing and peace be upon him": "What do you command us to wear while being in the state of Ihram?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, trousers, turbans, head cloaks, or footwears, except in case one finds no sandals, and in this case, let him wear footwears, provided that he should cut them short off the ankles. One should not also wear a garment scented with Wars or saffron (kinds of perfume). Moreover, let not the woman who is in the state of Ihram cover her face, nor wear gloves."

### **[40] Matting The Hair Together On Assuming Ihram**

2679- It is narrated on the authority of Ibn Umar from his sister Hafsaah that she said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Why have the people put off Ihram and you have not put off Ihram of your Umrah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've matted my hair together, and garlanded my sacrificial animals, and thus, I could not put off Ihram until I finish from (the ceremonies of) Hajj."

2680- It is narrated on the authority of Salim from his father (Ibn Umar) that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having assumed Ihram while matting his hair together.

### **[41] It Is Permissible To Apply Perfume On Assuming Ihram**

2681- It is narrated on the authority of A'ishah that she said: I applied perfume to The Messenger of Allah "Allah's blessing and peace be upon him" with my hands on putting on his Ihram when he intended to assume Ihram, and I did so on finishing from his Ihram before he put off Ihram.

2682- It is narrated on the authority of A'ishah that she said: I applied perfume to The Messenger of Allah "Allah's blessing and peace be upon him" on putting on his Ihram before he assumed Ihram, and I did so on putting off his Ihram before he circumambulated the House.

2683- It is narrated on the authority of A'ishah that she said: I applied perfume to The Messenger of Allah "Allah's blessing and peace be upon him" on putting on his Ihram before he assumed Ihram, and I did so on finishing from his Ihram when he put off Ihram.

2684- It is narrated on the authority of A'ishah that she said: I applied perfume to The Messenger of Allah "Allah's blessing and peace be upon

## (39) - التَّهْيِ عَنْ أَنْ تَلْبَسَ الْمُحَرَّمَةُ الْقَفَّازِينَ

2678 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ أَنَّ رَجُلًا قَامَ فَقَالَ: يَا رَسُولَ اللَّهِ مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي الْإِحْرَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْقُمُصَ وَلَا السَّرَاوِيلَ وَلَا الْخِفَافَ إِلَّا أَنْ يَكُونَ رَجُلٌ لَهُ نَعْلَانِ فَلْيَلْبَسِ الْخَفَيْنِ أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا يَلْبَسْ شَيْئًا مِنَ الثِّيَابِ مَسَّهُ الرِّعْفَرَانِ وَلَا الْوَرَسَ وَلَا تَنْتَقِبِ الْمَرْأَةُ الْحَرَامُ وَلَا تَلْبَسِ الْقَفَّازِينَ».

## (40) - التَّلِيدُ عِنْدَ الْإِحْرَامِ

2679 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أُخْتِهِ حَفْصَةَ قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ حَلُّوهُ وَلَمْ تَحُلْ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَدْتُ رَأْسِي وَقَلَدْتُ هَذِي فَلَا أَجِلُ حَتَّى أَجِلَ مِنَ الْحَجِّ».

2680 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَهْلُ مُلَبَّدًا.

## (41) - إِبَاحَةُ الطَّيِّبِ عِنْدَ الْإِحْرَامِ

2681 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو عَنْ سَالِمٍ عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ عِنْدَ إِحْرَامِهِ حِينَ أَرَادَ أَنْ يُحْرِمَ وَعِنْدَ إِحْلَالِهِ قَبْلَ أَنْ يُحِلَّ يَدَيَّ.

2682 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلِحُلِّهِ قَبْلَ أَنْ يُطَوِّفَ بِالْبَيْتِ.

2683 - أَخْبَرَنَا حُسَيْنُ بْنُ مَنْصُورٍ بْنُ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ وَلِحُلِّهِ حِينَ أَحَلَّ.

2684 - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو عُبَيْدِ اللَّهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِحُرْمِهِ حِينَ



him” on putting on his Ihram when he assumed Ihram, and I did so on putting off his Ihram after he had thrown the Jamrah of Aqabah, before he circumambulated the House.

**2685-** It is narrated on the authority of A'ishah that she said: I applied perfume to The Messenger of Allah “Allah’s blessing and peace be upon him” on putting on his Ihram, and I also applied perfume to him on putting off his Ihram, a perfume which was not like yours, i.e. it had no remaining traces.

**2686-** It is narrated on the authority of Urwah that he said: I said to A'ishah: "Which kind of perfume did you apply to The Messenger of Allah “Allah’s blessing and peace be upon him”?" she said: "I scented him with the sweetest and most pleasant kind of perfume on putting on his Ihram and on putting off his Ihram.

**2687-** It is narrated on the authority of A'ishah that she said: I perfumed The Messenger of Allah “Allah’s blessing and peace be upon him” on putting on his Ihram with the most pleasant perfume available to me.

**2688-** It is narrated on the authority of A'ishah that she said: I perfumed The Messenger of Allah “Allah’s blessing and peace be upon him” with the most pleasant perfume available to me on putting on his Ihram as well as on putting off his Ihram, and when he intended to visit the House.

**2689-** It is narrated on the authority of A'ishah that she said: I scented The Messenger of Allah “Allah’s blessing and peace be upon him” with perfume having musk before he assumed Ihram, and on the day of Nahr (tenth of Dhul-Hijjah), before he circumambulated the House.

**2690-** It is narrated on the authority of A'ishah that she said: It seems as if I'm looking at the glitter of the perfume (of musk in the parting of the) head of The Messenger of Allah “Allah’s blessing and peace be upon him” while he was in the state of Ihram.

**2691-** It is narrated on the authority of A'ishah that she said: The glitter of the perfume was visible in the parting of the head of The Messenger of Allah “Allah’s blessing and peace be upon him” while he was in the state of Ihram.

#### **[42] The Place Of The Body Which Receives Perfume**

**2692-** It is narrated on the authority of A'ishah that she said: It seems as if I'm looking at the glitter of the perfume (of musk in the parting of the) head of The Messenger of Allah “Allah’s blessing and peace be upon him” while he was in the state of Ihram.



أَحْرَمَ وَلِجْلِهِ بَعْدَ مَا رَمَى جَمْرَةَ الْعَقَبَةِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ .

2685 - أَخْبَرَنَا عِيسَى بْنُ مُحَمَّدٍ أَبُو عَمِيرٍ عَنْ ضَمْرَةَ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: طَيَّبَتْ رَسُولَ اللَّهِ ﷺ لِإِحْلَالِهِ وَطَيَّبَتْهُ لِإِحْرَامِهِ طَيِّباً لَا يُشْبِهُ طَيِّبَكُمْ هَذَا تَغْنِي لَهُ بَقَاءً .

2686 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُرْوَةَ عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ بِأَيِّ شَيْءٍ طَيَّبَتْ رَسُولَ اللَّهِ ﷺ؟ قَالَتْ: بِأَطْيَبِ الطَّيِّبِ عِنْدَ حُرْمِهِ وَجِلِّهِ .

2687 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنُ الْوَزِيرِ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ عُثْمَانَ بْنِ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَطْيَبُ رَسُولَ اللَّهِ ﷺ عِنْدَ إِحْرَامِهِ بِأَطْيَبِ مَا أَجِدُ .

2688 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَطْيَبُ رَسُولَ اللَّهِ ﷺ بِأَطْيَبِ مَا أَجِدُ لِحُرْمِهِ وَلِجْلِهِ وَحِينَ يُرِيدُ أَنْ يَزُورَ الْبَيْتَ .

2689 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ الْقَاسِمِ قَالَ: قَالَتْ عَائِشَةُ: طَيَّبَتْ رَسُولَ اللَّهِ ﷺ قَبْلَ أَنْ يُحْرِمَ وَيَوْمَ التَّحْرِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطَيِّبٍ فِيهِ مِسْكٌ .

2690 - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ يَعْنِي الْعَدَنِيَّ عَنْ سُفْيَانَ ح . وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: أَنْبَأَنَا إِسْحَاقُ يَعْنِي الْأَزْرَقِ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الطَّيِّبِ فِي رَأْسِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ وَقَالَ أَحْمَدُ بْنُ نَصْرِ فِي حَدِيثِهِ وَبِصِ طَيِّبِ الْمِسْكِ فِي مَفْرَقِ رَسُولِ اللَّهِ ﷺ .

2691 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ مَنْصُورٍ قَالَ: قَالَ لِي إِبْرَاهِيمُ حَدَّثَنِي الْأَسْوَدُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَقَدْ كَانَ يُرَى وَبِصُ الطَّيِّبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ .

#### (42) - مَوْضِعُ الطَّيِّبِ

2692 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الطَّيِّبِ فِي رَأْسِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ .

**2693-** It is narrated on the authority of A'ishah that she said: I saw the glitter of the perfume in the roots of the hair of Allah's Apostle "Allah's blessing and peace be upon him" while he was in the state of Ihram.

**2694-** It is narrated on the authority of A'ishah that she said: It seems as if I'm looking at the glitter of the perfume in the parting of the head of The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram.

**2695-** It is narrated on the authority of A'ishah that she said: I saw the glitter of the perfume in the hair of Allah's Apostle "Allah's blessing and peace be upon him" while he was in the state of Ihram.

**2696-** It is narrated on the authority of A'ishah that she said: It seems as if I'm looking at the glitter of the perfume in the parting of the head of The Messenger of Allah "Allah's blessing and peace be upon him" while he was assuming Ihram (i.e. reciting Talbiyah for Hajj and Umrah).

**2697-** It is narrated on the authority of A'ishah that she said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" intended to assume Ihram, he would scent himself with the most pleasant perfume available to him, to the extent that I was able to see its glitter in his head and beard.

**2698-** It is narrated on the authority of A'ishah that she said: I used to scent The Messenger of Allah "Allah's blessing and peace be upon him" with the most pleasant perfume available to me before he would assume Ihram, to the extent that I was able to see its glitter in his head and beard.

**2699-** It is narrated on the authority of A'ishah that she said: I saw the glitter of the perfume in the parting of the head of Allah's Apostle "Allah's blessing and peace be upon him" (while he was in the state of Ihram) three days after (assuming his Ihram).

**2700-** It is narrated on the authority of A'ishah that she said: I saw the glitter of the perfume in the parting of the head of Allah's Apostle "Allah's blessing and peace be upon him" (while he was in the state of Ihram) three days after (assuming his Ihram).

**2701-** It is narrated on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntashir from his father that he said: I asked Abdullah Ibn Umar about applying perfume while being in the state of Ihram. Upon this he said: "To be stained with tar is dearer to me than to do so (i.e. to apply perfume on assuming Ihram)." Then, I made a mention of that to A'ishah. Thereupon A'ishah said: "Allah's Mercy be upon Abu Abd Ar-Rahman! I perfumed The

2693 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنْظُرُ إِلَى وَبِصِ الطَّيِّبِ فِي أَصُولِ شَعْرِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

2694 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الطَّيِّبِ فِي مَفْرِقِ رَأْسِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

2695 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: أَنْبَأَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُ وَبِصِ الطَّيِّبِ فِي رَأْسِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ.

2696 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الطَّيِّبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ يَهْلُ.

2697 - أَخْبَرَنَا قُتَيْبَةُ وَهَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ وَقَالَ هَنَادٌ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُحْرِمَ أَذْهَنَ بِأُطْيَبٍ مَا يَجِدُهُ حَتَّى أَرَى وَبِصَهُ فِي رَأْسِهِ وَلِحْيَتِهِ. تَابَعَهُ إِسْرَائِيلُ عَلَى هَذَا الْكَلَامِ وَقَالَ: عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ عَنْ عَائِشَةَ.

2698 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُطْيِبُ رَسُولَ اللَّهِ ﷺ بِأُطْيَبٍ مَا كُنْتُ أَجِدُ مِنَ الطَّيِّبِ حَتَّى أَرَى وَبِصِ الطَّيِّبِ فِي رَأْسِهِ وَلِحْيَتِهِ قَبْلَ أَنْ يُحْرِمَ.

2699 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُ وَبِصِ الطَّيِّبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ بَعْدَ ثَلَاثٍ.

2700 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَرَى وَبِصِ الطَّيِّبِ فِي مَفْرِقِ رَسُولِ اللَّهِ ﷺ بَعْدَ ثَلَاثٍ.

2701 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ يَعْنِي ابْنَ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنِّ عَنْ أَبِيهِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الطَّيِّبِ عِنْدَ الْإِحْرَامِ فَقَالَ: لِأَنَّ أَطْلِي بِالْقَطْرَانِ أَحَبُّ إِلَيَّ مِنْ ذَلِكَ فَذَكَرْتُ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: يَرْحَمُ اللَّهُ أَبَا



Messenger of Allah “Allah’s blessing and peace be upon him” at the time of assuming Ihram. Then, he went round his wives, and when morning came upon him, he was overflowing with perfume.”

**2702-** It is narrated on the authority of Ibrahim Ibn Muhammad Ibn Al-Muntashir from his father that he said: I heard Abdullah Ibn Umar having said: “To get up in the morning while being stained with tar is dearer to me than to get up in the morning, overflowing with perfume, while being in the state of Ihram.” Then, I entered upon A’ishah whom I told of his statement. A’ishah said: “I perfumed The Messenger of Allah “Allah’s blessing and peace be upon him” at the time of assuming Ihram. Then, he went round his wives, and in the morning, he became in the state of Ihram.”

#### **[43] What About Saffron For Such As In The State Of Ihram?**

**2703-** It is narrated on the authority of Anas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade that a man should apply saffron (to his clothes).

**2704-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade that one should apply saffron (to his clothes).

**2705-** It is narrated on the authority of Anas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade that one should apply saffron (to his clothes). Hammad said: He means men.

#### **[44] What About Khaluq For Such As In The State Of Ihram**

(It is a kind of scent of yellowish colour).

**2706-** It is narrated on the authority of Safwan Ibn Ya’li from his father that he said: A man came to The Prophet “Allah’s blessing and peace be upon him” and although he had assumed Ihram for Umrah, he was wearing a sewed cloak, and was perfumed with Khaluq (scent of yellowish colour). He said: “I’ve assumed Ihram for Umrah: what should I do?” The Prophet “Allah’s blessing and peace be upon him” asked him: “(If you had faced such a problem) what would you have done in your Hajj?” he said: “I would have put off this cloak, and washed the (traces of) this perfume off my body.” Upon this The Prophet “Allah’s blessing and peace be upon him” said: “Then, do in your Umrah what you would have done in your Hajj.”

**2707-** It is narrated on the authority of Safwan Ibn Ya’li Ibn Umayyah from his father that once, a man came to The Prophet “Allah’s blessing and peace be upon him” while he was at Al-Ji’ranah. He (the man) had assumed Ihram for Umrah, while he was dying his beard and hair with yellowish

عَبْدُ الرَّحْمَنِ لَقَدْ كُنْتُ أَطِيبُ رَسُولَ اللَّهِ ﷺ فَيَطُوفُ فِي نِسَائِهِ ثُمَّ يُصْبِحُ يَنْضَحُ طَبِياً.

2702 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ مِسْعَرٍ وَسُفْيَانَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبْنَ عُمَرَ يَقُولُ: لَأَنْ أَصْبِحَ مُطْلِياً بِقَطْرَانِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَصْبِحَ مُحَرَّمًا أَنْضَحُ طَبِياً فَدَخَلْتُ عَلَى عَائِشَةَ فَأَخْبَرْتُهَا بِقَوْلِهِ فَقَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ فَطَافَ فِي نِسَائِهِ ثُمَّ أَصْبَحَ مُحَرَّمًا.

#### (43) - الرَّعْفَرَانُ لِلْمُحَرَّمِ

2703 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَرَعَّفَرَ الرَّجُلُ.

2704 - أَخْبَرَنِي كَثِيرُ بْنُ عُبَيْدٍ عَنْ بَقِيعَةَ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّرَعْفْرِ.

2705 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ التَّرَعْفْرِ. قَالَ حَمَّادٌ يَعْنِي لِلرِّجَالِ.

#### (44) - فِي الْخُلُوقِ لِلْمُحَرَّمِ

2706 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَقَدْ أَهَلَ بِعُمْرَةٍ وَعَلَيْهِ مُقَطَّعَاتٌ وَهُوَ مُتَضَمِّحٌ بِخُلُوقٍ فَقَالَ: أَهَلَلْتُ بِعُمْرَةٍ فَمَا أَصْنَعُ؟ فَقَالَ النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعًا فِي حَجِّكَ؟» قَالَ: كُنْتُ أَتَقِي هَذَا وَأَغْسِلُهُ فَقَالَ: «مَا كُنْتَ صَانِعًا فِي حَجِّكَ فَأَصْنَعُهُ فِي عُمْرَتِكَ».

2707 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ وَهُوَ بِالْجِعْرَانَةِ وَعَلَيْهِ جُبَّةٌ وَهُوَ



scent, and wearing a cloak. He said: "O Messenger of Allah! I've assumed Ihram for Umrah while I was in such a state as you see me." He (The Prophet) said: "Put off the cloak, and wash the yellowish scent off your body. Then, do in your Umrah what you would have done in your Hajj (if you had faced such a problem)."

#### **[45] What About Applying Kohl To Such As In The State Of Ihram?**

**2708-** It is narrated on the authority of Aban Ibn Uthman from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said that such as in the state of Ihram and he complains of headache or eye disease should bandage them with the help of aloes (and avoid using kohl).

#### **[46] It Is Undesirable That Such As In The State Of Ihram Should Wear Dyed Garments**

**2709-** It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: We went to Jabir and asked him about the pilgrimage which the Messenger of Allah "Allah's blessing and peace be upon him" offered, thereupon he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I known earlier what I have come to know later, I would not have driven the sacrificial animals and would have made it Umrah. So, whoever among you does not have the sacrificial animal with him should put off Ihram and make it Umrah."...Ali Ibn Abu Talib brought sacrificial animals from Yemen, and the Messenger of Allah "Allah's blessing and peace be upon him" drove his sacrificial animals from Medina...and behold! Fatimah had put off Ihram. She put on dyed clothes and put kohl (in her eyes). Ali said: Prompted by anger, I went to The Messenger of Allah "Allah's blessing and peace be upon him" in order to ask about his religious verdict concerning what she had done, and I said: "O Messenger of Allah! Fatimah put on dyed clothes, and applied kohl in her eyes, and when I asked her about that she said to me: "It is my father the Messenger of Allah "Allah's blessing and peace be upon him" who has ordered me to do so." He said: "She has told the truth; she has told the truth; she has told the truth! It is I who have ordered her to do so"

#### **[47] Such As In The State Of Ihram Covers His Face And Head**

**2710-** It is narrated on the authority of Ibn Abbas that a man (who was in the state of Ihram) fell down from his mount, and his head got broken (which led to his death). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash his body with water and infusion of lote leaves, and shroud him in his two garments, and let his head and face uncovered, for on the Day of Judgement, he will be resurrected while reciting Talbiyah."



مُصَفِّرُ لِحْيَتِهِ وَرَأْسَهُ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَخْرَمْتُ بِعُمْرَةٍ وَأَنَا كَمَا تَرَى فَقَالَ: «أَنْزِعْ عَنْكَ الْجُبَّةَ وَأَغْسِلْ عَنْكَ الصُّفْرَةَ وَمَا كُنْتَ صَانِعاً فِي حَجَّتِكَ فَاصْنَعُهُ فِي عُمْرَتِكَ».

#### (45) - الْكُحْلُ لِلْمُحْرِمِ

2708 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ نُبَيْهِ بْنِ وَهْبٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْمُحْرِمِ إِذَا أَشْتَكَى رَأْسَهُ وَعَيْنَيْهِ «أَنْ يُضَمَّدَهُمَا بِصَبْرِ».

#### (46) - الْكَرَاهِيَةُ فِي الثِّيَابِ الْمُصَبَّغَةِ لِلْمُحْرِمِ

2709 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرًا فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيُحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً». وَقَدِمَ عَلَيَّ رَضِي اللَّهُ عَنْهُ مِنَ الْيَمَنِ بِهَدْيٍ وَسَاقَ رَسُولُ اللَّهِ ﷺ مِنْ الْمَدِينَةِ هَدْيًا وَإِذَا فَاطِمَةُ قَدْ لَبَسَتْ ثِيَابًا صَبِيغًا وَاکْتَحَلَتْ قَالَ: فَانْطَلَقْتُ مُحَرَّشًا اسْتَفْتَيْ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ فَاطِمَةَ لَبَسَتْ ثِيَابًا صَبِيغًا وَاکْتَحَلَتْ وَقَالَتْ: أَمَرَنِي بِهِ أَبِي ﷺ قَالَ: «صَدَقَتْ صَدَقَتْ أَنَا أَمَرْتُهَا».

#### (47) - تَخْمِيرُ الْمُحْرِمِ وَجْهَهُ وَرَأْسَهُ

2710 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا بَشْرٍ يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا وَقَعَ عَنْ رَاِحِلَتِهِ فَأَقْعَصَتْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَيُكْفَنُ فِي ثَوْبَيْنِ خَارِجًا رَأْسُهُ وَوَجْهُهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا».

**2711-** It is narrated on the authority of Ibn Abbas that a man (who was in the state of Ihram) died. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Wash his body with water and infusion of lote leaves, and shroud him in his garments, and cover not his face nor his head, for on the Day of Judgement, he will be resurrected as reciting Talbiyah.”

#### **[48] Performing Hajj Solely (Ifrad)**

(It is to have the sole intention to assume Ihram only for Hajj, and after finishing from the ceremonies of Hajj and putting off Ihram, one could perform Umrah with independent ceremonies).

**2712-** It is narrated on the authority of A'ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” performed Hajj solely.

**2713-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah “Allah’s blessing and peace be upon him” assumed Ihram for Hajj (solely).

**2714-** It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah “Allah’s blessing and peace be upon him” (a short time before) the appearance of the new moon of Dhul-Hijjah, and he said: “Whoever likes to assume Ihram for Hajj, let him do, and whoever likes to assume Ihram for Umrah, let him assume Ihram for Umrah.

**2715-** It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah “Allah’s blessing and peace be upon him” with the sole intention to perform Hajj.

#### **[49] Combining Both Umrah And Hajj Jointly (Qiran)**

(It is to have the intention to assume Ihram for both Umrah and Hajj together, and in this way, the ceremonies of Umrah are merged into those of Hajj).

**2716-** It is narrated on the authority of Abu Wa'il that As-Subai Ibn Ma'bad said: I was a Bedouin, and I was Christian and then I embraced Islam, and I was eager to strive with my soul to the utmost of my power (for Allah's Sake), and I found that performing both Hajj and Umrah was binding upon me, thereupon I went to a man belonging to my clan called Huraim Ibn Abdullah, (and made a mention of that to him) and he said: “Assume Ihram for both jointly, and sacrifice whatever sacrificial animal is available to you.” So, I assumed Ihram for both jointly. When I came to Al-Udhaib, both Salman Ibn Rabie'ah and Zaid Ibn Suhan met me, thereupon one of them said to the other: “This (Man) has no better knowledge than his riding camel.” (I felt it very hard) until I met Umar Ibn Al-Khattab, to whom I said:

2711 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الصَّفَّارُ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ يَغْنِي الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَاتَ رَجُلٌ فَقَالَ النَّبِيُّ ﷺ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثِيَابِهِ وَلَا تُخَمِّرُوا وَجْهَهُ وَرَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبَّيًّا».

#### (48) - إِفْرَادُ الْحَجِّ

2712 - أَخْبَرَنَا عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ عَنْ عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ بِالْحَجِّ».

2713 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: «أَهْلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ».

2714 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ عَنْ عَرَبِيِّ عَنْ حَمَادٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِينَ لِهَلَالِ ذِي الْحِجَّةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ أَنْ يَهْلَ بِحَجٍّ فَلْيَهْلْ وَمَنْ شَاءَ أَنْ يَهْلَ بِعُمْرَةٍ فَلْيَهْلْ بِعُمْرَةٍ».

2715 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الطَّبْرَانِيُّ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَرَى إِلَّا أَنَّهُ الْحَجُّ».

#### (49) - الْقِرَانُ

2716 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ الصُّبَيْيُّ بْنُ مَعْبَدٍ كُنْتُ أَغْرَابِيًّا نَصْرَانِيًّا فَأَسْلَمْتُ فَكُنْتُ حَرِيصًا عَلَى الْجِهَادِ فَوَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ فَأَتَيْتُ رَجُلًا مِنْ عَشِيرَتِي يُقَالُ لَهُ هُرَيْمُ بْنُ عَبْدِ اللَّهِ فَسَأَلْتُهُ فَقَالَ: أَجْمَعُهُمَا ثُمَّ أَذْبَحْ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَأَهْلَلْتُ بِهِمَا فَلَمَّا أَتَيْتُ الْعَذِيبَ لَقِينِي سَلْمَانُ بْنُ رَبِيعَةَ وَزَيْدُ بْنُ صُوحَانَ وَأَنَا أَهْلُ بِهِمَا فَقَالَ أَحَدُهُمَا لِلْآخَرِ: مَا هَذَا بِأَفْقَةٍ مِنْ بَعِيرِهِ فَأَتَيْتُ عُمَرَ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ



“O Commander of Believers! I was a Bedouin, and I embraced Islam, and I was eager to strive with my own soul (for Allah's' Sake), and at the same time I found that performing both Hajj and Umrah was binding upon me, thereupon I went to (a man belonging to my clan called) Huraim Ibn Abdullah, and said to him: "O man! I found that performing both Hajj and Umrah was binding upon me." On that he said: "Assume Ihram for both jointly, and sacrifice whatever sacrificial animal is available to you." So, I assumed Ihram for both jointly, and when I came to Al-Udhaib, both Salman Ibn Rabie'ah and Zaid Ibn Suhan met me, thereupon one of them said to the other: "This (Man) has no better knowledge than his riding camel."” On that Umar said to me: “No doubt, you’ve been guided to the right way of your Prophet “Peace be upon him”.”

**2717-** It is narrated on the authority of Shaiqi that he said: As-Subai Ibn Ma'bad told us the same, with a slight variation of wording.

**2718-** It is narrated on the authority of As-Subai Ibn Ma'bad, and he was Christian, before he embraced Islam, that he came for the first time, assuming Ihram for both Hajj and Umrah together, and while he was reciting Talbiyah for both together, he came upon Salman Ibn Rabie'ah and Zaid Ibn Suhan, one of whom said to him: "Indeed, you are more straying than this camel of yours." As-Subai said: I felt it in myself, until I met Umar Ibn Al-Khattab, to whom I made a mention of that. On that Umar said to me: “No doubt, you’ve been guided to the right way of your Prophet “Peace be upon him”.” Shaiqi said: I and Masruq Ibn Al-Ajda' used to visit As-Subai Ibn Ma'bad, in order to make him recall the narrations; and I and Masruq Ibn Al-Ajda' visited him many times.

**2719-** It is narrated on the authority of Marwan Ibn Al-Hakam that he said: I was sitting with Uthman when he heard Ali reciting Talbiyah for both Hajj and Umrah together, thereupon he said: "Were we not forbidden to do so?" he (Ali) said: "Yes, but since I heard the Messenger of Allah “Allah’s blessing and peace be upon him” reciting Talbiyah for both, I would not leave the saying (and doing) of the Messenger of Allah “Allah’s blessing and peace be upon him” for your saying.”

**2720-** It is narrated on the authority of Marwan Ibn Al-Hakam that he said: I heard Uthman having forbidden that one should continue Umrah on to Hajj, or combine both Hajj and Umrah together, and Ali (Ibn Abu Talib) said: "I'm responding to Your Call for both Hajj and Umrah together." Uthman said to him: "Do you do so even though I forbid it?" on that Ali said: "I'm not to leave the sunnah of the Messenger of Allah “Allah’s blessing and peace be upon him” for the sake of anyone of the people.”

إِنِّي أَسْلَمْتُ وَأَنَا حَرِيصٌ عَلَى الْجِهَادِ وَإِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ فَأَتَيْتُ هُرَيْمَ بْنَ عَبْدِ اللَّهِ فَقُلْتُ: يَا هَنَاهُ إِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ فَقَالَ: أَجْمَعُهُمَا ثُمَّ أَذْبَحْ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَأَهْلَلْتُ بِهِمَا فَلَمَّا أَتَيْنَا الْعُدَيْبَ لَقِيَنِي سَلْمَانُ بْنُ رَبِيعَةَ وَزَيْدُ بْنُ صُوحَانَ فَقَالَ أَحَدُهُمَا لِلْآخَرِ: مَا هَذَا بِأَفْقَهَ مِنْ بَعِيرِهِ فَقَالَ عُمَرُ: هُدَيْتَ لِسُنَّةِ نَبِيِّكَ ﷺ.

2717 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مِصْعَبُ بْنُ الْمِقْدَامِ عَنْ زَائِدَةَ عَنْ مَنْصُورٍ عَنْ شَقِيقٍ قَالَ: أَنْبَأَنَا الصُّبَيْيُّ فَذَكَرَ مِثْلَهُ قَالَ: فَأَتَيْتُ عُمَرَ فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ إِلَّا قَوْلَهُ يَا هَنَاهُ.

2718 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبُ بْنُ يَعْنِي أَبْنُ إِسْحَاقَ قَالَ: أَنْبَأَنَا أَبْنُ جُرَيْجٍ ح. وَأَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ أَبْنُ جُرَيْجٍ أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ عَنْ مُجَاهِدٍ وَغَيْرِهِ عَنْ رَجُلٍ مِنْ أَهْلِ الْعِرَاقِ يُقَالُ لَهُ شَقِيقُ بْنُ سَلَمَةَ أَبُو وَائِلٍ: أَنَّ رَجُلًا مِنْ بَنِي تَغْلِبَ يُقَالُ لَهُ الصُّبَيْيُّ بْنُ مَعْبِدٍ وَكَانَ نَضْرَانِيًّا فَأَسْلَمَ فَأَقْبَلَ فِي أَوَّلِ مَا حَجَّ فَلَبَّى بِحَجٍّ وَعُمْرَةٍ جَمِيعًا فَهُوَ كَذَلِكَ يُلَبِّي بِهِمَا جَمِيعًا فَمَرَّ عَلَى سَلْمَانَ بْنِ رَبِيعَةَ وَزَيْدِ بْنِ صُوحَانَ فَقَالَ أَحَدُهُمَا لَأَنْتَ أَضَلُّ مِنْ جَمَلِكَ هَذَا فَقَالَ الصُّبَيْيُّ: فَلَمْ يَزَلْ فِي نَفْسِي حَتَّى لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: هُدَيْتَ لِسُنَّةِ نَبِيِّكَ ﷺ قَالَ شَقِيقٌ: وَكُنْتُ اخْتَلَفْتُ أَنَا وَمَسْرُوقُ بْنُ الْأَجْدَعِ إِلَى الصُّبَيْيِّ بْنِ مَعْبِدٍ نَسْتَذْكُرُهُ فَلَقِدِ اخْتَلَفْنَا إِلَيْهِ مِرَارًا أَنَا وَمَسْرُوقُ بْنُ الْأَجْدَعِ.

2719 - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عِيسَى وَهُوَ أَبْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَشْعَثُ عَنْ مُسْلِمِ الْبَطِينِ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ مَرْوَانَ بْنِ الْحَكَمِ قَالَ: كُنْتُ جَالِسًا عِنْدَ عُثْمَانَ فَسَمِعَ عَلِيًّا يُلَبِّي بِعُمْرَةٍ وَحَجَّةٍ فَقَالَ: أَلَمْ نَكُنْ نُنْهَى عَنْ هَذَا؟ قَالَ: بَلَى وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُلَبِّي بِهِمَا جَمِيعًا فَلَمْ أَدْعُ قَوْلَ رَسُولِ اللَّهِ ﷺ لِقَوْلِكَ.

2720 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ قَالَ: سَمِعْتُ عَلِيَّ بْنَ حُسَيْنٍ يُحَدِّثُ عَنْ مَرْوَانَ: أَنَّ عُثْمَانَ نَهَى عَنِ الْمُتَعَةِ وَأَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَقَالَ عَلِيٌّ: لَبَّيْكَ بِحَجَّةٍ وَعُمْرَةٍ مَعًا فَقَالَ عُثْمَانُ: أَتَفْعَلُهَا وَأَنَا أَنْهَى عَنْهَا! فَقَالَ عَلِيٌّ: لَمْ أَكُنْ لِأَدْعُ سُنَّةَ رَسُولِ اللَّهِ ﷺ لِأَحَدٍ مِنَ النَّاسِ.



**2721-** A Hadith like this is narrated on the authority of Shu'bah, through the same chain of transmission.

**2722-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: I was with Ali Ibn Abu Talib when the Messenger of Allah "Allah's blessing and peace be upon him" appointed him as governor of Yemen. When Ali came to the Messenger of Allah "Allah's blessing and peace be upon him" (and he said) I went to the Messenger of Allah "Allah's blessing and peace be upon him" and the Messenger of Allah "Allah's blessing and peace be upon him" asked me: "What have you done?" I said: "I've assumed Ihram with the same intention with which you had assumed Ihram." He said: "I've driven the sacrificial camels with me and assumed Ihram for both Hajj and Umrah jointly." He "Allah's blessing and peace be upon him" further said to his companions: "Had I known earlier what I've come to know later, surely, I would have done the same as you did; but I drove the sacrificial animals with me, and combined both Umrah and Hajj jointly."

**2723-** It is narrated on the authority of Mutarrif that he said: Imran Ibn Husain told me: the Messenger of Allah "Allah's blessing and peace be upon him" combined both Hajj and Umrah jointly, and he died without forbidding it, and no Qur'an was sent to prohibit that.

**2724-** It is narrated on the authority of Mutarrif that Imran Ibn Husain told that the Messenger of Allah "Allah's blessing and peace be upon him" combined both Hajj and Umrah jointly, and then no Divine Revelation was sent pertaining to (the forbiddance of) that, and the Messenger of Allah "Allah's blessing and peace be upon him" did not forbid it, and (after his death) a man (i.e. Umar Ibn Al-Khattab) said about (forbidding) it what he willed to say.

**2725-** It is narrated on the authority of Mutarrif Ibn Abdullah that he said: Imran Ibn Husain said to me: We continued Umrah on to Hajj with the Messenger of Allah "Allah's blessing and peace be upon him".

**2726-** It is narrated on the authority of Anas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "I'm responding to Your Call for both Umrah and Hajj (jointly)! I'm responding to Your Call for both Umrah and Hajj (jointly)!"

**2727-** It is narrated on the authority of Anas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting Talbiyah for both (Umrah and Hajj jointly).

**2728-** It is narrated on the authority of Bakr Ibn Abdullah Al-Muzani that he said: I heard Anas having said: I heard the Messenger of Allah "Allah's



2721 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ

مِثْلَهُ.

2722 - أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حِينَ أَمَرَهُ رَسُولُ اللَّهِ ﷺ عَلَى الْيَمَنِ فَلَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ قَالَ عَلِيٌّ: فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «كَيْفَ صَنَعْتَ؟» قُلْتُ: أَهْلَلْتُ بِإِهْلَالِكَ قَالَ: «فَأَنِّي سَفْتُ الْهَدْيَ وَقَرَنْتُ» قَالَ: وَقَالَ ﷺ لِأَصْحَابِهِ: «لَوْ اسْتَفْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَفَعَلْتُ كَمَا فَعَلْتُمْ وَلَكِنِّي سَفْتُ الْهَدْيَ وَقَرَنْتُ».

2723 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ هِلَالٍ قَالَ: سَمِعْتُ مُطَرِّفًا يَقُولُ لِي: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ حَجٍّ وَعُمْرَةٍ ثُمَّ تَوَفَّى قَبْلَ أَنْ يَنْهَى عَنْهَا وَقَبْلَ أَنْ يَنْزِلَ الْقُرْآنُ بِتَحْرِيمِهِ.

2724 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ عَنْ عِمْرَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابٌ وَلَمْ يَنْهَ عَنْهُمَا النَّبِيُّ ﷺ قَالَ فِيهِمَا رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

2725 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: إِسْمَاعِيلُ بْنُ مُسْلِمٍ ثَلَاثَةٌ هَذَا أَحَدُهُمْ لَا بَأْسَ بِهِ وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ شَيْخٌ يَرْوِي عَنْ أَبِي الطُّفَيْلِ لَا بَأْسَ بِهِ وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ يَرْوِي عَنِ الزُّهْرِيِّ وَالْحَسَنِ مَثْرُوكُ الْحَدِيثِ.

2726 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ يَحْيَى وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ وَحُمَيْدِ الطَّوِيلِ ح. وَأَنْبَأَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ وَحُمَيْدُ الطَّوِيلُ وَيَحْيَى بْنُ أَبِي إِسْحَاقَ كُلُّهُمْ عَنْ أَنَسٍ سَمِعُوهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا لَبَّيْكَ عُمْرَةً وَحَجًّا».

2727 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي أَسْمَاءَ عَنْ أَنَسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُلَبِّي بِهِمَا.

2728 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ قَالَ: أَنْبَأَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُرِنِيُّ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ

blessing and peace be upon him” reciting Talbiyah for both Umrah and Hajj jointly. I related that to Ibn Umar who said to me: He recited Talbiyah only for Hajj solely. I met Anas, and told him about the statement of Ibn Umar. On that he said: Do you regard us but as boys? I heard the Messenger of Allah “Allah’s blessing and peace be upon him” saying: "I'm responding to Your Call for both Umrah and Hajj jointly! "

### [50] Continuing Umrah On To Hajj (Tamattu')

(It is to assume Ihram for both Umrah and Hajj separately, and this necessitates that one offers Umrah during the months of Hajj, after which one puts off Ihram and lives as a non-Muhrim until the days of Hajj come).

2729- It is narrated on the authority of Ibn Umar that he said: During the Farewell Hajj, the Messenger of Allah “Allah’s blessing and peace be upon him” continued Umrah on to Hajj. He drove his sacrificial animals with him from Dhul-Hulaifah. The Messenger of Allah “Allah’s blessing and peace be upon him” started with assuming Ihram for Umrah and then he assumed Ihram for Hajj, and the people too continued Umrah on to Hajj with the Messenger of Allah “Allah’s blessing and peace be upon him”: some of them had sacrificial animals and others had not. So, when The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, he said to people: "Whoever among you has driven the Sacrifice, should not finish his Ihram till he completes his Hajj. Whoever among you has not (driven) the Sacrifice with him, should circumambulate Ka'bah and compass round Safa and Marwah, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Sacrifice. If anyone cannot afford for a Sacrifice, he should fast for three days during the Hajj and seven days when he returns home." Then, The Prophet “Allah’s blessing and peace be upon him” circumambulated Ka’bah on his arrival (in Mecca); he touched the (Black Stone) corner first of all and then walked fast with moving the shoulders during the first three rounds round the Ka’bah, and during the last four rounds he walked (normally). After finishing from the circumambulation of the Ka’bah, he offered a two-rak’ah prayer at Abraham’s Station. Then he went to Safa and Marwah and compassed them round seven times. He did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and slaughtered his sacrifice on the day of Sacrifice (tenth of Dhul-Hijjah). He then hastened onwards (to Mecca) where he circumambulated the Ka’bah and then everything that was forbidden because of Ihram became permissible. Those who took and drove the sacrifice with them did the same as the Messenger of Allah “Allah’s blessing and peace be upon him” did.



يُلَبِّي بِالْعُمْرَةِ وَالْحَجِّ جَمِيعاً فَحَدَّثْتُ بِذَلِكَ ابْنَ عُمَرَ فَقَالَ: لَبَّى بِالْحَجِّ وَحْدَهُ فَلَقِيتُ أَنَساً فَحَدَّثْتُهُ بِقَوْلِ ابْنِ عُمَرَ فَقَالَ أَنَسٌ: مَا تَعُدُّونَا إِلَّا صَبِيَانَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا مَعاً».

### (50) - التَّمَتُّعُ

2729 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُحَرَّمِيُّ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَأَهْدَى وَسَاقَ مَعَهُ الْهَدْيَ بِذِي الْحُلَيْفَةِ وَبَدَأَ رَسُولُ اللَّهِ ﷺ فَأَهَلَ بِالْعُمْرَةِ، ثُمَّ أَهَلَ بِالْحَجِّ وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يَهْدِ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ أَهْدَى فَلْيُطِفْ بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، وَلْيَقْصِرْ وَلْيَحْلِلْ، ثُمَّ لْيَهْلُ بِالْحَجِّ، ثُمَّ لْيَهْدِ وَمَنْ لَمْ يَحِذْ هَدْيًا فَلْيُضْمِ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ». فَطَافَ رَسُولُ اللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ وَأَسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ ثُمَّ حَبَّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ وَمَشَى أَرْبَعَةَ أَطْوَافٍ ثُمَّ رَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ فَصَلَّى عِنْدَ الْمَقَامِ رَكَعَتَيْنِ ثُمَّ سَلَّمَ فَأَنْصَرَفَ فَأَتَى الصَّافَا فَطَافَ بِالصَّافَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.



**2730-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Both Ali and Uthman performed Hajj together, and when we were on the way, Uthman forbade the people to continue Umrah on to Hajj by way of Tamattu' (i.e. to put off Ihram after the ceremonies of Umrah, and then assume Ihram once again for Hajj). Ali said (to his companions): "When you see him having set out, set out (with him and assume Ihram for Umrah, in order that he should know that you've give preference to the sunnah of the Prophet over his forbiddance)." In this way, Ali and his companions recited Talbiyah only for Umrah, and Uthman did not forbid them. Ali said (to Uthman): "Have I not been reported that you forbid completing Umrah unto Hajj?" he answered in the affirmative. Ali further asked: "Did you not hear that the Messenger of Allah "Allah's blessing and peace be upon him" continued Umrah on to Hajj?" he answered in the affirmative.

**2731-** It is narrated on the authority of both Sa'd Ibn Abu Waqqas and Ad-Dahhak Ibn Qais, that they discussed the matter of continuing Umrah on to Hajj, (i.e. assuming Ihram for both separately, known as) Hajj At-Tamattu', in the year Mu'awiyah Ibn Abu Sufyan performed Hajj, thereupon Ad-Dahhak said: "None does so barring such as is ignorant of Allah's laws (and commandments)." Sa'd said: "What bad statement it is which you've said O son of my brother!" Ad-Dahhak said: "Umar Ibn Al-Khattab forbade it." Sa'd said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" did it, and we did it with him."

**2732-** It is narrated on the authority of Abu Musa that he used to give a religious verdict regarding as valid Hajj At-Tamattu' (i.e. to assume Ihram for both separately, in such a way as to continue Umrah on to Hajj). A man said to him: "Stick to restraint in giving some religious verdicts of yours, for you do not know what (Umar Ibn Al-Khattab) the Commander of the Believers has presented in the rituals (of Hajj) after you." Later on, he (Abu Musa) met and asked him (Umar about that). Umar said: "I know that the Messenger of Allah "Allah's blessing and peace be upon him" (and his Companions) did that (Hajj At-Tamattu'), but I dislike that they (men) might have sexual intercourse with their wives under the shade of the trees, and then set out for Hajj with their heads dripping water."

**2733-** It is narrated on the authority of Ibn Abbas that he said: I heard Umar (Ibn Al-Khattab) having said: "I forbid you to practice Mut'ah (to assume Ihram for both Umrah and Hajj separately), even though it is in Allah's Book, and the Messenger of Allah "Allah's blessing and peace be upon him" did it, i.e. to continue Umrah on to Hajj."

2730 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: حَجَّ عَلِيٌّ وَعُثْمَانُ فَلَمَّا كُنَّا بِبَعْضِ الطَّرِيقِ نَهَى عُثْمَانُ عَنِ التَّمَتُّعِ فَقَالَ عَلِيٌّ: إِذَا رَأَيْتُمُوهُ قَدْ ارْتَحَلَ فَارْتَحِلُوا فَلَبَّى عَلِيٌّ وَأَصْحَابُهُ بِالْعُمْرَةِ فَلَمْ يَنْهَهُمُ عُثْمَانُ فَقَالَ عَلِيٌّ: أَلَمْ أَخْبَرَ أَنَّكَ تَنْهَى عَنِ التَّمَتُّعِ؟ قَالَ: بَلَى قَالَ لَهُ عَلِيٌّ: أَلَمْ تَسْمَعْ رَسُولَ اللَّهِ ﷺ تَمَتَّعَ؟ قَالَ: بَلَى.

2731 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَالضَّحَّاكَ بْنَ قَيْسٍ عَامَ حَجِّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُمَا يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَقَالَ الضَّحَّاكُ: لَا يَصْنَعُ ذَلِكَ إِلَّا مِنْ جَهْلٍ أَمْرُ اللَّهِ تَعَالَى فَقَالَ سَعْدٌ: بِئْسَمَا قُلْتَ يَا ابْنَ أَخِي قَالَ الضَّحَّاكُ: فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ نَهَى عَنْ ذَلِكَ قَالَ سَعْدٌ: قَدْ صَنَعَهَا رَسُولُ اللَّهِ ﷺ وَصَنَعْنَاهَا مَعَهُ.

2732 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى أَنَّهُ عَنْ أَبِي مُوسَى: كَانَ يُفْتِي بِالْمُتَمَتِّعَةِ فَقَالَ لَهُ رَجُلٌ: رُؤَيْدَكَ بِبَعْضِ قُتَيْبَاكَ فَإِنَّكَ لَا تَدْرِي مَا أَحَدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النَّسْكِ بَعْدَ حَتَّى لَقِيْتُهُ فَسَأَلْتُهُ فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ ﷺ قَدْ فَعَلَهُ وَلَكِنْ كَرِهْتُ أَنْ يَطْلُؤُوا مُعَرَّسِينَ بِهِمْ فِي الْأَرَاكِ ثُمَّ يَرُوحُوا بِالْحَجِّ تَقْطُرُ رُؤُوسَهُمْ.

2733 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا أَبِي قَالَ: أَنْبَأَنَا أَبُو حَمْرَةَ عَنْ مُطَرِّفٍ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: وَاللَّهِ إِنِّي لَأَنْهَاكُمُ عَنِ الْمُتَمَتِّعَةِ وَإِنَّهَا لَفِي كِتَابِ اللَّهِ وَلَقَدْ فَعَلَهَا رَسُولُ اللَّهِ ﷺ يَعْنِي الْعُمْرَةَ فِي الْحَجِّ.



**2734-** It is narrated on the authority of Tawus that Mu'awiyah said to Ibn Abbas: "Do you know that I cut short the hair of the Messenger of Allah "Allah's blessing and peace be upon him" near (the mountain of) Al-Marwah (after finishing from the ceremonies of his Umrah)?" Ibn Abbas answered in the negative. Ibn Abbas commented: "Mu'awiyah forbids the people to practice (Hajj) Al-Mut'ah, even though the Messenger of Allah "Allah's blessing and peace be upon him" continued Umrah on to Hajj."

**2735-** It is narrated on the authority of Abu Musa that he said: I came upon Allah's Apostle "Allah's blessing and peace be upon him" when he was at Al-Batha. He asked me: "Which intention did you have when you assumed Ihram?" I replied: "I assumed Ihram with the same intention with which Allah's Apostle "Allah's blessing and peace be upon him" assumed Ihram." He asked: "Have you driven sacrificial animals with you?" I answered in the negative. On that the Prophet "Allah's blessing and peace be upon him" said: "Circumambulate the House and compass round Safa and Marwah, and then put off Ihram (since you did not bring the sacrificial animals with you)." Then I circumambulated the House, compassed round Safa and Marwah, and went to one of my wives who combed (and cut short) my hair and then washed my head. (Then, I assumed Ihram once again for Hajj). So, I used to give this religious verdict (to the people concerning this matter) during the Caliphate of Abu Bakr and then of Umar. While I was standing (and addressing the people) during the season, a man came to me and said: "(Stick to restraint in giving some religious verdicts of yours, for) you do not know what has been made after you by the Commander of the Believers in the rituals (of Hajj)." I said: "O people! Whomever we gave the religious verdict (concerning putting off Ihram) let him wait, for the Commander of the Believers is going to come to you, and you should follow him." When Umar came I said to him: "O Commander of Believers! What has you changed in the matter of ceremonies (of Hajj)?" He said: "If we follow the Holy Book, then (you should know that) Allah Almighty says: " And complete the Hajj or Umrah in the service of Allah." (Al-Baqarah 196) If we follow the way of Allah's Apostle "Allah's blessing and peace be upon him", then (you should know that) Allah's Apostle "Allah's blessing and peace be upon him" did not put off his Ihram till he slaughtered the sacrifice."

**2736-** It is narrated on the authority of Mutarrif Ibn Abdullah that he said: Imran Ibn Husain said to me: We continued Umrah on to Hajj with the Messenger of Allah "Allah's blessing and peace be upon him", and we did so with him; and (after his death) a man (i.e. Umar Ibn Al-Khattab) said about (forbidding) it what he willed to say."



2734 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ عَنْ طَاوُسٍ قَالَ: قَالَ مُعَاوِيَةُ لِابْنِ عَبَّاسٍ: أَعْلِمْتَ أَنِّي قَصَرْتُ مِنْ رَأْسِ رَسُولِ اللَّهِ ﷺ عِنْدَ الْمَرْوَةِ قَالَ: لَا يَقُولُ ابْنُ عَبَّاسٍ هَذَا مُعَاوِيَةُ يَنْهَى النَّاسَ عَنِ الْمُتَعَةِ وَقَدْ تَمَتَّعَ النَّبِيُّ ﷺ.

2735 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسٍ وَهُوَ ابْنُ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْبَظْحَاءِ فَقَالَ: «بِمَا أَهَلَّكَ؟» قُلْتُ: «أَهَلَّكَ بِإِهْلَالِ النَّبِيِّ ﷺ» قَالَ: «هَلْ سَفَّتَ مِنْ هَدْيٍ؟» قُلْتُ: لَا قَالَ: «فَطَفَّ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ»، فَطَفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَطْتَنِي وَغَسَلَتْ رَأْسِي فَكُنْتُ أَفْتِي النَّاسَ بِذَلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَإِمَارَةِ عُمَرَ وَإِنِّي لَقَائِمٌ بِالْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النَّسِكِ قُلْتُ: يَا أَيُّهَا النَّاسُ مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ فَلْيَتَّذِرْ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَاتَّبِعُوا بِهِ فَلَمَّا قَدِمَ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الَّذِي أَحْدَثْتَ فِي شَأْنِ النَّسِكِ؟ قَالَ: إِنَّ نَاخِذَ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: وَاتَّبِعُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ وَإِنْ نَاخِذَ بِسُنَّةِ نَبِيِّنَا ﷺ فَإِنَّ نَبِيَّنَا ﷺ لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْيَ.

2736 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ وَاسِعٍ عَنْ مُطَرِّفٍ قَالَ: قَالَ لِي عُمَرَانُ بْنُ حُصَيْنٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ تَمَتَّعَ وَتَمَتَّعْنَا مَعَهُ قَالَ فِيهَا قَائِلٌ بِرَأْيِهِ.

### **[51] On Assuming Ihram, One Might Give No Name (To The Kind Of Hajj He Is Going To Perform)**

**2737-** It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: We went to Jabir and asked him about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed in Medina for nine years without offering Hajj. Then he announced publicly in the tenth year that the Messenger of Allah "Allah's blessing and peace be upon him" was going to offer Hajj. A great number of people came to Medina, all of whom were eager to follow The Messenger of Allah "Allah's blessing and peace be upon him" and do the same as his doing. The Messenger of Allah "Allah's blessing and peace be upon him" set out when only five days out of Dhul-Qa'dah remained, and we all set out with him. Jabir added: The Messenger of Allah "Allah's blessing and peace be upon him" was among us, on whom The Holy Qur'an was being sent down; and he knew well its (truly right) interpretation. Whatever he did, we also did. We set out with the sole intention to perform Hajj.

**2738-** It is narrated on the authority of A'ishah that she said: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca), I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "Have you got menses?" I answered in the affirmative, thereupon he said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the Muhrim do with the exception of the Circumambulation round the House."

### **[52] Performing Hajj With No Intention Of A Specific Kind From The Part Of A Muhrim**

**2739-** It is narrated on the authority of Abu Musa that he said: I came from Yemen to Allah's Apostle "Allah's blessing and peace be upon him" when he was encamping at Al-Batha, where he was assuming Ihram for Hajj. He asked me: "Have you intended to perform Hajj?" I replied in the affirmative. He asked: "For what have you assumed Ihram?" I replied: "I have assumed Ihram with the same intention as that of the Prophet "Allah's blessing and peace be upon him"." The Prophet "Allah's blessing and peace be upon him" said: "Go and circumambulate the House and compass round Safa and Marwah, and then put off Ihram (since you did not bring the sacrificial animals with you)." Then I circumambulated the House, compassed round Safa and Marwah, and went to one of my wives who took

## (51) - تَرْكُ التَّسْمِيَةِ عِنْدَ الْإِهْلَالِ

2737 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا: أَنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ بِالْمَدِينَةِ تِسْعَ حِجَجٍ ثُمَّ أُذِّنَ فِي النَّاسِ أَنَّ رَسُولَ اللَّهِ ﷺ فِي حَاجٍّ هَذَا الْعَامِ فَنَزَلَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَ بِرَسُولِ اللَّهِ ﷺ وَيَفْعَلَ مَا يَفْعَلُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ لِحُمْسٍ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ قَالَ جَابِرٌ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهَرِنَا عَلَيْهِ يَنْزِلُ الْقُرْآنُ وَهُوَ يَعْرِفُ تَأْوِيلَهُ وَمَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا فَخَرَجْنَا لَا نَنْوِي إِلَّا الْحَجَّ.

2738 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لِمُحَمَّدٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا لَا نَنْوِي إِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرَفٍ حِضْتُ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «أَحِضْتِ؟» قُلْتُ: نَعَمْ قَالَ: «إِنَّ هَذَا شَيْءٌ كَتَبَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ فَأَقْضِي مَا يَقْضِي الْمُحْرِمُ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ».

## (52) - الْحَجُّ بِغَيْرِ نِيَّةٍ يَقْصِدُهُ الْمُحْرِمُ

2739 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي قَيْسُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ طَارِقَ بْنَ شَهَابٍ قَالَ: قَالَ أَبُو مُوسَى: أَقْبَلْتُ مِنَ الْيَمَنِ وَالنَّبِيُّ ﷺ مُنِيخٌ بِالْبَطْحَاءِ حَيْثُ حَجَّ فَقَالَ: «أَحْجَجْتِ؟» قُلْتُ: نَعَمْ قَالَ: «كَيْفَ؟» قُلْتُ: قَالَ: قُلْتُ: لَبَيْكَ بِإِهْلَالٍ كإِهْلَالِ النَّبِيِّ ﷺ قَالَ: فَطُفَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرَوَةِ وَأَحْلَّ



out lice from my head (and then, I assumed Ihram once again for Hajj). So, I used to give this religious verdict (to the people concerning this matter) till the Caliphate of Umar when a person said to him: "O Abu Musa! Stick to restraint in giving some religious verdicts of yours, for you do not know what has been made after you by the Commander of the Believers in the rituals (of Hajj)." Abu Musa said: "O people! Whomever we gave the religious verdict (concerning putting off Ihram) let him wait, for the Commander of the Believers is going to come to you, and you should follow him." Umar then (came to whom I mentioned that, whereupon he) said: "If we follow the Holy Book, then (you should know that) it orders us to complete (the rituals of Hajj and Umrah). If we follow the tradition of Allah's Apostle "Allah's blessing and peace be upon him", then (you should know that) Allah's Apostle "Allah's blessing and peace be upon him" did not finish his Ihram till the sacrifice had reached its destination (by being slaughtered)."

**2740-** It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: We went to Jabir and asked him about the pilgrimage which the Messenger of Allah "Allah's blessing and peace be upon him" offered, thereupon he said: Ali Ibn Abu Talib brought sacrificial animals from Yemen, and the Messenger of Allah "Allah's blessing and peace be upon him" drove his sacrificial animals from Medina. He said to Ali: "What did you say when you intended to perform Hajj?" He said: "O Allah! I assume Ihram with the same intention as that of the Messenger of Allah "Allah's blessing and peace be upon him" and I have the sacrificial animals with me." On that he said to him: "Then, do not put off Ihram."

**2741-** It is narrated on the authority of Jabir that he said: Ali came from his job in Yemen, to whom the Messenger of Allah "Allah's blessing and peace be upon him" said: "For which did you assume Ihram O Ali?" He said: "I assumed Ihram for the same for which the Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram." He said: "Then, offer your sacrificial animal, and be in the state of Ihram as you are." Ali offered sacrificial animals on his behalf.

**2742-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: I was with Ali when the Messenger of Allah "Allah's blessing and peace be upon him" appointed him (as governor of) Yemen, and I got many ounces (of gold) with him. When Ali came to the Messenger of Allah "Allah's blessing and peace be upon him" (and he said) I found Fatimah having sprinkled water in the house and perfumed it (to clean it). (Having observed my astonishment) she said: "What is the matter with you? The Messenger of

فَفَعَلْتُ ثُمَّ أَتَيْتُ امْرَأَةً فَفَلَتَ رَأْسِي فَجَعَلْتُ أُفْتِي النَّاسَ بِذَلِكَ حَتَّى كَانَ فِي خِلَافَةِ عُمَرَ فَقَالَ لَهُ رَجُلٌ: يَا أَبَا مُوسَى رُوَيْدَكَ بَعْضُ فُتْيَاكَ فَإِنَّكَ لَا تَذَرِي مَا أَحَدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النَّسكِ بَعْدَكَ قَالَ أَبُو مُوسَى: يَا أَيُّهَا النَّاسُ مَنْ كُنَّا أَفْتَيْنَاهُ فَلْيَتَّبِدْ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَاتَّبِعُوا بِهِ وَقَالَ عُمَرُ: إِنْ نَأْخُذُ بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ وَإِنْ نَأْخُذُ بِسُنَّةِ النَّبِيِّ ﷺ فَإِنَّ النَّبِيَّ ﷺ لَمْ يَحِلَّ حَتَّى بَلَغَ الْهَدْيَ مَحَلَّهُ.

2740 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا: أَنَّ عَلِيًّا قَدِمَ مِنَ الْيَمَنِ بِهَدْيٍ وَسَاقَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ هَدْيًا قَالَ لِعَلِيٍّ: «بِمَا أَهْلَلْتُمْ؟» قَالَ: قُلْتُ اللَّهُمَّ إِنِّي أَهَلُّ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ ﷺ وَمَعِيَ الْهَدْيُ قَالَ: «فَلَا تَحِلَّ».

2741 - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ ابْنِ جُرَيْجٍ قَالَ عَطَاءٌ: قَالَ جَابِرٌ: قَدِمَ عَلِيٌّ مِنْ سِعَايَتِهِ فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِمَا أَهْلَلْتَ يَا عَلِيُّ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ قَالَ: «فَاهْدِ وَأَمْكُثْ حَرَامًا كَمَا أَنْتَ». قَالَ: وَأَهْدَى عَلِيٌّ لَهُ هَدْيًا.

2742 - أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ عَنْ الْبَرَاءِ قَالَ: كُنْتُ مَعَ عَلِيٍّ حِينَ أَمَرَهُ النَّبِيُّ ﷺ عَلَى الْيَمَنِ فَأَصَبْتُ مَعَهُ أَوَاقِي فَلَمَّا قَدِمَ عَلِيٌّ عَلَى النَّبِيِّ ﷺ قَالَ لِعَلِيٍّ: وَجَدْتُ فَاطِمَةَ قَدْ نَضَحَتْ الْبَيْتَ بِنُضُوحٍ قَالَ: فَتَحَطَّيْتُهُ فَقَالَتْ لِي: مَا لَكَ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ



Allah "Allah's blessing and peace be upon him" ordered the people to put off Ihram; and they did accordingly." I said: "I've assumed Ihram with the same intention with which the Messenger of Allah "Allah's blessing and peace be upon him" had assumed Ihram." I went to the Messenger of Allah "Allah's blessing and peace be upon him" and the Messenger of Allah "Allah's blessing and peace be upon him" asked me: "What have you done?" I said: "I've assumed Ihram with the same intention with which the Messenger of Allah "Allah's blessing and peace be upon him" had assumed Ihram." He said: "I've driven the sacrificial camels with me and assumed Ihram for both Hajj and Umrah jointly."

### **[53] If One Assumes Ihram For Umrah: Could He Join Hajj With It?**

**2743-** It is narrated on the authority of Nafi' that he said: Ibn Umar intended to perform Hajj in the year when Al-Hajjaj attacked Ibn Az-Zubair. It was said to Ibn Umar: "There is a danger of a looming war between them, and we are afraid that you might be detained (from the House)." Ibn Umar said: "Verily, in Allah's Apostle you have a beautiful pattern. (And if it happened as you say) then I would do the same as Allah's Apostle "Allah's blessing and peace be upon him" had done. I make you witness that I have decided to perform Umrah." Then he set out and when he reached Al-Baida, he said: "The ceremonies of both Hajj and Umrah are similar. I make you witness that I have made Hajj compulsory for me along with Umrah." He drove (to Mecca) a sacrifice, which he had bought from (a place called) Quda'id. Then, he proceeded on, pronouncing Talbiyah for both until he reached Mecca. He circumambulated the House and compassed Safa and Marwah round, and did not do more than that. He neither slaughtered the sacrifice, nor did he put off Ihram, nor did he shave or cut short his hair. (In other words) he did not do anything from which he was prohibited because of being in the state of Ihram till the day of Sacrifice (tenth of Dhul-Hijjah). He slaughtered his sacrifice and shaved his head. Indeed, he regarded his first circumambulation as sufficient for Hajj and Umrah. Ibn Umar said: "The Messenger of Allah "Allah's blessing and peace be upon him" did so."

### **[54] The Way Of Reciting Talbiyah**

**2744-** It is narrated on the authority of Salim Ibn Abdullah Ibn Umar from his father that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" raising his voice with Talbiyah, saying: "I'm responding to Your call O Allah, I'm responding to Your call! I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (Labbaik Allahumma labbaik. Labbaika la sharika laka



أَصْحَابُهُ فَأَحَلُّوا قَالَ: قُلْتُ إِنِّي أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ لِي: «كَيْفَ صَنَعْتَ؟» قُلْتُ: إِنِّي أَهْلَلْتُ بِمَا أَهْلَلْتَ قَالَ: «فَإِنِّي قَدْ سَقْتُ الْهَدْيَ وَقَرَنْتُ».

### (53) - إِذَا أَهَلَّ بِعُمْرَةٍ هَلْ يَجْعَلُ مَعَهَا حَجًّا؟

2743 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ فَقِيلَ لَهُ إِنَّهُ كَائِنٌ بَيْنَهُمْ قِتَالٌ وَأَنَا أَخَافُ أَنْ يَصُدُّوكَ قَالَ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ إِذَا أَضْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ إِنِّي أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي وَأَهْدِي هَدِيًّا أَشْتَرَاهُ بِقَدِيدٍ ثُمَّ انْطَلَقَ يَهْلُ بِهُمَا جَمِيعًا حَتَّى قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرَوَةِ وَلَمْ يَزِدْ عَلَى ذَلِكَ وَلَمْ يَنْحَرْ وَلَمْ يَحْلِقْ وَلَمْ يَقْصِرْ وَلَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى كَانَ يَوْمُ النَّحْرِ فَنَحَرَ وَحَلَقَ فَرَأَى أَنَّ قَدْ قَضَى طَوَافَ الْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ الْأَوَّلِ وَقَالَ ابْنُ عُمَرَ: كَذَلِكَ فَعَلَ رَسُولُ اللَّهِ ﷺ.

### (54) - كَيْفَ التَّلْبِيَةُ

2744 - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: إِنَّ سَالِمًا أَخْبَرَنِي أَنَّ أَبَاهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَهْلُ يَقُولُ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ

labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Abdullah Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs in the mosque of Dhul-Hulaifah, and then, when his she-camel got upright with him near the mosque of Dhul-Hulaifah, he raised his voice with those words (mentioned above).

**2745-** It is narrated on the authority of Abdullah Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he used to say: "I'm responding to Your call O Allah, I'm responding to Your call! I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak).

**2746-** It is narrated on the authority of Abdullah Ibn Umar that he said: The wording of Talbiyah of Allah's Apostle "Allah's blessing and peace be upon him" goes as follows: "I'm responding to Your call O Allah, I'm responding to Your call! I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak).

**2747-** It is narrated on the authority of Abdullah Ibn Umar that he said: The wording of Talbiyah (Supplication during pilgrimage) uttered by Allah's Apostle "Allah's blessing and peace be upon him" was: "I'm responding to Your call O Allah, I'm responding to Your call! I'm responding to Your call You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Ibn Umar used to add to that: "I'm responding to Your call! I'm responding to Your call! All happiness be to You! All goodness be with Your Hands. All desires (of Your mercy) and deeds (of worship) be to You."

**2748-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to recite Talbiyah as follows: "I'm responding to Your call O Allah, I'm responding to Your call! I'm responding to Your Call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You." (Labbaik Allahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka).

لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ» وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْكَعُ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ ثُمَّ إِذَا أَسْتَوَتْ بِهِ النَّافَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ أَهْلًا بِهَوْلَاءِ الْكَلِمَاتِ.

2745 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ زَيْدًا وَأَبَا بَكْرٍ ابْنَيْ مُحَمَّدٍ بْنِ زَيْدٍ أَنَّهُمَا سَمِعَا نَافِعًا يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ».

2746 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: تَلِيَّةُ رَسُولِ اللَّهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ».

2747 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا أَبُو بَشِيرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: كَانَتْ تَلِيَّةُ رَسُولِ اللَّهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ». وَزَادَ فِيهِ ابْنُ عُمَرَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

2748 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ مِنْ تَلِيَّةِ النَّبِيِّ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ».



**2749-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to recite Talbiyah as follows: "I'm responding to Your call O (Allah) Lord of truth!"

### **[55] Raising The Voice With Talbiyah**

**2750-** It is narrated on the authority of Khallad Ibn As-Sa'ib from his father from Allah's Apostle "Allah's blessing and peace be upon him" that he said: "Gabriel came to me, and said: "O Muhammad! Order your companions to raise their voices with Talbiyah."

### **[56] The Act During Assuming Ihram**

**2751-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" started reciting Talbiyah after he had offered (a two-rak'ah) prayer (of assuming Ihram).

**2752-** It is narrated on the authority of Anas Ibn Malik that Allah's Apostle "Allah's blessing and peace be upon him" offered Zhuhr prayer at (the place of) Baida' (in Dhul-Hulaifah), and then he rode (his mount) and ascended the mountain of Baida', and once he offered Zhuhr prayer, he (assumed Ihram and) started reciting Talbiyah with both Hajj and Umrah.

**2753-** It is narrated on the authority of Ja'far Ibn Muhammad from his father from Jabir that he said, concerning the Hajj of Allah's Apostle "Allah's blessing and peace be upon him": When he came to Dhul-Hulaifah, he offered prayer and he kept silent (from reciting Talbiyah) until he reached Al-Baida'.

**2754-** It is narrated on the authority of Salim from his father that he heard him saying: This is your Baida', in connection with which you tell lies about Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" did not (assume Ihram and) started reciting Talbiyah but from the mosque of Dhul-Hulaifah.

**2755-** It is narrated on the authority of Salim from Abdullah Ibn Umar that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" having ridden his mount in Dhul-Hulaifah, and then started reciting Talbiyah just when it got up right with him.

**2756-** It is narrated on the authority of Abdullah Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" started reciting Talbiyah just when his mount got up right with him.

**2757-** It is narrated on the authority of Ubaid Ibn Juraij that he said: I said to Abdullah Ibn Umar: I saw you (assuming Ihram and) starting Talbiyah

2749 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ مِنْ تَلْبِيَةِ النَّبِيِّ ﷺ: «لَيْتَكَ إِلَهَ الْحَقِّ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَعْلَمُ أَحَدًا أَسْنَدَ هَذَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَضْلِ إِلَّا عَبْدَ الْعَزِيزِ. رَوَاهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْهُ مُرْسَلًا.

### (55) - رَفْعُ الصَّوْتِ بِالْإِهْلَالِ

2750 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ عَنْ خَلَادِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «جَاءَنِي جَبْرِيلُ فَقَالَ لِي: يَا مُحَمَّدُ مَرُّ أَصْحَابِكَ أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ».

### (56) - الْعَمَلُ فِي الْإِهْلَالِ

2751 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ عَنْ خُصَيْفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهَلَ فِي دُبْرِ الصَّلَاةِ.

2752 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَنْبَأَنَا النَّضْرُ قَالَ: حَدَّثَنَا أَشْعَثُ عَنْ الْحَسَنِ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ بِالنِّدَاءِ ثُمَّ رَكَبَ وَصَعِدَ جَبَلَ النِّدَاءِ وَأَهَلَ بِالْحَجِّ وَالْعُمْرَةِ حِينَ صَلَّى الظُّهْرَ.

2753 - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي أَبُو جُرَيْجٍ قَالَ: سَمِعْتُ جَفَرَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَابِرٍ: فِي حَجَّةِ النَّبِيِّ ﷺ فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ صَلَّى وَهُوَ صَامِتٌ حَتَّى أَتَى النِّدَاءَ.

2754 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمٍ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: بَيِّدَاؤُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ فِيهَا عَلَى رَسُولِ اللَّهِ ﷺ مَا أَهَلَ رَسُولُ اللَّهِ ﷺ إِلَّا مِنْ مَسْجِدِ ذِي الْحُلَيْفَةِ.

2755 - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ ثُمَّ يَهْلُ حِينَ تَسْتَوِي بِهِ قَائِمَةً.

2756 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: أَنْبَأَنَا أَبُو جُرَيْجٍ قَالَ: أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ ح. وَأَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ يُونُسَ عَنْ ابْنِ جُرَيْجٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يُخْبِرُ أَنَّ النَّبِيَّ ﷺ أَهَلَ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ.

2757 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَنْبَأَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ وَأَبْنِ جُرَيْجٍ وَأَبْنِ إِسْحَاقَ وَمَالِكِ بْنِ أَنَسٍ عَنِ الْمُقْبِرِيِّ عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: قُلْتُ لَابْنِ



just when your she-camel got up right with you. On that he said: No doubt, Allah's Apostle "Allah's blessing and peace be upon him" used to start Talbiyah whenever his she-camel got up right with him and then moved.

### **[57] Such As Confined Because Of Parturition Assumes Ihram**

**2758-** It is narrated on the authority of Ja'far Ibn Muhammad from his father that Jabir said about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him": The Messenger of Allah "Allah's blessing and peace be upon him" stayed in (Medina) for nine years without offering Hajj. Then he announced publicly (in the tenth year) that the Messenger of Allah "Allah's blessing and peace be upon him" was going to offer Hajj. No one having power to come whether riding or on foot remained but that he came, until a great number of people rushed to come to set out with him. When he reached Dhul-Hulaifah, Asma' Bint Umais delivered Muhammad Ibn Abu Bakr, and she sent to The Messenger of Allah "Allah's blessing and peace be upon him" (to consult his religious verdict), thereupon he said to her: "Take bath, and straighten a garment round your waist, and then assume Ihram (for Hajj)." She did accordingly.

**2759-** It is narrated on the authority of Ja'far Ibn Muhammad from his father that Jabir said: Asma' Bint Umais delivered Muhammad Ibn Abu Bakr (on the way to Mecca to perform Hajj), and she sent to The Messenger of Allah "Allah's blessing and peace be upon him" to consult his religious verdict about what she should do, thereupon he ordered her to take bath, and straighten a garment round her waist, and then assume Ihram (for Hajj).

### **[58] When Such As Is Assuming Ihram For Umrah Has Got Menses**

**2760-** It is narrated on the authority of Jabir that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" assuming Ihram with the sole intention to perform Hajj only (Ifrad), and A'ishah set out assuming Ihram for Umrah. When we reached Sarif, she got her menses. We proceeded on till we reached (Mecca) and circumambulated the Ka'bah and compassed round Safa and Marwah. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that whoever among us had no sacrificial animal with him should put off Ihram. We asked: "What does that (putting off Ihram) imply?" He said: "It implies to get completely free from the state of Ihram." In this way, we (put off Ihram and) approached our wives, applied perfume and put on our clothes. That was at a distance (as long as to be covered in) four night's from Arafat. Then, we assumed Ihram (for Hajj) on the day of Tarwiyah (eighth of Dhul-Hijjah). The Messenger of Allah "Allah's blessing and peace be upon him" came to A'ishah and saw



عُمَرَ رَأَيْتَكَ تَهْلُ إِذَا اسْتَوَتْ بِكَ نَافَتُكَ قَالَ: إِنَّهُ سَمِعَ أَبَاهُ يَقُولُ: بَيِّدَاوَكُم هَذِهِ الَّتِي تَكْذِبُونَ فِيهَا عَلَى رَسُولِ اللَّهِ ﷺ.

### (57) - إِهْلَالُ النَّفْسَاءِ

2758 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ شُعَيْبٍ، أَنبَأَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ تِسْعَ سِنِينَ لَمْ يَحْجَّ ثُمَّ أَذَّنَ فِي النَّاسِ بِالْحَجِّ فَلَمْ يَبْقَ أَحَدٌ يَقْدِرُ أَنْ يَأْتِيَ رَاكِبًا أَوْ رَاجِلًا إِلَّا قَدِمَ فَتَدَارَكَ النَّاسُ لِيَخْرُجُوا مَعَهُ حَتَّى جَاءَ ذَا الْحُلَيْفَةِ فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «اغْتَسِلِي وَاسْتَنْفِرِي بِثَوْبٍ ثُمَّ أَهْلِي» فَفَعَلَتْ. مُخْتَصَرٌ.

2759 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنبَأَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ: نَفَسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَسْأَلُهُ كَيْفَ تَفْعَلُ فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتَسْتَنْفِرَ بِثَوْبِهَا وَتَهْلُ.

### (58) - فِي الْمِهْلَةِ بِالْعُمْرَةِ تَحِيضٌ وَتَخَافُ قَوْتَ الْحَجِّ

2760 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَقْبَلْنَا مُهْلِينَ مَعَ رَسُولِ اللَّهِ ﷺ بِحَجٍّ مُفْرَدٍ وَأَقْبَلَتْ عَائِشَةُ مُهْلَةً بِعُمْرَةٍ حَتَّى إِذَا كُنَّا بِسَرِفٍ عَرَكْتُ حَتَّى إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ وَبِالْصَّافَا وَالْمَرَوَةِ فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَذِي قَالَ: فَقُلْنَا حِلُّ مَاذَا؟ قَالَ: «الْحِلُّ كُلُّهُ» فَوَاقَعْنَا النَّسَاءَ وَتَطَيَّبْنَا بِالطِّيبِ وَلَبِسْنَا ثِيَابَنَا وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا أَرْبَعُ لَيَالٍ ثُمَّ أَهْلَلْنَا يَوْمَ التَّرْوِيَةِ ثُمَّ دَخَلَ

her weeping. He asked: "What is the matter with you?" She said: "The matter is that I've got my menses, and the people put off Ihram (after completing the rituals of Umrah), but I neither did so, nor did I circumambulate the House. The people are now going for Hajj (and I cannot go)." He said: "It is a matter which Allah has ordained for the daughters of Adam. So, now take a bath and assume Ihram for Hajj." She did accordingly, and stayed at the places of staying till the menses was over. She then circumambulated the Ka'bah, and (compassed round) Safa and Marwah. He (the Prophet) said (to her): "Now both your Hajj and Umrah are complete." But, she said: "I feel in my mind that I missed the circumambulation (of Umrah) of the House (which I did not do) till I performed Hajj." He (The Prophet) said: "O Abd Ar-Rahman! Take her to At-Tan'im to (make her) perform Umrah." That was the night of Hasbah.

**2761-** It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" in the year of his Farewell Hajj and we assumed Ihram for Umrah. the Messenger of Allah "Allah's blessing and peace be upon him" then said: "Whoever has the sacrificing animal with him should assume Ihram for Hajj along with Umrah and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither circumambulated the Ka'bah nor did I compass Safa and Marwah round. I complained of that to the Prophet "Allah's blessing and peace be upon him" who replied: "Undo and comb your hair, and assume Ihram for Hajj (only) and leave the Umrah." I did so. When we had performed the Hajj, the Prophet "Allah's blessing and peace be upon him" sent me with (my brother) Abd Ar-Rahman Ibn Abu Bakr to Tan'im. So I performed the Umrah. The Prophet "Allah's blessing and peace be upon him" said to me: "This Umrah is instead of your missed one." Those who had assumed Ihram for Umrah (along with Hajj separately, i.e. At-Tamattu) circumambulated the Ka'bah and compassed Safa and Marwah round and then finished their Ihram. After returning from Mina, they offered circumambulation once again (and compassed Safa and Marwah round) for their Hajj. Those who had assumed Ihram for both Hajj and Umrah jointly (Al-Qiran) offered only one circumambulation (and compassed only once between Safa and Marwah).

### [59] Putting Condition (On Assuming Ihram) For Hajj

**2762-** It is narrated on the authority of Ibn Abbas that Duba'ah intended to perform Hajj, and the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to put condition (that the place of putting off her

رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ فَوَجَدَهَا تَبْكِي فَقَالَ: «مَا شَأْنُكِ؟» فَقَالَتْ: شَأْنِي أَنِّي قَدْ حِضْتُ وَقَدْ حَلَّ النَّاسُ وَلَمْ أُحِلِّ وَلَمْ أَطْفِ بِالْبَيْتِ وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجِّ الْآنَ فَقَالَ: «إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَاغْتَسِلِي ثُمَّ أَهْلِي بِالْحَجِّ» فَفَعَلْتُ وَوَقَفْتُ الْمَوَاقِفَ حَتَّى إِذَا طَهَّرْتُ طَافْتُ بِالْكَعْبَةِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ قَالَ: «قَدْ حَلَلْتِ مِنْ حَجَّتِكَ وَعُمْرَتِكَ جَمِيعاً» فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطْفِ بِالْبَيْتِ حَتَّى حَجَجْتُ قَالَ: «فَاذْهَبِي بِهَا يَا عَبْدَ الرَّحْمَنِ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ» وَذَلِكَ لَيْلَةَ الْحَضْبَةِ.

2761 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَذِي فَلْيَهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعاً» فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ فَلَمْ أَطْفِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفا وَالْمَرْوَةِ فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «انْقُضِي رَأْسَكَ وَأَمْتَشِطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ» فَفَعَلْتُ فَلَمَّا قَضَيْتُ الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاغْتَمَرْتُ قَالَ: «هَذِهِ مَكَانُ عُمْرَتِكَ» فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفا وَالْمَرْوَةِ ثُمَّ حَلُّوا ثُمَّ طَافُوا طَوَافاً آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنَى لِحَجَّتِهِمْ وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافاً وَاحِداً.

### (59) - الْأَشْرَاطُ فِي الْحَجِّ

2762 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَبِيبٌ عَنْ عَمْرِو بْنِ هَرِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ ضُبَاعَةَ أَرَادَتْ



Ihram would be where she was detained); and she did according to the order of the Messenger of Allah "Allah's blessing and peace be upon him".

### **[60] What One Says When He Puts Such A Condition**

**2763-** It is narrated on the authority of Hilal Ibn Khabbab that he said: I asked Sa'id Ibn Jubair about such as intended to perform Hajj and put a condition pertaining to that. He said: "No doubt, (it is similar to) the condition between the people." I related to him the narration pertaining to it, i.e. the narration of Ikrimah, thereupon he related to me from Ibn Abbas that Duba'ah Bint Az-Zubair Ibn Abd Al-Muttalib came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I intend to perform Hajj: what should I say?" he said: "Say: I'm responding to Your Call O Allah: I'm responding to Your Call (for Hajj), and the place of putting off my Ihram will be where You detain me."

**2764-** It is narrated on the authority of Ibn Abbas that Duba'ah Bint Az-Zubair Ibn Abd Al-Muttalib came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I'm a fat woman, and I intend to perform Hajj: what do you order me to say on assuming Ihram?" he said: "Assume Ihram (for Hajj), and put the condition that 'The place of putting off my Ihram will be where You detain me'."

**2765-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" visited Duba'ah and she said to him: "O Messenger of Allah! I'm a sick woman, and I intend to perform Hajj." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Assume Ihram for Hajj, and put the condition that 'The place of putting off my Ihram will be where You detain me'."

### **[61] When Such As Puts No Condition Is Detained From Completing The Ceremonies Of Hajj**

**2766-** It is narrated on the authority of Salim that he said: Ibn Umar used to reject the condition in Hajj, and say: "Is it not sufficient for you the tradition of the Messenger of Allah "Allah's blessing and peace be upon him"? if anyone of you is detained from (completing the ceremonies of) Hajj, let him circumambulate the House, and compass Safa and Marwah round, and then become free from everything that was forbidden to him until he performs Hajj in the coming year; and let him offer sacrifice, or observe (ten) fasts if he finds no sacrifice."

**2767-** It is narrated on the authority of Salim that he said: Ibn Umar used to reject the condition in Hajj, and say: "Is it not sufficient for you the tradition of your Prophet "Allah's blessing and peace be upon him"? he put

الْحَجَّ فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَشْتَرِطَ فَفَعَلَتْ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ .

### (60) - كَيْفَ يَقُولُ إِذَا اشْتَرَطَ

2763 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ الْأَخْوَلُ قَالَ: حَدَّثَنَا هِلَالُ بْنُ خَبَّابٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الرَّجُلِ يَحُجُّ يَشْتَرِطُ قَالَ: الشَّرْطُ بَيْنَ النَّاسِ فَحَدَّثْتُهُ حَدِيثَهُ يَعْني عِكْرِمَةَ فَحَدَّثَنِي عَنْ أَبِي عَبَّاسٍ أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بِنْتِ عَبْدِ الْمُطَّلِبِ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْحَجَّ فَكَيْفَ أَقُولُ؟ قَالَ: «قُولِي لَبَيْكَ اللَّهُمَّ لَبَيْكَ وَمَحَلِّي مِنَ الْأَرْضِ حَيْثُ تَحْبُسُنِي فَإِنَّ لَكَ عَلَى رَبِّكَ مَا اسْتَنْتَيْتِ» .

2764 - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: أَنْبَأَنَا أَبُو جُرَيْجٍ قَالَ: أَنْبَأَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا وَعِكْرِمَةَ يُخْبِرَانِ عَنْ أَبِي عَبَّاسٍ قَالَ: جَاءَتْ ضُبَاعَةُ بِنْتُ الزُّبَيْرِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أَمْرَأَةٌ ثَقِيلَةٌ وَإِنِّي أُرِيدُ الْحَجَّ فَكَيْفَ تَأْمُرُنِي أَنْ أَهْل؟ قَالَ: «أَهْلِي وَاشْتَرِطِي إِنَّ مَحَلِّي حَيْثُ حَبَسْتَنِي» .

2765 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَعَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى ضُبَاعَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي شَاكِيَةٌ وَإِنِّي أُرِيدُ الْحَجَّ فَقَالَ لَهَا النَّبِيُّ ﷺ: «حُجِّي وَاشْتَرِطِي إِنَّ مَحَلِّي حَيْثُ تَحْبُسُنِي» قَالَ إِسْحَاقُ: قُلْتُ لِعَبْدِ الرَّزَّاقِ: كِلَاهُمَا عَنْ عَائِشَةَ هِشَامٌ وَالزُّهْرِيُّ قَالَ: نَعَمْ .

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَغْلَمُ أَحَدًا أَسْنَدَ هَذَا الْحَدِيثِ عَنِ الزُّهْرِيِّ غَيْرَ مَعْمَرٍ وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ .

### (61) - مَا يَفْعَلُ مَنْ حُسِسَ عَنِ الْحَجِّ وَلَمْ يَكُنْ اشْتَرَطَ

2766 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِي شِهَابٍ عَنْ سَالِمٍ قَالَ: كَانَ أَبُو عُمَرَ يُنْكِرُ الْإِشْتِرَاطَ فِي الْحَجِّ وَيَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةُ رَسُولِ اللَّهِ ﷺ إِنْ حُسِسَ أَحَدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَبِالْصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَتَّى يَحُجَّ عَامًا قَابِلًا وَيُهْدِي وَيَصُومُ إِنْ لَمْ يَجِدْ هَدْيًا .

2767 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّهُ كَانَ يُنْكِرُ الْإِشْتِرَاطَ فِي الْحَجِّ وَيَقُولُ: مَا حَسْبُكُمْ سُنَّةُ نَبِيِّكُمْ ﷺ



no condition (when he assumed Ihram for Hajj). If anyone of you is detained (from completing the ceremonies of Hajj), let him come to the house and circumambulate it, and compass Safa and Marwah round, then get his head shaved or get his hair cut short, and then put off Ihram, on the condition that performing Hajj is due upon him in the coming year."

### **[62] Marking The Sacrificial Animals**

(It is to pierce lightly in one side of the camel's hump which causes blood to flow, making a sign in the body of the animal therewith such an animal is distinguished and recognized as sacrificial, and is protected against robbery).

2768- It is narrated on the authority of Al-Miswar Ibn Makhramah and Marwan Ibn Al-Hakam that they said: Allah's Apostle "Allah's blessing and peace be upon him" set out with many hundreds of his companions in the year of Hudaibiyah, and when he reached Dhul-Hulaifah, they garlanded and marked the sacrificial animals, and assumed Ihram for Umrah.

2769- It is narrated on the authority of A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" marked his sacrificial camels.

### **[63] In Which Of Both Sides Should A Sacrifice Be Marked?**

2770- It is narrated on the authority of Ibn Abbas that Allah's Apostle "Allah's blessing and peace be upon him" marked his sacrificial camels in the right side of their (humps), and removed (with his finger) the blood from them, making a sign in them.

### **[64] Causing The Blood To Flow From The Sacrificial Camels**

2771- It is narrated on the authority of Ibn Abbas that when Allah's Apostle "Allah's blessing and peace be upon him" was at Dhul-Hulaifah, he ordered that his sacrificial camel be pierced in the right side of its hump, from which he removed the blood with his finger, and then he garlanded it with a pair of sandals; and when his she-camel got up right with him on Al-Baida', he (assumed Ihram for Hajj and) started reciting Talbiyah.

### **[65] Twisting The Garlands**

2772- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer sacrificial animals (to the Ka'bah) while being in Medina, and I used to twist the garlands of his sacrificial animals, and (during his stay in Medina) he did not abstain from what a non-Muhrim should abstain from.

2773- It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial animals of the Messenger of Allah "Allah's



إِنَّهُ لَمْ يَشْتَرِطْ فَإِنْ حَبَسَ أَحَدَكُمْ حَابِسٌ فَلْيَأْتِ الْبَيْتَ فَلْيَطْفِ بِهِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ لِيُحْلِلْ أَوْ يَقْصِرْ ثُمَّ لِيُحْلِلْ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ.

### (62) - إِشْعَارُ الْهَدْيِ

2768 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ح. وَأَنْبَأَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ بْنِ الْحَكَمِ قَالَا: خَرَجَ رَسُولُ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَّةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِبُذِي الْحُلَيْفَةِ قَلَدَ الْهَدْيَ وَأَشْعَرَ وَأَحْرَمَ بِالْعُمْرَةِ. مُخْتَصَرٌ.

2769 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنِي أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَشْعَرَ بُذْنَهُ».

### (63) - أَيُّ الشَّقَيْنِ يُشْعِرُ

2770 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانَ الْأَعْرَجِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَشْعَرَ بُذْنَهُ مِنَ الْجَانِبِ الْأَيْمَنِ وَسَلَّتِ الدَّمَ عَنْهَا وَأَشْعَرَهَا.

### (64) - بَابُ سَلَتِ الدَّمَ عَنِ الْبُذْنِ

2771 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانَ الْأَعْرَجِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا كَانَ بِبُذِي الْحُلَيْفَةِ أَمَرَ بِبَذْنَتِهِ فَأَشْعَرَ فِي سَنَامِهَا مِنَ الشَّقِّ الْأَيْمَنِ ثُمَّ سَلَّتْ عَنْهَا وَقَلَدَهَا نَعْلَيْنِ فَلَمَّا أَسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَّ.

### (65) - قَتْلُ الْقَلَائِدِ

2772 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ وَعُمَرَةَ بَنَاتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ فَأَقْتُلُ قَلَائِدَ هَدْيِهِ ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

2773 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّغَفَرَانِيُّ قَالَ: أَنْبَأَنَا يَزِيدُ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْتُلُ قَلَائِدَ هَدْيِ

blessing and peace be upon him". Then, he sent them (to the House) and he had (from his wives) the same as a non-Muhrim could have (from his wives) before the sacrificial animals would reach their destination.

**2774-** It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him". Then, he stayed (in Medina) and did not assume Ihram.

**2775-** It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him". Then, he garlanded them, and sent them (to the House) and stayed (in Medina), during which he did not abstain from what such as in the state of Ihram should abstain from.

**2776-** It is narrated on the authority of A'ishah that she said: I saw myself having twisted the garlands of the sheep offered as sacrificial animals by the Messenger of Allah "Allah's blessing and peace be upon him". Then, he stayed as a non-Muhrim.

#### **[66] From Which Thing Are The Garlands Twisted?**

**2777-** It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: I twisted with my own hands these garlands from the carded wool which was in our house, and then he (The Messenger of Allah) remained non-Muhrim among us, and came to have from his wives the same as a non-Muhrim and any man could have from his wives.

#### **[67] Garlanding The Sacrificial Animals**

**2778-** It is narrated on the authority of Ibn Umar from his sister Hafsa that she said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Why have the people put off Ihram of their Umrah and you have not put off Ihram of your Umrah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've matted my hair together, and garlanded my sacrificial animals, and thus, I could not put off Ihram until I slaughter (my sacrifice)."

**2779-** It is narrated on the authority of Ibn Abbas that when Allah's Apostle "Allah's blessing and peace be upon him" was at Dhul-Hulaifah, he pierced his sacrificial camel in the right side of its hump to make a sign there, from which he removed the blood with his finger, and then he garlanded it with a pair of sandals; and then he rode his she-camel, and when

رَسُولِ اللَّهِ ﷺ فَبَعَثَ بِهَا ثُمَّ يَأْتِي مَا يَأْتِي الْحَلَالُ قَبْلَ أَنْ يَنْلُغَ الْهَدْيَ مَحِلَّهُ.

2774 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنَا عَامِرٌ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: إِنْ كُنْتُ لَأَقْتُلُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ ثُمَّ يُقِيمُ وَلَا يُحْرِمُ.

2775 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الضَّعِيفُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ:

حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْتُلُ الْقَلَائِدَ لِهَدْيِ رَسُولِ اللَّهِ ﷺ فَيَقْلُدُ هَدْيَهُ ثُمَّ يَبْعَثُ بِهَا ثُمَّ يُقِيمُ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

2776 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغْفَرَانِيُّ عَنْ عَبِيدَةَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ

عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَقْتُلُ قَلَائِدَ الْغَنَمِ لِهَدْيِ رَسُولِ اللَّهِ ﷺ ثُمَّ يُمَكِّتُ حَلَالًا.

#### (66) - مَا يُقْتَلُ مِنْهُ الْقَلَائِدُ

2777 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغْفَرَانِيُّ قَالَ: حَدَّثَنَا حُسَيْنٌ يَعْنِي أَبْنَ

حَسَنِ عَنِ ابْنِ عَوْنٍ عَنِ الْقَاسِمِ عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَنَا قَتَلْتُ تِلْكَ الْقَلَائِدَ مِنْ عَهْدِي كَانَ عِنْدَنَا ثُمَّ أَصْبَحَ فِينَا فَيَأْتِي مَا يَأْتِي الْحَلَالُ مِنْ أَهْلِهِ وَمَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ.

#### (67) - تَقْلِيدُ الْهَدْيِ

2778 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ قَدْ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحِلُّ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَدْتُ رَأْسِي وَقَلَدْتُ هَدْيِي فَلَا أَجِلُّ حَتَّى أَنْحَرَ».

2779 - أَخْبَرَنَا عُيَيْنُذُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا مُعَاذٌ قَالَ:

حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانَ الْأَعْرَجِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ لَمَّا أَتَى ذَا الْحُلَيْفَةِ أَشْعَرَ الْهَدْيَ فِي جَانِبِ السَّنَامِ الْأَيْمَنِ ثُمَّ أَمَاطَ عَنْهُ الدَّمَ وَقَلَدَهُ نَعْلَيْنِ



it got up right with him on Al-Baida', he started reciting Talbiyah and assumed Ihram for Hajj at the time (he offered the prayer of) Zhuhr.

### [68] Garlanding Camels

**2780-** It is narrated on the authority of A'ishah that she said: I twisted with my own hand the garlands of the sacrificial camels of the Messenger of Allah "Allah's blessing and peace be upon him". Then, he garlanded and signed them, and sent them to the House and remained (in Medina), and he did not make unlawful for himself what is lawful (for a non-Muhrim).

**2781-** It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial camels of the Messenger of Allah "Allah's blessing and peace be upon him", and then he did not assume Ihram, nor did he keep from any garments.

### [69] Garlanding Sheep

**2782-** It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial sheep offered by the Messenger of Allah "Allah's blessing and peace be upon him".

**2783-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to send sheep as sacrifice (to the House).

**2784-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent sheep as sacrifice (to the House), which he garlanded.

**2785-** It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial sheep offered by the Messenger of Allah "Allah's blessing and peace be upon him", and then he did not assume Ihram.

**2786-** It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial sheep offered by the Messenger of Allah "Allah's blessing and peace be upon him", and then he did not assume Ihram.

**2787-** It is narrated on the authority of A'ishah that she said: We (sometimes) garlanded a sheep, which the Messenger of Allah "Allah's blessing and peace be upon him" sent (to the House) as sacrifice, while he was non-Muhrim, and he did not make unlawful to himself anything (that is unlawful for a Muhrim).

ثُمَّ رَكِبَ نَاقَتَهُ فَلَمَّا أَسْتَوَتْ بِهِ الْبَيْدَاءُ لَبَّى وَأَحْرَمَ عِنْدَ الظُّهْرِ وَأَهْلًا بِالْحَجِّ.

### (68) - تَقْلِيدُ الْإِبِلِ

2780 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ وَهُوَ ابْنُ يَزِيدَ قَالَ: حَدَّثَنَا أَفْلَحُ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ قَلَائِدَ بَدَنِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ ثُمَّ قَلَدَهَا وَأَشْعَرَهَا وَوَجَّهَهَا إِلَى الْبَيْتِ وَبَعَثَ بِهَا وَأَقَامَ فَمَا حَرَّمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حَلَالًا.

2781 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ قَلَائِدَ بَدَنِ رَسُولِ اللَّهِ ﷺ ثُمَّ لَمْ يُحْرَمْ وَلَمْ يَتْرَكْ شَيْئًا مِنَ الثِّيَابِ.

### (69) - تَقْلِيدُ الْغَنَمِ

2782 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْتُلُ قَلَائِدَ هَذِي رَسُولِ اللَّهِ ﷺ غَنَمًا.

2783 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُهْدِي الْغَنَمَ.

2784 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى مَرَّةً غَنَمًا وَقَلَدَهَا.

2785 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْتُلُ قَلَائِدَ هَذِي رَسُولِ اللَّهِ ﷺ غَنَمًا ثُمَّ لَا يُحْرَمُ.

2786 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْتُلُ قَلَائِدَ هَذِي رَسُولِ اللَّهِ ﷺ غَنَمًا ثُمَّ لَا يُحْرَمُ.

2787 - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى ثِقَةً قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ جُحَادَةَ ح. وَأَنْبَأَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنَّا نُقَلِّدُ الشَّاةَ فَيُرْسَلُ بِهَا رَسُولُ اللَّهِ ﷺ حَلَالًا لَمْ يُحْرَمْ مِنْ شَيْءٍ.

## (24) THE BOOK OF CEREMONIES OF HAJJ

### [70] Garlanding The Sacrificial Animal With A Pair Of Sandals

**2788-** It is narrated on the authority of Ibn Abbas that when Allah's Apostle "Allah's blessing and peace be upon him" was at Dhul-Hulaifah, he pierced his sacrificial camel in the right side of its hump to make a sign there, from which he removed the blood with his finger, and then he garlanded it with a pair of sandals; and then he rode his she-camel, and when it got up right with him on Al-Baida', he started reciting Talbiyah and assumed Ihram for Hajj at the time (he offered the prayer of) Zhuhr.

### [71] When One Garlands His Sacrifice: Should He Assume Ihram?

**2789-** It is narrated on the authority of Jabir that whenever they were present with Allah's Apostle "Allah's blessing and peace be upon him" in Medina, and anyone (of them) sent sacrificial animals: one could assume Ihram if he so liked, and one could not do if he so liked.

### [72] Does Garlanding Sacrifice Make Assuming Ihram Obligatory?

**2790-** It is narrated on the authority of A'ishah that she said: I twisted with my own hand the garlands of the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him". Then, the Messenger of Allah "Allah's blessing and peace be upon him" garlanded them with his own hand, and sent them with my father (to the House) and the Messenger of Allah "Allah's blessing and peace be upon him" did not leave anything made lawful for him by Allah Almighty (as a non-Muhrim) until the sacrifices were slaughtered.

**2791-** It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him" and he did not abstain from what such as in the state of Ihram should abstain from.

**2792-** It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him" and he did not abstain from anything (from which such as in the state of Ihram should abstain); and we do not know that anything could cause one to finish from Hajj, and put off Ihram other than the (Ifadah) circumambulation round the House.

**2793-** It is narrated on the authority of A'ishah that she said: I twisted the garlands of the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him", and the sacrificial animals were brought



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### (24) - كِتَابُ مَنَاسِكِ الْحَجِّ

#### (70) - تَقْلِيدُ الْهَدْيِ نَعْلَيْنِ

2788 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عُلْيَةَ قَالَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانٍ الْأَعْرَجِ عَنْ أَبِي عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَتَى ذَا الْحُلَيْفَةِ أَشْعَرَ الْهَدْيَ مِنْ جَانِبِ السَّنَامِ الْأَيْمَنِ ثُمَّ أَمَاطَ عَنْهُ الدَّمَ ثُمَّ قَلَدَهُ نَعْلَيْنِ ثُمَّ رَكِبَ نَاقَتَهُ فَلَمَّا اسْتَوَتْ بِهِ الْبَيْدَاءُ أَحْرَمَ بِالْحَجِّ وَأَحْرَمَ عِنْدَ الظُّهْرِ وَأَهْلًا بِالْحَجِّ.

#### (71) - هَلْ يُحْرَمُ إِذَا قَلَدَ؟

2789 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّهُمْ كَانُوا إِذَا كَانُوا حَاضِرِينَ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ بَعَثَ بِالْهَدْيِ فَمَنْ شَاءَ أَحْرَمَ وَمَنْ شَاءَ تَرَكَ.

#### (72) - هَلْ يُوجِبُ تَقْلِيدُ الْهَدْيِ إِحْرَامًا؟

2790 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عُمَرَ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْتُلُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ ثُمَّ يَقْلِدُهَا رَسُولُ اللَّهِ ﷺ بِيَدِهِ ثُمَّ يَبْعَثُ بِهَا مَعَ أَبِي فَلَا يَدْعُ رَسُولُ اللَّهِ ﷺ شَيْئًا أَحَلَّهُ اللَّهُ عَزَّ وَجَلَّ لَهُ حَتَّى يَنْحَرَ الْهَدْيَ.

2791 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ عَنْ سُفْيَانَ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْتُلُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

2792 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: كُنْتُ أَقْتُلُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ فَلَا يَجْتَنِبُ شَيْئًا وَلَا نَعْلَمُ الْحَجَّ يُحِلُّهُ إِلَّا الطَّوَافُ بِالْبَيْتِ.

2793 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ لَأَقْتُلُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ وَيُخْرِجُ بِالْهَدْيِ مُقْلَدًا

out as garlanded (to be sent to the House), and the Messenger of Allah "Allah's blessing and peace be upon him" remained (in Medina), and did not abstain from approaching his wives.

**2794-** It is narrated on the authority of A'ishah that she said: I saw myself having twisted the garlands of the sheep offered as sacrifices by the Messenger of Allah "Allah's blessing and peace be upon him". Then, he sent them (to the House) and stayed among us as a non-Muhrim.

### [73] Driving The Sacrificial Animals

**2795-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" drove sacrificial animals during his Hajj.

### [74] Riding The Sacrificial Camel

**2796-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man driving a sacrificial camel, thereupon he said to him: "Ride it!" he said: "O Messenger of Allah! It is a sacrifice!" he said to him: "Ride it!" (He said) in the second or the third time: "Ride it) might Allah bestow His Mercy upon you!"

**2797-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man driving a sacrificial camel, thereupon he said to him: "Ride it!" he said: "It is a sacrifice!" he said to him: "Ride it!" he said: "It is a sacrifice!" he said to him in the fourth time: "Ride it! Might Allah bestow His Mercy upon you!"

### [75] Such As Is Troubled By Walking Could Ride A Sacrificial Camel

**2798-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man driving a sacrificial camel, and he was troubled because of walking, thereupon he said: "Ride it!" he said: "It is a sacrifice!" he said: "Ride it even though it is a sacrifice."

### [76] Riding A Sacrificial Camel Fairly

**2799-** It is narrated on the authority of Jabir that he was asked about riding a sacrificial camel, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Ride it fairly if you are forced to do so until you find a mount."

وَرَسُولُ اللَّهِ ﷺ مُقِيمٌ مَا يَمْتَنِعُ مِنْ نِسَائِهِ.

2794 - أَخْبَرَنَا مُحَمَّدُ بْنُ قَدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَقْتُلُ فَلَانِدَ هَذِي رَسُولُ اللَّهِ ﷺ مِنَ الْغَنَمِ فَيَبِغْتُ بِهَا ثُمَّ يُقِيمُ فِيْنَا حَلَالًا.

### (73) - سَوْقُ الْهَدْيِ

2795 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبُ بْنُ إِسْحَاقَ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ سَمِعَهُ يُحَدِّثُ عَنْ جَابِرٍ أَنَّهُ سَمِعَهُ يُحَدِّثُ: «أَنَّ النَّبِيَّ ﷺ سَاقَ هَدِيًّا فِي حَجِّهِ».

### (74) - رُكُوبُ الْبَدَنَةِ

2796 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً قَالَ: «أَرْكَبْهَا» قَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ قَالَ: «أَرْكَبْهَا وَبِئْسَ» فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

2797 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُهُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: «أَرْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ قَالَ: «أَرْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ قَالَ فِي الرَّابِعَةِ: «أَرْكَبْهَا وَبِئْسَ».

### (75) - رُكُوبُ الْبَدَنَةِ لِمَنْ جَهَدَهُ الْمَشْيُ

2798 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً وَقَدْ جَهَدَهُ الْمَشْيُ قَالَ: «أَرْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ قَالَ: «أَرْكَبْهَا وَإِنْ كَانَتْ بَدَنَةً».

### (76) - رُكُوبُ الْبَدَنَةِ بِالْمَعْرُوفِ

2799 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَسْأَلُ عَنْ رُكُوبِ الْبَدَنَةِ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْحِثَتْ إِلَيْهَا حَتَّى تَجِدَ ظَهْرًا».



**[77] It Is Permissible To Put Off One's Ihram Of Hajj By Making It Only For Umrah In Case He Has No Sacrificial Animal With Him**

**2800-** It is narrated on the authority of A'ishah that she said: We went out with the Prophet "Allah's blessing and peace be upon him" (from Medina) with the sole intention of performing Hajj only. When we reached Mecca we circumambulated the House (of Ka'bah) and then the Prophet "Allah's blessing and peace be upon him" ordered those who had not driven the sacrificial animals along with them to finish their Ihram. So the people who had not driven the sacrificing animals along with them finished their Ihram. The Prophet's wives too had not driven the sacrifices with them, so they too finished their Ihram. A'ishah added: I got my menses and could not circumambulate the House (of Ka'bah). So when it was the night of Hasbah (when we stopped at Al-Muhassab), I said: "O Allah's Apostle! Everyone is returning after performing Hajj and Umrah but I am returning after performing Hajj only." He said: "Didn't you circumambulate the House (of Ka'bah) on the night we reached Mecca?" I replied in the negative. He said: "Go with your brother to Tan'im and assume the Ihram for Umrah. Then come back to such and such a place."

**2801-** It is narrated on the authority of A'ishah that she said: We went out with the Prophet "Allah's blessing and peace be upon him" (from Medina) with the sole intention of performing Hajj only. When we were about to reach Mecca, the Prophet "Allah's blessing and peace be upon him" ordered those who had driven sacrificial animals with them to remain on their state of Ihram, and those who had not driven the sacrificial animals along with them to finish their Ihram.

**2802-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We, the Companions of (The Prophet) Muhammad "Allah's blessing and peace be upon him", assumed Ihram for Hajj only, and we had but the sole intention to perform Hajj. We then came in the morning of the fourth of Dhul-Hijjah when the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to put off Ihram and make (the ceremonies we had offered for) Umrah. Then, he came to know that We said: "When only five days remained to Arafat, he (the Prophet) ordered us to put off Ihram and thus (we would be able to have sexual intercourse with our wives and in this case) we would reach Mina with our male organs dribbling water (of semen in view of the time closeness of sexual relations with our wives)." the Messenger of Allah "Allah's blessing and peace be upon him" stood among us and said: "I've been informed of what you have said, and I am the most

## (77) - إِبَاحَةُ فُسْحِ الْحَجِّ بِعُمْرَةٍ لِمَنْ لَمْ يَسُقِ الْهَدْيَ

2800 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَلَا نُرَى إِلَّا الْحَجَّ فَلَمَّا قَدِمْنَا مَكَّةَ طُفْنَا بِالْبَيْتِ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيِ أَنْ يَحِلَّ فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيِ وَنِسَاؤُهُ لَمْ يَسْفَنْ فَأَحْلَلْنَ قَالَتْ عَائِشَةُ: فَحَضَّتْ فَلَمْ أَطْفِ بِالْبَيْتِ فَلَمَّا كَانَتْ لَيْلَةُ الْحَضْبَةِ قُلْتُ: يَا رَسُولَ اللَّهِ يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ وَأَرْجِعُ أَنَا بِحَجَّةٍ قَالَ: «أَوْ مَا كُنْتَ طُفْتَ لِيَالِي قَدِمْنَا مَكَّةَ؟» قُلْتُ: لَا قَالَ: «فَاذْهَبِي مَعَ أَخِيكَ إِلَى التَّنْعِيمِ فَأَهْلِي بِعُمْرَةٍ ثُمَّ مَوْعِدُكَ مَكَانَ كَذَا وَكَذَا».

2801 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَحْيَى عَنْ عُمَرَ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نُرَى إِلَّا أَنَّهُ الْحَجُّ فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ أَنْ يُقِيمَ عَلَى إِحْرَامِهِ وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ أَنْ يَحِلَّ».

2802 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ عَنْ أَبِي جَرِيرٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرٍ قَالَ: أَهْلَلْنَا أَصْحَابَ النَّبِيِّ ﷺ بِالْحَجِّ خَالِصًا لَيْسَ مَعَهُ غَيْرُهُ خَالِصًا وَحَدَّه فَقَدِمْنَا مَكَّةَ صَبِيحَةَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ فَأَمَرَنَا النَّبِيُّ ﷺ فَقَالَ: «أَحِلُّوا وَاجْعَلُوهَا عُمْرَةً» فَبَلَّغَهُ عَنَّا أَنَّا نَقُولُ لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا خَمْسٌ أَمَرَنَا أَنْ نَحِلَّ فَنَرُوحَ إِلَى مِنَى وَمَذَا كِيرُنَا تَقْطُرُ مِنَ الْمَنِيِّ فَقَامَ النَّبِيُّ ﷺ فَخَطَبَنَا فَقَالَ: «قَدْ بَلَغَنِي الَّذِي قُلْتُمْ وَإِنِّي لِأَبْرُكُكُمْ وَأَتَقَاكُم وَلَوْ لَا الْهَدْيُ لَحَلَلْتُ وَلَوْ



Allah-fearing, the most truthful and the most pious among you. Had I not brought the sacrificial animals with me, I would also have put off Ihram as you have put off. Had I known earlier what I have come to know later, I would not have brought sacrificial animals with me.” At the same time, Ali came from Yemen. He (the Prophet) asked: “For what did you assume Ihram (i.e. for Hajj and Umrah together or Hajj and Umrah separately)?” He said: “I assumed Ihram with the same intention as that of the Messenger of Allah “Allah’s blessing and peace be upon him”. Thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Offer a sacrificial animal, and keep on the state of Ihram.” Suraqah Ibn Malik Ibn Ju’shum said: “O Messenger of Allah! Is it (this concession of putting off Ihram of Hajj for Umrah) to be held valid only this year, or is it held valid perpetually?” He said: “It is held valid perpetually.”

**2803-** It is narrated on the authority of Suraqah Ibn Malik Ibn Ju’shum that he said: “O Messenger of Allah! Is it (this concession of putting off Ihram of Hajj for Umrah) to be held valid only this year, or is it held valid perpetually?” He said: “It is held valid perpetually.”

**2804-** It is narrated on the authority of Suraqah Ibn Malik Ibn Ju’shum that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” continued Umrah on to Hajj, and so did we with him. We asked him: “Is it (Umrah which we offered during the days of Hajj) to be held valid only for us (this time), or is it held valid perpetually?” He said: “It is held valid perpetually.”

**2805-** It is narrated on the authority of Al-Harith Ibn Bilal from his father that he said: I said: "O Messenger of Allah! Is (the concession of) putting off the Ihram of Hajj (and making the ceremonies we offered only for Umrah) for us in particular or is it for all the people in general?" he said: "It is for us in particular."

**2806-** It is narrated on the authority of Abu Dharr that he said, in reference to the Mut'ah of Hajj (i.e. to put on Ihram for Umrah and Hajj separately): "It was a concession given to us in particular."

**2807-** It is narrated on the authority of Abu Dharr that he said, in reference to the Mut'ah of Hajj (i.e. to put on Ihram for Umrah and Hajj separately): "It is not for you, nor do you have anything to do with it, for indeed, it was a concession given to us in particular, the companions of Muhammad “Allah’s blessing and peace be upon him”."

**2808-** It is narrated on the authority of Abu Dharr that he said: The Mut'ah (of Hajj, i.e. to put on Ihram for Umrah and Hajj separately) was a concession given to us in particular.



أَسْتَقْبَلْتُ مِنْ أَمْرِي مَا أَسْتَدْبَرْتُ مَا أَهْدَيْتُ» قَالَ: وَقَدِمَ عَلَيَّ مِنَ الْيَمَنِ فَقَالَ: «بِمَا أَهْلَلْتُ؟» قَالَ: بِمَا أَهَلَ بِهِ النَّبِيُّ ﷺ قَالَ: «فَأَهْدِ وَأَمْكُثْ حَرَاماً كَمَا أَنْتَ» قَالَ: وَقَالَ سُرَاقَةُ بْنُ مَالِكٍ بْنُ جَعْشَمٍ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ عُمَرَتَنَا هَذِهِ لِعَامِنَا هَذَا أَوْ لِلْأَبَدِ؟ قَالَ: «هِيَ لِلْأَبَدِ».

2803 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ عَنْ طَاوُسٍ عَنْ سُرَاقَةَ بْنِ مَالِكٍ بْنِ جَعْشَمٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ عُمَرَتَنَا هَذِهِ لِعَامِنَا أَمْ لِلْأَبَدِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ لِلْأَبَدِ».

2804 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ عَبْدِ عَنَابَةَ عَنْ ابْنِ أَبِي عَرُوبَةَ عَنْ مَالِكِ بْنِ دِينَارٍ عَنْ عَطَاءٍ قَالَ: قَالَ سُرَاقَةُ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ وَتَمَتَّعْنَا مَعَهُ فَقُلْنَا: أَلَنَا خَاصَّةٌ أَمْ لِلْأَبَدِ؟ قَالَ: «بَلْ لِلْأَبَدِ».

2805 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ وَهُوَ الدَّرَاوَرْدِيُّ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنِ الْحَارِثِ بْنِ بِلَالٍ عَنْ أَبِيهِ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَفَسُخَ الْحَجُّ لَنَا خَاصَّةٌ أَمْ لِلنَّاسِ عَامَّةٌ؟ قَالَ: «بَلْ لَنَا خَاصَّةٌ».

2806 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَعَيَّاشُ الْعَامِرِيُّ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ فِي مُتْعَةِ الْحَجِّ قَالَ: «كَانَتْ لَنَا رُخْصَةٌ».

2807 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ الْوَارِثِ بْنَ أَبِي حَنِيفَةَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّيْمِيَّ يُحَدِّثُ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ فِي مُتْعَةِ الْحَجِّ: لَيْسَتْ لَكُمْ وَلَسْتُمْ مِنْهَا فِي شَيْءٍ إِنَّمَا كَانَتْ رُخْصَةً لَنَا أَصْحَابُ مُحَمَّدٍ ﷺ.

2808 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: أَنْبَأَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ: كَانَتْ الْمُتْعَةُ رُخْصَةً لَنَا.

**2809-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Ash-Sha'tha' that he said: I was in the company of both Ibrahim An-Nakh'i and Ibrahim At-Taimi when I said: "I intended to put on Ihram for Umrah and Hajj separately this year." Ibrahim said: "Had your father been (living) surely, he would not have done so." Ibrahim At-Taimi narrated from his father from Abu Dharr that he said: The Mut'ah (of Hajj, i.e. to put on Ihram for Umrah and Hajj separately) was a concession given to us in particular.

**2810-** It is narrated on the authority of Ibn Abbas that he said: The people (of the Pre-Islamic Period) used to think that to perform Umrah during the months of Hajj was one of the major sins on earth. They also used to consider the month of Safar as a forbidden (Sacred) month (instead of Muharram) and they used to say: "When the wounds of the camel's backs heal up (after they return from Hajj), the hair of the riding mounts (removed by virtue of the wind during the journey) grow more, and the month of Safar passes away (or enters upon), by then Umrah is permissible for the one who wishes to perform it." In the morning of the fourth of Dhul-Hijjah, The Prophet "Allah's blessing and peace be upon him" and his companions reached Mecca, assuming Ihram for Hajj. But he ordered his companions to make it (the intention of Ihram) for Umrah only (instead of Hajj). So, they considered his order as something grievous and were puzzled, and said: "O Allah's Apostle! What kind of putting off Ihram is allowed?" The Prophet "Allah's blessing and peace be upon him" replied: "Put off Ihram completely (like a non-Muhrim who is allowed everything)."

**2811-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Umrah (jointly with Hajj), and his companions assumed Ihram for Hajj only, and he ordered such as had no sacrificial animals to put off Ihram. Talhah Ibn Ubaidullah and another man were of those who had no sacrificial animals, thereupon they put off Ihram.

**2812-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This is Umrah, which we've continued on to Hajj: so, whoever has no sacrificial animal, let him put off Ihram completely, since the (ceremonies of) Umrah have been merged into (those of) Hajj."

### **[78] Which Game Is Permissible For Such As In The State Of Ihram To Eat**

**2813-** It is narrated on the authority of Abu Qatadah That he was in the company of The Messenger of Allah "Allah's blessing and peace be upon

2809 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مِفْضَلُ بْنُ مَهْلَهْلٍ عَنْ بَيَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الشَّعْثَاءِ قَالَ: كُنْتُ مَعَ إِبْرَاهِيمَ النَّخَعِيِّ وَإِبْرَاهِيمَ التِّيمِيِّ فَقُلْتُ: لَقَدْ هَمَمْتُ أَنْ أَجْمَعَ الْعَامَ الْحَجَّ وَالْعُمْرَةَ فَقَالَ إِبْرَاهِيمُ: لَوْ كَانَ أَبُوكَ لَمْ يَهَمْ بِذَلِكَ قَالَ وَقَالَ إِبْرَاهِيمُ التِّيمِيُّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ: إِنَّمَا كَانَتْ الْمُتَعَةُ لَنَا خَاصَّةً.

2810 - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ وَهَيْبِ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانُوا يُرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ وَيَجْعَلُونَ الْمُحَرَّمَ صَفَرًا وَيَقُولُونَ إِذَا بَرَأَ الدَّبَرُ وَعَفَا الْوَبَرُ وَأَنْسَلَخَ صَفَرٌ أَوْ قَالَ دَخَلَ صَفَرٌ فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنْ أَعْتَمَرَ فَقَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةِ مِهْلَيْنَ بِالْحَجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ فَقَالُوا: يَا رَسُولَ اللَّهِ أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ».

2811 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُسْلِمٍ وَهُوَ الْقُرَيْشِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْلَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ وَأَهْلَ أَصْحَابِهِ بِالْحَجِّ وَأَمَرَ مَنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ أَنْ يَحِلَّ وَكَانَ فِيمَنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ طَلَحَةُ بْنُ عُبَيْدٍ وَاللَّهُ وَرَجُلٌ آخَرُ فَأَحَلَّ.

2812 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ عُمْرَةٌ أَسْتَمْتَعْنَاهَا فَمَنْ لَمْ يَكُنْ عِنْدَهُ هَدْيٌ فَلْيَحِلَّ الْحِلَّ كُلَّهُ فَقَدْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ».

(78) - مَا يَجُوزُ لِلْمُحَرَّمِ أَكْلُهُ مِنَ الصَّيْدِ

2813 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ



him". When they covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he (Abu Qatadah) was not. Saw an onager, he rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused. So he inclined to it and took it by himself, attacked the onager, and killed it. Some of the companions of The Prophet "Allah's blessing and peace be upon him" ate of it while some others refused to eat. When they caught up with The Messenger of Allah "Allah's blessing and peace be upon him" they asked him about that. He said: "That was a meal with which Allah fed you."

**2814-** It is narrated on the authority of Mu'adh Ibn Abd Ar-Rahman At-Taimi from his father that he said: We were in the company of Talhah Ibn Ubaidullah while being in the state of Ihram when (the flesh of) a bird was presented to him and he was sleeping, thereupon some of us ate and others refrained from eating. When he woke up, he regarded as right those who ate and said: "No doubt, we ate a similar one while we were (in the state of Ihram) with The Messenger of Allah "Allah's blessing and peace be upon him"."

**2815-** It is narrated on the authority of Al-Bahzi that once, The Messenger of Allah "Allah's blessing and peace be upon him" set out with the intention to go to Mecca, and he was in the state of Ihram; and when he reached Rawha', behold! There was a hamstrung onager. A mention of that was made to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Leave it, for its owner is about to come." Al-Bahzi, its owner, went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah "Allah's blessing and peace be upon you"! It is up to you to do as you like with this onager." On that The Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Bakr to distribute its (flesh) among the companions. He proceeded on till he was in the way between Uthayah and Arj, behold! There was a deer curving in posture under the shade (of a tree), with an arrow in its body, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered somebody to stand near it, so that none of the people would disturb it until it was surpassed.

### **[79] Which Game Is Impermissible For Such As In The State Of Ihram To Eat**

**2816-** It is narrated on the authority of Ibn Abbas that As-Sa'b Ibn Jaththamah presented an onager to Allah's Apostle "Allah's blessing and peace be upon him" while he was at Al-Abwa' or at Waddan, who refused it. On noticing the signs of some unpleasant feeling of disappointment on

أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ وَرَأَى حِمَارًا وَحَشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ ثُمَّ سَأَلَ أَصْحَابَهُ أَنْ يَنَاولُوهُ سَوْطَهُ فَأَبَوْا فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَأَبَى بَعْضُهُمْ فَأَذْرَكُوا رَسُولَ اللَّهِ ﷺ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ عَزَّ وَجَلَّ».

2814 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدٍ اللَّهِ وَنَحْنُ مُحْرِمُونَ فَأَهْدَيْ لَهُ طَيْرٌ وَهُوَ رَاقِدٌ فَأَكَلَ بَعْضُنَا وَتَوَرَّعَ بَعْضُنَا فَاسْتَيْقِظَ طَلْحَةُ فَوَقَّفَ مَنْ أَكَلَهُ وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللَّهِ ﷺ.

2815 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ عَيْسَى بْنِ طَلْحَةَ عَنْ عُمَيْرِ بْنِ سَلَمَةَ الضَّمِرِيِّ أَنَّهُ أَخْبَرَهُ عَنِ الْبَهْزِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يُرِيدُ مَكَّةَ وَهُوَ مُحْرِمٌ حَتَّى إِذَا كَانُوا بِالرُّوحَاءِ إِذَا حِمَارٌ وَحَشٍ عَقِيرٌ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «دَعُوهُ فَإِنَّهُ يُوْشِكُ أَنْ يَأْتِيَ صَاحِبُهُ» فَجَاءَ الْبَهْزِيُّ وَهُوَ صَاحِبُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمْ شَأْنُكُمْ بِهَذَا الْحِمَارِ فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ فَقَسَّمَهُ بَيْنَ الرَّفَاقِ، ثُمَّ مَضَى حَتَّى إِذَا كَانَ بِالْأَثَايَةِ، بَيْنَ الرُّوَيْثَةِ وَالْعَرَجِ إِذَا ظَبْيٌ حَاقِفٌ فِي ظِلٍّ وَفِيهِ سَهْمٌ فَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ رَجُلًا يَقِفُ عِنْدَهُ لَا يُرِيْبُهُ أَحَدٌ مِنَ النَّاسِ حَتَّى يُجَاوِزَهُ.

(79) - مَا لَا يَجُوزُ لِلْمُحْرِمِ أَكْلُهُ مِنَ الصَّيْدِ

2816 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنِ الصَّعْبِ بْنِ جَثَامَةَ: أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَارٌ وَحَشٍ وَهُوَ بِالْأَبْوَاءِ أَوْ بِوَدَّانَ فَرَدَّهُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ.



his (As-Sa'b's) face, The Prophet "Allah's blessing and peace be upon him" said to him: "I have only returned it because I am in the state of Ihram."

**2817-** It is narrated on the authority of Ibn Abbas from As-Sa'b Ibn Jaththamah that Allah's Apostle "Allah's blessing and peace be upon him" proceeded on until he reached Waddan, where (he presented) an onager, which he returned back to him and said: "We are in such a state of Ihram as we do not eat (the flesh of) a game."

**2818-** It is narrated on the authority of Ibn Abbas that he said to Zaid Ibn Arqam: "Have you not learnt that a piece of (the flesh of) a game was presented to Allah's Apostle "Allah's blessing and peace be upon him", and he was in the state of Ihram, thereupon he rejected it?" he answered in the affirmative. It is further narrated on the authority of Tawus from Ibn Abbas that once Zaid Ibn Arqam came, and Ibn Abbas said to him by way of recalling: "What have you told me about the (piece of the) flesh of a game which was presented to Allah's Apostle "Allah's blessing and peace be upon him" while he was in the state of Ihram?" he said: "Yes, a man presented to him a piece of the flesh of a game, which he rejected and said: "We do not eat (a game's flesh) as long as we are in the state of Ihram."

**2819-** It is narrated on the authority of Ibn Abbas that As-Sa'b Ibn Jaththamah presented the leg of an onager, dribbling blood to Allah's Apostle "Allah's blessing and peace be upon him" while he was at Quda'id, in a state of Ihram, thereupon he returned it back to him.

**2820-** It is narrated on the authority of Ibn Abbas that As-Sa'b Ibn Jaththamah presented an onager to Allah's Apostle "Allah's blessing and peace be upon him" while he was in the state of Ihram, thereupon he returned it back to him.

### **[80] When A Muhrim Laughs And A Non-Muhrim Becomes Attentive To A Game Which He Kills: Should The Former Eat Of It?**

**2821-** It is narrated on the authority of Abdullah Ibn Abu Qatadah that he said: My father proceeded with The Prophet "Allah's blessing and peace be upon him" in the year of Al-Hudaibiyah and his companions assumed Ihram but he did not. He (Abu Qatadah) said: "While I was with My companions who started laughing among themselves, I looked and saw an onager. I stabbed (and killed) it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it. Then I followed Allah's Apostle "Allah's blessing and peace be upon him" lest we might be left behind. At times I urged my horse to run at a galloping speed, and at other times at an ordinary slow pace. On the way I met a man



فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا فِي وَجْهِهِ قَالَ: «أَمَا إِنَّهُ لَمْ نَرُدُّهُ عَلَيْكَ إِلَّا أَنَا حُرْمٌ».

2817 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنِ الصَّعْبِ بْنِ جَثَامَةَ: أَنَّ النَّبِيَّ ﷺ أَقْبَلَ حَتَّى إِذَا كَانَ بِوَدَّانَ رَأَى حِمَارَ وَخْشٍ فَرَدَّهُ عَلَيْهِ وَقَالَ: «إِنَّا حُرْمٌ لَا نَأْكُلُ الصَّيْدَ».

2818 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا قَيْسُ بْنُ سَعْدٍ عَنْ عَطَاءٍ أَنَّ ابْنَ عَبَّاسٍ قَالَ لِرَزِيدِ بْنِ أَرْقَمَ: مَا عَلِمْتَ أَنَّ النَّبِيَّ ﷺ أَهْدَى لَهُ غُضُو صَيْدٍ وَهُوَ مُحْرَمٌ فَلَمْ يَقْبَلْهُ؟ قَالَ: نَعَمْ. أَخْبَرَنِي عَمْرُو بْنُ عَلِيٍّ قَالَ: سَمِعْتُ يَحْيَى وَسَمِعْتُ أَبَا عَاصِمٍ قَالَا: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ زَيْدُ بْنُ أَرْقَمَ فَقَالَ لَهُ ابْنُ عَبَّاسٍ يَسْتَذْكِرُهُ: كَيْفَ أَخْبَرْتَنِي عَنْ لَحْمِ صَيْدٍ أَهْدَى لِرَسُولِ اللَّهِ ﷺ وَهُوَ حَرَامٌ؟ قَالَ: نَعَمْ أَهْدَى لَهُ رَجُلٌ غُضُوًّا مِنْ لَحْمِ صَيْدٍ فَرَدَّهُ وَقَالَ: «إِنَّا لَا نَأْكُلُ إِنَّا حُرْمٌ».

2819 - أَخْبَرَنَا مُحَمَّدُ بْنُ قَدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ هَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى الصَّعْبُ بْنُ جَثَامَةَ إِلَى رَسُولِ اللَّهِ ﷺ رَجُلَ حِمَارٍ وَخْشٍ تَقَطَّرَ دَمًا وَهُوَ مُحْرَمٌ وَهُوَ يَقْدِيدُ فَرَدَّهَا عَلَيْهِ.

2820 - أَخْبَرَنَا يُونُسُ بْنُ حَمَّادٍ الْمَعْنِي قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ وَحَبِيبٍ وَهُوَ ابْنُ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَثَامَةَ أَهْدَى لِلنَّبِيِّ ﷺ حِمَارًا وَهُوَ مُحْرَمٌ فَرَدَّهُ عَلَيْهِ.

(80) - إِذَا ضَحَكَ الْمُحْرَمُ فَنَظَرَ الْحَلَالُ لِلصَّيْدِ فَقَتَلَهُ أَيَاكُلُهُ أَمْ لَا؟

2821 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ قَالَ: أَنْطَلَقَ أَبِي مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرَمْ فَبَيْنَمَا أَنَا مَعَ أَصْحَابِي ضَحَكَ بَعْضُهُمْ إِلَى بَعْضٍ فَنَظَرْتُ فَإِذَا حِمَارٌ وَخْشٍ فَطَعَنَتْهُ فَاسْتَعْتَنَهُمْ فَأَبَوْا أَنْ يُعِينُونِي فَأَكَلْنَا مِنْ لَحْمِهِ وَخَشِينَا أَنْ نَقْتَطَعَ فَطَلَبْتُ رَسُولَ اللَّهِ ﷺ أَرْفَعُ فَرَسِي شَاوَأً وَأَسِيرُ شَاوَأً فَلَقِيتُ رَجُلًا مِنْ غِفَارٍ

from the tribe of Banu Ghifar at midnight. I asked him where he had left Allah's Apostle "Allah's blessing and peace be upon him". The man replied that he had left him with the intention to have the midday rest at As-Suqya. So, I followed Allah's Apostle "Allah's blessing and peace be upon him" till I reached him and said: "O Allah's Apostle! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid that they would be left behind you; so please wait for them." So he did. Then I said: "O Allah's Apostle! I hunted an onager and I have some of it left over with me." Allah's Apostle "Allah's blessing and peace be upon him" told the people to eat (of it) although all of them were in the state of Ihram."

**2822-** It is narrated on the authority of Abdullah Ibn Abu Qatadah that his father told him that he took part with Allah's Apostle "Allah's blessing and peace be upon him" in the holy battle of Hudaibiyah. He said: They assumed Ihram for Umrah and I did not, and (since I was not in a state of Ihram, I) caught an onager, from which I fed my companions, who were in the state of Ihram. Then, I went to Allah's Apostle "Allah's blessing and peace be upon him" and told him that we still had something leftover of its flesh, and he ordered his companions to eat of it, even though they were in the state of Ihram.

#### **[81] When Such As In The State Of Ihram Points To A Game, Which A Non-Muhrim Kills**

**2823-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he told that they were on journey with Allah's Apostle "Allah's blessing and peace be upon him", and some of them were in the state of Ihram and some were not. He said: I saw an onager, and (since I was not in a state of Ihram) I rode my horse, and took my spear, and when I sought their aid, they rejected to aid me. So, I deprived one of them of his spear, and I attacked the onager and killed it, and they ate of it. Then, they felt afraid (lest they might have committed something impermissible), and when Allah's Apostle "Allah's blessing and peace be upon him" was asked about that, he said: "Have you pointed (to it), or have you helped (him catch it)?" they answered in the negative, thereupon he told them to eat.

**2824-** It is narrated on the authority of Jabir that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "The land game is lawful for you to eat (even though you are in the state of Ihram) as long as you do not catch it, or it is not caught for you intentionally."

فِي جَوْفِ اللَّيْلِ فَقُلْتُ: أَيْنَ تَرَكْتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: تَرَكْتُهُ وَهُوَ قَائِلٌ بِالسُّقْيَا فَلَحِقْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَصْحَابَكَ يَقْرَءُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ وَإِنَّهُمْ قَدْ خَشَوْا أَنْ يُفْتَطَعُوا دُونَكَ فَاَنْتَظَرُهُمْ فَاَنْتَظَرُهُمْ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حِمَارَ وَخْشٍ وَعِنْدِي مِنْهُ فَقَالَ لِلْقَوْمِ: «كُلُوا» وَهُمْ مُحْرِمُونَ.

2822 - أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ النَّسَائِيُّ قَالَ: أَنْبَأَنَا مُحَمَّدٌ وَهُوَ ابْنُ الْمُبَارَكِ الصُّورِيُّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ الْحُدَيْبِيَّةِ قَالَ: فَأَهْلُوا بِعُمْرَةَ غَيْرِي فَأَصْطَلْتُ حِمَارَ وَخْشٍ فَأَطَعَمْتُ أَصْحَابِي مِنْهُ وَهُمْ مُحْرِمُونَ ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَنْبَأْتُهُ أَنَّ عِنْدَنَا مِنْ لَحْمِهِ فَاضِلَةٌ فَقَالَ: «كُلُوهُ» وَهُمْ مُحْرِمُونَ.

### (81) - إِذَا أَشَارَ الْمُحْرِمُ إِلَى الصَّيْدِ فَقَتَلَهُ الْحَلَالُ

2823 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ يُحَدِّثُ عَنْ أَبِيهِ أَنَّهُمْ كَانُوا فِي مَسِيرٍ لَهُمْ بَعْضُهُمْ مُحْرِمٌ وَبَعْضُهُمْ لَيْسَ بِمُحْرِمٍ قَالَ: فَرَأَيْتُ حِمَارَ وَخْشٍ فَرَكِبْتُ فَرَسِي وَأَخَذْتُ الرُّمْحَ فَاسْتَعْنَيْتُهُمْ فَأَبَوْا أَنْ يَعِينُونِي فَأَخْتَلَسْتُ سَوْطًا مِنْ بَعْضِهِمْ فَشَدَدْتُ عَلَى الْحِمَارِ فَأَصَبْتُهُ فَأَكَلُوا مِنْهُ فَأَشْفَقُوا قَالَ: فَسُئِلَ عَنْ ذَلِكَ النَّبِيِّ ﷺ فَقَالَ: «هَلْ أَشْرْتُمْ أَوْ أَعْتَمْتُمْ؟» قَالُوا: لَا قَالَ: «فَكُلُوا».

2824 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ الْمُطَّلِبِ عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَيْدُ الْبَرِّ لَكُمْ حَلَالٌ مَا لَمْ تَصِيدُوهُ أَوْ يُصَادَ لَكُمْ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَمْرُو بْنُ أَبِي عَمْرٍو لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ وَإِنْ كَانَ قَدْ رَوَى عَنْهُ مَالِكٌ.



### **[82] Such Of Animals As A Muhrim Could Kill**

2825- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five kinds of animals, (all of which are vicious) and there is no harm upon a Muhrim who kills them. Those are: the crow, the kite, the scorpion, the mouse, and the rabid dog."

### **[83] Killing The Female-Snake**

2826- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five kinds of animals (are vicious and) should be killed even by such as in the state of Ihram. These are: The female-snake, the mouse, the kite, the speckled crow, and the rabid dog."

### **[84] Killing The Mouse**

2827- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" gave permission to such as in the state of Ihram to kill five kinds of animals: the crow, the kite, the mouse, the rabid dog, and the scorpion."

### **[85] Killing The Salamander**

2828- It is narrated on the authority of Sa'id Ibn Al-Musayyab that a woman visited A'ishah while she was having a stick with a piece of iron in her hand. She asked her: "What is that?" she said: "It is for this salamander, for indeed, The Messenger of Allah "Allah's blessing and peace be upon him" told us that there was nothing but that it was extinguishing the fire from (the Prophet) Abraham "Peace be upon him" barring this (vicious salamander), and thus, he ordered us to kill it. He forbade us to kill the female-snakes living in houses, barring such as has stripes on its back, and the short-tailed snake, for indeed, they damage the eyesight, and cause miscarriage."

### **[86] Killing The Scorpion**

2829- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five kinds of animals, (all of which are vicious) and there is no harm upon such as kills them, even though he is in the state of Ihram. Those are: The kite, the mouse, the rabid dog, the scorpion, and the crow."

(82) - مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ  
قَتْلُ الْكَلْبِ الْعَقُورِ

2825 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحُ الْغُرَابِ وَالْحِدَاةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ».

(83) - قَتْلُ الْحَيَّةِ

2826 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ يَقْتُلُهُنَّ الْمُحْرِمُ الْحَيَّةُ وَالْفَأْرَةُ وَالْحِدَاةُ وَالْغُرَابُ الْأَبْقَعُ وَالْكَلْبُ الْعَقُورُ».

(84) - قَتْلُ الْفَأْرَةِ

2827 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَذِنَ فِي قَتْلِ خَمْسٍ مِنَ الدَّوَابِّ لِلْمُحْرِمِ: الْغُرَابِ، وَالْحِدَاةِ وَالْفَأْرَةِ، وَالْكَلْبِ، الْعَقُورِ، وَالْعَقْرَبِ».

(85) - قَتْلُ الْوَزَغِ

2828 - أَخْبَرَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَرْعَرَةَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَمْرَأَةً دَخَلَتْ عَلَى عَائِشَةَ وَبَيْدَهَا عُكَّازٌ فَقَالَتْ: مَا هَذَا؟ فَقَالَتْ: لِهَذِهِ الْوَزَغِ لِأَنَّ نَبِيَّ اللَّهِ ﷺ حَدَّثَنَا أَنَّهُ لَمْ يَكُنْ شَيْءٌ إِلَّا يُطْفِئُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ إِلَّا هَذِهِ الدَّابَّةُ فَأَمَرْنَا بِقَتْلِهَا، وَنَهَى عَنْ قَتْلِ الْجَنَانِ إِلَّا ذَا الطُّفَيْتَيْنِ، وَالْأَبْتَرَ، فَإِنَّهُمَا يُظْمِسَانِ الْبَصَرَ وَيُسْقِطَانِ مَا فِي بُطُونِ النِّسَاءِ.

(86) - قَتْلُ الْعَقْرَبِ

2829 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَمْسٌ مِنَ الدَّوَابِّ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ أَوْ فِي قَتْلِهِنَّ وَهُوَ حَرَامُ الْحِدَاةُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ وَالْعَقْرَبُ وَالْغُرَابُ».

### [87] Killing The Kite

**2830-** It is narrated on the authority of Ibn Umar that a man asked: "O Messenger of Allah! Which animals could we kill while we are in the state of Ihram?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five kinds of animals, (all of which are vicious) and there is no harm upon such as kills them (even though he is in the state of Ihram). Those are: The kite, the crow, the mouse, the scorpion, and the rabid dog."

### [88] Killing The Crow

**2831-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which animals could such as in the state of Ihram kill?" He said: "Such could kill the scorpion, the wicked one (i.e. the mouse), The kite, the crow, and the rabid dog."

**2832-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm upon him who kills five kinds of animals, in the Sanctuary or (even if their killer is) in the state of Ihram. Those are: the mouse, the kite, the crow, the scorpion, and the rabid dog."

### [89] Such Of Animals As A Muhrim Should Not Kill

**2833-** It is narrated on the authority of Ibn Abu Ammar that he said: I asked Jabir Ibn Abdullah about the mastigure, thereupon he told me (that it is permissible) to eat it. I asked him: "Is it regarded as a kind of game (whose catching is unlawful for a Muhrim)?" he answered in the affirmative. I further asked him: "Have you heard that from The Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative.

### [90] The Concession To Such As In The State Of Ihram To Marry

**2834-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" married Maimunah while he was in the state of Ihram (but he did not consummate marriage with her until he put off Ihram).

**2835-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" got married (to Maimunah) while he was in the state of Ihram (but he did not consummate marriage with her until he put off Ihram).



## (87) - قَتْلُ الْحِدَاةِ

2830 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو عُلْيَةَ قَالَ: أَنْبَأَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَا نَقْتُلُ مِنَ الدَّوَابِّ إِذَا أَحْرَمْنَا؟ قَالَ: «خَمْسٌ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ الْحِدَاةُ وَالْغُرَابُ وَالْفَأْرَةُ وَالْعَقْرَبُ وَالْكَلْبُ الْعَقُورُ».

## (88) - قَتْلُ الْغُرَابِ

2831 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ مَا يَقْتُلُ الْمُحْرِمُ قَالَ: «يَقْتُلُ الْعَقْرَبَ وَالْفُؤَيْسِقَةَ وَالْحِدَاةَ وَالْغُرَابَ وَالْكَلْبَ الْعَقُورَ».

2832 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُفْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ لَا جُنَاحَ فِي قَتْلِهِنَّ عَلَى مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالْإِحْرَامِ الْفَأْرَةُ وَالْحِدَاةُ وَالْغُرَابُ وَالْعَقْرَبُ وَالْكَلْبُ الْعَقُورُ».

## (89) - مَا لَا يَقْتُلُهُ الْمُحْرِمُ

2833 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَبُو جَرِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ بْنِ عُمَيْرٍ عَنْ أَبِي عَمَّارٍ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ الضَّبُعِ فَأَمَرَنِي بِأَكْلِهَا قُلْتُ: أَصِيدُ هِيَ؟ قَالَ: نَعَمْ قُلْتُ: أَسَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

## (90) - الرُّخْصَةُ فِي النِّكَاحِ لِلْمُحْرِمِ

2834 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا دَاوُدُ وَهُوَ أَبُو عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ عَمْرِو وَهُوَ أَبُو دِينَارٍ قَالَ: سَمِعْتُ أَبَا الشَّعْثَاءِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

2835 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو جَرِيحٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّ أَبَا الشَّعْثَاءِ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَكَحَ حَرَامًا.

**2836-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" married Maimunah while they were in the state of Ihram (but he did not consummate marriage with her until he put off Ihram).

**2837-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" married Maimunah while he was in the state of Ihram (but he did not consummate marriage with her until he put off Ihram).

**2838-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" married Maimunah while he was in the state of Ihram (but he did not consummate marriage with her until he put off Ihram).

### **[91] It Is Forbidden To Do So**

**2839-** It is narrated on the authority of Uthman Ibn Affan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as in the state of Ihram should neither marry, nor betroth, nor give (any of such of women as under his guardianship) in marriage."

**2840-** It is narrated on the authority of Uthman Ibn Affan that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that Such as in the state of Ihram should marry, or give (any of such of women as under his guardianship) in marriage, or propose to marry (until he puts off Ihram)."

**2841-** It is narrated on the authority of Nubaih Ibn Wahb that he said: Umar Ibn Ubaidullah sent (a message) to Aban Ibn Uthman, asking him: "Could such as in the state of Ihram marry?" Aban replied: Uthman Ibn Affan told that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as in the state of Ihram should neither marry, nor propose to marry."

### **[92] The Operation Of Cupping For Such As In A State Of Ihram**

**2842-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while he was in the state of Ihram.

**2843-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while he was in the state of Ihram.

2836 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهَمَّا مُحْرِمَانِ.

2837 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعَانِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

2838 - أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبٍ بْنُ إِسْحَاقَ وَصَفْوَانُ بْنُ عَمْرِو الْحَمَصِيُّ قَالَا: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءٍ بْنِ أَبِي رَبَاحٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

### (91) - النَّهْيُ عَنْ ذَلِكَ

2839 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ نُبَيْهِ بْنِ وَهَبٍ أَنَّ أَبَانَ بْنَ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يَخْطُبُ وَلَا يُنْكِحُ».

2840 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ أَخْبَرَنِي نَافِعٌ عَنْ نُبَيْهِ بْنِ وَهَبٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى أَنْ يَنْكِحَ الْمُحْرِمُ أَوْ يُنْكِحَ أَوْ يَخْطُبَ.

2841 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ نُبَيْهِ بْنِ وَهَبٍ قَالَ: أَرْسَلَ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ إِلَى أَبَانَ بْنِ عُثْمَانَ يَسْأَلُهُ أَيْنَ كَيْفَ الْمُحْرِمُ؟ فَقَالَ أَبَانُ: إِنَّ عُثْمَانَ بْنَ عَفَّانَ حَدَّثَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يَخْطُبُ».

### (92) - الْحِجَامَةُ لِلْمُحْرِمِ

2842 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ.

2843 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ طَاوُسٍ وَعَطَاءٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ.



**2844-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while he was in the state of Ihram. It is further narrated from Tawus that Ibn Abbas said: The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while he was in the state of Ihram.

**[93] The Operation Of Cupping For Such As In The State Of Ihram Because Of A Certain Disease**

**2845-** It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while he was in the state of Ihram because of foot sprain.

**[94] Such As In The State Of Ihram Gets Himself Cupped On The Back Of The Foot**

**2846-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped on the back of his foot while he was in the state of Ihram because of foot sprain.

**[95] A Muhrim Gets Himself Cupped In The Middle Of His Head**

**2847-** It is narrated on the authority of Abdullah Ibn Buhainah that he said: The Messenger of Allah "Allah's blessing and peace be upon him", while being in the state of Ihram, got himself cupped in the middle of his head at Liha Jamal (a place) on the way of Mecca.

**[96] When A Muhrim Is Troubled By Lice In His Head**

**2848-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Ka'b Ibn Ujrah that he was with The Messenger of Allah "Allah's blessing and peace be upon him" in the state of Ihram, (during the Farewell Hajj) when he was troubled by the lice in his head, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to shave his head, and said: "Observe three fasts, (as ransom), or feed six indigent, each with two Mudds of foodstuff, or offer a sheep: whichever of those you do will be sufficient for you."

**2849-** It is narrated on the authority of Ka'b Ibn Ujrah that he said: I was in the state of Ihram (during the Farewell Hajj) when the lice grew much more in my head, and when the news of that reached The Messenger of Allah "Allah's blessing and peace be upon him", he came to me while I was cooking food in a vessel for my companions, and when he touched my head with his finger he said to me: "Go and shave your head, and give alms to six indigent."

2844 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَطَاءً قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يَقُولُ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ ثُمَّ قَالَ بَعْدُ أَخْبَرَنِي طَاوُسٌ عَنِ ابْنِ عَبَّاسٍ يَقُولُ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ.

### (93) - حِجَامَةُ الْمُحْرِمِ مِنْ عِلَّةٍ تَكُونُ بِهِ

2845 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ مِنْ وَثْءٍ كَانَ بِهِ.

### (94) - حِجَامَةُ الْمُحْرِمِ عَلَى ظَهْرِ الْقَدَمِ

2846 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ عَلَى ظَهْرِ الْقَدَمِ مِنْ وَثْءٍ كَانَ بِهِ.

### (95) - حِجَامَةُ الْمُحْرِمِ وَسْطَ رَأْسِهِ

2847 - أَخْبَرَنِي هِلَالُ بْنُ بِشْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَهُوَ ابْنُ عَثْمَةَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: قَالَ عَلْقَمَةُ بْنُ أَبِي عِلْقَمَةَ: أَنَّهُ سَمِعَ الْأَعْرَجَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَسْطَ رَأْسِهِ وَهُوَ مُحْرِمٌ بِلُحْيٍ جَمَلٍ مِنْ طَرِيقِ مَكَّةَ.

### (96) - فِي الْمُحْرِمِ يُؤْذِيهِ الْقَمْلُ فِي رَأْسِهِ

2848 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الْكَرِيمِ بْنِ مَالِكٍ الْجَزَرِيِّ عَنْ مُجَاهِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ مُحْرِمًا فَادَّاهُ الْقَمْلُ فِي رَأْسِهِ فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَخْلِقَ رَأْسَهُ وَقَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ مُدَّيْنِ مُدَّيْنِ أَوْ انْشُكْ شَاةً أَوْ ذَلِكْ فَعَلْتَ أَجْرًا عَنكَ».

2849 - أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ الرَّبَاطِيُّ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ وَهُوَ الدُّشْتُكِيُّ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنِ الزُّبَيْرِ وَهُوَ ابْنُ عَدِيٍّ عَنْ أَبِي وَائِلٍ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: أَخْرَمْتُ فَكَثُرَ قَمْلُ رَأْسِي فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَأَتَانِي وَأَنَا أَطْبُخُ قِدْرًا لِأَضْحَايِي فَمَسَّ رَأْسِي بِإِصْبَعِهِ فَقَالَ: «انْطَلِقْ فَأَخْلِفْهُ وَتَصَدَّقْ عَلَى سِتَّةِ مَسَاكِينَ».



### **[97] Washing The Dead Body Of Such As In The State Of Ihram With The Infusion Of Lote Leaves**

**2850-** It is narrated on the authority of Ibn Abbas that he said: While a man in the state of Ihram was (at Arafat) with The Messenger of Allah "Allah's blessing and peace be upon him", his neck got broken (as he fell down) from his she-camel. Consequently, he died. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in his two pieces of clothing. Do neither perfume him, nor cover his head, for he will be resurrected on the Day of Judgement while pronouncing Talbiyah."

### **[98] How Many Garments In Which Should A Muhrim Be Shrouded In Case He Dies?**

**2851-** It is narrated on the authority of Ibn Abbas that a man who was in the state of Ihram, fell down from his she-camel and his neck got broken. Consequently, he died. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of clothing." Then, he resumed: "And leave his head uncovered, and further do not perfume him, for he will be resurrected on the Day of Judgement while pronouncing Talbiyah." Shu'bah said: Ten years later, I asked him about the narration, and he related it similarly as he used to do, with the exception that he said: "nor cover his face and head..."

### **[99] It Is Forbidden To Perfume The Dead Body Of A Muhrim**

**2852-** It is narrated on the authority of Ibn Abbas that he said: While a man (in the state of Ihram) was standing at Arafat with The Messenger of Allah "Allah's blessing and peace be upon him", he fell down from his riding mount and he died soon (since his neck got broken). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in two pieces of clothing. Do neither perfume him, nor cover his head, for Allah Almighty will resurrect him on the Day of Judgement while pronouncing Talbiyah."

**2853-** It is narrated on the authority of Ibn Abbas that he said: A man who was in a state of Ihram fell down from his she-camel, and his neck got broken, and thus he was killed. The Messenger of Allah "Allah's blessing and peace be upon him" was informed, and he said: "Wash his body and shroud him. Do neither cover his head nor apply perfume to his body, for he will be resurrected while pronouncing Talbiyah."



## (97) - غَسْلُ الْمُحْرِمِ بِالسِّدْرِ إِذَا مَاتَ

2850 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ ﷺ فَوَقَصَتْهُ نَاقَتُهُ وَهُوَ مُحْرِمٌ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ وَلَا تَمْسُوهُ بِطَبِيبٍ وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

## (98) - فِي كَيْفِ الْمُحْرِمِ إِذَا مَاتَ

2851 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مُحْرَمًا صُرِعَ عَنْ نَاقَتِهِ فَأُوقِصَ ذِكْرُ أَنَّهُ قَدْ مَاتَ فَقَالَ النَّبِيُّ ﷺ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ» ثُمَّ قَالَ عَلَى إِثْرِهِ خَارِجًا رَأْسُهُ قَالَ: «وَلَا تَمْسُوهُ طَبِيبًا فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا» قَالَ شُعْبَةُ: فَسَأَلْتُهُ بَعْدَ عَشْرِ سِنِينَ فَجَاءَ بِالْحَدِيثِ كَمَا كَانَ يَجِيءُ بِهِ إِلَّا أَنَّهُ قَالَ: «وَلَا تُخَمِّرُوا وَجْهَهُ وَرَأْسَهُ».

## (99) - النَّهْيُ عَنْ أَنْ يُحْنِطَ الْمُحْرِمُ إِذَا مَاتَ

2852 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا رَجُلٌ وَاقِفٌ بِعَرَفَةَ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ وَقَعَ مِنْ رَاحِلَتِهِ فَأَقْعَصَهُ أَوْ قَالَ: فَأَقْعَصَتْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلَا تُحْنِطُوهُ وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

2853 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: وَقَصَتْ رَجُلًا مُحْرَمًا نَاقَتُهُ فَقَتَلَتْهُ فَأَتَى رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَغْسِلُوهُ وَكَفِّنُوهُ وَلَا تَغْطُوا رَأْسَهُ وَلَا تُقَرِّبُوهُ طَبِيبًا فَإِنَّهُ يُبْعَثُ يَهْلًا».

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### **[100] It Is Forbidden To Cover Both The Head And The Face Of A Deceased Muhrim**

**2854-** It is narrated on the authority of Ibn Abbas that a man was performing Hajj with The Messenger of Allah "Allah's blessing and peace be upon him" when his camel threw him away, and he died. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash his body and shroud him in two garments. Cover not his head nor his face, for he will rise while pronouncing Talbiyah."

### **[101] It Is Forbidden To Cover The Head Of A Deceased Muhrim**

**2855-** It is narrated on the authority of Ibn Abbas that he said: While a man in the state of Ihram was (at Arafat) with The Messenger of Allah "Allah's blessing and peace be upon him", he fell down from his she-camel and his neck got broken (and consequently, he died). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash him with water mixed with fused leaves of lote tree and shroud him in his two pieces of clothing. Do neither perfume him, nor cover his head, for he will come on the Day of Judgement while pronouncing Talbiyah."

### **[102] When One Is Detained (From Completing His Ceremonies Of Hajj) By An Enemy**

**2856-** It is narrated on the authority of Ubaidullah Ibn Abdullah and Salim Ibn Abdullah that they told Ibn Umar when Ibn Az-Zubair was attacked by the army, saying: "There is no harm for you if you did not perform Hajj this year. We are afraid that we may be prevented from reaching the House." Ibn Umar said: "We set out with Allah's Apostle "Allah's blessing and peace be upon him" and the non-believers of Quraish prevented us from reaching the House, and so the Prophet "Allah's blessing and peace be upon him" slaughtered his sacrifice and got his head shaved." Ibn Umar added: "I make you witnesses that I have made Umrah binding upon me. And, Allah willing, I will go and then if the way to the House is clear, I will circumambulate, but if I am prevented from going to the House then I will do the same as the Prophet "Allah's blessing and peace be upon him" did while I was with him." Ibn Umar then proceeded on for a while and said: "The ceremonies of Umrah and Hajj are similar and I make you witnesses that I have made Umrah and Hajj binding upon me." So, he did not finish the Ihram till the day of Sacrifice came, and he offered his sacrifice.

## (100) - النَّهْيُ عَنْ أَنْ يُخَمَّرَ وَجْهُ الْمُحْرِمِ وَرَأْسُهُ إِذَا مَاتَ

2854 - أَخْبَرَنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا خَلْفٌ يَعْنِي ابْنَ خَلِيفَةَ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا كَانَ حَاجًّا مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَّهُ لَفَظَهُ بِعَيْرِهِ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُغَسَّلُ وَيُكْفَنُ فِي ثَوْبَيْنِ وَلَا يُعْطَى رَأْسُهُ وَوَجْهُهُ فَإِنَّهُ يَقُومُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

## (101) - النَّهْيُ عَنْ تَخْمِيرِ رَأْسِ الْمُحْرِمِ إِذَا مَاتَ

2855 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: أَقْبَلَ رَجُلٌ حَرَامًا مَعَ رَسُولِ اللَّهِ ﷺ فَخَرَّ مِنْ فَوْقِ بَعِيرِهِ فَوُقِصَ وَفُصِّصَ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَالْبَسُوهُ ثَوْبَيْنِهِ وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ يُلَبِّي».

## (102) - فِيمَنْ أُخْصِرَ بَعْدُ

2856 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُفْرِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ وَسَلِيمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَاهُ أَنَّهُمَا كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ لَمَّا نَزَلَ الْجَيْشُ بِابْنِ الزُّبَيْرِ قَبْلَ أَنْ يُقْتَلَ فَقَالَا: لَا يَضُرُّكَ أَنْ لَا تَحُجَّ الْعَامَ إِنَّا نَخَافُ أَنْ يُحَالَ بَيْنَنَا وَبَيْنَ الْبَيْتِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَحَالَ كُفَّارُ قُرَيْشٍ دُونَ الْبَيْتِ فَنَحَرَ رَسُولُ اللَّهِ ﷺ هَذِيهِ وَحَلَقَ رَأْسَهُ وَأَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً إِنْ شَاءَ اللَّهُ أَنْطَلِقُ فَإِنْ خَلَيْ بَيْنِي وَبَيْنَ الْبَيْتِ طُفْتُ وَإِنْ حِيلَ بَيْنِي وَبَيْنَ الْبَيْتِ فَعَلْتُ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: فَإِنَّمَا شَأْنُهُمَا وَاحِدٌ أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي فَلَمْ يَحِلِّلْ مِنْهُمَا حَتَّى أَحَلَ يَوْمَ النَّحْرِ وَأَهْدَى.



**2857-** It is narrated on the authority of Ikrimah from Al-Hajjaj Ibn Amr Al-Ansari that he heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "He, who gets lame or broken (after assuming Ihram and thus is disabled from completing his ceremonies) should then put off Ihram, and performing Hajj once again is binding upon him." I (Ikrimah) asked both Ibn Abbas and Abu Hurairah about that, and they said: "He (Al-Hajjaj) has told the truth."

**2858-** It is narrated on the authority of Ikrimah from Al-Hajjaj Ibn Amr that Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who gets broken or lame (after assuming Ihram and thus is disabled from completing his ceremonies) should then put off Ihram, and performing Hajj once again is binding upon him." I (Ikrimah) asked both Ibn Abbas and Abu Hurairah about that, and they said: "He has told the truth." Shu'aib said in his narration: "Offering Hajj in the coming year is due upon him."

### **[103] Entering Mecca**

**2859-** It is narrated on the authority of Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to descend at Dhu-Tuwa, on his way to Mecca. He used to stay the night till the morning, when he would get up to offer The Morning prayer. The praying place of The Messenger of Allah "Allah's blessing and peace be upon him" was on a great hill, other than the place in which the mosque was built later, but at somewhere below it, on a great coarse hill.

### **[104] Entering Mecca At Night**

**2860-** It is narrated on the authority of Muharrish Al-Ka'bi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out of Al-Ji'ranah at night, when he proceeded on while assuming Ihram for Umrah, and he returned to it as early in the morning as if he had spent the night there. When the sun declined, he left Ji'ranah, and walked towards the bottom of Sarif until he was on the road of Medina from Sarif.

**2861-** It is narrated on the authority of Muharrish Al-Ka'bi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out of Al-Ji'ranah at night, (as bright and elegant) as if he was a piece of silver and he then assumed Ihram for Umrah, and he returned to it as early in the morning as if he had spent the night there.

2857 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ وَهُوَ ابْنُ حَبِيبٍ عَنِ الْحَجَّاجِ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنِ الْحَجَّاجِ بْنِ عَمْرٍو الْأَنْصَارِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ عَرَجَ أَوْ كَسَرَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى» فَسَأَلْتُ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ عَنْ ذَلِكَ فَقَالَا: صَدَقَ.

2858 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حَجَّاجِ بْنِ الصَّوَّافِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنِ الْحَجَّاجِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَسَرَ أَوْ عَرَجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى» وَسَأَلْتُ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ فَقَالَا: صَدَقَ. وَقَالَ شُعَيْبُ فِي حَدِيثِهِ: «وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ».

### (103) - دُخُولُ مَكَّةَ

2859 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا سُؤَيْدٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: حَدَّثَنِي نَافِعٌ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْزِلُ بِذِي طَوًى يَبِيتُ بِهِ حَتَّى يُصَلِّيَ صَلَاةَ الصُّبْحِ حِينَ يَقْدُمُ إِلَى مَكَّةَ وَمُصَلَّى رَسُولِ اللَّهِ ﷺ ذَلِكَ عَلَى أَكْمَةِ غَلِيطَةٍ لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثُمَّ وَلَكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكْمَةِ خَشِيشَةٍ غَلِيطَةٍ.

### (104) - دُخُولُ مَكَّةَ لَيْلًا

2860 - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ عَنْ شُعَيْبٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُزَاهِمُ بْنُ أَبِي مُزَاهِمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَرَّشِ الْكُعْبِيِّ: أَنَّ النَّبِيَّ ﷺ خَرَجَ لَيْلًا مِنَ الْجِعْرَانَةِ حِينَ مَشَى مُعْتَمِرًا فَأَصْبَحَ بِالْجِعْرَانَةِ كَبَائِتٍ حَتَّى إِذَا زَالَتِ الشَّمْسُ خَرَجَ عَنِ الْجِعْرَانَةِ فِي بَطْنٍ سَرِفٍ حَتَّى جَامَعَ الطَّرِيقَ طَرِيقَ الْمَدِينَةِ مِنْ سَرِفٍ.

2861 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ سُفْيَانَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ مُزَاهِمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ بْنِ أُسَيْدٍ عَنْ مُحَرَّشِ الْكُعْبِيِّ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْجِعْرَانَةِ لَيْلًا كَأَنَّهُ سَبِيكَةٌ فَضَّةٌ فَأَعْتَمَرَ ثُمَّ أَصْبَحَ بِهَا كَبَائِتٍ.



### **[105] From Where Should One Enter Mecca?**

**2862-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca from the upper Thaniyyah of Al-Batha', and came out from the lower Thaniyyah.

### **[106] Entering Mecca With The Banner**

**2863-** It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca (on the day of conquest) with his banner white.

### **[107] Entering Mecca With No Ihram**

**2864-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca (on the day of the conquest) having the helmet (on his head), and it was said: "Ibn Khatal was hanging in the curtains of the Ka'bah." On that he said: "Kill him."

**2865-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca in the year of the conquest having the helmet on his head.

**2866-** It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" entered (Mecca) on the day of the conquest of Mecca, having a black turban over his head, and he was not in a state of Ihram.

### **[108] The Time At Which The Prophet Reached Mecca**

**2867-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and his companions arrived (in Mecca) in the morning of the fourth (of Dhul-Hijjah), and they were uttering Talbiyah for Hajj, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to put off Ihram (and rather to make their intention for Umrah).

**2868-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" arrived (in Mecca) when only four (nights) elapsed out of Dhul-Hijjah, and he had assumed Ihram for Hajj. When he offered Morning prayer at Batha', he said: "Whoever likes to make it Umrah, let him do (and put off Ihram)."

**2869-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" arrived (in Mecca) in the morning of the fourth of Dhul-Hijjah.



## (105) - من أين يدخل مكة

2862 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ أَبِي عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ مِنَ الثَّنِيَةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ وَخَرَجَ مِنَ الثَّنِيَةِ السُّفْلَى.

## (106) - دُخُولُ مَكَّةَ بِاللَّوَاءِ

2863 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَمَّارِ الدُّهْنِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَلِوَاؤُهُ أَبْيَضٌ.

## (107) - دُخُولُ مَكَّةَ بِغَيْرِ إِحْرَامٍ

2864 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي شِهَابٍ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَعَلَيْهِ الْمِغْفَرُ فَقِيلَ ابْنُ حَظَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ: «أَقْتُلُوهُ».

2865 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ.

2866 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ الْمَكِّيُّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ.

## (108) - الْوَقْتُ الَّذِي وَافَى فِيهِ النَّبِيُّ ﷺ مَكَّةَ

2867 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ لُصْبِحَ رَابِعَةٌ وَهُمْ يَلْبُونَ بِالْحَجِّ فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَحِلُّوا.

2868 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ يَحْيَى بْنِ كَثِيرٍ أَبُو غَسَّانٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ لِأَرْبَعِ مَضِينَ مِنْ ذِي الْحِجَّةِ وَقَدْ أَهَلَ بِالْحَجِّ فَصَلَّى الصُّبْحَ بِالْبَطْحَاءِ وَقَالَ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ».

2869 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبٌ عَنْ ابْنِ جُرَيْجٍ قَالَ عَطَاءٌ: قَالَ جَابِرٌ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ صَبِيحَةَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ.

### **[109] What About Reciting Poetry In The Sanctuary, And Walking In Front Of The Imam?**

**2870-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca to perform the Umrah in lieu (of that from which he was detained), and Abdullah Ibn Rawahah was walking in front of him, reciting: "O sons of infidels! Let him go on his way (to offer his Umrah): today, (if you break your treaty with us) we are going to strike you, so strongly as to remove your heads from their places, in order to enable him (the Prophet) to descend (in Mecca as he wishes), so violently as to make a friend have estrangement towards his friend." Umar said to him: "O Ibn Rawahah! Are you reciting poetry in front of The Messenger of Allah "Allah's blessing and peace be upon him", and within the Sanctuary of Allah Almighty?" on that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Let him for indeed, it (the impact of his poetry) is much stronger upon them (the infidels) than throwing them with arrows."

### **[110] The Sanctity Of Mecca**

**2871-** It is narrated on the authority of Ibn Abbas that he said: On the day of the conquest of Mecca, The Prophet "Allah's blessing and peace be upon him" said: "No doubt, Allah has made this town (Mecca) a sanctuary since the creation of the heavens and the earth. So, it is a sanctuary with Allah's sanctity till the Day of Judgement. Its thorny shrubs should not be uprooted and its game should not be chased; and its fallen things should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-Abbas said: "O Allah's Apostle! Except Al-Idhkhair (a kind of grass)." Upon this he (The Prophet) said: "Except Al-Idhkhair."

### **[111] The Prohibition Of Fighting In Mecca**

**2872-** It is narrated on the authority of Ibn Abbas that he said: On the day of the conquest of Mecca, The Prophet "Allah's blessing and peace be upon him" said: "No doubt, this town (Mecca) is a sanctuary, whose sanctity Allah Almighty has ordained. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity."

**2873-** It is narrated on the authority of Abu Shuraih that he said to Amr Ibn Sa'id who was sending the troops to Mecca (to fight Abdullah Ibn Az-Zubair): "O chief! Allow me to tell you something, which the Messenger of

## (109) - إِنْشَادُ الشُّعْرِ فِي الْحَرَمِ وَالْمَشْيُ بَيْنَ يَدَيِ الْإِمَامِ

2870 - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ يَمْشِي بَيْنَ يَدَيْهِ وَهُوَ يَقُولُ:

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ      الْيَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهِ  
ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ      وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ  
فَقَالَ لَهُ عُمَرُ: يَا أَبْنُ رَوَاحَةَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ وَفِي حَرَمِ اللَّهِ عَزَّ وَجَلَّ  
تَقُولُ الشُّعْرَ! قَالَ النَّبِيُّ ﷺ: «خَلِّ عَنْهُ فَلَهُوَ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ».

## (110) - حُرْمَةُ مَكَّةَ

2871 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ: «هَذَا الْبَلَدُ حَرَمُهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْصَدُ شَوْكُهُ وَلَا يُنْفَرُ صَيْدُهُ وَلَا يُلْتَقِطُ لُقْطَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُخْتَلَى خِلَاهُ» قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ إِلَّا الْإِذْخِرَ فَذَكَرَ كَلِمَةً مَعْنَاهَا «إِلَّا الْإِذْخِرَ».

## (111) - تَحْرِيمُ الْقِتَالِ فِيهِ

2872 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَامٌ حَرَمُهُ اللَّهُ عَزَّ وَجَلَّ لَمْ يَحِلَّ فِيهِ الْقِتَالُ لِأَحَدٍ قَبْلِي وَأَجَلَ لِي سَاعَةٌ مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ عَزَّ وَجَلَّ».

2873 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي شُرَيْحٍ أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ: أَتُذِّنُ لِي أَيُّهَا الْأَمِيرُ أَحَدُكَ قَوْلًا



Allah "Allah's blessing and peace be upon him" had said on the day following the conquest of Mecca. My ears heard it and my heart comprehended it, and I saw him with my own eyes, when he said it. He praised Allah and lauded Him. Then he said: "Allah and not the people has made Mecca a sanctuary. Therefore, anybody who has faith in Allah and the Last Day should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle "Allah's blessing and peace be upon him" did fight (in Mecca), tell him that Allah gave permission to His Apostle "Allah's blessing and peace be upon him", but He did not give it to you." The Prophet "Allah's blessing and peace be upon him" added: "Allah allowed me only for a few hours on that day (of the conquest). Today (now) its sanctity has returned to be the same (applicable) as it was before. So it is incumbent upon those who are present to inform (this message) to those who are absent.""

### [112] The Sanctity Of The Sanctuary

**2874-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "An army will (try to) invade this House (of the Ka'bah), whereupon the earth will be caused to sink down with them at Baida'.

**2875-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The military expeditions will not cease to attack this House until the earth will be caused to sink down with one of them."

**2876-** It is narrated on the authority of Hafsa Bint Umar that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Many soldiers will be sent to (attack) this Sanctuary, and when they will be at some desert (miles from Mecca), the earth will be caused to sink down with the first and last portions of them, and the middle portion will not be saved." I asked: "Tell me: if there are believers among them (what will their destiny be?)" he said: "It (the earth there) will be graves for them (and they will not be punished like the others)."

**2877-** It is narrated on the authority of Umayyah Ibn Safwan Ibn Abdullah Ibn Safwan that he heard his grandfather relating that Hafsa told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A military expedition will aim at invading this House, until when they will be at a desert (miles from it), the earth will be caused to sink down with the middle portion of them, thereupon the first and last portions

قَامَ بِهِ رَسُولُ اللَّهِ ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعَتْهُ أَذْنَايَ وَوَعَاةَ قَلْبِي وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ حَمْدُ اللَّهِ وَأَتْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ وَلَا يَحِلُّ لِأَمْرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَغْضُدَ بِهَا شَجَرًا فَإِنْ تَرَخَّصَ أَحَدٌ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلِيُبْلِغَ الشَّاهِدُ الْغَائِبَ».

### (112) - حُرْمَةُ الْحَرَمِ

2874 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا بِشْرٌ أَخْبَرَنِي أَبِي عَنِ الزُّهْرِيِّ أَخْبَرَنِي سُحَيْمٌ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَغْزُوا هَذَا الْبَيْتَ جَيْشٌ فَيُخَسَفُ بِهِمْ بِالْبَيْدَاءِ».

2875 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ أَبُو حَاتِمٍ الرَّازِيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي عَنْ مِسْعَرٍ قَالَ: أَخْبَرَنِي طَلْحَةُ بْنُ مُصَرِّفٍ عَنْ أَبِي مُسْلِمٍ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْتَهِي الْبُعُوثُ عَنْ غَزْوِ هَذَا الْبَيْتِ حَتَّى يُخَسَفَ بِجَيْشٍ مِنْهُمْ».

2876 - أَخْبَرَنِي مُحَمَّدُ بْنُ دَاوُدَ الْمِصْبِصِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ سَابِقٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ عَنِ الدَّالَانِيِّ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ أَخِيهِ قَالَ: حَدَّثَنِي أَبُو أَبِي رَبِيعَةَ عَنْ حَفْصَةَ بِنْتِ عُمَرَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُبْعَثُ جُنْدٌ إِلَى هَذَا الْحَرَمِ فَإِذَا كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ وَلَمْ يَنْجُ أَوْسَطُهُمْ». قُلْتُ: أَرَأَيْتَ إِنْ كَانَ فِيهِمْ مُؤْمِنُونَ؟ قَالَ: «تَكُونُ لَهُمْ قُبُورًا».

2877 - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أُمِّةَ بِنِ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ سَمِعَ جَدَّهُ يَقُولُ: حَدَّثَنِي حَفْصَةُ أَنَّهَا قَالَ ﷺ: «لَيُؤْمِنَنَّ هَذَا الْبَيْتَ جَيْشٌ يَغْزُوهُ حَتَّى إِذَا كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِأَوْسَطِهِمْ فَيُنَادِي أَوَّلُهُمْ وَآخِرُهُمْ



will call each other, and the earth will be caused to sink down with them all, and none barring the alien who will come to tell about them will be saved." A man said to him: "I bear testimony that you have never told lies about your grandfather, and I bear testimony that your grandfather has never told lies about Hafsah, and I bear testimony that Hafsah has never told lies about the Messenger of Allah "Allah's blessing and peace be upon him"."

### **[113] Which Animals Might Be Killed Within The Sanctuary**

**2878-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five wicked animals, which should be killed, whether outside or even within the Sanctuary, (whether their killer is or is not in the state of Ihram). Those are: the crow, the kite, the rabid dog, the scorpion, and the mouse."

### **[114] Killing The Female-Snake In The Sanctuary**

**2879-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five wicked animals, which should be killed, whether outside or even within the Sanctuary, (whether their killer is or is not in the state of Ihram). Those are: the female-snake, the rabid dog, the speckled crow, the kite, and the mouse."

**2880-** It is narrated on the authority of Abdullah that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in Khaif of Mina when the Surah of Al-Mursalat was revealed. A female-snake came out, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill it." We raced each other to kill it, but it soon entered its hole.

**2881-** It is narrated on the authority of Abu Ubaidah from his father that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" on the night preceding the day of Arafat, and behold! There was a female-snake! On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill it." It entered the side of a hole, and we got a stick into it and took off a portion of the hole, and then we took a palm leafstalk and kindled fire in it. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah has saved it from your evil, as well as He has saved you from its evil."



فَيُخَسَفُ بِهِمْ جَمِيعاً وَلَا يَنْجُو إِلَّا الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ». فَقَالَ لَهُ رَجُلٌ:  
أَشْهَدُ عَلَيْكَ أَنَّكَ مَا كَذَبْتَ عَلَى جَدِّكَ وَأَشْهَدُ عَلَى جَدِّكَ أَنَّهُ مَا كَذَبَ عَلَى حَفْصَةَ  
وَأَشْهَدُ عَلَى حَفْصَةَ أَنَّهَا لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

### (113) - مَا يُقْتَلُ فِي الْحَرَمِ مِنَ الدَّوَابِّ

2878 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ  
عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «خَمْسُ فَوَاسِقٍ يُقْتَلْنَ فِي  
الْحِلِّ وَالْحَرَمِ الْغُرَابُ وَالْجِدَاةُ وَالْكَلْبُ الْعَقُورُ وَالْعَقْرَبُ وَالْفَأْرَةُ».

### (114) - قَتْلُ الْحَيَّةِ فِي الْحَرَمِ

2879 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا  
شُعْبَةُ عَنْ قَتَادَةَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ  
قَالَ: «خَمْسُ فَوَاسِقٍ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ الْحَيَّةُ وَالْكَلْبُ الْعَقُورُ وَالْغُرَابُ  
الْأَبْقَعُ وَالْجِدَاةُ وَالْفَأْرَةُ».

2880 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ حَفْصِ بْنِ  
غِيَاثٍ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ  
رَسُولِ اللَّهِ ﷺ بِالْخَيْفِ مِنْ مَنَى حَتَّى نَزَلَتْ وَالْمُرْسَلَاتِ عُرْفًا فَخَرَجَتْ حَيَّةٌ فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «أَقْتُلُوهَا!» فَأَبْتَدَرْنَاهَا فَدَخَلَتْ فِي جُحْرِهَا.

2881 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو جَرِيحٍ  
أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ مُجَاهِدٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ  
رَسُولِ اللَّهِ ﷺ لَيْلَةَ عَرَفَةَ الَّتِي قَبْلَ يَوْمِ عَرَفَةَ فَإِذَا حِسُّ الْحَيَّةِ فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «أَقْتُلُوهَا» فَدَخَلَتْ شَقَّ جُحْرِ فَأَدْخَلْنَا عُوداً فَقَلَعْنَا بَعْضَ الْجُحْرِ  
فَأَخَذْنَا سَعَفَةً فَأَضْرَمْنَا فِيهَا نَاراً فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقَاهَا اللَّهُ شَرَّكُمْ وَوَقَاكُمْ  
شَرَّهَا».

### [115] Killing The Salamander

**2882-** It is narrated on the authority of Umm Sharik that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to kill salamanders.

**2883-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The salamander is the (most) wicked (among the animals)."

### [116] Killing The Scorpion

**2884-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five animals, all of which are wicked, and thus they should be killed, whether outside or even within the Sanctuary, (whether their killer is or is not in the state of Ihram). Those are: the rabid dog, the crow, the kite, the scorpion, and the mouse."

### [117] Killing The Mouse Within The Sanctuary

**2885-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five animals, all of which are wicked, and thus they should be killed, even within the Sanctuary. Those are: the crow, the kite, the rabid dog, the mouse, and the scorpion."

**2886-** It is narrated on the authority of Abdullah Ibn Umar that he said: Hafsa, the wife of The Messenger of Allah "Allah's blessing and peace be upon him" said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five kinds of animals, and there is no blame upon such as kills (any of) them (even though he is within the Sanctuary, in the state of Ihram). Those are: the scorpion, the crow, the kite, the mouse, and the rabid dog."

### [118] Killing The Kite Within The Sanctuary

**2887-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five wicked animals, which should be killed, whether outside or even within the Sanctuary, (whether their killer is or is not in the state of Ihram). Those are: the kite, the crow, the mouse, the scorpion, and the rabid dog."

### [119] Killing The Crow Within The Sanctuary

**2888-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There

## (115) - قَتْلُ الْوَزْعِ

2882 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُفْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرٍ بْنُ شَيْبَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أُمِّ شَرِيكٍ قَالَتْ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْوَزْعِ».

2883 - أَخْبَرَنَا وَهْبُ بْنُ بَيَّانٍ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَيُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَزْعُ الْفَوَيْسِقُ».

## (116) - بَابُ قَتْلِ الْعَقْرَبِ

2884 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ الرَّقِّي الْقَطَّانُ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبَانُ بْنُ صَالِحٍ عَنْ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْكَلْبُ الْعَقُورُ، وَالْفَرَابُ، وَالْجِدَاةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ».

## (117) - قَتْلُ الْفَأْرَةِ فِي الْحَرَمِ

2885 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ: الْفَرَابُ، وَالْجِدَاةُ، وَالْكَلْبُ، الْعَقُورُ، وَالْفَأْرَةُ، وَالْعَقْرَبُ».

2886 - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: قَالَتْ حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ لَا حَرَجَ عَلَى مَنْ قَتَلَهُنَّ الْعَقْرَبُ وَالْفَرَابُ وَالْجِدَاةُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ».

## (118) - قَتْلُ الْجِدَاةِ فِي الْحَرَمِ

2887 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ الْجِدَاةُ وَالْفَرَابُ وَالْفَأْرَةُ وَالْعَقْرَبُ وَالْكَلْبُ الْعَقُورُ» قَالَ عَبْدُ الرَّزَّاقِ: وَذَكَرَ بَعْضُ أَصْحَابِنَا أَنَّ مَعْمَرًا كَانَ يَذْكُرُهُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ وَعَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ.

## (119) - قَتْلُ الْفَرَابِ فِي الْحَرَمِ

2888 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا حَمَّادٌ قَالَ: حَدَّثَنَا هِشَامٌ وَهُوَ ابْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحَرَمِ



are five wicked animals which should be killed, even within the Sanctuary. Those are: the scorpion, the mouse, the crow, the rabid dog, and the kite."

### **[120] It Is Forbidden To Chase The Game Of The Sanctuary**

**2889-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said: "No doubt, this is Mecca, which Allah has made a sanctuary since the creation of the heavens and the earth. It was not lawful for anyone before nor (will it be lawful) after me (to fight in it), and even for me, it was made lawful (to fight in it) for a portion of the day, i.e. this hour of mine. So, it is a sanctuary with Allah's sanctity till the Day of Judgement. its vegetation (grass etc.) should not be cut, its thorny shrubs should not be uprooted, its game should not be chased, and its fallen things should not be picked up except by one who would announce that publicly." Al-Abbas, and he was a man of great experience, stood up and said: "Except Al-Idhkhir (a kind of grass) which we use in our houses and graves." upon this he (The Prophet) said: "Except Al-Idhkhir."

### **[121] Receiving Pilgrims**

**2890-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca to perform the Umrah in lieu (of that from which he was detained), and Abdullah Ibn Rawahah was walking in front of him, reciting: "O sons of infidels! Let him go on his way (to offer his Umrah): today, (if you break your treaty with us) we are going to strike you, so strongly as to remove your heads from their places, in order to enable him (the Prophet) to descend (in Mecca as he wishes), so violently as to make a friend have estrangement towards his friend." Umar said to him: "O Ibn Rawahah! Are you reciting poetry within the Sanctuary of Allah Almighty and in front of The Messenger of Allah "Allah's blessing and peace be upon him"?" on that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Let him for by Him, in Whose Hand is my life, it (the impact of his poetry) is much stronger upon them (the infidels) than that of arrows."

**2891-** It is narrated on the authority of Ibn Abbas that when The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca, he was received by young boys belonging to Banu Hashim. He carried one in front of him, and another behind him.

### **[122] One Might Not Raise His Hands On Seeing The House**

**2892-** It is narrated on the authority of Al-Muhajir Al-Makki that he said: Jabir Ibn Abdullah was asked about him who sees the House:

الْعَقْرَبُ وَالْفَارَةُ وَالْغَرَابُ وَالْكَلْبُ الْعَقُورُ وَالْحِدَاةُ» .

### (120) - النَّهْيُ أَنْ يُنْفَرَ صَيْدُ الْحَرَمِ

2889 - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَذِهِ مَكَّةُ حَرَّمَهَا اللَّهُ عَزَّ وَجَلَّ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَا لِأَحَدٍ بَعْدِي وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ وَهِيَ سَاعَتِي هَذِهِ حَرَامٌ بِحَرَامِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُخْتَلَى خِلَافُهَا وَلَا يُعْضَدُ شَجَرُهَا وَلَا يُنْفَرُ صَيْدُهَا وَلَا تَحِلُّ لُقْطَتُهَا إِلَّا لِمُنْشِدٍ» فَقَامَ الْعَبَّاسُ وَكَانَ رَجُلًا مُجْرِبًا فَقَالَ: إِلَّا الْإِذْخِرَ فَإِنَّهُ لِيُبَيِّتَنَا وَقُبُورِنَا فَقَالَ: «إِلَّا الْإِذْخِرَ» .

### (121) - اسْتِقْبَالُ الْحَجِّ

2890 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنُ زَنْجَوَيْةٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَابْنُ رَوَاحَةَ بَيْنَ يَدَيْهِ يَقُولُ:

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ      الْيَوْمَ نَضْرِبُكُمْ عَلَى تَأْوِيلِهِ  
ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ      وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ

قَالَ عُمَرُ: يَا ابْنَ رَوَاحَةَ فِي حَرَمِ اللَّهِ وَبَيْنَ يَدَي رَسُولِ اللَّهِ ﷺ تَقُولُ هَذَا الشَّعْرُ! فَقَالَ النَّبِيُّ ﷺ: «خَلَّ عَنْهُ فَوَالَّذِي نَفْسِي بِيَدِهِ لَكَلامُهُ أَشَدُّ عَلَيْهِمْ مِنْ وَقَعِ النَّبْلِ» .

2891 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ عَنْ خَالِدِ الْحَذَّاءِ عَنْ عِكْرِمَ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا قَدِمَ مَكَّةَ اسْتَقْبَلَهُ أَغْلِمَةُ بَنِي هَاشِمٍ قَالَ: فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ .

### (122) - تَرْكُ رَفْعِ الْيَدَيْنِ عِنْدَ رُؤْيَا الْبَيْتِ

2892 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا قَرْعَةَ الْبَاهِلِيَّ يُحَدِّثُ عَنِ الْمُهَاجِرِ الْمَكِّيِّ قَالَ: سُئِلَ جَابِرُ بْنُ عَبْدِ اللَّهِ



Should he raise both his hands? On that he said: "I did not think that anyone barring the Jews did so (showing their desire for destroying it). We performed Hajj with The Messenger of Allah "Allah's blessing and peace be upon him", and we did not do so."

### **[123] Supplicating Allah On Seeing The House**

2893- It is narrated on the authority of Abd Ar-Rahman Ibn Alqamah Ibn Tariq from his mother that she said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" came to (a high) place of the home of Ya'li (from which he was able to see the House), he would face the Qiblah and supplicate Allah.

### **[124] The Superiority Of Offering Prayer In The Sacred House**

2894- It is narrated on the authority of Abdullah Ibn Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "A single prayer to be offered in my mosque is superior to one thousand prayers to be offered in any mosque else, barring the Sacred Mosque (i.e. the Ka'bah, a prayer in which is superior to one hundred thousand prayers in any mosque else)."

2895- It is narrated on the authority of Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "A single prayer to be offered in my mosque is superior to one thousand prayers to be offered in any mosque else, barring the Sacred Mosque of Ka'bah (a prayer in which is superior to one hundred thousand prayers in any mosque else)."

2896- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A single prayer to be offered in my mosque is superior to one thousand prayers to be offered in any mosque else, barring the Ka'bah (a prayer in which is superior to one hundred thousand prayers in any mosque else)."

### **[125] Building The Ka'bah**

2897- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Do you know that when your people (Quraish) rebuilt the Ka'bah, they decreased it from its original foundations laid by Abraham?" I (A'ishah) said: "O Allah's Apostle! Why Do you not rebuild it on its original foundations laid by Abraham?" He replied: "Had it not been for the fact that your people are still close to the (time of) unbelief (because they have recently embraced Islam) I



عَنِ الرَّجُلِ يَرَى الْبَيْتَ أَيْرَفُ يَدَيْهِ قَالَ: مَا كُنْتُ أَظُنُّ أَحَدًا يَفْعَلُ هَذَا إِلَّا الْيَهُودَ حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَلَمْ نَكُنْ نَفْعَلُهُ.

### (123) - الدُّعَاءُ عِنْدَ رُؤْيَا الْبَيْتِ

2893 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ طَارِقٍ بْنَ عُلْقَمَةَ أَخْبَرَهُ عَنْ أُمِّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَاءَ مَكَانًا فِي دَارٍ يَغْلَى أَسْتَقْبِلُ الْقِبْلَةَ وَدَعَاهُ.

### (124) - فَضْلُ الصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ

2894 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَلَاةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَعْلَمُ أَحَدًا رَوَى هَذَا الْحَدِيثَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ غَيْرَ مُوسَى الْجُهَنِيِّ وَخَالَفَهُ ابْنُ جُرَيْجٍ وَغَيْرُهُ.

2895 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَ إِسْحَاقُ: أَنْبَأَنَا وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْبَدٍ بْنُ عَبَّاسٍ حَدَّثَهُ أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْكَعْبَةَ».

2896 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ قَالَ: سَأَلْتُ الْأَعْرَ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَ الْأَعْرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ أَنَّ النَّبِيَّ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْكَعْبَةَ».

### (125) - بِنَاءُ الْكَعْبَةِ

2897 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنُ أَبِي بَكْرٍ الصَّدِيقِ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَمْ تَرَيَنَّ أَنَّ

would have done so." Abdullah (Ibn Umar) said: A'ishah must have heard this from Allah's Apostle "Allah's blessing and peace be upon him" for in my opinion Allah's Apostle "Allah's blessing and peace be upon him" left touching the two corners of the Ka'bah opposite Al-Hijr only because the Ka'bah was not rebuilt on its original foundations laid by Abraham.

2898- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it been for the fact that your people are still close to the (time of) unbelief (because they have recently embraced Islam), surely, I would have demolished the House, and rebuilt it on the foundations laid by Abraham "Peace be upon him", and made a back door for it, for when Quraish reconstructed it, they ran short (of money and consequently, they reduced it)."

2899- It is narrated on the authority of (A'ishah) the Mother of Believers, that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it been for the fact that my people (or your people) are still close to the (time of) ignorance (because they have recently embraced Islam), surely, I would have demolished the Ka'bah, and made two gates for it." Later on, when Ibn Az-Zubair became the ruler, he made two gates for it.

2900- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "O A'ishah! Had your nation not been close to the Pre-Islamic Period of Ignorance, I would have had the House demolished and would have included in it the portion, which had been left. Then I would have made it at a level with the ground and would have made two doors for it, one towards the east and the other towards the west, for indeed, they (your people) ran short of rebuilding it (as it should be). By doing this it would have been built on the foundations laid by Abraham "Peace be upon him"." That was what prompted Ibn Az-Zubair to demolish the House. Yazid said: "I saw Ibn Az-Zubair when he demolished and rebuilt the House and included in it a portion of Al-Hijr (the unroofed portion of Ka'bah which is at present in the form of a compound towards the northwest of Ka'bah). I saw the original foundations of Abraham which were of stratified stones resembling the humps of camels."

2901- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The man of two thin legs belonging to Abyssinia will demolish the Ka'bah (towards the end of the time, a short while before the Day of Judgement)."

قَوْمِكَ حِينَ بَنُوا الْكَعْبَةَ افْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ؟ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ؟ قَالَ: «لَوْلَا حَدَّثَانُ قَوْمِكَ بِالْكَفْرِ» فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَيْثُنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ مَا أَرَى تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجَرَ إِلَّا أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ.

2898 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدَةُ وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا حَدَّثَانُ قَوْمِكَ بِالْكَفْرِ لَنَقَضْتُ الْبَيْتَ فَبَنَيْتُهُ عَلَى أَسَاسِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَجَعَلْتُ لَهُ خَلْفًا فَإِنَّ قُرَيْشًا لَمَّا بَنَتِ الْبَيْتَ اسْتَفْصَرَتْ».

2899 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ خَالِدٍ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ أَنَّ أُمَّ الْمُؤْمِنِينَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنَّ قَوْمِي» وَفِي حَدِيثِ مُحَمَّدٍ: «قَوْمِكَ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ لَهَدُمْتُ الْكَعْبَةَ وَجَعَلْتُ لَهَا بَابَيْنِ» «فَلَمَّا مَلَكَ ابْنُ الزُّبَيْرِ جَعَلَ لَهَا بَابَيْنِ».

2900 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا جَرِيرُ بْنُ حَارِثٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ رومانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا: «يَا عَائِشَةُ لَوْلَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ لَأَمَرْتُ بِالْبَيْتِ فَهَدَمْتُ فَأَدْخَلْتُ فِيهِ مَا أَخْرَجَ مِنْهُ وَالزَّقْتُهُ بِالْأَرْضِ وَجَعَلْتُ لَهُ بَابَيْنِ بَابًا شَرْقِيًّا وَبَابًا غَرْبِيًّا فَإِنَّهُمْ قَدْ عَجَزُوا عَنْ بِنَائِهِ فَبَلَغْتُ بِهِ أَسَاسَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ». قَالَ: فَذَلِكَ الَّذِي حَمَلَ ابْنُ الزُّبَيْرِ عَلَى هَدْمِهِ قَالَ يَزِيدُ: وَقَدْ شَهِدْتُ ابْنَ الزُّبَيْرِ حِينَ هَدَمَهُ وَبَنَاهُ وَأَدْخَلَ فِيهِ مِنَ الْحِجَرِ وَقَدْ رَأَيْتُ أَسَاسَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ حِجَارَةً كَأَسْنَمَةِ الْإِبِلِ مُتَلَا حِكَةً.

2901 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُخْرَبُ الْكَعْبَةُ دُوَ السُّوَيْفَتَيْنِ مِنَ الْحَبَشَةِ».



### [126] Entering The House

**2902-** It is narrated on the authority of Ibn Umar that he reached the Ka'bah, by the time The Messenger of Allah "Allah's blessing and peace be upon him", Usamah Ibn Zaid and Bilal had entered it, and Uthman Ibn Talhah had closed the door upon them. They spent some time there, after which he opened the door, and The Messenger of Allah "Allah's blessing and peace be upon him" came out. I ascended the grade and entered and asked them: "Where has The Messenger of Allah "Allah's blessing and peace be upon him" prayed?" they said: "Here." But, I forgot to ask them how much he prayed in the House.

**2903-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the House, in the company of Al-Fadl Ibn Abbas, Usamah Ibn Zaid, Uthman Ibn Talhah, and Bilal; and they closed the door upon themselves. He spent there as long as Allah willed him to spend, after which he came out. Ibn Umar said: Bilal was the first to meet, whom I asked: "Where has The Messenger of Allah "Allah's blessing and peace be upon him" prayed?" he said: "In (the area) between both pillars."

### [127] The Place Of Prayer In The House

**2904-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'bah, and a short time before his exit, I found something (of which I liked to verify), and I went and returned soon, and saw The Messenger of Allah "Allah's blessing and peace be upon him" having come out. I asked Bilal: "Has The Messenger of Allah "Allah's blessing and peace be upon him" prayed in the House." He said: "Yes, he prayed two rak'ahs (in the area) between both pillars."

**2905-** It is narrated on the authority of Mujahid that he said: Somebody came to Ibn Umar in his house and said: "The Messenger of Allah "Allah's blessing and peace be upon him" has entered the Ka'bah." He said: I soon went and found The Messenger of Allah "Allah's blessing and peace be upon him" having come out, while Bilal was standing near the gate. I asked: "O Bilal! Has The Messenger of Allah "Allah's blessing and peace be upon him" prayed in the Ka'bah?" he said: "Yes." I further asked: "Where has he prayed?" he said: "He offered a two-rak'ah prayer in (the area) between those two pillars, and then he came out and offered further two rak'ahs in the front of the Ka'bah (alongside the gate)."

## (126) - دُخُولُ الْبَيْتِ

2902 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبُو عَوْنٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ أَتَاهُ إِلَى الْكُعْبَةِ وَقَدْ دَخَلَهَا النَّبِيُّ ﷺ وَبِلَالٌ وَأَسَامَةُ بْنُ زَيْدٍ وَأَجَافٌ عَلَيْهِمْ عُثْمَانُ بْنُ طَلْحَةَ الْبَابَ فَمَكَّثُوا فِيهَا مَلِيًّا ثُمَّ فَتَحَ الْبَابَ فَخَرَجَ النَّبِيُّ ﷺ وَرَكِبْتُ الدَّرَجَةَ وَدَخَلْتُ الْبَيْتَ فَقُلْتُ: أَيَنْ صَلَّى النَّبِيُّ ﷺ؟ قَالُوا: هُنَا وَنَسِيتُ أَنْ أَسْأَلَهُمْ كَمْ صَلَّى النَّبِيُّ ﷺ فِي الْبَيْتِ.

2903 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا أَبُو عَوْنٍ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ وَمَعَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَأَسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ وَبِلَالٌ فَأَجَافُوا عَلَيْهِمُ الْبَابَ فَمَكَّتَ فِيهِ مَا شَاءَ اللَّهُ ثُمَّ خَرَجَ. قَالَ أَبُو عُمَرَ: كَانَ أَوَّلُ مَنْ لَقِيَ بِلَالًا قُلْتُ: أَيَنْ صَلَّى النَّبِيُّ ﷺ؟ قَالَ: مَا بَيْنَ الْأُسْطُوَانَتَيْنِ.

## (127) - مَوْضِعُ الصَّلَاةِ فِي الْبَيْتِ

2904 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا السَّائِبُ بْنُ عُمَرَ قَالَ: حَدَّثَنِي أَبُو أَبِي مَلِيكَةَ أَنَّ أَبَانَ عُمَرَ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْكُعْبَةَ وَدَنَا خُرُوجَهُ وَوَجَدْتُ شَيْئًا فَذَهَبْتُ وَجِئْتُ سَرِيعًا فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُ بِلَالًا: أَصَلَّى رَسُولُ اللَّهِ ﷺ فِي الْكُعْبَةِ؟ قَالَ: نَعَمْ رَكَعَتَيْنِ بَيْنَ السَّارِيَتَيْنِ.

2905 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَيْفُ ابْنِ سُلَيْمَانَ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: أَتَى أَبَانَ عُمَرَ فِي مَنْزِلِهِ فَقِيلَ: هَذَا رَسُولُ اللَّهِ ﷺ قَدْ دَخَلَ الْكُعْبَةَ فَأَقْبَلْتُ فَأَجِدُ رَسُولَ اللَّهِ ﷺ قَدْ خَرَجَ وَأَجِدُ بِلَالًا عَلَى الْبَابِ قَائِمًا فَقُلْتُ: يَا بِلَالُ أَصَلَّى رَسُولُ اللَّهِ ﷺ فِي الْكُعْبَةِ؟ قَالَ: نَعَمْ قُلْتُ: أَيَنْ؟ قَالَ: مَا بَيْنَ هَاتَيْنِ الْأُسْطُوَانَتَيْنِ رَكَعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى رَكَعَتَيْنِ فِي وَجْهِ الْكُعْبَةِ.



**2906-** It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'bah, and glorified and magnified Allah in its different sides, but he offered no prayer there. Then, he came out, and offered a two-rak'ah prayer behind the Station of Abraham, and then said: "This is the Qiblah."

### **[128] The Hijr**

**2907-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the people not been still close to the time of unbelief (since they embraced Islam very recently), and had it not been for the fact that I have no enough spendings to afford for its (the Ka'bah's) reconstruction, surely, I would have included in it five cubits from the Hijr, and made a gate for the people to enter, and another for them to exit."

**2908-** It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! Should I not enter the House (to pray there)?" he said: "(It is enough for you to) enter the Hijr, for it is a part of it."

### **[129] Offering Prayer In The Hijr**

**2909-** It is narrated on the authority of A'ishah that she said: I liked to enter the House and offer prayer there, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of my hand and made me enter the Hijr and said: "When you intend to enter the House, offer prayer here (in the Hijr), for indeed, it is a portion of it, but your people reduced it from the House when they rebuilt it."

### **[130] magnifying Allah in the different sides of the Ka'bah**

**2910-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" did not pray in the Ka'bah, but he rather magnified Allah in its different sides.

### **[131] Celebrating And Supplicating (Allah) In The House**

**2911-** It is narrated on the authority of Usamah Ibn Zaid that he and The Messenger of Allah "Allah's blessing and peace be upon him" entered the House, and he ordered Bilal to close the door upon them, and at that time, the House was based on six pillars. He went until he was between both pillars next to the gate of the Ka'bah, he sat, praised Allah and lauded Him, then begged Him, and asked for His Forgiveness. Then, he stood until he came to such of the back portion of the Ka'bah as he was facing, upon which he placed his face and cheek. Then, he praised Allah and lauded Him, begged Him and asked for His Forgiveness. Then, he turned to every corner of the Ka'bah, and faced it with magnification, bearing testimony of Allah's



2906 - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ الْمُنْجِي عَنْ أَبِي رَوَادٍ قَالَ: حَدَّثَنَا أَبُو جُرَيْجٍ عَنْ عَطَاءٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْكَعْبَةَ فَسَبَّحَ فِي نَوَاحِيهَا وَكَبَّرَ وَلَمْ يُصَلِّ ثُمَّ خَرَجَ فَصَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ ثُمَّ قَالَ: «هَذِهِ الْقِبْلَةُ».

### (128) - الْحَجَرُ

2907 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا أَبُو سُلَيْمَانَ عَنْ عَطَاءٍ قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عَائِشَةَ تَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلَا أَنَّ النَّاسَ حَدِيثُ عَهْدِهِمْ بِكُفْرِ وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقْوِي عَلَى بِنَائِهِ لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحَجَرِ خَمْسَةَ أَذْرُعٍ وَجَعَلْتُ لَهُ بَابًا يَدْخُلُ النَّاسُ مِنْهُ وَبَابًا يُخْرَجُونَ مِنْهُ».

2908 - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ الرَّبَاطِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ عَنْ عَمَّتِهِ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: حَدَّثَنَا عَائِشَةُ قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ أَلَا أَدْخُلُ الْبَيْتَ؟ قَالَ: «ادْخُلِي الْحَجَرَ فَإِنَّهُ مِنَ الْبَيْتِ».

### (129) - الصَّلَاةُ فِي الْحَجَرِ

2909 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ أَبِي عَلْقَمَةَ عَنْ أُمِّهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَحِبُّ أَنْ أَدْخُلَ الْبَيْتَ فَأَصَلِّي فِيهِ فَأَحْذِ رَسُولُ اللَّهِ ﷺ بِيَدِي فَأَدْخِلَنِي الْحَجَرَ فَقَالَ: «إِذَا أَرَدْتَ دُخُولَ الْبَيْتِ فَصَلِّي هَهُنَا فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ وَلَكِنْ قَوْمُكَ اقْتَصَرُوا حَيْثُ بَنَوْهُ».

### (130) - التَّكْبِيرُ فِي نَوَاحِي الْكَعْبَةِ

2910 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو بْنِ عَبَّاسٍ قَالَ: لَمْ يُصَلِّ النَّبِيُّ ﷺ فِي الْكَعْبَةِ وَلَكِنَّهُ كَبَّرَ فِي نَوَاحِيهَا.

### (131) - الذِّكْرُ وَالِدُّعَاءُ فِي الْبَيْتِ

2911 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ: دَخَلَ هُوَ وَرَسُولُ اللَّهِ ﷺ الْبَيْتَ فَأَمَرَ بِإِلَاقَةِ الْبَابِ وَالْبَيْتِ إِذْ ذَاكَ عَلَى سَبْعَةِ أَعْمِدَةٍ فَمَضَى حَتَّى إِذَا كَانَ بَيْنَ الْأُسْطُوَانَتَيْنِ اللَّتَيْنِ تَلِيَانِ الْبَابِ الْكَعْبَةَ جَلَسَ فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَسَلَّاهُ وَاسْتَغْفَرَهُ، ثُمَّ قَامَ حَتَّى أَتَى مَا اسْتَقْبَلَ مِنْ دُبُرِ الْكَعْبَةِ فَوَضَعَ وَجْهَهُ وَخَذَهُ عَلَيْهِ وَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَسَلَّاهُ وَاسْتَغْفَرَهُ، ثُمَّ انْصَرَفَ إِلَى كُلِّ رُكْنٍ مِنْ أَرْكَانِ الْكَعْبَةِ فَاسْتَقْبَلَهُ بِالتَّكْبِيرِ

Oneness, glorification, praising and lauding Allah Almighty, begging Allah, and asking for His Forgiveness. Then, he came out and offered a two-rak'ah prayer facing the front part of the Ka'bah, after which he turned away and said: "This is the Qiblah! This is the Qiblah!"

### **[132] Placing Both Breast And Face Upon Such Of Ka'bah's Back Part As One Is Facing**

**2912-** It is narrated on the authority of Usamah Ibn Zaid that he said: I entered the House in the company of The Messenger of Allah "Allah's blessing and peace be upon him", and he sat, praised Allah and lauded Him, magnified Him and bore witness to His Oneness. Then, he inclined to what is in front of him from the House, and placed his breast, cheek and hands upon it, then magnified Allah, bore witness to His Oneness, and supplicated. He did the same at all the corners. Then, he came out and faced the Qiblah, while he was at the gate and said: "This is the Qiblah! This is the Qiblah!"

### **[133] The Place Of Prayer In The Ka'bah**

**2913-** It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out of the Ka'bah and offered a two-rak'ah prayer facing the front portion of the Ka'bah, and said: "This is the Qiblah."

**2914-** It is narrated on the authority of Ibn Abbas that he said: Usamah Ibn Zaid told me that The Messenger of Allah "Allah's blessing and peace be upon him" entered the House, and invoked (Allah) in all of its sides, but he offered no prayer in it until he came out of it. When he came out he offered a two-rak'ah prayer facing the front part of the Ka'bah.

**2915-** It is narrated on the authority of Abdullah Ibn As-Sa'ib that he used to lead Ibn Abbas (when he became blind at the latest portion of his life), and make him stand at the third side, next to the Corner following the (Black) Stone, by the side of the gate (of the Ka'bah). Ibn Abbas said to him: "Have you not been informed that The Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer at that very place?" he answered in the affirmative, and he moved forward and prayed.

### **[134] The Excellence Of Circumambulating The House**

**2916-** It is narrated on the authority of Abdullah Ibn Ubaid Ibn Umair that a man said (to Ibn Umar): "O Abu Abd Ar-Rahman! I see you touching only those two corners (the Yemenite corner and the corner of the Black Stone when you circumambulate the House)." On that he said: "No doubt, I heard The Messenger of Allah "Allah's blessing and peace be

والتَّهْلِيلِ والتَّسْبِيحِ والثَّنَاءِ عَلَى اللَّهِ وَالْمَسْأَلَةِ وَالِاسْتِغْفَارِ ثُمَّ خَرَجَ فَصَلَّى رَكَعَتَيْنِ مُسْتَقْبِلًا وَجْهَ الْكَعْبَةِ ثُمَّ انْصَرَفَ فَقَالَ: «هَذِهِ الْقِبْلَةُ هَذِهِ الْقِبْلَةُ».

### (132) - وَضْعُ الصَّدْرِ وَالْوَجْهِ عَلَى مَا اسْتُقْبِلَ مِنْ دُبُرِ الْكَعْبَةِ

2912 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: دَخَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْبَيْتَ فَجَلَسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَكَبَّرَ وَهَلَّلَ ثُمَّ مَالَ إِلَى مَا بَيْنَ يَدَيْهِ مِنَ الْبَيْتِ فَوَضَعَ صَدْرَهُ عَلَيْهِ وَخَدَّهُ وَيَدَيْهِ ثُمَّ كَبَّرَ وَهَلَّلَ وَدَعَا فَعَلَ ذَلِكَ بِالْأَرْكَانِ كُلِّهَا ثُمَّ خَرَجَ فَأَقْبَلَ عَلَى الْقِبْلَةِ وَهُوَ عَلَى الْبَابِ فَقَالَ: «هَذِهِ الْقِبْلَةُ هَذِهِ الْقِبْلَةُ».

### (133) - مَوْضِعُ الصَّلَاةِ مِنَ الْكَعْبَةِ

2913 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عَبْدِ الْمَلِكِ عَنْ عَطَاءٍ عَنْ أُسَامَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْبَيْتِ صَلَّى رَكَعَتَيْنِ فِي قُبُلِ الْكَعْبَةِ ثُمَّ قَالَ: «هَذِهِ الْقِبْلَةُ».

2914 - أَخْبَرَنَا أَبُو عَاصِمٍ حُشَيْشُ بْنُ أَصْرَمَ النَّسَائِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ الْبَيْتَ فَدَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ فِيهِ حَتَّى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكَعَتَيْنِ فِي قُبُلِ الْكَعْبَةِ.

2915 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي السَّائِبُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ السَّائِبِ عَنْ أَبِيهِ: أَنَّهُ كَانَ يَقُودُ أَبْنَ عَبَّاسٍ وَيُقِيمُهُ عِنْدَ الشُّقَّةِ الثَّلَاثَةِ مِمَّا يَلِي الرُّكْنَ الَّذِي يَلِي الْحَجَرَ مِمَّا يَلِي الْبَابَ فَقَالَ ابْنُ عَبَّاسٍ: أَمَا أُنَبِّئُكَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي هَهُنَا؟ فَيَقُولُ: نَعَمْ. فَيَتَقَدَّمُ فَيُصَلِّي.

### (134) - ذِكْرُ الْفَضْلِ فِي الطَّوَافِ بِالْبَيْتِ

2916 - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ أَحْمَدُ بْنُ شُعَيْبٍ مِنْ لَفْظِهِ قَالَ: أَنْبَأَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ بْنِ عَمِيرٍ أَنَّ رَجُلًا قَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ مَا أَرَاكَ تَسْتَلِمُ إِلَّا هَؤُلَاءِ الرُّكْنَيْنِ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ



upon him" having said: "Touching them plots out sins." I heard him having said too: "The seven-round circumambulation (round the House) is equal (in reward) to (the emancipation of) a slave."

### **[135] What About Speech During Circumambulation?**

**2917-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" came during his circumambulation round the Ka'bah upon a man being led by another with the help of a nose-string. On that The Messenger of Allah "Allah's blessing and peace be upon him" cut it with his hand, and ordered him to lead him by his hand.

**2918-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" came (during his circumambulation round the Ka'bah) upon a man being led by another with the help of something in fulfillment of a vow he had taken. On that The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of it and cut it with his hand. The man said: "It is due to a vow."

### **[136] It Is Permissible To Speak During Circumambulation**

**2919-** It is narrated on the authority of Tawus from a man who caught up with The time of the Messenger of Allah "Allah's blessing and peace be upon him", that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The circumambulation round the House acts as prayer (in reward and sticking to the Ka'bah): so, reduce your speech during it (as possible as it could be)."

**2920-** It is narrated on the authority of Tawus that Abdullah Ibn Umar said: "Make little your speech during the circumambulation (round the House), for indeed, you are (considered to be as if) in prayer."

### **[137] Circumambulation Is Permissible At All Times**

**2921-** It is narrated on the authority of Jubair Ibn Mut'im that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Banu Abd Manaf! Do not prevent anyone from circumambulating or praying in the House at any time he likes to do at night or during the day."

### **[138] The Way A Patient Offers Circumambulation**

**2922-** It is narrated on the authority of Umm Salamah that she said: I complained to The Messenger of Allah "Allah's blessing and peace be upon him" that I was suffering, thereupon he said to me: "Perform circumambulation while riding from behind the people." I circumambulated

يَقُولُ: «إِنَّ مَسْحَهُمَا يَحْطَانِ الْخَطِيئَةَ» وَسَمِعْتُهُ يَقُولُ: «مَنْ طَافَ سَبْعًا فَهُوَ كَعَدَلِ رَقَبَةٍ».

### (135) - الْكَلَامُ فِي الطَّوَافِ

2917 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَخْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُهُ إِنْسَانٌ بِخِزَامَةٍ فِي أَنْفِهِ فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ.

2918 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ الْأَخْوَلُ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ: قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَقُودُهُ رَجُلٌ بِشَيْءٍ ذَكَرَهُ فِي نَذْرِ فِتْنَاوَلَهُ النَّبِيُّ ﷺ فَقَطَعَهُ قَالَ: «إِنَّهُ نَذْرٌ».

### (136) - إِبَاحَةُ الْكَلَامِ فِي الطَّوَافِ

2919 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ طَاوُسٍ عَنْ رَجُلٍ أَدْرَكَ النَّبِيَّ ﷺ قَالَ: «الطَّوَافُ بِالْبَيْتِ صَلَاةٌ فَأَقِلُّوا مِنَ الْكَلَامِ» أَلْفَظُ لِيُوسُفَ خَالَفَهُ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ.

2920 - أَخْبَرَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا الشَّيْبَانِيُّ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ عَنْ طَاوُسٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: «أَقِلُّوا الْكَلَامَ فِي الطَّوَافِ فَإِنَّمَا أَنْتُمْ فِي الصَّلَاةِ».

### (137) - إِبَاحَةُ الطَّوَافِ فِي كُلِّ الْأَوْقَاتِ

2921 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَابَاهُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ لَا تَمْنَعَنَّ أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى أَيَّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ».

### (138) - كَيْفَ طَوَافُ الْمَرِيضِ

2922 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَّوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي



(the House) while The Messenger of Allah "Allah's blessing and peace be upon him" was offering prayer by the side of the House, in which he was reciting the Surah of At-Tur.

### **[139] Men And Women Perform Circumambulation Together**

**2923-** It is narrated on the authority of Umm Salamah that she said: "O Messenger of Allah! I did not perform the circumambulation of arrival." The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, circumambulate while riding your camel from behind the people."

**2924-** It is narrated on the authority of Umm Salamah that when she arrived in Mecca, she was ill. She made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "Circumambulate while riding from behind the praying men." She said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting the Surah of At-Tur while being by the side of the Ka'bah.

### **[140] Offering Circumambulation Round The House On A Mount**

**2925-** It is narrated on the authority of A'ishah that she said: During his farewell Hajj, The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated round the House while riding his camel, and he was pointing to the corner (of the Black Stone) with his bent headed-stick.

### **[141] The Way of Circumambulation Of Such As Assumes Ihram For Hajj Solely**

**2926-** It is narrated on the authority of Wabarah that he said: I heard Ibn Umar in his reply to a man who asked him: "Should I circumambulate the House since I assumed Ihram for Hajj?" he said: "What does prevent you from doing so?" he said: "I saw Abdullah Ibn Abbas having forbidden that, and you are dearer to us than him." On that he said: "We saw The Messenger of Allah "Allah's blessing and peace be upon him" having assumed Ihram for Hajj: he circumambulated the House, and compassed Safa and Marwah round."

### **[142] The Way Of Circumambulation Of Such As Assumes Ihram For Umrah Solely**

**2927-** It is narrated on the authority of Amr that he said: I heard Ibn Umar after we had asked him about a man who assumed Ihram for Umrah solely, thereupon he circumambulated the House, but did not compass Safa and Marwah round: could he be able to (put off Ihram and)



فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ» فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابِ مَسْطُورٍ.

### (139) - طَوَافُ الرِّجَالِ مَعَ النِّسَاءِ

2923 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ عَنْ عُرْوَةَ عَنْ أَبِيهِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: يَا رَسُولَ اللَّهِ وَاللَّهِ مَا طُفْتُ طَوَافَ الْخُرُوجِ فَقَالَ النَّبِيُّ ﷺ: «إِذَا أَقِمْتَ الصَّلَاةَ فَطُوفِي عَلَى بَعِيرِكَ مِنْ وَرَاءِ النَّاسِ». عُرْوَةُ لَمْ يَسْمَعْهُ مِنْ أُمِّ سَلَمَةَ.

2924 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: أَنَّهَا قَدِمَتْ مَكَّةَ وَهِيَ مَرِيضَةٌ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «طُوفِي مِنْ وَرَاءِ الْمُصَلِّينَ وَأَنْتِ رَاكِبَةٌ» قَالَتْ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عِنْدَ الْكَعْبَةِ يَقْرَأُ وَالطُّورِ.

### (140) - الطَّوَافُ بِالْبَيْتِ عَلَى الرَّاحِلَةِ

2925 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا شُعَيْبٌ وَهُوَ ابْنُ إِسْحَاقَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: طَافَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ حَوْلَ الْكَعْبَةِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِخْجَنِهِ.

### (141) - طَوَافٌ مَنْ أَفْرَدَ الْحَجَّ

2926 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُؤَيْدٌ وَهُوَ ابْنُ عَمْرِو الْكَلْبِيِّ عَنْ زُهَيْرٍ قَالَ: حَدَّثَنَا بَيَّانٌ أَنَّ وَبَرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَسَأَلَهُ رَجُلٌ أَطُوفُ بِالْبَيْتِ وَقَدْ أَحْرَمْتُ؟ بِالْحَجِّ قَالَ: وَمَا يَمْنَعُكَ؟ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَنْهَى عَنْ ذَلِكَ وَأَنْتَ أَعْجَبُ إِلَيْنَا مِنْهُ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ أَحْرَمَ بِالْحَجِّ فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ.

### (142) - طَوَافٌ مَنْ أَهْلًا بِعُمْرَةٍ

2927 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَمْرِو قَالَ: سَمِعْتُ ابْنَ عُمَرَ وَسَأَلْنَاهُ عَنْ رَجُلٍ قَدِمَ مُعْتَمِرًا فَطَافَ بِالْبَيْتِ وَلَمْ يَطْفِ بَيْنَ الصَّفَا وَالْمَرْوَةِ أَيَّامِي أَهْلُهُ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ فَطَافَ سَبْعًا وَصَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ

have sexual relation with his wife? On that he said: "When The Messenger of Allah "Allah's blessing and peace be upon him" came, he circumambulated (the House) seven rounds, offered a two-rak'ah prayer behind the Station of Abraham, and compassed Safa and Marwah round. Indeed, in the Messenger of Allah, you should have a good pattern."

**[143] What Should Such As Assumes Ihram For Both Hajj And Umrah Jointly, And Has No Sacrificial Animal With Him Do?**

**2928-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out and we set out with him; and when he reached Dhul-Hulaifah, he offered Zhuhr prayer and then rode his mount, and when it stood right with him on Baida', he assumed Ihram for both Hajj and Umrah jointly, and so did we with him. When The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Mecca, and we offered circumambulation, he ordered such of people (as had no sacrificial animals with them) to put off Ihram. The people were scared, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Had I not had the sacrificial animals with me, surely, I would have put off Ihram." In this way the people put off Ihram, and (did everything that was unlawful for them to the extent that) they approached their women. But, The Messenger of Allah "Allah's blessing and peace be upon him" did not put off Ihram, nor did he (get his head shaved nor did he) cut short his hair except on the day of Sacrifice.

**[144] The Way Of Circumambulation Of Such As Assumes Ihram For Both Hajj And Umrah Jointly**

**2929-** It is narrated on the authority of Nafi' that Ibn Umar assumed Ihram for both Hajj and Umrah jointly, for which he performed a single circumambulation and said: "I saw The Messenger of Allah "Allah's blessing and peace be upon him" having done so."

**2930-** It is narrated on the authority of Nafi' that he said: Ibn Umar set out until he reached Dhul-Hulaifah, where he assumed Ihram for Umrah. He proceeded on for a while and when he felt afraid he might be kept off the House he said: "If I'm detained from it, I would do the same as The Messenger of Allah "Allah's blessing and peace be upon him" did." He added: "By Allah! The way of Hajj is but similar to that of Umrah. Be witness that I made Hajj binding upon me along with Umrah." Then, he proceeded on until he reached (the place of) Qudaid, from which he bought a sacrificial animal. (When he reached Mecca) he offered (a seven-round) circumambulation round the House and between Safa and Marwah for both

وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

### (143) - كَيْفَ يَفْعَلُ مَنْ أَهَلَ بِالْحَجِّ وَالْعُمْرَةِ وَلَمْ يَسُقِ الْهَدْيَ

2928 - أَخْبَرَنَا أَحْمَدُ بْنُ الْأَزْهَرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ عَنِ أَنَسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَخَرَجْنَا مَعَهُ فَلَمَّا بَلَغَ ذَا الْحُلَيْفَةِ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ رَاحِلَتَهُ فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَ بِالْحَجِّ وَالْعُمْرَةِ جَمِيعاً فَأَهْلَلْنَا مَعَهُ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ وَطَفْنَا أَمَرَ النَّاسَ أَنْ يَحِلُّوا فَهَابَ الْقَوْمُ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنَّ مَعِيَ الْهَدْيَ لَأَحْلَلْتُ» فَحَلَّ الْقَوْمُ حَتَّى حَلُّوا إِلَى النِّسَاءِ وَلَمْ يَحِلَّ رَسُولُ اللَّهِ ﷺ وَلَمْ يَقْصِرْ إِلَى يَوْمِ النَّحْرِ.

### (144) - طَوَافُ الْقَارِنِ

2929 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: قَرَنَ الْحَجَّ وَالْعُمْرَةَ فَطَافَ طَوَافاً وَاحِداً وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ.

2930 - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ وَأَيُّوبَ بْنِ مُوسَى وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ قَالَ: خَرَجَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ أَهَلَ بِالْعُمْرَةِ فَسَارَ قَلِيلاً فَخَشِيَ أَنْ يُصَدَّ عَنِ الْبَيْتِ فَقَالَ: إِنْ صُدِدْتُ صَنَعْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ قَالَ: وَاللَّهِ مَا سَبِيلُ الْحَجِّ إِلَّا سَبِيلُ الْعُمْرَةِ أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ مَعَ عُمْرَتِي حَجّاً فَسَارَ حَتَّى أَتَى قُدَيْداً فَاشْتَرَى مِنْهَا هَدْياً ثُمَّ قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ سَبْعاً وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَالَ: هَكَذَا



(Hajj and Umrah). Then, he said: "I saw The Messenger of Allah "Allah's blessing and peace be upon him" having done the same."

2931- It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" performed a single circumambulation (for both Hajj and Umrah).

#### **[145] The Black Stone**

2932- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Black Stone is one of the things of the Garden."

#### **[146] Touching The Black Stone**

2933- It is narrated on the authority of Suwaid Ibn Ghafalah that he said: Umar kissed the Black Stone and touched it while saying: "No doubt, I saw Abu Al-Qasim The Messenger of Allah "Allah's blessing and peace be upon him" having admiration for you."

#### **[147] Kissing The (Black) Stone**

2934- It is narrated on the authority of Abis Ibn Rabie'ah that he said: I saw Umar having approached the (Black) Stone and said: "I know, with certainty, that you are no more than a stone (which neither benefits nor harms), and had I not seen The Messenger of Allah "Allah's blessing and peace be upon him" having kissed you, surely, I would not have kissed you." Then, he approached and kissed it.

#### **[148] How Should It Be Kissed?**

2935- It is narrated on the authority of Hanzalah that he said: I saw that whenever Tawus came upon the corner (of the Black Stone) and found crowds there, he would pass, and not race to have a place in the crowd, and whenever he found it empty, he would approach and kiss it thrice. He said: I saw Ibn Abbas having done the like of this, and he (Ibn Abbas) said: I saw Umar Ibn Al-Khattab having done the like of this and said: "You are not but a stone, which neither benefits nor harms, and had I not seen The Messenger of Allah "Allah's blessing and peace be upon him" having kissed you, I would not have kissed you." He then added: "I saw The Messenger of Allah "Allah's blessing and peace be upon him" having done the like of this."

#### **[149] How Should One Commence Circumambulation?**

2936- It is narrated on the authority of Jabir that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" reached Mecca, he entered the mosque and touched the (corner of the Black) Stone

رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ.

2931 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ أَخْبَرَنِي هَانِيٌّ بْنُ أَيُّوبَ عَنْ طَاوُسٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ طَافَ طَوَافًا وَاحِدًا».

#### (145) - ذِكْرُ الْحَجَرِ الْأَسْوَدِ

2932 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ».

#### (146) - اسْتِيلَامُ الْحَجَرِ الْأَسْوَدِ

2933 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى عَنْ سُؤَيْدِ بْنِ غَفَلَةَ: أَنَّ عُمَرَ قَبَلَ الْحَجَرَ وَالتَّزَمَهُ وَقَالَ: رَأَيْتُ أَبَا الْقَاسِمِ ﷺ بِكَ حَقِيًّا.

#### (147) - تَقْبِيلُ الْحَجَرِ

2934 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ وَجَرِيرٌ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ جَاءَ إِلَى الْحَجَرِ فَقَالَ: إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْبَلُكَ مَا قَبَّلْتُكَ ثُمَّ دَنَا مِنْهُ فَقَبَّلَهُ.

#### (148) - كَيْفَ يُقْبَلُ

2935 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ حَنْظَلَةَ قَالَ: رَأَيْتُ طَاوُسًا يَمُرُّ بِالرُّكْنِ فَإِنْ وَجَدَ عَلَيْهِ زِحَامًا مَرَّ وَلَمْ يُزَاحِمْ وَإِنْ رَأَاهُ خَالِيًا قَبَّلَهُ ثَلَاثًا ثُمَّ قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ فَعَلَ مِثْلَ ذَلِكَ وَقَالَ ابْنُ عَبَّاسٍ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَعَلَ مِثْلَ ذَلِكَ ثُمَّ قَالَ: إِنَّكَ حَجَرٌ لَا تَنْفَعُ وَلَا تَضُرُّ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ ثُمَّ قَالَ عُمَرُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلَ ذَلِكَ.

#### (149) - كَيْفَ يَطُوفُ أَوَّلَ مَا يَقْدُمُ وَعَلَى أَيِّ شِقَائِهِ يَأْخُذُ إِذَا اسْتَلَمَ الْحَجَرَ

2936 - أَخْبَرَنِي عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ دَخَلَ الْمَسْجِدَ فَاسْتَلَمَ الْحَجَرَ ثُمَّ مَضَى عَلَى يَمِينِهِ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ

and moved on rightwards, and walked fast moving his shoulder for three rounds, and walked at a normal pace for the remaining four rounds. He went to the Station (of Abraham) and recited: "Take of the Station of Abraham a place of prayer." He offered a two-rak'ah prayer and the Station was between him and the House. After he finished the two-rak'ah prayer, he went to the House, and touched the (corner of the Black) Stone, after which he set out to Safa.

#### **[150] How Many Rounds Should One Walk fast With Moving Shoulder In Circumambulation?**

**2937-** It is narrated on the authority of Nafi' that Ibn Umar used to walk fast moving his shoulder in the first three rounds (of circumambulation), and walk at a normal pace in the remaining four rounds; and he pretended that The Messenger of Allah "Allah's blessing and peace be upon him" had done so.

#### **[151] how many Rounds should one walk at a normal pace in circumambulation (Round The House)?**

**2938-** It is narrated on the authority of Ibn Umar that whenever The Messenger of Allah "Allah's blessing and peace be upon him" performed circumambulation for Hajj and Umrah, once he reached (the mosque), he would walk fast with moving his shoulder in the (first) three rounds, and walk at a normal pace in the (remaining) four rounds; and then he would offer a two-rak'ah prayer, and then compass Safa and Marwah round.

#### **[152] Running At A Galloping Pace In The First Three Of The Seven Rounds**

**2939-** It is narrated on the authority of Ibn Umar that he said: Once The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Mecca, he would first touch the corner of the Black (Stone) to start circumambulation, and he would run at a galloping pace in the first three of the seven rounds.

#### **[153] Walking Fast With Moving Shoulder In Circumambulation**

**2940-** It is narrated on the authority of Nafi' that whenever Abdullah Ibn Umar came to perform Hajj or Umrah, he would run at a galloping pace in the first three rounds of his circumambulation, and walk at a normal pace in the remaining four rounds; and he said that The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.



أَتَى الْمَقَامَ فَقَالَ: «وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى». فَصَلَّى رَكَعَتَيْنِ وَالْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ ثُمَّ أَتَى الْبَيْتَ بَعْدَ الرُّكَعَتَيْنِ فَأَسْتَلَمَ الْحَجَرَ ثُمَّ خَرَجَ إِلَى الصَّفَا.

### (150) - كَمْ يَسْعَى

2937 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَرْمِلُ الثَّلَاثَ وَيَمْشِي الْأَرْبَعَ وَيَزْعُمُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

### (151) - كَمْ يَمْشِي

2938 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ أَوَّلَ مَا يَفْدُمُ فَإِنَّهُ يَسْعَى ثَلَاثَةَ أَطْوَافٍ وَيَمْشِي أَرْبَعًا ثُمَّ يُصَلِّي سَجْدَتَيْنِ ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

### (152) - الْحَبُّ فِي الثَّلَاثَةِ مِنَ السَّبْعِ

2939 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو وَسُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ حِينَ يَفْدُمُ مَكَّةَ يَسْتَلِمُ الرُّكْنَ الْأَسْوَدَ أَوَّلَ مَا يَطُوفُ يَحُبُّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

### (153) - الرَّمْلُ فِي الْحَجِّ وَالْعُمْرَةِ

2940 - أَخْبَرَنِي مُحَمَّدٌ وَعَبْدُ الرَّحْمَنِ ابْنَا عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَا: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ كَثِيرِ بْنِ فَرْقِدٍ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَحُبُّ فِي طَوَافِهِ حِينَ يَفْدُمُ فِي حَجٍّ أَوْ عُمْرَةٍ ثَلَاثًا وَيَمْشِي أَرْبَعًا قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُ ذَلِكَ.

### **[154] Walking Fast From The Stone To The Stone**

**2941-** It is narrated on the authority of Jabir that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having walked fast, moving his shoulder from the (corner of the black) Stone to the (corner of the Black) Stone once again (i.e. to complete a full circle) for three rounds.

### **[155] The Reason For Which The Prophet Ran While Circumambulating Round The House**

**2942-** It is narrated on the authority of Ibn Abbas that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" and his companions came to Mecca (to perform Umrah), the pagans said: "No doubt, the fever of Yathrib (Medina) has weakened them, since they received severe evil from it." Allah Almighty informed His Messenger "Allah's blessing and peace be upon him" of what they had said, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered his companions to run while moving their shoulders and to walk at a normal pace (in the area) between both Corners. On the other hand, the pagans were standing at the direction of Hijr (glancing the Muslims), thereupon they said: "Indeed, those (Muslims) are stronger and healthier than such and such."

**2943-** It is narrated on the authority of Az-Zubair Ibn Arabi that a man asked Ibn Umar about touching the (Black) Stone, thereupon he said: "No doubt, I saw The Messenger of Allah "Allah's blessing and peace be upon him" having touched and kissed it." The man asked: "Tell me (what to do) if I am driven away from it by crowds or overpowered (by others to reach it: could I leave it?)" Ibn Umar said: "Say (your statement) "Tell me what to do) in Yemen (since it is of no significance for touching the Stone is out of the sunnah, which one should seek to do without harming anyone): No doubt, I saw The Messenger of Allah "Allah's blessing and peace be upon him" having touched and kissed it."

### **[156] Touching Both Corners In Each Round Of Circumambulation**

**2944-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to touch both the Yemenite Corner and the (corner of the Black) Stone in each round of circumambulation.

**2945-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used not to touch but both the Yemenite Corner and the (corner of the Black) Stone (in each round of circumambulation).

## (154) - الرَّمْلُ مِنَ الْحَجَرِ إِلَى الْحَجَرِ

2941 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ حَتَّى أُنْتَهَى إِلَيْهِ ثَلَاثَةَ أَطْوَافٍ.

## (155) - الْعِلَّةُ الَّتِي مِنْ أَجْلِهَا سَعَى النَّبِيُّ ﷺ بِالْبَيْتِ

2942 - أَخْبَرَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ أَيُّوبَ عَنْ ابْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ مَكَّةَ قَالَ الْمُشْرِكُونَ: وَهَنَتْهُمْ حُمَى يَثْرِبَ وَلَقُوا مِنْهَا شَرًّا فَأَظْلَعَ اللَّهُ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَلَى ذَلِكَ فَأَمَرَ أَصْحَابَهُ أَنْ يَرْمُلُوا وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ وَكَانَ الْمُشْرِكُونَ مِنْ نَاحِيَةِ الْحَجَرِ فَقَالُوا: لَهَوْلَاءِ أَجْلَدُ مِنْ كَذَا.

2943 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ عَنِ اسْتِلامِ الْحَجَرِ فَقَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ» فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ زُحِمْتُ عَلَيْهِ أَوْ غُلِبْتُ عَلَيْهِ؟ فَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: اجْعَلْ «أَرَأَيْتَ» بِالْيَمَنِ، رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ.

## (156) - اسْتِلامُ الرُّكْنَيْنِ فِي كُلِّ طَوَافٍ

2944 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي رَوَّادٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَلِمُ الرُّكْنَ الْيَمَانِيَّ وَالْحَجَرَ فِي كُلِّ طَوَافٍ».

2945 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَسْتَلِمُ إِلَّا الْحَجَرَ وَالرُّكْنَ الْيَمَانِيَّ.



### **[157] Passing The Hand Over Both Yemenite Corners**

**2946-** It is narrated on the authority of Salim from his father (Ibn Umar) that he said: I've never seen The Messenger of Allah "Allah's blessing and peace be upon him" passing his hand over any portion of the House barring both the Yemenite Corners.

### **[158] One Could Leave Touching The Other Two Corners**

**2947-** It is narrated on the authority of Ubaid Ibn Juraij that he said: I said to Ibn Umar: "I've seen you touching from amongst all the corners only those Yemenite Corners." He said: "I have never seen The Messenger of Allah "Allah's blessing and peace be upon him" touching but those two corners."

**2948-** It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to touch from amongst all the corners of the House but the corner of the Black (Stone) and that next to it from the direction of the dwelling places of those of Jumah.

**2949-** It is narrated on the authority of Nafi' that Abdullah (Ibn Umar) said: I've never left touching those two corners since I saw The Messenger of Allah "Allah's blessing and peace be upon him" touching them, i.e. the Yemenite corner and that of the (Black) Stone, whether at the time of adversity or at the time of ease.

**2950-** It is narrated on the authority of Nafi' that Abdullah (Ibn Umar) said: I've never left touching the (Black) Stone, whether at the time of ease or at the time of adversity, since I saw The Messenger of Allah "Allah's blessing and peace be upon him" touching them.

### **[159] Pointing To The Corner With The Bent Headed-Stick**

**2951-** It is narrated on the authority of Ibn Abbas that he said: During the Farewell Hajj The Messenger of Allah "Allah's blessing and peace be upon him" performed circumambulation while being on his riding camel, pointing to the corner with a bent headed-stick.

### **[160] Pointing To The Corner**

**2952-** It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was circumambulating the House while being on his riding camel, and whenever he reached the corner, he would point to it (with a bent headed-stick).

## (157) - مَسْحُ الرُّكْنَيْنِ الْيَمَانَيْنِ

2946 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمْسَحُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانَيْنِ.

## (158) - تَرْكُ اسْتِلامِ الرُّكْنَيْنِ الْآخَرَيْنِ

2947 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَنْبَأَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ وَابْنِ جُرَيْجٍ وَمَالِكٍ عَنِ الْمُقْبِرِيِّ عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَأَيْتَكَ لَا تَسْتَلِمُ مِنَ الْأَرْكَانِ إِلَّا هَذَيْنِ الرُّكْنَيْنِ الْيَمَانَيْنِ قَالَ: لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُ إِلَّا هَذَيْنِ الرُّكْنَيْنِ.

2948 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُ مِنَ أَرْكَانِ الْبَيْتِ إِلَّا الرُّكْنَ الْأَسْوَدَ وَالَّذِي يَلِيهِ مِنْ نَحْوِ دُورِ الْجُمَحِيِّينَ.

2949 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: مَا تَرَكْتُ اسْتِلامَ هَذَيْنِ الرُّكْنَيْنِ مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُمَا الْيَمَانِيَّ وَالْحَجَرَ فِي شِدَّةٍ وَلَا رَخَاءٍ.

2950 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: مَا تَرَكْتُ اسْتِلامَ الْحَجَرِ فِي رَخَاءٍ وَلَا شِدَّةٍ مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ.

## (159) - اسْتِلامُ الرُّكْنِ بِالْمَحْجَنِ

2951 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَسُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمَحْجَنِ.

## (160) - الْإِشَارَةُ إِلَى الرُّكْنِ

2952 - أَخْبَرَنَا بَشْرُ بْنُ هِلَالٍ قَالَ: أَنْبَأَنَا عَبْدُ الْوَارِثِ عَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَطُوفُ بِالْبَيْتِ عَلَى رَاحِلَتِهِ فَإِذَا أَنْتَهَى إِلَى الرُّكْنِ أَشَارَ إِلَيْهِ.



### **[161] Allah's Statement: " Wear Your Beautiful Apparel At Every Time And Place Of Prayer" (Al-A'raf 31)**

**2953-** It is narrated on the authority of Ibn Abbas that he said: It was the habit that the woman circumambulated the House while naked, saying: "Today, some or even all of it (my private parts) is visible, even though I do not make lawful (for anyone to look) what seems of it." Then, the following statement was revealed: "O mankind! Wear your beautiful apparel at every time and place of prayer!" (Al-A'raf 31)

**2954-** It is narrated on the authority of Abu Hurairah that Abu Bakr sent him during the Hajj, of which The Messenger of Allah "Allah's blessing and peace be upon him" had made him the chief, and it was before the farewell Hajj, in the company of a group of people, to make public the announcement that "After this year, no pagan should be permissible to perform Hajj, nor should a naked person be allowed to circumambulate the House."

**2955-** It is narrated on the authority of Muharrar Ibn Abu Hurairah who transmitted it from his father that he said: I was in the company of Ali when the Messenger of Allah "Allah's blessing and peace be upon him" sent him to the people of Mecca with (the order to recite to them) the Surah of Bara'ah. He (Muharrar) asked: How did you call then? He said: We called: "Behold! None but a believing soul should be admitted to the Garden, and no naked person should be allowed to circumambulate the House (from now on); and whoever (from amongst the pagans) has a covenant or a treaty with the Messenger of Allah "Allah's blessing and peace be upon him" will have a maximum term of four months after which it should be dissolved, and when the four months should have passed, Allah and His Messenger then are free from all obligations with the pagans; and after this year of ours, no pagan should be allowed to visit the House for offering Hajj (or any other purpose)." Abu Hurairah said: I kept calling (with those statements) until my voice became hoarse.

### **[162] Where Should One Pray The Two Rak'ahs Of Circumambulation**

**2956-** It is narrated on the authority of Al-Muttalib Ibn Wadi'ah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having come to the rear of the place of circumambulation, after finishing from his seven-round circumambulation, where he offered two rak'ahs, and there was nothing between him and those who were circumambulating.

**2957-** It is narrated on the authority of Ibn Umar that he said: "When The Messenger of Allah "Allah's blessing and peace be upon him" came, he circumambulated (the House) seven rounds, offered a two-rak'ah prayer



(161) - قَوْلُهُ عَزَّ وَجَلَّ: ﴿خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾ [الأعراف: 31]

2953 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ قَالَ: سَمِعْتُ مُسْلِمًا الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عَرِيَانَةٌ تَقُولُ:

الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ

وَمَا بَدَا مِنْهُ فَلَا أَحِلُّهُ

قَالَ: فَتَزَلَّتْ: ﴿يَبْنِي مَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾.

2954 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ أَبَا بَكْرٍ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَرَهُ عَلَيْهَا رَسُولُ اللَّهِ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ فِي رَهْطٍ يُؤَدِّنُ فِي النَّاسِ أَلَا لَا يَحْجُّنَ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

2955 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَعُثْمَانُ بْنُ عُمَرَ: قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ عَنِ الشَّعْبِيِّ عَنِ الْمُحَرَّرِ بْنِ أَبِي هُرَيْرَةَ عَنْ أَبِيهِ قَالَ: جِئْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حِينَ بَعَثَهُ رَسُولُ اللَّهِ ﷺ إِلَى أَهْلِ مَكَّةَ بِرَاءَةً قَالَ: مَا كُنْتُمْ تُنَادُونَ؟ قَالَ: كُنَّا نُنَادِي إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ فَأَجَلُهُ أَوْ أَمَدُهُ إِلَى أَرْبَعَةِ أَشْهُرٍ فَإِذَا مَضَتْ الْأَرْبَعَةُ أَشْهُرٌ فَإِنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ وَلَا يَحْجُّ بَعْدَ الْعَامِ مُشْرِكٌ فَكُنْتُ أَنَادِي حَتَّى صَحِلَ صَوْتِي.

(162) - أَيْنَ يُصَلِّي رَكَعَتَيِ الطَّوَافِ

2956 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَى عَنْ ابْنِ جُرَيْجٍ عَنْ كَثِيرِ بْنِ كَثِيرٍ عَنْ أَبِيهِ عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ حِينَ فَرَعَ مِنْ سُبْعِهِ جَاءَ حَاشِيَةَ الْمَطَافِ فَصَلَّى رَكَعَتَيْنِ وَلَيْسَ بَيْنَهُ وَبَيْنَ الطَّوَافِينَ أَحَدٌ.

2957 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو قَالَ: يَعْنِي ابْنَ عُمَرَ: قَدِمَ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا وَصَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ وَطَافَ بَيْنَ

behind the Station of Abraham, and compassed Safa and Marwah round. Indeed, in the Messenger of Allah, you should have a good pattern."

### **[163] What Is Said After The Two-Rak'ah Prayer Of Circumambulation**

**2958-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House seven times, three of which as running and four as walking. Then he went to stand behind the Station of Abraham, and offered a two-rak'ah prayer, after which he recited: "And take of the Station of Abraham as a place of prayer." He raised his voice with it, in order to make the people hear him. Then, he turned away and came back to the corner (of the Black Stone) and touched it. He went and said: "Let's start with what Allah (ordered me to) start." He started with Safa. He ascended Safa till he saw the House, and said thrice: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise: It is He Who gives life, and it is He Who causes (such as He wills) to die; and He has Power over everything." He magnified and praised Allah, and invoked Him, with what he was doomed to invoke. He then descended and walked (at a normal pace towards Marwah). When his feet came down in the bottom of the valley, he walked fast. When his feet started to ascend he walked normally till he reached Marwah, where he ascended until the House seemed to him, thereupon he said: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise: and He has Power over everything." He said that thrice, then celebrated (the Praises of) Allah, glorified and praised Him, and invoked Him, with what Allah willed him to invoke. He did so (in every round) until he finished from compassing.

**2959-** It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated (the House) seven times, three of which as running and four as walking. Then he went to the Station of Abraham, and recited: "And take of the Station of Abraham as a place of prayer." He offered a two-rak'ah prayer, making the Station between him and the Ka'bah. He then returned to the corner (of the Black Stone) and touched it. He went out (of the gate to Safa) and recited: "Safa and Marwah are from amongst the signs appointed by Allah." (He said): "You should start with what Allah (ordered you to) start."

الصَّفَا وَالْمَرَوَةَ وَقَالَ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

### (163) - الْقَوْلُ بَعْدَ رَكْعَتَيْ الطَّوَافِ

2958 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ سَبْعًا رَمَلَ مِنْهَا ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ قَامَ عِنْدَ الْمَقَامِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَرَأَ: ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: 125] وَرَفَعَ صَوْتَهُ يُسْمِعُ النَّاسَ ثُمَّ أَنْصَرَفَ فَاسْتَلَمَ ثُمَّ ذَهَبَ فَقَالَ: «نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ». فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهَا حَتَّى بَدَأَ لَهُ الْبَيْتُ فَقَالَ ثَلَاثَ مَرَّاتٍ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». فَكَبَّرَ اللَّهُ وَحَمِدَهُ ثُمَّ دَعَا بِمَا قُدِّرَ لَهُ ثُمَّ نَزَلَ مَا شِئَا حَتَّى تَصَوَّبَتْ قَدَمَاهُ فِي بَطْنِ الْمَسِيلِ فَسَعَى حَتَّى صَعِدَتْ قَدَمَاهُ ثُمَّ مَشَى حَتَّى أَتَى الْمَرَوَةَ فَصَعِدَ فِيهَا ثُمَّ بَدَأَ لَهُ الْبَيْتُ فَقَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ ذَكَرَ اللَّهُ وَسَبَّحَهُ وَحَمِدَهُ ثُمَّ دَعَا عَلَيْهَا بِمَا شَاءَ اللَّهُ فَعَلَ هَذَا حَتَّى فَرَغَ مِنَ الطَّوَافِ.

2959 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ سَبْعًا رَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ قَرَأَ وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى سَجْدَتَيْنِ وَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْكُعْبَةِ ثُمَّ اسْتَلَمَ الرُّكْنَ ثُمَّ خَرَجَ فَقَالَ: «إِنَّ الصَّفَا وَالْمَرَوَةَ مِنْ شَعَائِرِ اللَّهِ فَاَبْدَأُوا بِمَا بَدَأَ اللَّهُ بِهِ».



### **[164] The Recitation In The Two-Rak'ah Prayer Of Circumambulation**

**2960-** It is narrated on the authority of Jabir Ibn Abdullah that when The Messenger of Allah "Allah's blessing and peace be upon him" reached the Station of Abraham, he recited: "And take of the Station of Abraham as a place of prayer." He offered a two-rak'ah prayer, in which he recited the Opening of the Book and both Surahs of Al-Kafirun and Al-Ikhlâs. He then returned to the corner (of the Black Stone) and touched it. He went out to Safa (mountain).

### **[165] Drinking From (The Well Of) Zamzam**

**2961-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" drank from the water of (the well of) Zamzam while standing.

### **[166] Drinking From (The Well Of Zamzam) While Standing**

**2962-** It is narrated on the authority of Ibn Abbas that he said: I gave water to The Messenger of Allah "Allah's blessing and peace be upon him" from (the well of) Zamzam and he drank while standing.

### **[167] The Prophet's Coming Out To Safa From The Proper Gate**

**2963-** It is narrated on the authority of Ibn Umar that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Mecca, he circumambulated (the House) seven rounds, offered a two-rak'ah prayer behind the Station of Abraham, and then he came out to Safa (mountain), from the gate from which the people used to come out, whereupon he compassed Safa and Marwah round. Ibn Umar said: "It is out of the sunnah."

### **[168] Mentioning Both Safa And Marwah**

**2964-** It is narrated on the authority of Urwah that he said: I recited to A'ishah (Allah's saying): "Behold! Safa and Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them." (Al-Baqarah 158) then, I commented: "This means, there is no harm on me if I do not compass them round." On that she said: "What a bad statement is that which you've said! There were some people, belonging to the pre-Islamic period of ignorance, used not to compass them round, and when Islam came, and the Holy Qur'an descended (with the negation of any sin in compassing them round, as those falsely thought): "Behold! Safa and Marwah are among the Symbols of Allah! So if those who visit the House in the Season or at other times, should

## (164) - الْقِرَاءَةُ فِي رَكْعَتَيِ الطَّوَافِ

2960 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ بْنُ دِينَارٍ الْجَمَصِيُّ عَنِ الْوَلِيدِ عَنْ مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَنتَهَى إِلَى مَقَامِ إِبْرَاهِيمَ قَرَأَ: وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى فَصَلَّى رَكَعَتَيْنِ فَقَرَأَ فَاتِحَةَ الْكِتَابِ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ عَادَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ إِلَى الصَّفَا.

## (165) - الشُّرْبُ مِنْ زَمْزَمَ

2961 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا عَاصِمٌ وَمُغِيرَةُ ح. وَأَنْبَأَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ عَنِ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ مِنْ مَاءِ زَمْزَمَ وَهُوَ قَائِمٌ».

## (166) - الشُّرْبُ مِنْ زَمْزَمَ قَائِمًا

2962 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَاصِمٍ عَنِ الشَّعْبِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَهُ وَهُوَ قَائِمٌ.

## (167) - ذِكْرُ خُرُوجِ النَّبِيِّ ﷺ إِلَى الصَّفَا مِنَ الْبَابِ الَّذِي يُخْرُجُ مِنْهُ

2963 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ طَافَ بِالْبَيْتِ سَبْعًا ثُمَّ صَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ ثُمَّ خَرَجَ إِلَى الصَّفَا مِنَ الْبَابِ الَّذِي يُخْرُجُ مِنْهُ فَطَافَ بِالصَّفَا وَالْمَرْوَةِ قَالَ شُعْبَةُ: أَخْبَرَنِي أَيُّوبُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: سَنَّهُ.

## (168) - ذِكْرُ الصَّفَا وَالْمَرْوَةِ

2964 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ قَالَ: قَرَأْتُ عَلَى عَائِشَةَ: فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا قُلْتُ: مَا أَبَالِي أَنْ لَا أَطُوفَ بَيْنَهُمَا. فَقَالَتْ: بِسْمَا قُلْتُ إِنَّمَا كَانَ نَاسٌ مِنْ أَهْلِ الْجَاهِلِيَّةِ لَا يَطُوفُونَ بَيْنَهُمَا فَلَمَّا كَانَ الْإِسْلَامُ وَنَزَلَ الْقُرْآنُ ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ﴾ [البقرة: 158] الْآيَةَ.



compass them round, it is no sin in them", The Messenger of Allah "Allah's blessing and peace be upon him" compassed them round, and so did we with him; and in this way, it came to be out of the sunnah."

**2965-** It is narrated on the authority of Urwah Ibn Az-Zubair that he said: I asked A'ishah about Allah's statement: "if those who visit the House in the Season (of pilgrimage the greater "Hajj") or at other times (for Umrah) should compass them round, it is no sin in them": "by Allah, there is no harm upon anyone not to compass Safa and Marwah round." A'ishah said: "O, my nephew! What a bad interpretation it is! Had this interpretation of yours been correct, the statement of Allah should have been: there is no harm for him if he does not compass them round. But in fact, this divine inspiration was revealed concerning the Ansar. Before they embraced Islam, they used to assume Ihram for (an idol called) "Manat" which they used to worship at a place called Al-Mushallal, and whoever assumed Ihram (for the idol), would consider it sinful to compass Safa and Marwah round. When they embraced Islam, they asked Allah's Apostle "Allah's blessing and peace be upon him" regarding it, thereupon Allah revealed: "Behold! Safa and Marwah are among Allah's symbols: So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them." A'ishah added: "So, The Prophet "Allah's blessing and peace be upon him" made it out of the right way to compass them round. Thus, none should be allowed to leave compassing them round."

**2966-** It is narrated on the authority of Jabir that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him", when he set out of the mosque, aiming at Safa, having said: "Let's start with the same with which Allah Almighty (ordered us to) start."

**2967-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out (of the mosque), to Safa (mountain), and said: "Let's start with the same with which Allah Almighty (ordered us to) start." Then, he recited Allah's saying: "Behold! Safa and Marwah are among Allah's symbols: So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them." (Al-Baqarah 158)

### [169] The Place Of Standing At Safa (Mountain)

**2968-** It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" ascended Safa (mountain) until he was able to look at the House, whereupon he magnified (Allah).



فَطَافَ رَسُولُ اللَّهِ ﷺ وَطُفْنَا مَعَهُ فَكَانَتْ سِنَّةٌ.

2965 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا فَوَاللَّهِ مَا عَلَى أَحَدٍ جُنَاحَ أَنْ لَا يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ قَالَتْ عَائِشَةُ: بِئْسَمَا قُلْتَ يَا ابْنَ أُخْتِي إِنَّ هَذِهِ الْآيَةَ لَوْ كَانَتْ كَمَا أَوَّلْتَهَا كَانَتْ فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا وَلَكِنَّهَا نَزَلَتْ فِي الْأَنْصَارِ قَبْلَ أَنْ يُسَلِّمُوا كَانُوا يُهْلُونَ لِمَنَاةَ الظَّاعِيَةِ الَّتِي كَانُوا يَعْبُدُونَ عِنْدَ الْمُشَلَّلِ وَكَانَ مِنْ أَهْلِ لَهَا يَتَحَرَّجُ أَنْ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ فَلَمَّا سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا ثُمَّ قَدْ سَنَّ رَسُولُ اللَّهِ ﷺ الطَّوْفَ بَيْنَهُمَا فَلَيْسَ لِأَحَدٍ أَنْ يَتْرُكَ الطَّوْفَ بِهِمَا.

2966 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ حِينَ خَرَجَ مِنَ الْمَسْجِدِ وَهُوَ يُرِيدُ الصَّفَا وَهُوَ يَقُولُ: «بَدَأُ بِمَا بَدَأَ اللَّهُ بِهِ».

2967 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا جَابِرٌ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّفَا وَقَالَ: «بَدَأُ بِمَا بَدَأَ اللَّهُ بِهِ» ثُمَّ قَرَأَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾.

### (169) - مَوْضِعُ الْقِيَامِ عَلَى الصَّفَا

2968 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا جَابِرٌ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَقِيَ عَلَى الصَّفَا حَتَّى إِذَا نَظَرَ إِلَى الْبَيْتِ كَبَّرَ».

### **[170] Saying Takbir On Safa (Mountain)**

**2969-** It is narrated on the authority of Jabir that whenever The Messenger of Allah "Allah's blessing and peace be upon him" stood on Safa (mountain), he would magnify Allah thrice, and say: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise: and He has Power over everything." He used to do so thrice, and then invoke (Allah Almighty); and he used to do the same on the Marwah (mountain).

### **[171] Affirming Allah's Oneness On Safa (Mountain)**

**2970-** It is narrated on the authority of Jabir that he told about the Farewell Hajj of The Messenger of Allah "Allah's blessing and peace be upon him" saying: The Messenger of Allah "Allah's blessing and peace be upon him" Stood on Safa (mountain) affirming the Oneness of Allah Almighty (i.e. saying: "There is no god but Allah"), and invoking (Him) between his celebrations.

### **[172] Celebrating (The Praises Of) And Invoking (Allah) On Safa**

**2971-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House seven times, three of which as running and four as walking. Then he went to stand behind the Station of Abraham, and offered a two-rak'ah prayer, after which he recited: "And take of the Station of Abraham as a place of prayer." He raised his voice with it, in order to make the people hear him. Then, he turned away and came back to the corner (of the Black Stone) and touched it. He went and said: "Let's start with what Allah (ordered me to) start." He started with Safa. He ascended Safa till he saw the House, and said thrice: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise: It is He Who gives life, and it is He Who causes (such as He wills) to die; and He has Power over everything." He magnified and praised Allah, and invoked Him, with what he was doomed to invoke. He then descended and walked (at a normal pace towards Marwah). When his feet came down in the bottom of the valley, he walked fast. When his feet started to ascend he walked normally till he reached Marwah, where he ascended until the House seemed to him, thereupon he said: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise: and He has Power over everything." He said that thrice, then celebrated (the Praises of) Allah, glorified and praised Him, and invoked

## (170) - التَّكْبِيرُ عَلَى الصَّفَا

2969 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا وَقَفَ عَلَى الصَّفَا يُكَبِّرُ ثَلَاثًا وَيَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». يَصْنَعُ ذَلِكَ ثَلَاثَ مَرَّاتٍ وَيَدْعُو وَيَضَعُ عَلَى الْمُرْوَةِ مِثْلَ ذَلِكَ.

## (171) - التَّهْلِيلُ عَلَى الصَّفَا

2970 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ مُحَمَّدٍ: أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ أَنَّهُ سَمِعَ جَابِرًا عَنْ حُجَّةِ النَّبِيِّ ﷺ ثُمَّ وَقَفَ النَّبِيُّ ﷺ عَلَى الصَّفَا يَهْلِلُ اللَّهُ عَزَّ وَجَلَّ وَيَدْعُو بَيْنَ ذَلِكَ.

## (172) - الذِّكْرُ والدُّعَاءُ عَلَى الصَّفَا

2971 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ سَبْعًا، رَمَلَ مِنْهَا ثَلَاثًا وَمَشَى أَرْبَعًا، ثُمَّ قَامَ عِنْدَ الْمَقَامِ فَصَلَّى رَكْعَتَيْنِ وَقَرَأَ ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ وَرَفَعَ صَوْتَهُ يُسْمِعُ النَّاسَ، ثُمَّ انْصَرَفَ فَاسْتَلَمَ ثُمَّ ذَهَبَ فَقَالَ: «نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ». فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهَا حَتَّى بَدَأَ لَهُ الْبَيْتُ وَقَالَ ثَلَاثَ مَرَّاتٍ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». وَكَبَّرَ اللَّهُ وَحَمِدَهُ، ثُمَّ دَعَا بِمَا قُدِّرَ لَهُ، ثُمَّ نَزَلَ مَا شَاءَ حَتَّى تَصَوَّبَتْ قَدَمَاهُ فِي بَطْنِ الْمَسِيلِ فَسَعَى حَتَّى صَعِدَتْ قَدَمَاهُ، ثُمَّ مَشَى حَتَّى أَتَى الْمُرْوَةَ فَصَعِدَ فِيهَا ثُمَّ بَدَأَ لَهُ الْبَيْتُ فَقَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ ذَكَرَ اللَّهَ وَسَبَّحَهُ وَحَمِدَهُ



Him with what Allah willed him to invoke. He did so (in every round) until he finished from compassing.

### **[173] Compassing Safa And Marwah Round On A Mount**

2972- It is narrated on the authority of Jabir Ibn Abdullah that he said: During his Farewell Hajj, The Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House, and compassed Safa and Marwah round on his riding mount, in order that the people would be able to see him, and he be high (away from the crowds), for indeed the crowds of people covered him up.

### **[174] Walking At A Normal Pace Between Them**

2973- It is narrated on the authority of Kathir Ibn Jumhan that he said: I saw Ibn Umar walking normally between Safa and Marwah, thereupon he said: "If I walk (between them), no doubt, I saw The Messenger of Allah "Allah's blessing and peace be upon him" walking (between them at a normal pace); and if I run (between them), indeed, I saw The Messenger of Allah "Allah's blessing and peace be upon him" running (between them at another time).

2974- It is narrated on the authority of Sa'id Ibn Jubair that he said: I saw Ibn Umar...and the rest is the same, with the following addition that Ibn Umar said: "And now I'm a very old man (who could not run)."

### **[175] Walking Fast Between Them With Moving Shoulder**

2975- It is narrated on the authority of Az-Zuhri that he said: They asked Ibn Umar: "Have you ever seen The Messenger of Allah "Allah's blessing and peace be upon him" walking fast between Safa and Marwah, with moving his shoulder?" he said: "Once, he was among a group of people, and they walked fast between them, moving their shoulders, and I did not think they had done so but because of their following his conduct."

### **[176] Running Between Safa And Marwah**

2976- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ran between Safa and Marwah, in order to show his strength and power to the pagans (who thought that the fever of Medina had weakened the Muslims).

### **[177] Running In The Bottom Of The Valley**

2977- It is narrated on the authority of Safiyyah Bint Shaibah from a woman that she said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" running in the bottom of the valley (between Safa and

ثُمَّ دَعَا عَلَيْهَا بِمَا شَاءَ اللَّهُ، فَعَلَ هَذَا حَتَّى فَرَغَ مِنَ الطَّوَافِ .

### (173) - الطَّوَافُ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى الرَّاحِلَةِ

2972 - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيَرَاهُ النَّاسُ وَلِيُشْرِفَ وَلِيَسْأَلُوهُ إِنَّ النَّاسَ غَشَوْهُ .

### (174) - الْمَشْيُ بَيْنَهُمَا

2973 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ كَثِيرِ بْنِ جُمَهَانَ قَالَ: رَأَيْتُ ابْنَ عَمَرَ يَمْشِي بَيْنَ الصَّفَا وَالْمَرْوَةِ فَقَالَ: إِنَّ أَمْشِي فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْشِي وَإِنْ أَسْعَى فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْعَى .

2974 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا الثَّوْرِيُّ عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: رَأَيْتُ ابْنَ عَمْرٍو ذَكَرَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: وَأَنَا شَيْخٌ كَبِيرٌ .

### (175) - الرَّمْلُ بَيْنَهُمَا

2975 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ يَسَارٍ عَنِ الزُّهْرِيِّ قَالَ: سَأَلُوا ابْنَ عَمَرَ: هَلْ رَأَيْتَ رَسُولَ اللَّهِ ﷺ رَمَلَ بَيْنَ الصَّفَا وَالْمَرْوَةِ؟ فَقَالَ: كَانَ فِي جَمَاعَةٍ مِنَ النَّاسِ فَرَمَلُوا فَلَا أَرَاهُمْ رَمَلُوا إِلَّا بِرَمْلِهِ .

### (176) - السَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ

2976 - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عَطَاءِ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا سَعَى النَّبِيُّ ﷺ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ .

### (177) - السَّعْيُ فِي بَطْنِ الْمَسِيلِ

2977 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ بُذَيْلٍ عَنِ الْمُغِيرَةِ بْنِ حَكِيمٍ عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ عَنِ امْرَأَةٍ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْعَى فِي بَطْنِ الْمَسِيلِ وَيَقُولُ: «لَا



Marwah, and said: "Such a valley should not be cut but as walking at a galloping pace."

### **[178] The Very Place Of Walking**

**2978-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" descended from the Safa (mountain) he would keep walking until his feet would easily slope to the bottom of the valley, where he would run until he would come out of it.

### **[179] The Place Of Walking Fast With Moving Shoulders**

**2979-** It is narrated on the authority of Jabir Ibn Abdullah that he said: When the feet of The Messenger of Allah "Allah's blessing and peace be upon him" easily reached the bottom of the valley, he walked fast, moving his shoulder until he came out of it.

**2980-** It is narrated on the authority of Jabir Ibn Abdullah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" descended from the Safa (mountain) he kept walking normally until his feet easily reached the bottom of the valley, where he ran, moving his shoulder until when he came out of it, he kept walking at a normal pace.

### **[180] The Place Of Standing On The Marwah (Mountain)**

**2981-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" reached Marwah, where he ascended until the House seemed to him, thereupon he said: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise: and He has Power over everything." He said that thrice, then celebrated (the Praises of) Allah, glorified and praised Him, and invoked Him with what Allah willed him to invoke. He did so (in every round) until he finished from compassing.

### **[181] Magnifying Allah On It**

**2982-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ascended Safa (mountain) until the House seemed to him, and then he affirmed the Oneness of Allah Almighty (by saying: "There is no god but Allah"), and magnified Allah, and said: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise: and He has Power over everything." Then, he walked at a normal pace until when his feet slopped (to the bottom of the valley) he ran at a galloping pace, until his feet ascended, he walked once again with a normal pace until he



يُقَطَّعُ الْوَادِي إِلَّا شَدًّا.

### (178) - مَوْضِعُ الْمَشْيِ

2978 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا نَزَلَ مِنَ الصَّفَا مَشَى حَتَّى إِذَا أَنْصَبَتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَى حَتَّى يَخْرُجَ مِنْهُ.

### (179) - مَوْضِعُ الرَّمْلِ

2979 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ سُفْيَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: لَمَّا تَصَوَّبَتْ قَدَمَا رَسُولِ اللَّهِ ﷺ فِي بَطْنِ الْوَادِي رَمَلَ حَتَّى خَرَجَ مِنْهُ.

2980 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا جَابِرٌ: أَنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ يَغْنِي عَنْ الصَّفَا حَتَّى إِذَا أَنْصَبَتْ قَدَمَاهُ فِي الْوَادِي رَمَلَ حَتَّى إِذَا صَعِدَ مَشَى.

### (180) - مَوْضِعُ الْقِيَامِ عَلَى الْمَرْوَةِ

2981 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَتَى رَسُولُ اللَّهِ ﷺ الْمَرْوَةَ فَصَعَدَ فِيهَا ثُمَّ بَدَأَ لَهُ الْبَيْتُ فَقَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ ذَكَرَ اللَّهُ وَسَبَّحَهُ وَحَمِدَهُ ثُمَّ دَعَا بِمَا شَاءَ اللَّهُ. فَعَلَ هَذَا حَتَّى فَرَعَ مِنَ الطَّوَافِ.

### (181) - التَّكْبِيرُ عَلَيْهَا

2982 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى الصَّفَا فَرَقِيَ عَلَيْهَا حَتَّى بَدَأَ لَهُ الْبَيْتُ ثُمَّ وَحَدَ اللَّهُ عَزَّ وَجَلَّ وَكَبَّرَهُ وَقَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» ثُمَّ مَشَى حَتَّى إِذَا أَنْصَبَتْ قَدَمَاهُ سَعَى حَتَّى إِذَا

reached Marwah, whereupon he did the same as he had done on Safa (and kept doing so in every round) until he finished his compassing.

### **[182] How Many Times Should Such As Assumes Ihram For Both Umrah And Hajj Jointly Or Separately Compass Safa And Marwah?**

**2983-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and his companions did not compass Safa and Marwah round more than once.

### **[183] Where Should Such As Performs Umrah Cut Short His Hair?**

**2984-** It is narrated on the authority of Ibn Abbas that Mu'awiyah cut short the hair of The Messenger of Allah "Allah's blessing and peace be upon him" with a blade on Marwah (mountain) as he was offering Umrah.

**2985-** It is narrated on the authority of Ibn Abbas that Mu'awiyah said: I cut short the hair of The Messenger of Allah "Allah's blessing and peace be upon him" with a blade of a desert Arab on Marwah (mountain as he was offering Umrah).

### **[184] How Should One Cut Short His Hair?**

**2986-** It is narrated on the authority of Mu'awiyah that he said: I trimmed the hair of The Messenger of Allah "Allah's blessing and peace be upon him" from the ends with a blade I had, after he had circumambulated the House, and compassed Safa and Marwah round, and this was during the (first) ten days (of Dhul-Hijjah). Qais said: However, the people rejected that story from Mu'awiyah (for it is well-known that The Messenger of Allah "Allah's blessing and peace be upon him" did not put off Ihram before the day of Sacrifice, when he was at Mina).

### **[185] What Should Such As Assumes Ihram For Hajj And Offers His Sacrifice Do?**

**2987-** It is narrated on the authority of A'ishah that she said: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" with the sole intention to perform Hajj only, and when he circumambulated the House and compassed Safa and Marwah round, he said: "Whoever has sacrificial animal, let him keep in his state of Ihram; and whoever has no sacrificial animal, let him put off Ihram."

### **[186] What Should Such As Assumes Ihram For Umrah And Has Sacrifice Do?**

**2988-** It is narrated on the authority of A'ishah that she said: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" in

صَعِدَتْ قَدَمَاهُ مَشَى حَتَّى أَتَى الْمَرْوَةَ فَفَعَلَ عَلَيْهَا كَمَا فَعَلَ عَلَى الصَّفَا حَتَّى قَضَى طَوَافَهُ .

### (182) - كَمْ طَوَافُ الْقَارِنِ وَالْمُتَمَتِّعِ بَيْنَ الصَّفَا وَالْمَرْوَةِ

2983 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: أَنْبَأَنَا أَبُو جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: لَمْ يَطْفِ النَّبِيُّ ﷺ وَأَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلَّا طَوَافًا وَاحِدًا .

### (183) - أَيْنَ يَقْصُرُ الْمُعْتَمِرُ

2984 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ أَنَّ طَاوُسًا أَخْبَرَهُ أَنَّ أَبْنَ عَبَّاسٍ أَخْبَرَهُ عَنْ مُعَاوِيَةَ: أَنَّهُ قَصَرَ عَنِ النَّبِيِّ ﷺ بِمَشْقَصٍ فِي عُمْرَةٍ عَلَى الْمَرْوَةِ .

2985 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَبِي طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي عَبَّاسٍ عَنْ مُعَاوِيَةَ قَالَ: قَصَرْتُ عَنْ رَسُولِ اللَّهِ ﷺ عَلَى الْمَرْوَةِ بِمَشْقَصٍ أَغْرَابِي .

### (184) - كَيْفَ يَقْصُرُ

2986 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ قَيْسِ بْنِ سَعْدٍ عَنْ عَطَاءٍ عَنْ مُعَاوِيَةَ قَالَ: أَخَذْتُ مِنْ أَطْرَافِ شَعْرِ رَسُولِ اللَّهِ ﷺ بِمَشْقَصٍ كَانَ مَعِيَ بَعْدَ مَا طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ فِي أَيَّامِ الْعَشْرِ قَالَ قَيْسٌ: وَالنَّاسُ يُنْكِرُونَ هَذَا عَلَى مُعَاوِيَةَ .

### (185) - مَا يَفْعَلُ مَنْ أَهَلَ بِالْحَجِّ وَأَهْدَى

2987 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ عَنْ يَحْيَى وَهُوَ أَبُو آدَمَ عَنْ سُفْيَانَ وَهُوَ أَبُو عُيَيْنَةَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَرَى إِلَّا الْحَجَّ قَالَتْ: فَلَمَّا أَنْ طَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ قَالَ: «مَنْ كَانَ مَعَهُ هَذِي فَلْيَقُمْ عَلَى إِحْرَامِهِ وَمَنْ لَمْ يَكُنْ مَعَهُ هَذِي فَلْيَحْلِلْ» .

### (186) - مَا يَفْعَلُ مَنْ أَهَلَ بِعُمْرَةٍ وَأَهْدَى

2988 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنْ أَبِي شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ



the Farewell Hajj: some of us assumed Ihram for Hajj, and others assumed Ihram for Umrah, and had sacrifice. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever assumed Ihram for Umrah and he has no sacrifice, let him put off Ihram, and whoever assumed Ihram for Umrah and he has sacrifice, let not him put off Ihram, and whoever assumed Ihram for Hajj (and he has sacrifice) let him (keep on his state of Ihram to) complete his Hajj." A'ishah said: "I was among those who assumed Ihram for Umrah."

**2989-** It is narrated on the authority of Asma Bint Abu Bakr that she said: We set out with The Messenger of Allah "Allah's blessing and peace be upon him", assuming Ihram for Hajj. When we approached Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has no sacrificial animal with him should put off Ihram, and whoever has sacrificial animal with him should keep on his state of Ihram." She said: Az-Zubair had sacrificial animal with him, so he kept on his state of Ihram; and Since I had no sacrificial animal with me, I put off Ihram. She (Asma) further said: I put on my clothes and then went out and sat beside Az-Zubair who said: "Go away from me!" I said: "Are you afraid that I would jump upon you?"

### [187] The Sermon Before The Day Of Tarwiyah

**2990-** It is narrated on the authority of Jabir that when The Messenger of Allah "Allah's blessing and peace be upon him" returned from the Umrah of Ji'ranah, he sent Abu Bakr as the chief of Hajj. Jabir said: We set out with him until when he was at Arj, he led the Morning prayer, and when he stood right to magnify (Allah Almighty), he heard the voice of growling from behind his back, which stopped him from magnification, and he said: "This is the growling of the she-camel of The Messenger of Allah "Allah's blessing and peace be upon him", i.e. Al-Jad'a'. The Messenger of Allah "Allah's blessing and peace be upon him" seemed to have liked to perform Hajj; and perchance, he would be The Messenger of Allah "Allah's blessing and peace be upon him", so that we would offer prayer with him." Behold! It was Ali riding it! Abu Bakr said to him: "Have you been sent as a chief or as a messenger?" he said: "No, but as a messenger: Allah's Apostle "Allah's blessing and peace be upon him" sent me with the Surah of Bara'ah, in order to recite it to the gatherings of people in the standing places of Hajj." We reached Mecca, and when it was a day before that of Tarwiyah, Abu Bakr "Allah be pleased with him" stood, and addressed the people, and instructed them in their ceremonies; and when he finished, Ali "Allah be pleased with him" stood and recited to the people the Surah of Bara'ah until he concluded

فَمِنَّا مَنْ أَهَلَ بِالْحَجِّ وَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ وَأَهْدَى فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهَلَ بِعُمْرَةٍ وَلَمْ يَهْدِ فَلْيَحْلِلْ وَمَنْ أَهَلَ بِعُمْرَةٍ وَأَهْدَى فَلَا يَحِلُّ وَمَنْ أَهَلَ بِحَجَّةٍ فَلْيَنْتُمْ حَجَّه». قالت عائشة: وكنت ممن أهل بعمره.

2989 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهْلِينَ بِالْحَجِّ فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلْيَقِمْ عَلَى إِحْرَامِهِ». قَالَتْ وَكَانَ مَعَ الزُّبَيْرِ هَدْيٌ فَأَقَامَ عَلَى إِحْرَامِهِ وَلَمْ يَكُنْ مَعِيَ هَدْيٌ فَأَحْلَلْتُ فَلَبِسْتُ ثِيَابِي وَتَطَيَّبْتُ مِنْ طِيبِي ثُمَّ جَلَسْتُ إِلَى الزُّبَيْرِ فَقَالَ: اسْتَأْخِرِي عَنِّي فَقُلْتُ: أَتَخْشَى أَنْ أَثْبَ عَلَيْكَ.

### (187) - الْخُطْبَةُ قَبْلَ يَوْمِ التَّروِيَةِ

2990 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قَرَأْتُ عَلَى أَبِي قُرَّةَ مُوسَى بْنِ طَارِقٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنُ خُنَيْمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ حِينَ رَجَعَ مِنْ عُمْرَةِ الْجِعْرَانَةِ بَعَثَ أَبَا بَكْرٍ عَلَى الْحَجِّ، فَأَقْبَلْنَا مَعَهُ حَتَّى إِذَا كَانَ بِالْعَرَجِ ثَوَّبَ بِالصَّبْحِ، ثُمَّ أَسْتَوَى لِيُكَبِّرَ فَسَمِعَ الرُّغْوَةَ خَلْفَ ظَهْرِهِ فَوَقَفَ عَلَى التَّكْبِيرِ فَقَالَ: هَذِهِ رُغْوَةُ نَاقَةِ رَسُولِ اللَّهِ ﷺ الْجَدْعَاءِ، لَقَدْ بَدَأَ لِرَسُولِ اللَّهِ ﷺ فِي الْحَجِّ فَلَعَلَّهُ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ فَتُصَلِّيَ مَعَهُ، فَإِذَا عَلِيَ عَلَيْهَا فَقَالَ لَهُ أَبُو بَكْرٍ: أَمِيرٌ أَمْ رَسُولٌ؟ قَالَ: لَا بَلْ رَسُولٌ أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ بِـ«بَرَاءَةٍ» أَقْرَأَهَا عَلَى النَّاسِ فِي مَوَاقِفِ الْحَجِّ، فَقَدِمْنَا مَكَّةَ فَلَمَّا كَانَ قَبْلَ التَّروِيَةِ بِيَوْمٍ، قَامَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَخَطَبَ النَّاسَ فَحَدَّثَهُمْ عَنْ مَنَاسِكِهِمْ، حَتَّى إِذَا فَرَغَ قَامَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ فَقَرَأَ عَلَى النَّاسِ «بَرَاءَةً» حَتَّى خَتَمَهَا ثُمَّ خَرَجْنَا مَعَهُ حَتَّى إِذَا كَانَ يَوْمُ عَرَفَةَ، قَامَ أَبُو بَكْرٍ فَخَطَبَ النَّاسَ فَحَدَّثَهُمْ عَنْ مَنَاسِكِهِمْ حَتَّى إِذَا فَرَغَ قَامَ عَلَيَّ فَقَرَأَ عَلَى النَّاسِ «بَرَاءَةً» حَتَّى خَتَمَهَا، ثُمَّ كَانَ يَوْمُ النَّحْرِ فَأَفْضَنَا فَلَمَّا رَجَعَ أَبُو بَكْرٍ خَطَبَ النَّاسَ فَحَدَّثَهُمْ عَنْ إِفَاضَتِهِمْ، وَعَنْ نَحْرِهِمْ، وَعَنْ مَنَاسِكِهِمْ، فَلَمَّا فَرَغَ قَامَ عَلَيَّ فَقَرَأَ عَلَى النَّاسِ «بَرَاءَةً» حَتَّى



it. Then we set out with him, and when it was the day of Arafah, Abu Bakr "Allah be pleased with him" stood, and addressed the people, and instructed them in their ceremonies; and when he finished, Ali "Allah be pleased with him" stood and recited to the people the Surah of Bara'ah until he concluded it. When it was the day of Sacrifice, we performed departure (circumambulation), and when Abu Bakr returned, he addressed the people, and instructed them how to perform the departure (circumambulation), offer their Sacrifice and do their ceremonies; and when he finished, Ali "Allah be pleased with him" stood and recited to the people the Surah of Bara'ah until he concluded it. When it was the first day of departure, Abu Bakr "Allah be pleased with him" stood, and addressed the people, and instructed them how to depart, and how to throw (the Jamrahs), and taught them their ceremonies; and when he finished, Ali "Allah be pleased with him" stood and recited to the people the Surah of Bara'ah until he concluded it.

#### **[188] When Does Such As Intends To Continue Umrah On To Hajj Assume Ihram For Hajj?**

2991- It is narrated on the authority of Jabir that he said: We reached Mecca with The Messenger of Allah "Allah's blessing and peace be upon him" when just four (nights) elapsed out of Dhul-Hijjah, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Put off Ihram, and make it only Umrah." We were disturbed by that, and we felt it, and when the news of that reached The Messenger of Allah "Allah's blessing and peace be upon him" he said: "O people! Put off Ihram: had it not been for the sacrificial animals which I have, surely, I would have done the same as you are going to do." We put off Ihram (and did everything) to the extent that we had sexual relations with our wives, and did everything a non-Muhrim did, until when it was the day of Tarwiyah, and we turned our backs to Mecca, we assumed Ihram for Hajj.

#### **[189] Pertaining To Mina**

2992- It is narrated on the authority of Muhammad Ibn Imran Al-Ansari from his father that he said: Abdullah Ibn Umar inclined towards me, while I was halting under a huge tree on the way of Mecca, and asked me: "What has led you to descend under that huge tree?" I said: "In order to (protect myself against the heat of the sun with) its shade." He said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are between both mounts of Mina (and he beckoned with his hand towards the East) there is a valley called Surrab or Surar (umbilicus), in which there is a huge tree, underneath which the umbilical cord of seventy Prophets had been cut off (i.e. they had been born there)."



خَتَمَهَا، فَلَمَّا كَانَ يَوْمَ النَّفْرِ الْأَوَّلِ قَامَ أَبُو بَكْرٍ فَخَطَبَ النَّاسَ فَحَدَّثَهُمْ كَيْفَ يَنْفِرُونَ وَكَيْفَ يَرْمُونَ فَعَلَمَهُمْ مَنَاسِكَهُمْ، فَلَمَّا فَرَغَ قَامَ عَلِيٌّ فَقَرَأَ ﴿بِرَاءَةً﴾ عَلَى النَّاسِ حَتَّى خَتَمَهَا.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: ابْنُ خُثَيْمٍ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ وَإِنَّمَا أَخْرَجَتْ هَذَا لِئَلَّا يُجْعَلَ ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ وَمَا كَتَبْنَاهُ إِلَّا عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ وَيَحْيَى بْنِ سَعِيدِ الْقَطَّانِ لَمْ يَتْرُكْ حَدِيثَ ابْنِ خُثَيْمٍ وَلَا عَبْدِ الرَّحْمَنِ إِلَّا أَنَّ عَلِيَّ بْنَ الْمَدِينِيِّ قَالَ: ابْنُ خُثَيْمٍ مُنْكَرُ الْحَدِيثِ وَكَأَنَّ عَلِيَّ بْنَ الْمَدِينِيِّ خُلِقَ لِلْحَدِيثِ.

### (188) - الْمُتَمَتِّعُ مَنِ يَهْلُ بِالْحَجِّ

2991 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِأَرْبَعِ مَضِينَ مِنْ ذِي الْحِجَّةِ فَقَالَ النَّبِيُّ ﷺ: «أَحِلُّوا وَاجْعَلُوهَا عُمْرَةً» فَضَاقَتْ بِذَلِكَ صُدُورُنَا وَكَبُرَ عَلَيْنَا فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ أَحِلُّوا فَلَوْلَا الْهَدْيُ الَّذِي مَعِيَ لَفَعَلْتُ مِثْلَ الَّذِي تَفْعَلُونَ». فَأَحْلَلْنَا حَتَّى وَطِئْنَا النِّسَاءَ وَفَعَلْنَا مَا يَفْعَلُ الْحَلَالُ حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ وَجَعَلْنَا مَكَّةَ بِظَهْرِ لَبْنِئِنَا بِالْحَجِّ.

### (189) - مَا ذُكِرَ فِي مِنَى

2992 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ الدَّوْلِيِّ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْأَنْصَارِيِّ عَنْ أَبِيهِ قَالَ: عَدَلَ إِلَيَّ عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَنَا نَازِلٌ تَحْتَ سَرْحَةٍ بِطَرِيقِ مَكَّةَ فَقَالَ: مَا أَنْزَلَكَ تَحْتَ هَذِهِ الشَّجَرَةِ فَقُلْتُ: أَنْزَلَنِي ظِلُّهَا قَالَ عَبْدُ اللَّهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتَ بَيْنَ الْأَخْشَبَيْنِ مِنْ مِنَى» وَنَفَحَ بِيَدِهِ نَحْوَ الْمَشْرِقِ «فَإِنَّ هُنَاكَ وَادِيًا يُقَالُ لَهُ السَّرْبَةُ» وَفِي حَدِيثِ الْحَارِثِ: «يُقَالُ لَهُ السَّرُّ بِهِ سَرْحَةٌ سَرٌّ تَحْتَهَا سَبْعُونَ نَبِيًّا».

2993- It is narrated on the authority of Abd Ar-Rahman Ibn Mu'adh At-Taimi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with his sermon at Mina, and Allah Almighty expanded our hearings so much that we were able to hear what he was saying while we were in our dwelling places. He went on instructing them in the ceremonies (of Hajj) and when he came up to the point of Jimar he placed both his index fingers and said: "With pebbles (as small and light as to be carried by) fingers." He commanded that the Muhajirs should descend in the front of the mosque, and the Ansar on its back.

#### [190] Where Does The Imam Pray Zhuhr On The Day Of Tarwiyah?

2994- It is narrated on the authority of Abd Al-Aziz Ibn Rufai that he said: I asked Anas: "Tell me about something you have learnt from The Messenger of Allah "Allah's blessing and peace be upon him": Where did The Messenger of Allah "Allah's blessing and peace be upon him" offer Zhuhr prayer on the day of Tarwiyah (eighth of Dhul-Hijjah)?" he said: "At Mina." I asked: "Where did he offer Asr on the day of Departure?" he said: "At Al-Abtah."

#### [191] Going Early In The Morning From Mina To Arafat

2995- It is narrated on the authority of Ibn Umar that he said: We went early in the morning from Mina to Arafat with The Messenger of Allah "Allah's blessing and peace be upon him", and some of us were reciting Talbiyah, and some were magnifying (Allah Almighty).

2996- It is narrated on the authority of Ibn Umar that he said: We went early in the morning to Arafat with The Messenger of Allah "Allah's blessing and peace be upon him", and some of us were reciting Talbiyah, and some were magnifying (Allah Almighty).

#### [192] Magnifying Allah While Proceeding On To Arafah

2997- It is narrated on the authority of Muhammad Ibn Abu Bakr Ath-Thaqafi that he said: I said to Anas while we were proceeding on from Mina to Arafat early in the morning: "What did you use to do pertaining to Talbiyah while you were with The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "One could recite Talbiyah if he so liked, and he was not criticized; and one could magnify (Allah Almighty) if he so liked, and he was not criticized."

#### [193] Reciting Talbiyah On That Day

2998- It is narrated on the authority of Muhammad Ibn Abu Bakr Ath-Thaqafi that he said: I asked Anas on the morning of the day of Arafah:

2993 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ نَعِيمٍ قَالَ: أَنْبَأَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْوَارِثِ ثِقَةً قَالَ: حَدَّثَنَا حُمَيْدُ الْأَعْرَجُ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التِّيمِيِّ عَنْ رَجُلٍ مِنْهُمْ يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ بْنُ مُعَاذٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ بِمَنْى فَفَتَحَ اللَّهُ أَسْمَاعَنَا حَتَّى إِنْ كُنَّا لَنَسْمَعُ مَا يَقُولُ وَنَحْنُ فِي مَنَازِلِنَا فَطَفِقَ النَّبِيُّ ﷺ يُعَلِّمُهُمْ مَنَاسِكَهُمْ حَتَّى بَلَغَ الْجِمَارَ فَقَالَ: بِحَصَى الْخَذْفِ، وَأَمَرَ الْمُهَاجِرِينَ أَنْ يَنْزِلُوا فِي مُقَدِّمِ الْمَسْجِدِ وَأَمَرَ الْأَنْصَارَ أَنْ يَنْزِلُوا فِي مُؤَخَّرِ الْمَسْجِدِ.

### (190) - أَيْنَ يُصَلِّي الْإِمَامُ الظُّهَرَ يَوْمَ التَّرْوِيَةِ

2994 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ وَعَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ سَلَامٍ قَالَا: حَدَّثَنَا إِسْحَاقُ الْأَزْرُقِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ فَقُلْتُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ ﷺ أَيْنَ صَلَّى الظُّهَرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمَنْى فَقُلْتُ: أَيْنَ صَلَّى الْعَصْرَ يَوْمَ الثُّغْرِ؟ قَالَ: بِالْأَبْطَحِ.

### (191) - الْغَدُوُّ مِنْ مَنْى إِلَى عَرَفَةَ

2995 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنِ ابْنِ عُمَرَ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَنْى إِلَى عَرَفَةَ فَمِنَّا الْمُلَبِّي وَمِنَّا الْمُكَبِّرُ.

2996 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنِ ابْنِ عُمَرَ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى عَرَفَاتٍ فَمِنَّا الْمُلَبِّي وَمِنَّا الْمُكَبِّرُ.

### (192) - التَّكْبِيرُ فِي الْمَسِيرِ إِلَى عَرَفَةَ

2997 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمَلَانِيُّ يَعْنِي أَبَا نَعِيمٍ الْفَضْلَ بْنَ دُكَيْنٍ قَالَ: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الثَّقَفِيُّ قَالَ: قُلْتُ لَأَنَسٍ وَنَحْنُ غَادِيَانِ مِنْ مَنْى إِلَى عَرَفَاتٍ مَا كُنْتُمْ تَصْنَعُونَ فِي التَّلْبِيَةِ مَعَ رَسُولِ اللَّهِ ﷺ فِي هَذَا الْيَوْمِ؟ قَالَ: كَانَ الْمُلَبِّي يُلَبِّي فَلَا يُتَكَّرُ عَلَيْهِ وَيُكَبِّرُ الْمُكَبِّرُ فَلَا يُتَكَّرُ عَلَيْهِ.

### (193) - التَّلْبِيَةُ فِيهِ

2998 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَهُوَ الثَّقَفِيُّ قَالَ: قُلْتُ لَأَنَسٍ غَدَاةَ عَرَفَةَ: مَا



"What do you say about Talbiyah on that day?" he said: "No doubt, I proceeded on that way with The Messenger of Allah "Allah's blessing and peace be upon him" and his companions, and some of them were reciting Talbiyah, and others were magnifying Allah, and none of them criticized the other.

#### **[194] Pertaining To The Day Of Arafah**

**2999-** It is narrated on the authority of Tariq Ibn Shihab that he said: A Jew said to Umar: "Had this Holy Verse been revealed upon us, surely, we would have taken that day (on which it was revealed) as a day of festival: "Today, I've perfected your religion for you..." on that Umar said: "Indeed, I know the very day and the very night on which it was revealed: the night of Friday, while we were with The Messenger of Allah "Allah's blessing and peace be upon him" at Arafat."

**3000-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no day, on which Allah Almighty is ready to release from the fire (of Hell) men and women more than the day of Arafah. He Almighty approaches (His servants with His Mercy) and vies in glory with the angels because of their number and says: "What have those wanted?"

#### **[195] It Is Forbidden To Fast The Day Of Arafah**

**3001-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: " The festival of us, people of Islam, is on the day of Arafah, the day of Sacrifice, and the days of Tashriq (i.e. from ninth to thirteenth of Dhul-Hijjah); and those are days of eating and drinking."

#### **[196] Going At Noon On The Day Of Arafah**

**3002-** It is narrated on the authority of Salim Ibn Abdullah Ibn Umar that he said: Abd Al-Malik Ibn Marwan wrote to Al-Hajjaj Ibn Yusuf that he should follow Abdullah Ibn Umar in all the ceremonies of Hajj. So when it was the Day of Arafat (ninth of Dhul-Hijjah), and after the sun had declined from the middle of the sky, Ibn Umar came and I was with him, and he shouted near the cotton tent of Al-Hajjaj: "Where is he?" Al-Hajjaj came out, having a cover dyed with safflower. He asked: "What is the matter with you O Abu Abd Ar-Rahman?" he said: "Let us proceed (to Arafat) if you like to follow the right way of sunnah." Al-Hajjaj asked: "Just now?" Ibn Umar replied: "Yes." Al-Hajjaj said: "Wait for me till I pour water over me (and take a bath) and then I will come out to you." So, Ibn Umar waited till Al-Hajjaj came out. He was walking between my father and me. I said to him: "If you want to follow the right way of Sunnah today, then you should

تَقُولُ فِي التَّلْبِيَةِ فِي هَذَا الْيَوْمِ؟ قَالَ: سِرْتُ هَذَا الْمَسِيرَ مَعَ رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ وَكَانَ مِنْهُمْ الْمُهَلُّ وَمِنْهُمْ الْمُكْبَرُ فَلَا يُنْكِرُ أَحَدٌ مِنْهُمْ عَلَى صَاحِبِهِ.

### (194) - مَا ذُكِرَ فِي يَوْمِ عَرَفَةَ

2999 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ يَهُودِيُّ لِعُمَرَ: لَوْ عَلَيْنَا نَزَلَتْ هَذِهِ الْآيَةُ لَا تَخَذْنَاهُ عِيداً ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [المائدة: 3] قَالَ عُمَرُ: قَدْ عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ وَاللَّيْلَةَ الَّتِي أُنْزِلَتْ لَيْلَةَ الْجُمُعَةِ وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَفَاتٍ.

3000 - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ يُونُسَ عَنْ ابْنِ الْمُسَيَّبِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يَعْتِقَ اللَّهُ عَزَّ وَجَلَّ فِيهِ عَبْدًا أَوْ أَمَةً مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ وَيَقُولُ مَا أَرَادَ هَؤُلَاءِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: يُشَبِّهُ أَنْ يَكُونَ يُونُسَ بْنُ يُونُسَ الَّذِي رَوَى عَنْهُ مَالِكٌ وَاللَّهُ تَعَالَى أَعْلَمُ.

### (195) - النَّهْيُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ

3001 - أَخْبَرَنِي غُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ وَهُوَ ابْنُ يَزِيدَ الْمُقْرِي قَالَ: حَدَّثَنَا مُوسَى بْنُ عَلِيٍّ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ يَوْمَ عَرَفَةَ وَيَوْمَ النَّحْرِ وَأَيَّامَ التَّشْرِيقِ عِيدُنَا أَهْلَ الْإِسْلَامِ وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ».

### (196) - الرِّوَاخُ يَوْمَ عَرَفَةَ

3002 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنِي أَشْهَبُ قَالَ: أَخْبَرَنِي مَالِكٌ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ: كَتَبَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ إِلَى الْحَجَّاجِ بْنِ يُونُسَ بِأَمْرِهِ أَنْ لَا يُخَالِفَ ابْنُ عُمَرَ فِي أَمْرِ الْحَجِّ فَلَمَّا كَانَ يَوْمَ عَرَفَةَ جَاءَهُ ابْنُ عُمَرَ جِئْنَ زَالَتِ الشَّمْسُ وَأَنَا مَعَهُ فَصَاحَ عِنْدَ سُرَادِقِهِ أَيْنَ هَذَا؟ فَخَرَجَ إِلَيْهِ الْحَجَّاجُ وَعَلَيْهِ مِلْحَفَةٌ مُعْصَفَرَةٌ فَقَالَ لَهُ: مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ قَالَ: الرِّوَاخُ. إِنْ كُنْتُ تُرِيدُ السَّنَةَ فَقَالَ لَهُ: هَذِهِ السَّاعَةُ! فَقَالَ لَهُ: نَعَمْ فَقَالَ: أُفِضْ عَلَيَّ مَاءً ثُمَّ أَخْرَجَ إِلَيْكَ فَانْتَظَرَهُ حَتَّى خَرَجَ فَسَارَ بَيْنِي وَبَيْنَ أَبِي فَقُلْتُ: إِنْ كُنْتُ تُرِيدُ أَنْ تُصِيبَ السَّنَةَ



shorten the sermon and then hurry up for the stay (at Arafat)." Al-Hajjaj looked at Ibn Umar, in order to hear a confirmation of that from him, and when Ibn Umar observed that, he said: "He (Salim) has told the truth."

### **[197] Reciting Talbiyah At Arafah**

**3003-** It is narrated on the authority of Sa'id Ibn Jubair that he said: I was with Ibn Abbas at Arafat when he said: "Why do I not hear the people reciting Talbiyah?" I said: "They are afraid of Mu'awiyah." On that Ibn Abbas came out of his tent and said: "I'm responding to Your Call, O Allah; I'm responding to Your Call! I'm responding to Your Call!" no doubt, they have left the right way of sunnah out of their aversion towards Ali."

### **[198] Delivering the sermon at Arafah before Offering prayer**

**3004-** It is narrated on the authority of Salamah Ibn Nubait from his father that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" delivering the sermon on a red camel at Arafat before offering prayer.

### **[199] Delivering The Sermon Of Arafah On A She-Camel**

**3005-** It is narrated on the authority of Salamah Ibn Nubait from his father that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" delivering the sermon on a red camel at Arafat before offering prayer.

### **[200] Shortening The Sermon At Arafah**

**3006-** It is narrated on the authority of Salim Ibn Abdullah Ibn Umar that Ibn Umar came to Al-Hajjaj Ibn Yusuf, and I was with him, after the sun had declined from the middle of the sky, and said to him: "Let us proceed (to Arafat) if you like to follow the right way of sunnah." Al-Hajjaj asked: "Just now?" Ibn Umar replied: "Yes." I said to him: "If you want to follow the right way of Sunnah today, then you should shorten the sermon and then hurry up to offer prayer." Ibn Umar said: "He (Salim) has told the truth."

### **[201] Combining Both Zhuhr And Asr Prayers At Arafah**

**3007-** It is narrated on the authority of Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to offer prayer just at its fixed stated time, barring whenever he was at Muzdalifah and Arafat.

### **[202] Raising Both Hands While Invoking At Arafah**

**3008-** It is narrated on the authority of Usamah Ibn Zaid that he said: I was riding behind Allah's Apostle "Allah's blessing and peace be upon him" at Arafah, when he raised both his hands and went on invoking (Allah



فَافْصِرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ فَجَعَلَ يَنْظُرُ إِلَى ابْنِ عُمَرَ كَيْمَا يَسْمَعَ ذَلِكَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ ابْنُ عُمَرَ قَالَ: صَدَقَ.

### (197) - التَّلِيَّةُ بِعَرَفَةَ

3003 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الْأَوْدِيِّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ بِعَرَفَاتٍ فَقَالَ: مَا لِي لَا أَسْمَعُ النَّاسَ يُلْبُونَ؟ قُلْتُ: يَخَافُونَ مِنْ مُعَاوِيَةَ فَخَرَجَ ابْنُ عَبَّاسٍ مِنْ فُسْطَاطِهِ فَقَالَ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ فَإِنَّهُمْ قَدْ تَرَكُوا السُّنَّةَ مِنْ بُغْضِ عَلِيٍّ.

### (198) - الْخُطْبَةُ بِعَرَفَةَ قَبْلَ الصَّلَاةِ

3004 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ سَلَمَةَ بْنِ نُبَيْطٍ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ عَلَى جَمَلٍ أَحْمَرَ بِعَرَفَةَ قَبْلَ الصَّلَاةِ.

### (199) - الْخُطْبَةُ يَوْمَ عَرَفَةَ عَلَى النَّاقَةِ

3005 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ ابْنِ الْمُبَارَكِ عَنْ سَلَمَةَ بْنِ نُبَيْطٍ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ يَوْمَ عَرَفَةَ عَلَى جَمَلٍ أَحْمَرَ.

### (200) - قَصْرُ الْخُطْبَةِ بِعَرَفَةَ

3006 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ جَاءَ إِلَى الْحَجَّاجِ بْنِ يَوْسُفٍ يَوْمَ عَرَفَةَ حِينَ زَالَتِ الشَّمْسُ وَأَنَا مَعَهُ فَقَالَ: الرِّوَاخُ. إِنْ كُنْتُ تُرِيدُ السُّنَّةَ فَقَالَ: هَذِهِ السَّاعَةُ قَالَ: نَعَمْ قَالَ سَالِمٌ: فَقُلْتُ لِلْحَجَّاجِ: إِنْ كُنْتُ تُرِيدُ أَنْ تُصِيبَ الْيَوْمَ السُّنَّةَ فَافْصِرِ الْخُطْبَةَ وَعَجِّلِ الصَّلَاةَ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: صَدَقَ.

### (201) - الْجَمْعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِعَرَفَةَ

3007 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الصَّلَاةَ لَوْفَتِهَا إِلَّا بِجَمْعٍ وَعَرَفَاتٍ.

### (202) - رَفْعُ الْيَدَيْنِ فِي الدُّعَاءِ بِعَرَفَةَ

3008 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ هُشَيْمٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ قَالَ: قَالَ أَسَامَةُ بْنُ زَيْدٍ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ بِعَرَفَاتٍ فَرَفَعَ يَدَيْهِ يَدْعُو فَمَالَتُ بِهِ

Almighty). Then, the nose-string of his she-camel inclined, thereupon he caught hold of it with one of his hands, and kept raising the other.

**3009-** It is narrated on the authority of A'ishah that she said: The Quraish people used to stay at Muzdalifah and they were called Al-Hums (vigorous in sticking to the traditions of their religion), while the rest of the Arabs used to stay at Arafat. Allah "Exalted and Blessed be He" ordered His Prophet "Allah's blessing and peace be upon him" to go to Arafat where he should stay, and then pass on from there. On that Allah Almighty revealed: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do." (Al-Baqarah 199)

**3010-** It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father that he said: I lost a camel of mine, and I went in pursuit of it and that was on the Day of Arafah, and I saw Allah's Apostle "Allah's blessing and peace be upon him" standing there (at Arafah mountain), thereupon I said: "What is the matter with that man? He belongs to the Hums (who should stand at Muzdalifah)."

**3011-** It is narrated on the authority of Yazid Ibn Shaiban that he said: We were standing at Arafah, a distance far from the place (in which the Prophet was standing), thereupon Ibn Mirba' Al-Ansari came to us and said: I'm the messenger of Allah's Apostle "Allah's blessing and peace be upon him" to you, with the message that "You should keep in your places, for now (by your standing at this place which is a part of Arafat) you stick to a portion of the heritage of your father Abraham "Peace be upon him" (who laid the foundation of staying at Arafat)."

**3012-** It is narrated on the authority of Ja'far Ibn Muhammad that he said: My father told: We went to Jabir Ibn Abdullah and asked him about the Hajj offered by Allah's Apostle "Allah's blessing and peace be upon him", thereupon he told us that Allah's Apostle "Allah's blessing and peace be upon him" said: "The whole area of Arafah is fitting for a place of stay."

### [203] The Obligation Of Standing At Arafah

**3013-** It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur that he said: I was present with Allah's Apostle "Allah's blessing and peace be upon him" when some people came to him and asked him about the (fundamentals of) Hajj, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "The (essential fundament of) Hajj is (to stay at) Arafah: whoever catches up with the night of Arafah before the rise of the dawn of the night of Muzdalifah, his Hajj is complete."

نَافَتْهُ فَسَقَطَ خِطَامُهَا فَتَنَاوَلَ الْخِطَامَ بِإِخْدَى يَدَيْهِ وَهُوَ رَافِعٌ يَدَهُ الْأُخْرَى .

3009 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَتْ قُرَيْشٌ تَقِفُ بِالْمُزْدَلِفَةِ وَيُسَمُّونَ الْحُمْسَ وَسَائِرَ الْعَرَبِ تَقِفُ بِعَرَفَةَ فَأَمَرَ اللَّهُ تَبَارَكَ وَتَعَالَى نَبِيَّهُ ﷺ أَنْ يَقِفَ بِعَرَفَةَ ثُمَّ يَدْفَعُ مِنْهَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾.

3010 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعَمٍ عَنْ أَبِيهِ قَالَ: أَضَلَلْتُ بَعِيرًا لِي فَذَهَبْتُ أَطْلُبُهُ بِعَرَفَةَ يَوْمَ عَرَفَةَ فَرَأَيْتُ النَّبِيَّ ﷺ وَاقِفًا فَقُلْتُ: مَا شَأْنُ هَذَا إِنَّمَا هَذَا مِنَ الْحُمْسِ .

3011 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَنَّ يَزِيدَ بْنَ شَيْبَانَ قَالَ: كُنَّا وَقُوفًا بِعَرَفَةَ مَكَانًا بَعِيدًا مِنَ الْمَوْقِفِ فَأَتَانَا ابْنُ مَرْبَعٍ الْأَنْصَارِيُّ فَقَالَ: إِنِّي رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ يَقُولُ: «كُونُوا عَلَى مَشَاعِرِكُمْ فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ أَبِيكُمْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ».

3012 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «عَرَفَةُ كُلُّهَا مَوْقِفٌ» .

### (203) - فَرَضُ الْوُقُوفِ بِعَرَفَةَ

3013 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ فَأَتَاهُ نَاسٌ فَسَأَلُوهُ عَنِ الْحَجِّ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْحَجُّ عَرَفَةُ فَمَنْ أَدْرَكَ لَيْلَةَ عَرَفَةَ قَبْلَ طُلُوعِ الْفَجْرِ مِنْ لَيْلَةٍ جَمَعَ فَقَدْ تَمَّ حَجُّهُ» .



**3014-** It is narrated on the authority of Al-Fadl Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" passed on at a quick pace from Arafah, and Usamah Ibn Zaid was riding behind him, and the she-camel swerved with him (from the due path), and he kept raising his hands up to the level of his head (in order to keep control over it), and he remained proceeding with tranquillity until he reached Muzdalifah.

**3015-** It is narrated on the authority of Ibn Abbas that Usamah Ibn Zaid said: Allah's Apostle "Allah's blessing and peace be upon him" passed on at a quick pace from Arafah, and I was riding behind him, and he kept curbing his riding mount (to have control over it) to the extent that its ears were about to touch its front part, and he was saying: "O people! Adhere to tranquillity and reverence, for it is not out of righteousness to get the camels proceed fast."

#### **[204] The Command To Adhere To Tranquillity While Passing On From Arafat**

**3016-** It is narrated on the authority of Ibn Abbas that he said: When Allah's Apostle "Allah's blessing and peace be upon him" drove (on his return from Arafat) he tightened the rein of his she-camel, to the extent that its head was about to touch the front part of his saddle, and he was saying to the people: "Stick to tranquillity! Stick to tranquillity!" this was in the evening of (the day of) Arafah.

**3017-** It is narrated on the authority of Ibn Abbas from Al-Fadl Ibn Abbas, who was riding behind The Messenger of Allah "Allah's blessing and peace be upon him" (on his mount), that The Messenger of Allah "Allah's blessing and peace be upon him" said to the people when they started marching in the evening of (the day of) Arafat, till the morning of (the day they reached) Muzdalifah: "be quiet (in proceeding)!" he himself drove his she-camel, (with more control as he was) preventing it from running. When He entered (the valley of) Muhassir, near Mina, he said: "Pick up the pebbles with which the Jamrah should be stoned." The Messenger of Allah "Allah's blessing and peace be upon him" kept reciting Talbiyah until he stoned the Jamrah.

**3018-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" passed on (from Arafat) with tranquillity, and ordered the people to stick to tranquillity, and he drove his mount at a quick pace when he reached the valley of Muhassir, and commanded them to throw the Jamrah with pebbles as (small as to be carried by only two) fingers.

3014 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَاتٍ وَرَدَّفَهُ أُسَامَةُ بْنُ زَيْدٍ فَجَالَتْ بِهِ النَّاقَةُ وَهُوَ رَافِعٌ يَدَيْهِ لَا تُجَاوِزَانِ رَأْسَهُ فَمَا زَالَ يَسِيرُ عَلَى هَيْئَتِهِ حَتَّى انْتَهَى إِلَى جُمُعٍ.

3015 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسِ بْنِ سَعْدٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ أُسَامَةَ بْنَ زَيْدٍ قَالَ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةٍ وَأَنَا رَدِّفُهُ فَجَعَلَ يَكْبَحُ رَاحِلَتَهُ حَتَّى أَنْ ذِفْرَاهَا لَيْكَادُ يُصِيبُ قَادِمَةَ الرَّحْلِ وَهُوَ يَقُولُ: «يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ فَإِنَّ الْبِرَّ لَيْسَ فِي إِيْضَاعِ الْإِبِلِ».

#### (204) - الْأَمْرُ بِالسَّكِينَةِ فِي الْإِفَاضَةِ مِنْ عَرَفَةٍ

3016 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا مُحَرَّرُ بْنُ الْوَضَّاحِ عَنْ إِسْمَاعِيلَ يَعْنِي ابْنَ أُمَيَّةَ عَنْ أَبِي غُظْفَانَ بْنِ طَرِيفٍ حَدَّثَهُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا دَفَعَ رَسُولُ اللَّهِ ﷺ شَنْقَ نَاقَتِهِ حَتَّى أَنْ رَأْسَهَا لِيَمَسَّ وَاسِطَةَ رِجْلِهِ وَهُوَ يَقُولُ لِلنَّاسِ: «السَّكِينَةَ السَّكِينَةَ» عَشِيَّةَ عَرَفَةٍ.

3017 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ أَبِي مَعْبِدٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَكَانَ رَدِّفَ رَسُولِ اللَّهِ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي عَشِيَّةِ عَرَفَةٍ وَعَدَاةٍ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا: «عَلَيْكُمْ السَّكِينَةُ». وَهُوَ كَافٌ نَاقَتَهُ حَتَّى إِذَا دَخَلَ مُحَسَّرًا وَهُوَ مِنْ مَنَى قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ» الَّذِي يُرْمَى بِهِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ.

3018 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَفَاضَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ بِالسَّكِينَةِ وَأَوْضَعَ فِي وَاْدِي مُحَسِّرٍ وَأَمَرَهُمْ أَنْ يَرْمُوا الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ.



**3019-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” passed on from Arafat (with tranquillity) while he was saying (to the people): "Adhere to tranquillity O servants of Allah!" he was pointing with his hand as such. Ayyub (the sub-narrator) pointed with the inside of his hand to the sky (in illustration of that).

### **[205] How Should One Proceed On From Arafah?**

**3020-** It is narrated on the authority of Usamah Ibn Zaid that he was asked about the way The Messenger of Allah “Allah’s blessing and peace be upon him” proceeded (from Arafat) during his Hajj, and he said: "He proceeded at a normal pace, and if he found a space, he proceeded at a quick pace."

### **[206] Halting After Proceeding On The Way Of Return From Arafah**

**3021-** It is narrated on the authority of Usamah Ibn Zaid that when The Messenger of Allah “Allah’s blessing and peace be upon him” poured down from Arafah, he inclined to the mountain pass. He said: I asked him: "Would you offer Maghrib prayer?" The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The (place of) prayer is in front of you."

**3022-** It is narrated on the authority of Usamah Ibn Zaid that he said: When The Messenger of Allah “Allah’s blessing and peace be upon him” reached the mountain pass, which the chiefs (of Umayyads) used to descend (afterwards to offer Maghrib prayer before the time of Isha would come), he (dismounted and) urinated. He then performed a light ablution. I said to him: “(Would you not offer) the prayer, O Messenger of Allah?” he said: “The (place of) prayer is ahead of you.” When we reached Muzdalifah, the last of the people (to come) did not unpack (his luggage) until (the Isha prayer was established and) he led the prayer.

### **[207] Combining Both (Maghrib And Isha) Prayers At Muzdalifah**

**3023-** It is narrated on the authority of Abu Ayyub that The Messenger of Allah “Allah’s blessing and peace be upon him” combined both Maghrib and Isha prayers at Muzdalifah.

**3024-** It is narrated on the authority of Ibn Mas'ud that The Messenger of Allah “Allah’s blessing and peace be upon him” combined both Maghrib and Isha prayers at Muzdalifah.

**3025-** It is narrated on the authority of Salim from his father (Ibn Umar) that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” combined both Maghrib and Isha prayers at Muzdalifah, with a single Iqamah, and he offered no supererogatory prayer between or after each of them.



3019 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ مِنْ عَرَفَةَ وَجَعَلَ يَقُولُ: «السَّكِينَةُ عِبَادَ اللَّهِ» يَقُولُ بِيَدِهِ هَكَذَا وَأَشَارَ أَيُّوبُ بِبَاطِنِ كَفِّهِ إِلَى السَّمَاءِ.

### (205) - كَيْفَ السَّيْرِ مِنْ عَرَفَةَ

3020 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ أَسَامَةَ بْنِ زَيْدٍ: أَنَّهُ سُئِلَ عَنْ مَسِيرِ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ قَالَ: كَانَ يَسِيرُ الْعَنْقَ فَإِذَا وَجَدَ فَجُوءَ نَصٍّ وَالنَّصُّ فَوْقَ الْعَنْقِ.

### (206) - النَّزُولُ بَعْدَ الدَّفْعِ مِنْ عَرَفَةَ

3021 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنْ أَسَامَةَ بْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ حَيْثُ أَفَاضَ مِنْ عَرَفَةَ مَالَ إِلَى الشَّعْبِ قَالَ: فَقُلْتُ لَهُ أَتُصَلِّي الْمَغْرِبَ؟ قَالَ: «الْمُصَلَّى أَمَامَكَ».

3022 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ كُرَيْبٍ عَنْ أَسَامَةَ بْنِ زَيْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ الشَّعْبَ الَّذِي يَنْزِلُهُ الْأُمَرَاءُ فَبَالَ ثُمَّ تَوَضَّأَ وَضُوءًا خَفِيفًا فَقُلْتُ: يَا رَسُولَ اللَّهِ الصَّلَاةُ قَالَ: «الصَّلَاةُ أَمَامَكَ» فَلَمَّا أَتَيْنَا الْمَزْدَلِفَةَ لَمْ يَحُلْ آخِرُ النَّاسِ حَتَّى صَلَّى.

### (207) - الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ بِالْمَزْدَلِفَةِ

3023 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ عَنْ عَرَبِيِّ عَنْ حَمَّادٍ عَنْ يَحْيَى عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِي أَيُّوبَ أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجُمُعٍ.

3024 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا مُضْعَبُ بْنُ الْمُقْدَامِ عَنْ دَاوُدَ عَنْ الْأَعْمَشِ عَنْ عُمَارَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجُمُعٍ.

3025 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ أَبِي ذَنْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجُمُعٍ بِاقَامَةٍ وَاحِدَةٍ لَمْ يُسَبِّحْ بَيْنَهُمَا وَلَا عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا.

**3026-** It is narrated on the authority of Ubaidullah Ibn Abdullah from his father (Ibn Umar) that he told him that The Messenger of Allah “Allah’s blessing and peace be upon him” combined both Maghrib and Isha prayers (at Muzdalifah), and he offered no supererogatory prayer between them: he offered three rak’ahs for Maghrib, and two for Isha. Abdullah Ibn Umar used to combine both until he (died and) joined (the company of) Allah Almighty.

**3027-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” combined both Maghrib and Isha prayers at Muzdalifah, with a single Iqamah.

**3028-** It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, that he said: I asked Usamah Ibn Zaid who was riding behind The Messenger of Allah “Allah’s blessing and peace be upon him” in the evening of (the day of) Arafat: “How did you do?” he said: “We proceeded on until when we reached Muzdalifah, he dismounted and offered the Maghrib (prayer). He sent to the people (a message) that they should make their mounts kneel at their places, and they did not unpack (their luggage) until The Messenger of Allah “Allah’s blessing and peace be upon him” led the Isha prayer, and after that the people unpacked (their luggage) and halted. In the morning, I went on foot along with some people from Quraish who preceded (to Mina) and Al-Fadl (Ibn Abbas) rode behind him.”

### **[208] Sending Forward Both Women And Children To Their Halting Places At Muzdalifah**

**3029-** It is narrated on the authority of Ibn Abbas that he said: I was one of those whom The Messenger of Allah “Allah’s blessing and peace be upon him” sent forward among the weak of his family on the night of Muzdalifah.

**3030-** It is narrated on the authority of Ibn Abbas that he said: I was one of those whom The Messenger of Allah “Allah’s blessing and peace be upon him” sent forward among the weak of his family on the night of Muzdalifah.

**3031-** It is narrated on the authority of Al-Fadl Ibn Abbas that The Messenger of Allah “Allah’s blessing and peace be upon him” ordered the weak among the offspring of Hashim to depart from Muzdalifah at night.

**3032-** It is narrated on the authority of Umm Habibah that The Messenger of Allah “Allah’s blessing and peace be upon him” ordered her to leave Muzdalifah for Mina when it was still dark (at the last portion of the night).

**3033-** It is narrated on the authority of Umm Habibah that during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon

3026 - أَخْبَرَنَا عَيْسَى بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ أَبَاهُ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ لَيْسَ بَيْنَهُمَا سَجْدَةٌ صَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ وَالْعِشَاءَ رَكَعَتَيْنِ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَجْمَعُ كَذَلِكَ حَتَّى لَحِقَ بِاللَّهِ عَزَّ وَجَلَّ.

3027 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الْمَغْرِبَ وَالْعِشَاءَ بِجُمُعٍ بِإِقَامَةٍ وَاحِدَةٍ.

3028 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ أَنَّ كُرَيْبًا قَالَ: سَأَلْتُ أُسَامَةَ بْنَ زَيْدٍ وَكَانَ رَذِفَ رَسُولِ اللَّهِ ﷺ عَشِيَّةَ عَرَفَةَ فَقُلْتُ: كَيْفَ فَعَلْتُمْ؟ قَالَ: أَقْبَلْنَا نَسِيرُ حَتَّى بَلَّغْنَا الْمُزْدَلِفَةَ فَأَنَاحَ فَصَلَّى الْمَغْرِبَ ثُمَّ بَعَثَ إِلَى الْقَوْمِ فَأَنَاحُوا فِي مَنَازِلِهِمْ فَلَمْ يَحُلُّوا حَتَّى صَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ الْآخِرَةَ ثُمَّ حَلَّ النَّاسُ فَنَزَلُوا فَلَمَّا أَصْبَحْنَا انْطَلَقْتُ عَلَى رِجْلَيَّ فِي سَبَاقٍ قُرَيْشٍ وَرَدَفَهُ الْفُضْلُ.

### (208) - تَقْدِيمُ النِّسَاءِ وَالصَّبْيَانِ إِلَى مَنَازِلِهِمْ بِمُزْدَلِفَةَ

3029 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ النَّبِيَّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعْفَةِ أَهْلِهِ.

3030 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ فِيمَنْ قَدَّمَ النَّبِيَّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعْفَةِ أَهْلِهِ.

3031 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ وَعَفَّانُ وَسَلِيمَانُ عَنْ شُعْبَةَ عَنْ مُشَاشٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ عَنِ الْفُضْلِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ ضَعْفَةَ بَنِي هَاشِمٍ أَنْ يَنْفِرُوا مِنْ جُمُعٍ بِلَيْلٍ.

3032 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ سَالِمِ بْنِ شَوَالٍ أَنَّ أُمَّ حَبِيبَةَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تُعَلِّسَ مِنْ جَمْعٍ إِلَى مَنَى.

3033 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ عَنْ سُفْيَانَ عَنْ عَمْرُو عَنْ سَالِمِ بْنِ شَوَالٍ عَنْ أُمَّ حَبِيبَةَ قَالَتْ: كُنَّا نُعَلِّسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنْ



him” we used to leave Muzdalifah for Mina when it was still dark (at the last portion of the night).

### **[209] The Concession For Women To Pass On From Muzdalifah Before Morning**

**3034-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” gave permission to Sawdah to leave Muzdalifah for Mina before morning only because she was a heavy fat woman (who could hardly move).

### **[210] The Due Time Of Offering Morning Prayer At Muzdalifah**

**3035-** It is narrated on the authority of Abdullah that he said: I’ve never seen The Messenger of Allah “Allah’s blessing and peace be upon him” offering prayer but at its fixed stated time, except both Maghrib and Isha prayers at Muzdalifah (which he combined together), and the Dawn prayer (on the same night) which he offered a short while earlier than its due time.

### **[211] When One Does Not Catch Up Morning Prayer With The Imam At Muzdalifah**

**3036-** It is narrated on the authority of Urwah Ibn Mudarris that he said: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” standing at Muzdalifah, and he said: "He, who offers with us this prayer of ours (i.e. the Morning prayer), and he has already stood at Arafah, no matter at night or during the day, his Hajj is complete."

**3037-** It is narrated on the authority of Urwah Ibn Mudarris that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who catches up (the stay at) Muzdalifah (and offers the prayer) with the imam and (remains ) with the people until they pass on to Mina, his Hajj is perfect; and he, who does not catch up (the prayer) with the imam and (does not remain) with the people, his Hajj is imperfect."

**3038-** It is narrated on the authority of Urwah Ibn Mudarris that he said: I came to the Messenger of Allah “Allah’s blessing and peace be upon him” at Muzdalifah (just when he came out for prayer). I said to him: “O Messenger of Allah! I’ve come from the mountains of Tai, (so much quickly) that I’ve left no elevated tract of sand but I stood upon it. So, would my Hajj be considered as valid?” upon this the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who attends this prayer of ours, and he has already stood at Arafah by day or at night, then, he has completed his Hajj, and fulfilled his holy ceremonies.”

الْمُزْدَلِفَةَ إِلَى مِنَى .

(209) - الرُّخْصَةُ لِلنِّسَاءِ فِي الْإِفَاضَةِ مِنْ جَمْعٍ قَبْلَ الصُّبْحِ

3034 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا أِذْنُ النَّبِيِّ ﷺ لِسَوْدَةَ فِي الْإِفَاضَةِ قَبْلَ الصُّبْحِ مِنْ جَمْعٍ لَأَنَّهَا كَانَتْ أَمْرًا ثَبُتَ.

(210) - الْوَقْتُ الَّذِي يُصَلِّي فِيهِ الصُّبْحُ بِالْمُزْدَلِفَةِ

3035 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً قَطُّ إِلَّا لِمِيقَاتِهَا إِلَّا صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ صَلَّاهُمَا بِجَمْعٍ وَصَلَاةَ الْفَجْرِ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا .

(211) - فِيمَنْ لَمْ يُدْرِكْ صَلَاةَ الصُّبْحِ مَعَ الْإِمَامِ بِالْمُزْدَلِفَةِ

3036 - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ وَدَاوُدَ وَزَكَرِيَّا عَنِ الشَّعْبِيِّ عَنْ عُرْوَةَ بْنِ مِزْرَسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاقِفًا بِالْمُزْدَلِفَةِ فَقَالَ: «مَنْ صَلَّى مَعَنَا صَلَاتَنَا هَذِهِ هَهُنَا ثُمَّ أَقَامَ مَعَنَا وَقَدْ وَقَفَ قَبْلَ ذَلِكَ بِعَرَفَةَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حُجُّهُ» .

3037 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنِي جَرِيرٌ عَنْ مُطَرِّفٍ عَنِ الشَّعْبِيِّ عَنْ عُرْوَةَ بْنِ مِزْرَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ جَمْعًا مَعَ الْإِمَامِ وَالنَّاسُ حَتَّى يُفِيضَ مِنْهَا فَقَدْ أَدْرَكَ الْحَجَّ وَمَنْ لَمْ يُدْرِكْ مَعَ النَّاسِ وَالْإِمَامِ فَلَمْ يُدْرِكْ» .

3038 - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أُمَيَّةٌ عَنْ شُعْبَةَ عَنْ يَسَارٍ عَنِ الشَّعْبِيِّ عَنْ عُرْوَةَ بْنِ مِزْرَسٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِجَمْعٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَقْبَلْتُ مِنْ جَبَلِي طَيِّئٌ لَمْ أَدْعُ جَبَلًا إِلَّا وَقَفْتُ عَلَيْهِ فَهَلْ لِي مِنْ حَجٍّ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى هَذِهِ الصَّلَاةَ مَعَنَا وَقَدْ وَقَفَ قَبْلَ ذَلِكَ بِعَرَفَةَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حُجُّهُ وَقَضَى نَفْسَهُ» .



**3039-** It is narrated on the authority of Urwah Ibn Mudarris that he said: I came to the Messenger of Allah “Allah’s blessing and peace be upon him” in Muzdalifah (just when he came out for prayer). I said to him: “O Messenger of Allah! Would my Hajj be considered as valid?” upon this the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who attends this prayer of ours, keeps standing with us until we leave, and he has already stood at Arafah by day or at night, then, he has completed his Hajj, and fulfilled his holy ceremonies.”

**3040-** It is narrated on the authority of Urwah Ibn Mudarris that he said: I came to the Messenger of Allah “Allah’s blessing and peace be upon him” in Muzdalifah (just when he came out for prayer). I said to him: “O Messenger of Allah! I’ve come from the mountains of Tai, (so much quickly that) I troubled my mount and tired myself. I’ve left no elevated tract of sand but I stood upon it. So, would my Hajj be considered as valid?” upon this the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who attends this Morning prayer with us, and he has already stood at Arafah by day or at night, he has fulfilled his ceremonies and his Hajj is complete.”

**3041-** It is narrated on the authority of Abd Ar-Rahman Ibn Ya’mur Ad-Daili: I was present with the Messenger of Allah “Allah’s blessing and peace be upon him” while he was standing at Arafah, and some people from Najd came to him and told somebody from among them to ask him about Hajj, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The (essential fundament of) Hajj is (to stand at) Arafah. Whoever could manage to reach (Arafah) even before the rise of the dawn of the night of Muzdalifah, no doubt, he has caught up his Hajj. Moreover, the days of Mina are three, But if any one hastens to leave in two days, there is no blame on him, and whoever stays more, there is no harm upon him.” Then, he made somebody stand behind him and announce that publicly.

**3042-** It is narrated on the authority of Ja'far Ibn Muhammad that he said: My father told me: We went to Jabir Ibn Abdullah who told us that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The whole (area of) Muzdalifah is fitting for a place of standing."

### **[212] Reciting Talbiyah At Muzdalifah**

**3043-** It is narrated on the authority of Ibn Mas'ud that he said: I heard the one, upon whom the Surah of Al-Baqarah was revealed (i.e. the Messenger of Allah) having recited here in that very place: "I'm responding to Your Call, O Allah, I'm responding to Your Call."



3039 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي عُرْوَةُ بْنُ مِزْرَسٍ بْنُ أَوْسٍ بْنِ حَارِثَةَ بْنِ لَامٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِجُمُعٍ فَقُلْتُ: هَلْ لِي مِنْ حَجٍّ؟ فَقَالَ: مَنْ صَلَّى هَذِهِ الصَّلَاةَ مَعَنَا وَوَقَفَ هَذَا الْمَوْقِفَ حَتَّى يُفِيضَ وَأَفَاضَ قَبْلَ ذَلِكَ مِنْ عَرَافَاتٍ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَفَثُهُ.

3040 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: أَخْبَرَنِي عَامِرٌ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ مِزْرَسٍ الطَّائِفِيُّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: أَتَيْتُكَ مِنْ جَبَلِي طَيِّئٍ أَكَلْتُ مَطِيَّتِي وَأَتَعَبْتُ نَفْسِي مَا بَقِيَ مِنْ جَبَلٍ إِلَّا وَقَفْتُ عَلَيْهِ فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ: «مَنْ صَلَّى صَلَاةَ الْغَدَاةِ هَهُنَا مَعَنَا وَقَدْ أَتَى عَرَفَةَ قَبْلَ ذَلِكَ فَقَدْ قَضَى تَفَثُهُ وَتَمَّ حَجُّهُ».

3041 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَطَاءٍ قَالَ: سَمِعْتُ عَبْدِ الرَّحْمَنِ بْنَ يَعْمَرَ الدِّيلِيَّ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ بِعَرَفَةَ وَأَتَاهُ نَاسٌ مِنْ نَجْدٍ فَأَمَرُوا رَجُلًا فَسَأَلَهُ عَنِ الْحَجِّ فَقَالَ: «الْحَجُّ عَرَفَةُ مَنْ جَاءَ لَيْلَةَ جُمُعٍ قَبْلَ صَلَاةِ الصُّبْحِ فَقَدْ أَدْرَكَ حَجَّهُ أَيَّامٌ مِثْلُ ثَلَاثَةِ أَيَّامٍ مَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنْشَاءَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِنْشَاءَ عَلَيْهِ» ثُمَّ أَرْدَفَ رَجُلًا فَجَعَلَ يُنَادِي بِهَا فِي النَّاسِ.

3042 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَحَدَّثَنَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُزْدَلِفَةُ كُلُّهَا مَوْقِفٌ».

### (212) - التَّلْبِيَةُ بِالْمُزْدَلِفَةِ

3043 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَخْوَصِ عَنْ حُصَيْنٍ عَنْ كَثِيرٍ وَهُوَ ابْنُ مُدْرِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ قَالَ: قَالَ ابْنُ مَسْعُودٍ وَنَحْنُ بِجُمُعٍ سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هَذَا الْمَكَانِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ».

### [213] The Due Time Of Passing On From Muzdalifah

3044- It is narrated on the authority of Amr Ibn Maimun that he said: I was present with Umar at Muzdalifah when he said: "The people of the pre-Islamic period of ignorance used not to pass on from Muzdalifah until the sun rose, and they said: "Rise O (mount of) Thabir!" then, the Messenger of Allah "Allah's blessing and peace be upon him" opposed them and passed on before the sun rose."

### [214] The Concession For The Weak To Offer Morning Prayer At Mina On The Day Of Sacrifice

3045- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" sent me forward among the weak people of his family (at night to Mina), whereupon we offered Morning prayer at Mina, and threw the Jamrah.

3046- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: Would that I sought the permission of the Messenger of Allah "Allah's blessing and peace be upon him" as Sawdah did, to offer Dawn prayer at Mina before the people came! However, Sawdah was a heavy and fat woman (who could hardly move). For this reason, she sought the permission of the Messenger of Allah "Allah's blessing and peace be upon him", and he gave her permission, which enabled her to offer Fajr prayer at Mina, and throw Jamrah before the people came.

3047- It is narrated on the authority of Ata' Ibn Abu Rabah from a freed slave belonging to Asma' Bint Abu Bakr that he said: I reached Mina with Asma' Bint Abu Bakr a short while before dawn, when it was still very dark, thereupon I said to her: "We've reached Mina a short while before dawn, when it is still very dark." On that she said: "We did so when we were in the company of such as better than you (the Messenger of Allah)."

3048- It is narrated on the authority of Hisham Ibn Urwah from his father that he said: Usamah Ibn Zaid was asked: "How did the Messenger of Allah "Allah's blessing and peace be upon him" move on his way of return from Arafah?" he said: " the Messenger of Allah "Allah's blessing and peace be upon him" made his she-camel walk at a normal stride, and whenever he found a space, he would make it walk at a quick pace."

3049- It is narrated on the authority of Ibn Abbas from Al-Fadl Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said to the people when they started marching in the evening of (the day of) Arafat, till the morning of (the day they reached) Muzdalifah: "be quiet (in proceeding)!" he himself drove his she-camel, (with more control as he was)

## (213) - وَفَتْ الْإِفَاضَةَ مِنْ جَمْعٍ

3044 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَمِعْتُهُ يَقُولُ: شَهِدْتُ عُمَرَ بِجَمْعٍ فَقَالَ: إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَيَقُولُونَ: أَشْرِقَ ثَبِيرٌ وَإِنَّ رَسُولَ اللَّهِ ﷺ خَالَفَهُمْ ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

## (214) - الرُّخْصَةُ لِلضَّعْفَةِ أَنْ يُصَلُّوا يَوْمَ النَّحْرِ الصُّبْحَ بِمَنَى

3045 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ أَشْهَبَ أَنَّ دَاوُدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُمْ أَنَّ عَمْرًا بْنَ دِينَارٍ حَدَّثَهُ أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحٍ حَدَّثَهُمْ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ فِي ضَعْفَةِ أَهْلِهِ فَصَلَّيْنَا الصُّبْحَ بِمَنَى وَرَمَيْنَا الْجَمْرَةَ.

3046 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ قَالَتْ: وَدِدْتُ أَنِّي اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ كَمَا اسْتَأْذَنْتُهُ سَوْدَةُ فَصَلَّيْتُ الْفَجْرَ بِمَنَى قَبْلَ أَنْ يَأْتِيَ النَّاسُ وَكَانَتْ سَوْدَةُ أَمْرًا فُتِيلَةً ثَبِطَةً فَاسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ فَأَذِنَ لَهَا فَصَلَّتِ الْفَجْرَ بِمَنَى وَرَمَتْ قَبْلَ أَنْ يَأْتِيَ النَّاسُ.

3047 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّ مَوْلَى لَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَخْبَرَهُ قَالَ: جِئْتُ مَعَ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ مَنَى بَعْلَسَ فَقُلْتُ لَهَا: لَقَدْ جِئْنَا مَنَى بَعْلَسَ فَقَالَتْ: قَدْ كُنَّا نَصْنَعُ هَذَا مَعَ مَنْ هُوَ خَيْرٌ مِنْكَ.

3048 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ: سُئِلَ أَسَامَةُ بْنُ زَيْدٍ وَأَنَا جَالِسٌ مَعَهُ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ؟ قَالَ: كَانَ يُسِيرُ نَاقَتَهُ فَإِذَا وَجَدَ فَجَوْهَةً نَصَّ.

3049 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ أَبِي مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلنَّاسِ حِينَ دَفَعُوا عَشِيَّةَ عَرَفَةَ وَغَدَاةَ جَمْعٍ: «عَلَيْكُمْ بِالسَّكِينَةِ». وَهُوَ



preventing it from running. When He entered Mina, and descended at (the valley of) Muhassir, he said: "Pick up the pebbles with which the Jamrah should be stoned." The Messenger of Allah "Allah's blessing and peace be upon him" added, pointing with his hand: "As one throws with his fingers."

### **[215] Walking At A Galloping Stride At The Valley Of Muhassir**

**3050-** It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" made his camel run at a quick pace at the valley of Muhassir.

**3051-** It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: We visited Jabir and I said to him: "Tel me about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him"." he said: " The Messenger of Allah "Allah's blessing and peace be upon him" passed on quickly from Muzdalifah before the sun rose, and made Al-Fadl Ibn Al-Abbas ride behind him till he came to (the valley of) Muhassir. He (The Prophet) urged it (al-Qaswa) a little. Taking his way through the middle road, which comes out at the greatest Jamrah, he came to the Jamrah near the tree, which he threw with seven small pebbles, magnifying Allah with every throwing in a manner in which the small pebbles are thrown (with fingers) and he did so in the bottom of the valley."

### **[216] Reciting Talbiyah While Proceeding On**

**3052-** It is narrated on the authority of Ibn Abbas from Al-Fadl Ibn Abbas that he was riding behind The Messenger of Allah "Allah's blessing and peace be upon him", who kept reciting Talbiyah until he threw the Jamrah.

**3053-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" kept reciting Talbiyah until he threw the Jamrah.

### **[217] Picking Up Pebbles**

**3054-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me in the morning of (the day of throwing the Jamrah of) Aqabah: "Pick up pebbles for me." I picked up for him pebbles, too small to be carried and thrown by fingers. When I placed them in his hand, he said: "It is with the like of those (pebbles that you should throw the Jamrah); and beware of exceeding the proper bounds in religion, for indeed, it was exceeding the proper bounds in religion which destroyed those who were before you."

كَأَنَّهُ نَافَتْهُ حَتَّى إِذَا دَخَلَ مِنِّي فَهَبَطَ حِينَ هَبَطَ مُحَسَّرًا قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجُمَرَةَ» وَقَالَ: قَالَ النَّبِيُّ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الْإِنْسَانُ.

### (215) - الْإِبْضَاعُ فِي وَادِي مُحَسَّرٍ

3050 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ أَوْضَعَ فِي وَادِي مُحَسَّرٍ.

3051 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ النَّبِيِّ ﷺ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ دَفَعَ مِنَ الْمُزْدَلِفَةِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَأَرْدَفَ الْفَضْلَ بْنَ الْعَبَّاسِ حَتَّى أَتَى مُحَسَّرًا حَرَكَ قَلِيلًا ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تُخْرُجُكَ عَلَى الْجُمَرَةِ الْكُبْرَى حَتَّى أَتَى الْجُمَرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَى بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا حَصَى الْخَذْفِ رَمَى مِنْ بَطْنِ الْوَادِي.

### (216) - التَّلْبِيَةُ فِي السَّيْرِ

3052 - أَخْبَرَنَا حُمَيْدُ بْنُ مُسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ابْنُ حَبِيبٍ عَنْ عَبْدِ الْمَلِكِ بْنِ جُرَيْجٍ وَعَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ فَلَمَّ يَزُلْ يُلْبِي حَتَّى رَمَى الْجُمَرَةَ.

3053 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى حَتَّى رَمَى الْجُمَرَةَ.

### (217) - التَّقَاطُ الْحَصَى

3054 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا زِيَادُ بْنُ حُصَيْنٍ عَنْ أَبِي الْعَالِيَةِ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ لِي رَسُولُ اللَّهِ ﷺ غَدَاةَ الْعَقَبَةِ وَهُوَ عَلَى رَاحِلَتِهِ: «هَاتِ الْقُطْ لِي» فَلَقَطْتُ لَهُ حَصِيَّاتٍ هُنَّ حَصَى الْخَذْفِ فَلَمَّا وَضَعْتُهُنَّ فِي يَدِهِ قَالَ: «بِأَمْثَالِ هَؤُلَاءِ وَإِيَّاكُمْ وَالْغُلُوِّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوُّ فِي الدِّينِ».



### [218] From Where Should Pebbles Be Picked Up?

**3055-** It is narrated on the authority of Ibn Abbas from Al-Fadl Ibn Abbas that The Messenger of Allah “Allah’s blessing and peace be upon him” said to the people when they started marching in the evening of (the day of) Arafat, till the morning of (the day they reached) Muzdalifah: “be quiet (in proceeding)!” he himself drove his she-camel, (with more control as he was) preventing it from running. When He entered Mina, and descended at (the valley of) Muhassir, he said: “Pick up the pebbles with which the Jamrah should be stoned.” The Messenger of Allah “Allah’s blessing and peace be upon him” added, pointing with his hand: “As one throws with his fingers.”

### [219] What Size Are The Pebbles Of Throwing Jamrah?

**3056-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me in the morning of (the day of throwing the Jamrah of) Aqabah while he was on his riding mount: “Pick up pebbles for me.” I picked up for him pebbles, too small to be carried and thrown by fingers. When I placed them in his hand, he checked them while being in his hand, (Yahya described how he was moving them in his hand) and he said: “It is with the like of those (pebbles that you should throw the Jamrah).”

### [220] A Muhrim Rides To The Jimar, And Takes Shelter To Shade

**3057-** It is narrated on the authority of Umm Husain that she said: I performed Hajj in (the same year of the farewell) Hajj of The Messenger of Allah “Allah’s blessing and peace be upon him”, and I saw Bilal holding the nose-string of his (the Prophet's) riding mount, and Usamah Ibn Zaid was raising his garment to shade him from the heat (of the sun), while he was in the state of Ihram until he threw the Jamrah of Aqabah. Then, he delivered a sermon, in which he praised Allah and lauded Him, and mentioned a lot of statements (concerning religion).

**3058-** It is narrated on the authority of Qudamah Ibn Abdullah that he said: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” throwing the Jamrah of Aqabah while being on a blond red she-camel, which he did not beat nor did he drive away by force (as is widespread now among the chiefs and rulers).

**3059-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” throwing Jamrah while being on his camel, and he was saying: “O people! Take (and learn your ceremonies of Hajj from me) for I do not know, whether I would or would not perform Hajj once again after this year of mine.”



## (218) - مِنْ أَيْنَ يَلْتَقِطُ الْحَصَى

3055 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ أَبِي مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلنَّاسِ حِينَ دَفَعُوا عَشِيَّةَ عَرَفَةَ وَغَدَاةَ جَمْعٍ «عَلَيْكُمْ بِالسَّكِينَةِ» وَهُوَ كَافٌ نَاقَتُهُ حَتَّى إِذَا دَخَلَ مِنْى فَهَبَطَ حِينَ هَبَطَ مُحْسِرًا قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي تُرْمَى بِهِ الْجَمْرَةُ» قَالَ: وَالنَّبِيُّ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الْإِنْسَانُ.

## (219) - قَدْرُ حَصَى الرَّمْيِ

3056 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا زِيَادُ بْنُ حُصَيْنٍ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ غَدَاةَ الْعَقَبَةِ وَهُوَ وَقِفٌ عَلَى رَاحِلَتِهِ «هَاتِ الْقُطْ» لِي فَلَقَطْتُ لَهُ حَصِيَّاتٍ هُنَّ حَصَى الْخَذْفِ فَوَضَعْتُهُنَّ فِي يَدِهِ وَجَعَلَ يَقُولُ بِهِنَّ فِي يَدِهِ وَوَصَفَ يَحْيَى تَحْرِيكَهُنَّ فِي يَدِهِ بِأَمْثَالِ هَؤُلَاءِ.

## (220) - الرُّكُوبُ إِلَى الْجَمَارِ وَاسْتِظْلَالُ الْمُحْرَمِ

3057 - أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ عَنْ زَيْدِ بْنِ أَبِي أَنْيسَةَ عَنْ يَحْيَى بْنِ الْحُصَيْنِ عَنْ جَدِّهِ أُمِّ حُصَيْنٍ قَالَتْ: حَجَجْتُ فِي حَجَّةِ النَّبِيِّ ﷺ فَرَأَيْتُ بِلَالًا يَقُودُ بِخَطَامِ رَاحِلَتِهِ وَأَسَامَةَ بْنَ زَيْدٍ رَافِعَ عَلَيْهِ ثَوْبَهُ يَظْلُمُ مِنَ الْحَرِّ وَهُوَ مُحْرَمٌ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ ثُمَّ خَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ قَوْلًا كَثِيرًا.

3058 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا أَيُّمَنُ بْنُ نَابِلٍ عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ عَلَى نَاقَةٍ لَهُ صَهْبَاءٌ لَا ضَرْبَ وَلَا طَرْدَ وَلَا إِلَيْكَ إِلَيْكَ.

3059 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي الْجَمْرَةَ وَهُوَ عَلَى بَعِيرِهِ وَهُوَ يَقُولُ: «يَا أَيُّهَا النَّاسُ خُذُوا مَنْاسِكُكُمْ فَإِنِّي لَا أَذْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ عَامِي هَذَا».

### **[221] The Due Time Of Throwing The Jamrah Of Aqabah On The Day Of Sacrifice**

3060- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" threw the Jamrah (of Aqabah) on the day of Sacrifice at noon; and he threw (the remaining two Jamrahs) after the day of Sacrifice when the sun declined.

### **[222] It Is Forbidden To Throw The Jamrah Of Aqabah Before The Rising Of The Sun**

3061- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us, the boys of Banu Abd Al-Muttalib on some asses, and he said to us while patting our thighs: "O my sons! Do not throw the Jamrah of Aqabah until the sun rises."

3062- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" sent forward (the weak among) his family and ordered them not to throw the Jamrah (of Aqabah) until the sun would rise.

### **[223] The Concession Pertaining To That For Women**

3063- It is narrated on the authority of Ata' from A'ishah Bint Talhah from her maternal aunt A'ishah, the Mother of the Believers, that The Messenger of Allah "Allah's blessing and peace be upon him" ordered one of his wives to leave Muzdalifah at night on the night of Muzdalifah, and come to (the place of) the Jamrah of Aqabah, and throw it and then spend the remaining portion of the night till morning in her dwelling place; and Ata' himself used to do so until he died.

### **[224] Throwing After The Evening**

3064- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked during the days of Mina (about doing ceremonies in different orders) and he said: "There is no blame." A man asked him: "I've got my head shaved before I slaughtered (my sacrifice)." He said to him: "There is no harm." Another asked him: "I've thrown (the Jamrah) after evening had entered upon me." He said: "There is no harm."

### **[225] The Shepherds' Throwing**

3065- It is narrated on the authority of Abu Al-Baddah Ibn Adi from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the shepherds (of camels among the people who spend

## (221) - وَثَّ رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ

3060 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ أَيُّوبَ بْنِ إِبْرَاهِيمَ الثَّقَفِيُّ الْمُرُوزِيُّ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحَى وَرَمَى بَعْدَ يَوْمِ النَّحْرِ إِذَا زَالَتِ الشَّمْسُ.

## (222) - النَّهْيُ عَنْ رَمَى جَمْرَةَ الْعَقَبَةِ قَبْلَ طُلُوعِ الشَّمْسِ

3061 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُفْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنِ الْحَسَنِ الْعُرَيْنِيِّ عَنْ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ أَغِيلَمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حُمْرَاتٍ يَلْطَحُ أَفْحَاذَنَا وَيَقُولُ: «أُبَيِّنِي لَا تَرْمُوا جَمْرَةَ الْعَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ».

3062 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَدَّمَ أَهْلَهُ وَأَمَرَهُمْ أَنْ لَا يَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ.

## (223) - الرُّخْصَةُ فِي ذَلِكَ لِلنِّسَاءِ

3063 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الطَّائِفِيُّ عَنْ عَطَاءٍ بْنِ أَبِي رَبَاحٍ قَالَ: حَدَّثَنِي عَائِشَةُ بِنْتُ طَلْحَةَ عَنْ خَالَتِهَا عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ إِحْدَى نِسَائِهِ أَنْ تَنْفِرَ مِنْ جَمْعٍ لَيْلَةً جَمْعَ فِتَاتِي جَمْرَةَ الْعَقَبَةِ فَتَرْمِيهَا وَتُضْبِعَ فِي مَنْزِلِهَا وَكَانَ عَطَاءٌ يَفْعَلُهُ حَتَّى مَاتَ.

## (224) - الرَّمْيُ بَعْدَ الْمَسَاءِ

3064 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسْأَلُ أَيَّامَ مَنْى فَيَقُولُ: لَا حَرَجَ فَسَأَلَهُ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ قَالَ: «لَا حَرَجَ» فَقَالَ رَجُلٌ: رَمَيْتُ بَعْدَ مَا أُمْسَيْتُ قَالَ: «لَا حَرَجَ».

## (225) - رَمَى الرُّعَاةِ

3065 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ أَبِي الْبَدَاحِ بْنِ عَدِيٍّ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلرُّعَاةِ



the night at Mina) to throw (the pebbles of Jamrahs) on one day (the day of Sacrifice), and leave throwing on the coming day (provided that they should combine the throwing of the remaining two days after the day of Sacrifice on the day of Departure).

**3066-** It is narrated on the authority of Abu Al-Baddah Ibn Asim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the shepherds of camels among the people who spend the night (at Mina) to throw (the pebbles of Jamrahs) on the day of Sacrifice, and then combine the throwing of the remaining two days after the day of Sacrifice, which they would throw on the day of Departure.

### **[226] From Where Should The Jamrah Of Aqabah Be Thrown?**

**3067-** It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: It was said to Abdullah Ibn Mas'ud : "Some people throw the Jamrah from over Aqabah." Abdullah threw (the pebbles) from the bottom of the valley and then he said: "It is from here, by Him, other than Whom there is no god, that the one (the Messenger of Allah) upon whom the Surah of Al-Baqarah was revealed, threw (the Jamrah)."

**3068-** It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: Abdullah threw the Jamrah with seven pebbles: he made the House on his left, and (the mount of) Arafah on his right and said: "Here is the place where the one upon whom the Surah of Al-Baqarah was revealed stood (to throw the Jamrah)."

**3069-** It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: I saw Abdullah Ibn Mas'ud having thrown (the pebbles of) the Jamrah of Aqabah from the bottom of the valley and then he said: "Here is the place, by Him, other than Whom there is no god, where the one upon whom the Surah of Al-Baqarah was revealed, stood (and threw the Jamrah)."

**3070-** It is narrated on the authority of Al-A'mash that he said: I heard Al-Hajjaj Ibn Yusuf saying: "Do not say 'the Surah of Al-Baqarah', but you'd rather say: 'the Surah in which the Heifer is mentioned.'" I (the narrator) met Ibrahim and told him of what he (Al-Hajjaj Ibn Yusuf) had said. He said: "Abd Ar-Rahman Ibn Yazid narrated to me that he was with Abdullah Ibn Mas'ud when he threw the Jamrah of Aqabah: he entered into the heart of the valley and faced it (the Jamrah, making Mecca on his left side, and Mina on his right side). Then, he stoned it from the heart of the valley, with seven pebbles, and he magnified Allah with every pebble. I (Abd Ar-Rahman) said to him: "They stone it (Jamrah) from the upper side (of the valley)." upon this he said: "By Him, other than Whom there is no god, this is the place

أَنْ يَرْمُوا يَوْمًا وَيَدْعُوا يَوْمًا .

3066 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ عَنْ عَدِيِّ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِلرُّغَاةِ فِي الْبَيْتُوتَةِ يَوْمَ النَّحْرِ وَالْيَوْمَيْنِ اللَّذَيْنِ بَعْدَهُ يَجْمَعُونَهُمَا فِي أَحَدِهِمَا.

### (226) - الْمَكَانُ الَّذِي تُرْمَى مِنْهُ جَمْرَةُ الْعَقَبَةِ

3067 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُحَيَّةٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عَبْدِ الرَّحْمَنِ يَعْنِي أَبْنَ يَزِيدَ قَالَ: قِيلَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ إِنَّ نَاسًا يَرْمُونَ الْجَمْرَةَ مِنْ فَوْقِ الْعَقَبَةِ قَالَ: فَرَمَى عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي ثُمَّ قَالَ: مَنْ هُنَا وَالَّذِي لَا إِلَهَ غَيْرُهُ رَمَى الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

3068 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغْفَرَانِيُّ وَمَالِكُ بْنُ الْحَلِيلِ قَالَا: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنِ الْحَكَمِ وَمَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ الْجَمْرَةَ بِسَبْعِ حَصِيَّاتٍ جَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَعَرَفَةَ عَنْ يَمِينِهِ وَقَالَ هُنَا مَقَامُ الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَا أَعْلَمُ أَحَدًا قَالَ فِي هَذَا الْحَدِيثِ مَنْصُورٌ غَيْرَ أَبْنِ أَبِي عَدِيٍّ وَاللَّهُ تَعَالَى أَعْلَمُ.

3069 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ قَالَ: رَأَيْتُ أَبْنَ مَسْعُودٍ رَمَى جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي ثُمَّ قَالَ: هُنَا وَالَّذِي لَا إِلَهَ غَيْرُهُ مَقَامُ الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

3070 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ سَمِعْتُ الْحَجَّاجَ يَقُولُ: لَا تَقُولُوا سُورَةَ الْبَقَرَةِ قُولُوا السُّورَةَ الَّتِي يُذَكَّرُ فِيهَا الْبَقَرَةُ فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ فَقَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ: أَنَّهُ كَانَ مَعَ عَبْدِ اللَّهِ حِينَ رَمَى جَمْرَةَ الْعَقَبَةِ فَاسْتَبْطَنَ الْوَادِي وَأَسْتَعْرَضَهَا يَعْنِي الْجَمْرَةَ فَرَمَاهَا بِسَبْعِ حَصِيَّاتٍ وَكَبَّرَ مَعَ كُلِّ حَصَاةٍ فَقُلْتُ: إِنَّ أَنَا سَأَضَعُدُونَ الْجَبَلَ فَقَالَ: هُنَا وَالَّذِي لَا إِلَهَ غَيْرُهُ



where I saw the one (i.e. The Prophet) upon whom the Surah of Al-Baqarah was revealed, having stoned (the Jamrah)."

**3071-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" threw the Jamrah with pebbles too small to be carried and thrown by fingers.

**3072-** It is narrated on the authority of Jabir that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having thrown the Jimar with pebbles too small to be carried and thrown by fingers.

### **[227] The Number Of Pebbles With Which Jamrahs Are Thrown**

**3073-** It is narrated on the authority of Ja'far Ibn Muhammad Ibn Ali Ibn Husain from his father that he said: We visited Jabir Ibn Abdullah and I said to him: "Tell me about the Hajj of the Messenger of Allah "Allah's blessing and peace be upon him"." He said: " the Messenger of Allah "Allah's blessing and peace be upon him" threw the Jamrah which is near the tree with seven pebbles, magnifying Allah with every pebble, using pebbles, too small to be carried and thrown by fingers; and he threw them from the bottom of the valley. Then, he turned away to the slaughtering place where he slaughtered his sacrifice.

**3074-** It is narrated on the authority of Sa'd that he said: We returned from the Hajj we performed with the Messenger of Allah "Allah's blessing and peace be upon him", with one of us saying: "I've thrown (the Jamrah) with seven pebbles", and another saying: "I've thrown with six", and none of them criticized the other.

**3075-** It is narrated on the authority of Abu Mijlaz that he said: I asked Ibn Abbas about something pertaining to Jimar, thereupon he said: "I do not know (for certain) whether the Messenger of Allah "Allah's blessing and peace be upon him" threw it with six or seven pebbles."

### **[228] Saying Takbir With Every Pebble**

**3076-** It is narrated on the authority of Al-Fadl Ibn Abbas that he said: I was riding behind the Messenger of Allah "Allah's blessing and peace be upon him" and he kept reciting Talbiyah until he threw the Jamrah of Aqabah which he threw with seven pebbles, saying Takbir with every pebble.

### **[229] Such As In The State Of Ihram Stops From Reciting Talbiyah Once He Throws The Jamrah Of Aqabah**

**3077-** It is narrated on the authority of Al-Fadl Ibn Abbas that he said: I was riding behind the Messenger of Allah "Allah's blessing and peace be



رَأَيْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ رَمَى .

- 3071 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَذَكَرَ آخَرَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَمَى الْجِمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ .
- 3072 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي الْجِمَارَ بِمِثْلِ حَصَى الْخَذْفِ .

### (227) - الْحَصَى الَّتِي يُرْمَى بِهَا الْجِمَارُ

- 3073 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ النَّبِيِّ ﷺ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ رَمَى الْجِمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا حَصَى الْخَذْفِ رَمَى مِنْ بَطْنِ الْوَادِي ثُمَّ أَنْصَرَفَ إِلَى الْمَنْحَرِ فَتَنَحَّرَ .
- 3074 - أَخْبَرَنِي يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي نُجَيْجٍ قَالَ: قَالَ مُجَاهِدٌ: قَالَ سَعْدٌ: رَجَعْنَا فِي الْحَجَّةِ مَعَ النَّبِيِّ ﷺ وَبَعْضُنَا يَقُولُ رَمَيْتُ بِسَبْعِ حَصَيَاتٍ وَبَعْضُنَا يَقُولُ رَمَيْتُ بِسِتٍّ فَلَمْ يَعْزُبْ عَنْهُمْ عَلَى بَعْضٍ .
- 3075 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا مِجْلَزٍ يَقُولُ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ شَيْءٍ مِنْ أَمْرِ الْجِمَارِ فَقَالَ: مَا أَذْرِي رَمَاهَا رَسُولُ اللَّهِ ﷺ بِسِتٍّ أَوْ بِسَبْعٍ .

### (228) - التَّكْبِيرُ مَعَ كُلِّ حَصَاةٍ

- 3076 - أَخْبَرَنِي هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ الْكُوفِيُّ قَالَ: حَدَّثَنَا حَفْصُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ ابْنِ عَبَّاسٍ عَنْ أَخِيهِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: كُنْتُ رَدَفَ النَّبِيِّ ﷺ فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جِمْرَةَ الْعَقَبَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ .

### (229) - قَطْعُ الْمُحْرَمِ التَّلْبِيَةِ إِذَا رَمَى جِمْرَةَ الْعَقَبَةِ

- 3077 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ خُصَيْفٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ الْفَضْلُ بْنُ عَبَّاسٍ: كُنْتُ رَدَفَ رَسُولِ اللَّهِ ﷺ فَمَا زِلْتُ أَسْمَعُهُ

upon him” and I heard him reciting Talbiyah until he threw the Jamrah of Aqabah; and once he threw it, he stopped from reciting Talbiyah.

**3078-** It is narrated on the authority of Al-Fadl Ibn Abbas that he was riding behind the Messenger of Allah “Allah’s blessing and peace be upon him” and he kept reciting Talbiyah until he threw the Jamrah (of Aqabah).

**3079-** It is narrated on the authority of Al-Fadl Ibn Abbas that he was riding behind the Messenger of Allah “Allah’s blessing and peace be upon him” and he kept reciting Talbiyah until he threw the Jamrah of Aqabah.

### **[230] The Supplication After Throwing The Jimar**

**3080-** It is narrated on the authority of Az-Zuhri that he said: We have been reported that The Messenger of Allah “Allah’s blessing and peace be upon him” used to stone the Jamrah which is near the Mina mosque with seven small pebbles and used to magnify Allah after throwing every pebble. He then would go ahead and stand facing the Qiblah for a long time to invoke (Allah) while raising his hands. Then he would come to stone the middle Jamrah with seven small pebbles and magnify Allah after throwing every pebble. Then he would go to the left, towards the valley, and stand facing the Qiblah. He would remain standing there to invoke (Allah) while raising his hands. Then he would come to stone the great Jamrah of Aqabah with seven small pebbles even though he would not remain at it, and then he would leave. Az-Zuhri said that Salim Ibn Abdullah Ibn Umar had narrated to him the same from The Messenger of Allah “Allah’s blessing and peace be upon him”, and Ibn Umar used to do the same.

### **[231] What Becomes Lawful For A Muhrim After Throwing Jamrah**

**3081-** It is narrated on the authority of Ibn Abbas that he said: "When one throws the Jamrah, everything becomes lawful for him, barring (the sexual relations with) women." It was said to him: "What about perfume?" he said: "As for me, I saw The Messenger of Allah “Allah’s blessing and peace be upon him” having applied musk to his body: is it not (a kind of) perfume?"

يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ فَلَمَّا رَمَى قَطَعَ التَّلْبِيَةَ.

3078 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ قَالَ: حَدَّثَنَا خُصَيْفٌ عَنْ مُجَاهِدٍ وَعَامِرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْفَضْلَ أَخْبَرَهُ أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ وَأَنَّهُ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ.

3079 - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ عَنْ عَلِيِّ بْنِ مَعْبُدٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أُعَيْنَ عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ الْفَضْلِ بْنِ الْعَبَّاسِ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

### (230) - الدُّعَاءُ بَعْدَ رَمَى الْجِمَارِ

3080 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَنْبَأَنَا يُونُسُ بْنُ الزُّهْرِيِّ قَالَ: بَلَّغَنَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَمَى الْجَمْرَةَ الَّتِي تَلِي الْمَنْحَرَ مَنْحَرِ مَنَى رَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ ثُمَّ تَقَدَّمَ أَمَامَهَا فَوَقَفَ مُسْتَقْبِلَ الْقِبْلَةِ رَافِعاً يَدَيْهِ يَدْعُو يُطِيلُ الْوُقُوفَ ثُمَّ يَأْتِي الْجَمْرَةَ الثَّانِيَةَ فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ ثُمَّ يَنْحَدِرُ ذَاتَ الشَّمَالِ فَيَقِفُ مُسْتَقْبِلَ الْبَيْتِ رَافِعاً يَدَيْهِ يَدْعُو ثُمَّ يَأْتِي الْجَمْرَةَ الَّتِي عِنْدَ الْعَقَبَةِ فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ وَلَا يَقِفُ عِنْدَهَا. قَالَ الزُّهْرِيُّ: سَمِعْتُ سَالِمًا يُحَدِّثُ بِهَذَا عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

### (231) - بَابُ مَا يَحِلُّ لِلْمُحْرِمِ بَعْدَ رَمَى الْجِمَارِ

3081 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنِ الْحَسَنِ الْعُرْنِيِّ عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا رَمَى الْجَمْرَةَ فَقَدْ حَلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ. قِيلَ: وَالطَّيْبُ؟ قَالَ: أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَضَمَّحُ بِالْمِسْكِ أَفْطِيبٌ هُوَ؟ .



## (25) THE BOOK OF JIHAD

### [1] The Obligation Of Jihad

**3082-** It is narrated on the authority of Ibn Abbas that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" was driven out from Mecca Abu Bakr said: "Those (infidels) have driven out their Prophet: we all are to Allah, to Whom we refer. They will be destroyed." In connection with that, the following was revealed: " To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is Most Powerful for their aid." (Al-Hajj 39) I came to know that there would be fighting. Ibn Abbas added: This was the first to be revealed as regards fighting.

**3083-** It is narrated on the authority of Ibn Abbas that Abd Ar-Rahman Ibn Awf and some of his companions came to The Messenger of Allah "Allah's blessing and peace be upon him" in Mecca and said: "O Messenger of Allah! When we were pagans, we were living in power and honour, and when we embraced Islam, we have been put to humiliation (because we were given no permission to fight our enemies)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to adhere to forgiveness. So, do not fight." When we were turned by Allah to Medina, He Almighty ordered us to fight (such as would fight us), thereupon they held back (their hands from fight). On that Allah Almighty revealed: "Has you not turned your vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular Charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah." (An-Nisa 77)

**3084-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been given the (power to say the) shortest expressions which bear the widest meanings; and I've been helped emerge victorious by terror (cast in the hearts of my enemies); and while I was sleeping, I was given the keys of the treasures of the land, and they were placed in my hand." Abu Hurairah commented: Indeed, The Messenger of Allah "Allah's blessing and peace be upon him" went away (by death), and you now are harvesting them.

**3085-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said the same.

## (25) - كِتَابُ الْجِهَادِ

## (1) - بَابُ وُجُوبِ الْجِهَادِ

3082 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرُقِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ: أَخْرِجُوا نَبِيَّهُمْ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ لِيَهْلِكُنَّ فَنَزَلَتْ: ﴿أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ (٣٩) [الحج: 39]. فَعَرَفْتُ أَنَّهُ سَيَكُونُ قِتَالٌ. قَالَ ابْنُ عَبَّاسٍ: فَهِيَ أَوَّلُ آيَةٍ نَزَلَتْ فِي الْقِتَالِ.

3083 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا أَبِي قَالَ: أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَأَصْحَابًا لَهُ أَتَوْا النَّبِيَّ ﷺ بِمَكَّةَ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي عِزٍّ وَنَحْنُ مُشْرِكُونَ فَلَمَّا آمَنَّا صِرْنَا أَذِلَّةَ فَقَالَ: «إِنِّي أُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوا». فَلَمَّا حَوَّلَنَا اللَّهُ إِلَى الْمَدِينَةِ أَمَرْنَا بِالْقِتَالِ فَكُفُّوا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشِرْكٍ فَلَمْ يَكُنْ لَهُمْ فِتْنَةٌ أُولَٰئِكَ سَيَرْحَمُهُ اللَّهُ إِنََّّهُ يَعْلَمُ الْقُلُوبَ﴾ [النساء: 77].

3084 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ قَالَ: قُلْتُ عَنْ سَعِيدٍ قَالَ: نَعَمْ عَنْ أَبِي هُرَيْرَةَ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لِأَحْمَدَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمِفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي». قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَنْتَلُونَهَا.

3085 - أَخْبَرَنَا هَارُونُ بْنُ سَعِيدٍ عَنْ خَالِدِ بْنِ نِزَارٍ قَالَ: أَخْبَرَنِي الْقَاسِمُ بْنُ مَبْرُورٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَحْوَهُ.



**3086-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” having said: "I've been given the (power to say the) shortest expressions which bear the widest meanings; and I've been helped emerge victorious by terror (cast in the hearts of my enemies); and while I was sleeping, I was given the keys of the treasures of the land, and they were placed in my hand." Abu Hurairah commented: Indeed, The Messenger of Allah “Allah’s blessing and peace be upon him” went away (by death), and you now are harvesting them.

**3087-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "I've been commanded (by Allah Almighty) to fight the people until they say that "there is no god (to be worshipped) but Allah": whoever says "There is no god (to be worshipped) but Allah" has protected his own property and soul from me except legally, and his reckoning is incumbent upon Allah."

**3088-** It is narrated on the authority of Abu Hurairah that he said: When The Messenger of Allah “Allah’s blessing and peace be upon him” died and Abu Bakr became the caliph some Arabs renegaded (reverted to disbelief, and Abu Bakr decided to declare war against them), Umar said: "O Abu Bakr! How can you fight with these people although The Messenger of Allah “Allah’s blessing and peace be upon him” said: 'I have been ordered (by Allah) to fight the people till they say: “There is no god (to be worshipped) but Allah”, and whoever says it has indeed saved his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his account will be with Allah'?" Abu Bakr said: “By Allah! I will fight those who differentiate between prayer and obligatory charity. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of The Messenger of Allah “Allah’s blessing and peace be upon him”, I would fight with them for withholding it." Umar said: “By Allah, it was nothing but I saw that Allah opened Abu Bakr's chest towards the decision to fight that I came to know that his decision was right.”

**3089-** It is narrated on the authority of Abu Hurairah that he said: When The Messenger of Allah “Allah’s blessing and peace be upon him” died and Abu Bakr became the caliph after him, and some Arabs renegaded (reverted to disbelief, and Abu Bakr decided to declare war against them), Umar said: "O Abu Bakr! How can you fight with these people although The Messenger of Allah “Allah’s blessing and peace be upon him” said: 'I have been ordered (by Allah) to fight the people till they say: “There is no god (to be worshipped) but Allah”, and whoever says “There is no god (to be worshipped) but Allah” has indeed protected his own property and soul from



3086 - أَخْبَرَنَا كَثِيرُ بْنُ عُبيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بِعَثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي». فَقَالَ أَبُو هُرَيْرَةَ: فَقَدْ ذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَنْتَلُونَهَا.

3087 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالُهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ».

3088 - أَخْبَرَنَا كَثِيرُ بْنُ عُبيدٍ عَنْ مُحَمَّدِ بْنِ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تَوَفَّى رَسُولُ اللَّهِ ﷺ وَأَسْتُخْلِفَ أَبُو بَكْرٍ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ: يَا أَبَا بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي نَفْسُهُ وَمَالُهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ»؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهُ لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤْذُونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ وَعَرَفْتُ أَنَّهُ الْحَقُّ.

3089 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُغِيرَةَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عُبيدُ اللَّهِ ح. وَأَنْبَأَنَا كَثِيرُ بْنُ عُبيدٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ شُعَيْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تَوَفَّى رَسُولُ اللَّهِ ﷺ وَكَانَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا أَبَا بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَقَدْ عَصَمَ

me except on trespassing the law (rights and conditions for which he will be punished justly), and his reckoning will be with Allah?" Abu Bakr said: "I will fight those who differentiate between prayer and obligatory charity. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of The Messenger of Allah "Allah's blessing and peace be upon him", I would fight with them for withholding it." Umar said: "By Allah, it was nothing, but I saw that Allah Almighty expanded Abu Bakr's chest towards the decision to fight that I came to know that his decision was right."

**3090-** It is narrated on the authority of Abu Hurairah that he said: When Abu Bakr mobilized the forces to fight those (apostates) Umar said: "O Abu Bakr! How can you fight with these people although The Messenger of Allah "Allah's blessing and peace be upon him" said: 'I have been ordered (by Allah) to fight the people till they say: "There is no god but Allah", and once they say it they have protected their own souls and property from me except legally (on trespassing the law, rights and conditions for which they will be punished justly)'?" Abu Bakr said: "I will fight those who differentiate between prayer and obligatory charity. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of The Messenger of Allah "Allah's blessing and peace be upon him", I would fight with them for withholding it." Umar said: "By Allah, it was nothing, but I saw that Allah Almighty expanded Abu Bakr's chest towards the decision to fight those (apostates) that I came to know that his decision was right."

**3091-** It is narrated on the authority of Anas Ibn Malik that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" died and some Arabs renegaded (reverted to disbelief, and Abu Bakr decided to declare war against them), Umar said: "O Abu Bakr! How can you fight the Arabs?" Abu Bakr said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: 'I have been ordered (by Allah) to fight the people till they bear testimony to the fact that There is no god (to be worshipped) but Allah, and that I'm the Messenger of Allah, establish the obligatory prayer and give the regular charity.' By Allah! If they refuse to pay me even a she-kid which they used to give at the time of The Messenger of Allah "Allah's blessing and peace be upon him", I would fight with them for it." Umar said: "When I saw that (the chest of) Abu Bakr was expanded to his decision, I came to know that his decision was right." Abu Abd Ar-Rahman says: This narration is incorrect, and the previous one transmitted on the authority of Abu Hurairah is correct.

**3092-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've



مِنِّي مَالَهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: لَا أَقَاتِلَنْ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهُ لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ، وَاللَّفْظُ لِأَحْمَدَ.

3090 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُؤَمِّلُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ وَسُفْيَانُ بْنُ عُيَيْنَةَ وَذَكَرَ آخَرُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا جَمَعَ أَبُو بَكْرٍ لِقِتَالِهِمْ فَقَالَ عُمَرُ: يَا أَبَا بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: لَا أَقَاتِلَنْ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ وَاللَّهُ لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا. قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ تَعَالَى قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِقِتَالِهِمْ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

3091 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ الْقَطَّانُ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تُوفِّي رَسُولُ اللَّهِ ﷺ أَرْتَدَّتِ الْعَرَبُ قَالَ عُمَرُ: يَا أَبَا بَكْرٍ كَيْفَ تُقَاتِلُ الْعَرَبَ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ ﷺ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ» وَاللَّهُ لَوْ مَنَعُونِي عَنَّا كَانُوا يُعْطُونَ رَسُولَ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَيْهِ قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَلَمَّا رَأَيْتُ رَأْيَ أَبِي بَكْرٍ قَدْ شَرَحَ عَلِمْتُ أَنَّهُ الْحَقُّ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عِمْرَانُ الْقَطَّانُ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ وَهَذَا الْحَدِيثُ خَطَأً وَالَّذِي قَبْلَهُ الصَّوَابُ حَدِيثُ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ عَنْ أَبِي هُرَيْرَةَ.

3092 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبِ عَنِ الزُّهْرِيِّ ح. وَأَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا شُعَيْبُ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ



been commanded (by Allah Almighty) to fight the people until they say that 'there is no god (to be worshipped) but Allah': whoever says 'There is no god (to be worshipped) but Allah' has protected his own soul and property from me except legally, and his reckoning will be with Allah."

**3093-** It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Strive the pagans to the utmost of your power with your property, hands and tongues."

## **[2] The Severe Warning Of Leaving Jihad**

**3094-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies without taking part in Jihad, nor having the intention to take part in Jihad has died while being on a branch of hypocrisy."

## **[3] The Concession To Remain Behind A Military Expedition**

**3095-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "By Him in Whose Hand is my soul! Had it not been for the fact that many believing men would not be pleased to remain behind me, and I have no means of transportation to carry them, I would not have remained behind any military expedition fighting in the Cause of Allah Almighty. By Him, in Whose Hand is my soul! I like to be killed in the Cause of Allah Almighty and then be given life, then be killed and then be given life, then be killed and then be given life, and then be killed (because of the great reward and the high position a martyr in Allah's Cause will receive)."

## **[4] The Superiority Of Such As Take Part In Jihad To Such As Remain Behind**

**3096-** It is narrated on the authority of Sahl Ibn Sa'd: Once I found Marwan sitting, I came and sat with him. He told us that Zaid Ibn Thabit reported that the following was Divinely revealed upon Allah's Apostle "Allah's blessing and peace be upon him": "Not equal are those Believers who sit (at home), and those who strive and fight in the Cause of Allah with their property and themselves." Zaid said: Ibn Umm Maktum came to The Prophet "Allah's blessing and peace be upon him" while he was dictating to me that very Verse. On that Ibn Umm Maktum said: "O Allah's Apostle! Had I had power, surely I would have taken part in Jihad." So Allah sent down the following (upon His Apostle ) while his thigh was on mine and it became so heavy upon me that I feared my thigh would be displaced, and then that state of him was over: "...but not those having (disabling) hurt."

قَالَ: «أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ».

3093 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَيْدِيكُمْ وَأَلْسِنَتِكُمْ».

## (2) - التَّشْدِيدُ فِي تَرْكِ الْجِهَادِ

3094 - أَخْبَرَنَا عَبْدُهُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا وَهَيْبٌ يَعْنِي ابْنَ الْوُرْدِ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ مُحَمَّدٍ ابْنُ الْمُنَكْدِرِ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِغَزْوٍ مَاتَ عَلَى شُعْبَةٍ نِفَاقٍ».

## (3) - الرُّخْصَةُ فِي التَّخَلُّفِ عَنِ السَّرِيَّةِ

3095 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنُ سُلَيْمَانَ عَنْ ابْنِ عُفَيْرٍ عَنِ اللَّيْثِ عَنْ ابْنِ مُسَافِرٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَا أَنَّ رَجُلًا مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا عَنِّي وَلَا أَحَدٌ مَا أَحْمَلُهُمْ عَلَيْهِ مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنِّي أَقْتُلُ فِي سَبِيلِ اللَّهِ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ».

## (4) - فَضْلُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ

3096 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فَجِئْتُ حَتَّى جَلَسْتُ إِلَيْهِ فَحَدَّثَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَنْزَلَ عَلَيْهِ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾ [النساء، الآية: 95] فَجَاءَ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمْلِئُهَا عَلَيَّ فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَفَحَذُّهُ عَلَى فَخِذِي فَثَقُلْتُ عَلَيَّ حَتَّى ظَنَنْتُ أَنَّ سَتْرَضُ فَخِذِي ثُمَّ سَرِّي عَنْهُ ﴿غَيْرَ أُولِي الضَّرَرِ﴾ [النساء، الآية: 95].

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ هَذَا لَيْسَ بِهِ بَأْسٌ وَعَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ يَرْوِي عَنْهُ عَلِيُّ بْنُ مُسْهِرٍ وَأَبُو مُعَاوِيَةَ وَعَبْدُ الْوَاحِدِ بْنُ زَيْدٍ عَنِ الثُّعْمَانِ بْنِ سَعْدٍ لَيْسَ بِثِقَةٍ.



**3097-** It is narrated on the authority of Sahl Ibn Sa'd: Once I found Marwan sitting in the mosque. I came closer to him until I sat by his side. He told us that Zaid Ibn Thabit reported that Allah's Apostle "Allah's blessing and peace be upon him" had dictated to him the Divine Verse: "Not equal are those Believers who sit (at home), and those who strive and fight in the Cause of Allah with their property and themselves." Zaid said: Ibn Umm Maktum came to The Prophet "Allah's blessing and peace be upon him" while he was dictating to me that very Verse. On that Ibn Umm Maktum said: "O Allah's Apostle! Had I had power, surely I would have taken part in Jihad." He was a blind man. So Allah sent down revelation to His Apostle "Allah's blessing and peace be upon him" while his thigh was on mine and it became so heavy upon me that I feared my thigh would be displaced. Then that state of The Prophet "Allah's blessing and peace be upon him" was over after Allah revealed: "...but not those having (disabling) hurt."

**3098-** It is narrated on the authority of Al-Bara' that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bring me ink-pot and a shoulder-blade." He dictated: "Not equal are those Believers who sit (at home), and those who strive and fight in the Cause of Allah with their property and themselves." Amr Ibn Umm Maktum was standing behind him (and he was a blind man). He said: "Is there any concession for me (not to take part in Jihad since I'm blind)?" on that it was revealed: "...but not those having (disabling) hurt."

**3099-** It is narrated on the authority of Al-Bara' that he said: When the following was revealed: "Not equal are those Believers who sit (at home), and those who strive and fight in the Cause of Allah with their property and themselves" Abdullah Ibn Umm Maktum, and he was a blind man, came and said: "O Messenger of Allah! What about me since I'm a blind man?" He did not leave before it was revealed: "...but not those having (disabling) hurt."

#### **[5] The Concession To Remain Behind If One Has Parents**

**3100-** It is narrated on the authority of Abdullah Ibn Amr that he said: A man came to Allah's Apostle "Allah's blessing and peace be upon him" to seek his permission to take part in Jihad. He asked him: "Are your parents living?" he answered in the affirmative, thereupon he said: "Then, strive to the utmost of your power (to look after and take care) of them."

#### **[6] The Concession To Remain Behind If One Has His Mother Living**

**3101-** It is narrated on the authority of Mu'awiyah Ibn Jahemah As-Salami that Jahemah came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have the intention to take part



3097 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَهْلُ بْنُ سَعْدٍ قَالَ: رَأَيْتُ مَرْوَانَ جَالِسًا فِي الْمَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَلَى عَلَيْهِ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾ قَالَ: فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمِلُّهَا عَلَيَّ فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ وَكَانَ رَجُلًا أَعْمَى فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ وَفَخِذَهُ عَلَى فَخِذِي حَتَّى هَمَّتْ تَرُضُ فَخِذِي ثُمَّ سُرِّي عَنْهُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿غَيْرُ أُولِي الضَّرَرِ﴾.

3098 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ: أَنَّ النَّبِيَّ ﷺ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا قَالَ: «أُتُونِي بِالْكَتِفِ وَاللُّوحِ» فَكَتَبَ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ وَعَمَرُوهُ بْنُ أُمِّ مَكْتُومٍ خَلْفَهُ فَقَالَ: هَلْ لِي رُخْصَةٌ؟ فَتَزَلَّتْ ﴿غَيْرُ أُولِي الضَّرَرِ﴾.

3099 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: لَمَّا نَزَلَتْ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ جَاءَ ابْنُ أُمِّ مَكْتُومٍ وَكَانَ أَعْمَى فَقَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ فِيَّ وَأَنَا أَعْمَى قَالَ: فَمَا بَرِحَ حَتَّى نَزَلَتْ ﴿غَيْرُ أُولِي الضَّرَرِ﴾.

#### (5) - الرُّخْصَةُ فِي التَّخَلُّفِ لِمَنْ لَهُ وَالِدَانِ

3100 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ قَالَا: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ يَسْتَأْذِنُهُ فِي الْجِهَادِ فَقَالَ: «أَحْيٍ وَالِدَاكَ؟» قَالَ: نَعَمْ قَالَ: «فَفِيهِمَا فَجَاهِدْ».

#### (6) - الرُّخْصَةُ فِي التَّخَلُّفِ لِمَنْ لَهُ وَالِدَةٌ

3101 - أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْوَرَّاقُ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ طَلْحَةَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ طَلْحَةَ عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السَّلَمِيِّ أَنَّ جَاهِمَةَ جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَدْتُ

in Jihad in the Cause of Allah Almighty, and I've come to seek your advice." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Are your mother living?" he answered in the affirmative, thereupon he said to him: "Then, stick to her, since the (way to) Garden is underneath her feet."

**[7] The Excellence Of Such As Strives To The Utmost Of His Power In The Cause Of Allah With His Own Property And Soul**

**3102-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Which is the best among the people O Messenger of Allah?" he said: "A man who strives to the utmost of his power in the Cause of Allah with his own property and soul." He asked: "Then, who is next O Messenger of Allah?" he said: "Then, a faithful believer who lives in one of those mountain paths, fears Allah Almighty, and relieves the people of his evil."

**[8] The Excellence Of Such As Works In Allah's Cause On Foot**

**3103-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was addressing the people with a sermon, reclining his back against his mount, in the year of (the holy battle of) Tabuk, when he said: "Should I not tell you about the best of people and the worst of people? The best among the people is one, who works in the Cause of Allah on the back of his horse, or on the back of his camel, or on foot until death approaches him; and the worst among the people is a wicked dissolute man, who recites Allah's Book, even though he has no care for (nor receive admonition from) anything of it."

**3104-** It is narrated on the authority of Abu Hurairah that he said: "No one weeps out of fear of Allah Almighty and the fire (of Hell) will eat him up until the milk is brought back to the udder once again. Furthermore, the dust raised in the Cause of Allah and the smoke of Hell never gather in the nostrils of a Muslim."

**3105-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one weeps out of fear of Allah Almighty will enter the fire (of Hell) until the milk is brought back to the udder once again; and the dust raised in the Cause of Allah and the smoke of the fire of Hell never gather together."

**3106-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim who kills an infidel and then does deeds properly, as much as is within his capacity, will enter the fire (of Hell); and the dust raised in the Cause of Allah, and the exhalation of (the fire of) Hell never gather inside a

أَنْ أَغْزَوْا وَقَدْ جِئْتُ أَسْتَشِيرُكَ فَقَالَ: «هَلْ لَكَ مِنْ أُمٍّ؟» قَالَ: نَعَمْ قَالَ: «فَالْزَمِهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا».

### (7) - فَضْلُ مَنْ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ

3102 - أَخْبَرَنَا كَثِيرُ بْنُ عُبيدٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «مَنْ جَاهَدَ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «ثُمَّ مُؤْمِنٌ فِي شُعْبٍ مِنَ الشُّعَابِ يَتَّقِي اللَّهَ وَيَدْعُ النَّاسَ مِنَ شَرِّهِ».

### (8) - فَضْلُ مَنْ عَمَلَ فِي سَبِيلِ اللَّهِ عَلَى قَدَمِهِ

3103 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ أَبِي الْخَطَّابِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ عَامَ تَبُوكَ يَخْطُبُ النَّاسَ وَهُوَ مُسْنِدٌ ظَهْرُهُ إِلَى رَاحِلَتِهِ فَقَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ وَشَرِّ النَّاسِ؟ إِنَّ مِنْ خَيْرِ النَّاسِ رَجُلًا عَمَلَ فِي سَبِيلِ اللَّهِ عَلَى ظَهْرِ فَرَسِهِ أَوْ عَلَى ظَهْرِ بَعِيرِهِ أَوْ عَلَى قَدَمِهِ حَتَّى يَأْتِيَهُ الْمَوْتُ وَإِنَّ مِنْ شَرِّ النَّاسِ رَجُلًا فَاجِرًا يَفْرَأُ كِتَابَ اللَّهِ لَا يَرْعُوهُ إِلَى شَيْءٍ مِنْهُ».

3104 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْزٍ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَيْسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «لَا يَبْكِي أَحَدٌ مِنْ خَشِيَةِ اللَّهِ فَتَطْعَمَهُ النَّارُ حَتَّى يَرُدَّ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي مَنْخَرِي مُسْلِمٌ أَبَدًا».

3105 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ ابْنِ الْمُبَارَكِ عَنِ الْمُسْعُودِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَيْسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ تَعَالَى حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ نَارِ جَهَنَّمَ».

3106 - أَخْبَرَنَا عَيْسَى بْنُ حَمَادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجْتَمِعَانِ فِي النَّارِ مُسْلِمٌ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ وَقَارَبَ وَلَا يَجْتَمِعَانِ فِي جَوْفِ مُؤْمِنٍ غُبَارٌ فِي سَبِيلِ اللَّهِ وَفِيحُ جَهَنَّمَ



faithful believer; and both faith and envy never gather in the heart of a servant (of Allah)."

**3107-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: " the dust raised in the Cause of Allah and the smoke of the fire of Hell never gather together inside a servant; and both niggardliness and faith never gather in the heart of a servant (of Allah)."

**3108-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: " the dust raised in the Cause of Allah and the smoke of the fire of Hell never gather together on the face of a man; and both niggardliness and faith never gather in the heart of a servant (of Allah)."

**3109-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: " the dust raised in the Cause of Allah and the smoke of the fire of Hell never gather together inside a servant; and both niggardliness and faith never gather in the heart of a servant (of Allah)."

**3110-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: " the dust raised in the Cause of Allah Almighty and the smoke of the fire of Hell never gather together in the nostrils of a Muslim."

**3111-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: " the dust raised in the Cause of Allah Almighty and the smoke of the fire of Hell never gather together in the nostrils of a Muslim; and both niggardliness and faith never gather in the heart of a Muslim."

**3112-** It is narrated on the authority of Abu Hurairah that he said: " Allah Almighty never combines the dust raised in the Cause of Allah Almighty and the smoke of Hell together inside a Muslim; and Allah Almighty never combines faith in Allah and niggardliness together in the heart of a Muslim."

### **[9] The Reward Of Such As Has His Feet Covered With Dust In The Cause Of Allah**

**3113-** It is narrated on the authority of Yazid Ibn Abu Maryam that he said: Abayah Ibn Rafi' caught up with me while I was walking to the (mosque in order to attend) Friday prayer, thereupon he said: "Receive the glad tidings for those steps of yours are in Allah's Cause. I heard Abu Abs having said: the Messenger of Allah "Allah's blessing and peace be upon

وَلَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدِ الْإِيمَانِ وَالْحَسَدُ.

3107 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ عَنِ الْقَعْقَاعِ بْنِ اللَّجْلَاجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي جَوْفِ عَبْدٍ أَبَدًا وَلَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبِ عَبْدٍ أَبَدًا».

3108 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ خَالِدِ بْنِ اللَّجْلَاجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي وَجْهِ رَجُلٍ أَبَدًا وَلَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبِ عَبْدٍ أَبَدًا».

3109 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ عَنِ الْقَعْقَاعِ بْنِ اللَّجْلَاجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي جَوْفِ عَبْدٍ وَلَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي جَوْفِ عَبْدٍ».

3110 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ الْبَرْنِدِ وَأَبْنُ أَبِي عَدِيٍّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ عَنْ حُصَيْنِ بْنِ اللَّجْلَاجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ وَدُخَانُ جَهَنَّمَ فِي مَنْخَرِي مُسْلِمٍ أَبَدًا».

3111 - أَخْبَرَنِي شُعَيْبُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ عَنْ حُصَيْنِ بْنِ اللَّجْلَاجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي مَنْخَرِي مُسْلِمٍ وَلَا يَجْتَمِعُ شُحٌّ وَإِيمَانٌ فِي قَلْبِ رَجُلٍ مُسْلِمٍ».

3112 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبِ بْنِ اللَّيْثِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي الْعَلَاءِ بْنِ اللَّجْلَاجِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «لَا يَجْمَعُ اللَّهُ عَزَّ وَجَلَّ غُبَارًا فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي جَوْفِ أَمْرِيءٍ مُسْلِمٍ وَلَا يَجْمَعُ اللَّهُ فِي قَلْبِ أَمْرِيءٍ مُسْلِمٍ الْإِيمَانُ بِاللَّهِ وَالشُّحُّ جَمِيعًا».

(9) - ثَوَابُ مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ

3113 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: لَحِقَنِي عَبَاقِيَةُ بْنُ رَافِعٍ وَأَنَا مَاشٍ إِلَى الْجُمُعَةِ فَقَالَ: أَبْشِرْ فَإِنَّ خَطَاكَ هَذِهِ فِي سَبِيلِ اللَّهِ سَمِعْتُ أَبَا عَبْسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اغْبَرَّتْ



him” said: "He, who has his feet covered with dust in Allah's Cause, his body will be forbidden to the fire (of Hell)."

#### **[10] The Reward Of The Eye Which Keeps Sleepless At Night In The Cause Of Allah Almighty**

**3114-** It is narrated on the authority of Abu Raihanah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: "Such an eye as keeps sleepless at night in the Cause of Allah Almighty is forbidden to the fire (of Hell)."

#### **[11] The Excellence Of Going Early In The Morning In The Cause Of Allah Almighty**

**3115-** It is narrated on the authority of Sahl Ibn Sa'd that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "(The reward of) going early in the morning, and returning in the evening in the Cause of Allah is much better than the world and all of what it contains."

#### **[12] The Excellence Of Returning In The Evening In The Cause Of Allah Almighty**

**3116-** It is narrated on the authority of Abu Ayyub Al-Ansari that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "(The reward of) going early in the morning, or returning in the evening in the Cause of Allah is much better than all of that upon which the sun rises and sets."

**3117-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is incumbent upon Allah to aid three persons: the fighter in the Cause of Allah; such as intends to marry, seeking chastity (to abstain from doing what is forbidden); and the slave who has a deed from his master to be emancipated in return for a certain sum, and he seeks to afford (for his manumission).”

#### **[13] The Fighters In Allah's Cause Are Allah's Delegates**

**3118-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Three (types of persons) represent (three kinds of) Allah's delegates: such as fights (in Allah's Cause), such as performs Hajj, and such as performs Umrah."

#### **[14] What Allah Assures To Such As Strives In His Cause**

**3119-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah assures to such as strives in His Way, and nothing causes him to set out but



قَدَمَاهُ فِي سَبِيلِ اللَّهِ فَهُوَ حَرَامٌ عَلَى النَّارِ».

#### (10) - ثَوَابُ عَيْنِ سَهْرَتٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3114 - أَخْبَرَنَا عِصْمَةُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ شُمَيْرٍ الرُّعَيْنِيَّ يَقُولُ: سَمِعْتُ أَبَا عَلِيٍّ التُّجِيبِيَّ أَنَّهُ سَمِعَ أَبَا رَيْحَانَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حُرِّمَتْ عَيْنٌ عَلَى النَّارِ سَهْرَتٌ فِي سَبِيلِ اللَّهِ».

#### (11) - فَضْلُ غَدَوَةٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3115 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ سُفْيَانَ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْغَدَوَةُ وَالرَّوْحَةُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ أَفْضَلُ مِنَ الدُّنْيَا وَمَا فِيهَا».

#### (12) - فَضْلُ الرَّوْحَةِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3116 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكَ الْمُعَاوِرِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَدَوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِمَّا ظَلَعْتَ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ».

3117 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ كُلُّهُمْ حَقٌّ عَلَى اللَّهِ عَزَّ وَجَلَّ عَوْنُهُ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ وَالنَّاكِحُ الَّذِي يُرِيدُ الْعَقَافَ وَالْمُكَاتِبُ الَّذِي يُرِيدُ الْأَدَاءَ».

#### (13) - بَابُ الْغَزَاةِ وَفُذُّ اللَّهِ تَعَالَى

3118 - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ مَخْرَمَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ سُهَيْلَ بْنَ أَبِي صَالِحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَفُذُّ اللَّهِ عَزَّ وَجَلَّ ثَلَاثَةُ الْغَارِي وَالْحَاجِّ وَالْمُعْتَمِرِ».

#### (14) - بَابُ مَا تَكْفَلُ اللَّهُ عَزَّ وَجَلَّ لِمَنْ يُجَاهِدُ فِي سَبِيلِهِ

3119 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَكْفُلُ اللَّهُ عَزَّ وَجَلَّ لِمَنْ جَاهَدَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا

for Jihad in the Way of Allah , and out of faith in Him, that He should admit him to The Garden or bring him back to his house, from which he set out, with whatever reward or war booty he gains."

**3120-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah has prepared (a great reward) for such as sets out in His Way (He Almighty says) 'since nothing causes him to set out but Me and for Jihad in My Way, I assure to admit him to the Garden, with anyone of the following: either to be killed, or to cause him to die, or bring him back to his house, from which he set out, with whatever reward or war booty he gains.'"

**3121-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The example of such as fights in the Cause of Allah, and Allah Almighty knows best who really fights in His Cause, is like the example of such as fasts and stands (at night for supererogatory prayers); and Allah Almighty assures to such as fights in His Way to cause him to die and admit him to the Garden, or bring him back safely (to his house) with whatever reward or war booty he gains."

### **[15] The Reward Of The Military Expedition Which Fails**

**3122-** It is narrated on the authority of Abdullah Ibn Amr that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no military expedition that fights in Allah's Cause and (its soldiers) get booty but that they will have two-thirds their reward of the hereafter hastened on for them, and only one-third the reward remains for them; and if they get no booty, they will have their reward in full."

**3123-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" relating from his Lord Almighty that He said: "No one of My servants sets out as a fighter in the Cause of Allah, seeking My Good Pleasure but that I assure to bring him back, in case I bring him back, with whatever reward or war booty he gains; and to forgive him and bestow mercy upon him in case I arrest his soul (and cause him to die)."

### **[16] The Example Of The Fighter In The Cause Of Allah Almighty**

**3124-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The example of such as fights in the Cause of Allah, and Allah Almighty knows best who really fights in His Cause, is like the example of such as observes fasts, stands (at night for supererogatory prayers) who is



الْجِهَادُ فِي سَبِيلِهِ وَتَضَدِّيقُ كَلِمَتِهِ بِأَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ يَرْدَّهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ.

3120 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ عَنْ عَطَاءِ بْنِ مِينَاءَ مَوْلَى ابْنِ أَبِي ذُبَابٍ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَتَدَّبَّ اللَّهُ عَزَّ وَجَلَّ لِمَنْ يَخْرُجُ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا الْإِيمَانُ بِي وَالْجِهَادُ فِي سَبِيلِي أَنَّهُ ضَامِنٌ حَتَّى أُدْخِلَهُ الْجَنَّةَ بَايَهُمَا كَانَ إِمَّا بِقَتْلِ أَوْ وَفَاءٍ أَوْ أَرْدَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ نَالَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

3121 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ بْنِ كَثِيرٍ بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بِأَنْ يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ أَوْ يُرْجِعَهُ سَالِمًا بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

### (15) - بَابُ ثَوَابِ السَّرِيَّةِ الَّتِي تُخَفَّقُ

3122 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيَّوَةُ وَذَكَرَ آخَرَ قَالَا: حَدَّثَنَا أَبُو هَانِئٍ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبْلِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ غَنِيمَةً إِلَّا تَعَجَّلُوا ثُلثِي أَجْرِهِمْ مِنَ الْآخِرَةِ وَيَبْقَى لَهُمُ الثَّلَاثُ فَإِنْ لَمْ يَصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ».

3123 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: «أَيُّمَا عَبْدٍ مِنْ عِبَادِي خَرَجَ مُجَاهِدًا فِي سَبِيلِ اللَّهِ ابْتِغَاءَ مَرْضَاتِي ضَمِنْتُ لَهُ أَنْ أُرْجِعَهُ إِنْ أَرْجَعْتُهُ بِمَا أَصَابَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ وَإِنْ قَبَضْتُهُ غَفَرْتُ لَهُ وَرَحِمْتُهُ».

### (16) - مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3124 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنِ ابْنِ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ



devoutly obedient, who bows and falls in prostration (to Allah Almighty in his prayers)."

### **[17] What Is Equal To Jihad In The Cause Of Allah Almighty**

**3125-** It is narrated on the authority of Abu Hurairah that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" And said: "Guide me to a deed, which is equal to Jihad (in reward)." He said: "I could not find that: but anyway, when a fighter sets out (in Allah's Cause) could you enter a mosque and keep standing relentlessly, and keep fasting uninterruptedly?" he said: "Who could have power to do that?"

**3126-** It is narrated on the authority of Abu Dharr that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "Which deed is the best?" he said: "To have (true and sincere) faith in Allah Almighty, and practice Jihad in Allah's Cause."

**3127-** It is narrated on the authority of Abu Hurairah that he said: A man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Which deed is the best?" he said: "To have (true and sincere) faith in Allah Almighty." He said: "Which is next?" he said: "To practice Jihad in Allah's Cause." He asked again: "Which is next?" he said: "To perform Hajj (with sincerity and in accordance with the principles of Islam in order to be) accepted (by Allah Almighty)."

### **[18] The Degree Received By A Fighter In The Cause Of Allah**

**3128-** It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" Said: "O Abu Sa'id! He, who accepts Allah as his Lord, Islam as his religion, and Muhammad as his Prophet, the Garden is assured to him." Abu Sa'id admired it and said: "Repeat it to me O Messenger of Allah!" he did accordingly. Then, It is narrated on the authority of Abu Dharr that he asked The Messenger of Allah "Allah's blessing and peace be upon him": "Which deed is the best?" he said: "To have (true and sincere) faith in Allah Almighty, and practice Jihad in Allah's Cause." He further said: "There is a further deed, with which a servant is promoted one hundred degrees in the Garden, the distance between each two of which is as long as what is between the heaven and the earth." He said: "What is it O Messenger of Allah?" he said: "It is to practice Jihad in Allah's Cause! It is to practice Jihad in Allah's Cause."

**3129-** It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who establishes obligatory prayer, and practices regular charity, and dies,

## الْخَاشِعِ الرَّائِعِ السَّاجِدِ.

## (17) - مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3125 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا هَمَامٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ قَالَ: حَدَّثَنِي أَبُو حُصَيْنٍ أَنَّ ذَكْوَانَ حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ الْجِهَادَ قَالَ: «لَا أَجِدُهُ هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ تَدْخُلُ مَسْجِدًا فَتَقُومُ لَا تَقُومُ وَتَصُومُ لَا تَفْطِرُ؟» قَالَ: مَنْ يَسْتَطِيعُ ذَلِكَ؟.

3126 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ أَبِي مُرَاجٍ عَنْ أَبِي ذَرٍّ: أَنَّهُ سَأَلَ نَبِيَّ اللَّهِ ﷺ أَيُّ الْعَمَلِ خَيْرٌ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

3127 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ».

## (18) - دَرَجَةُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3128 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ قَالَ: حَدَّثَنِي أَبُو هَانِئٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبْلِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَجَبَتْ لَهُ الْجَنَّةُ» قَالَ: فَعَجِبَ لَهَا أَبُو سَعِيدٍ قَالَ: أَعِدْهَا عَلَيَّ يَا رَسُولَ اللَّهِ فَفَعَلَ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» قَالَ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ».

3129 - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنُ الْقَاسِمِ بْنِ سُمَيْعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَقَامَ الصَّلَاةَ



without ascribing anything to Allah (in service), it is incumbent upon Allah Almighty to forgive him, whether he forsakes his abode (in Allah's Cause) or dies in the very place where he was born." We said: "O Messenger of Allah! Should we not tell the people about that, so that they would receive glad tidings?" he said: "No doubt, the Garden has one hundred degrees, each of which is (as far from the other) as the heaven from the earth, which Allah Almighty has prepared for the fighters in His Cause; and But for fear that I would make things difficult for the faithful believers, and I have no convenience to afford for carrying them, and they will not be pleased to remain behind me I would never have remained behind any detachment setting out in the Cause of Allah. I like to fight in the Way of Allah and then be killed; and then be brought to life (to fight in the Way of Allah once again) and be killed (on account of the superiority of the martyrdom in Allah's Cause)."

### **[19] The Reward Of Such As Embraces Islam, Migrates And Practices Jihad (In The Cause Of Allah Almighty)**

**3130-** It is narrated on the authority of Fadalah Ibn Ubaid that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "I guarantee a house in the surroundings of the Garden and another house in the middle portion of the Garden to such as has trust in me, embraces Islam, and migrates (in Allah's Cause); and I guarantee a house in the surroundings of the Garden, another house in the middle portion of the Garden, and a third house in the highest mansions of the Garden to such as has trust in me, embraces Islam, and practices Jihad in the Cause of Allah: whoever does so, never leaves a way to good (but that he will follow it), as well as he never leaves a way to flee from evil (but that he will follow it)."

**3131-** It is narrated on the authority of Sabrah Ibn Abu Fakih that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Indeed, Satan sat on the different ways of mankind: he sat in wait for him on the way of Islam and said to him: "Should you embrace Islam, and leave your religion, the religion of your fathers and the fathers of your father?" but he disobeyed him and embraced Islam. He sat in wait for him on the way of migration, and said to him: "Should you forsake your homeland and sky? Indeed the example of an emigrant is like the example of a horse that is tied in a rope." But he disobeyed him and migrated (in Allah's Cause). He sat in wait for him on the way of Jihad and said: "Should you strive with your own soul and property, and fight, and then you would be killed, with the result that your wife would be married (by others than you), and your property would be distributed?" he disobeyed him, and practiced



وَأَتَى الزَّكَاةَ وَمَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَغْفِرَ لَهُ هَاجِرًا وَمَاتَ فِي مَوْلِدِهِ» فَقُلْنَا: يَا رَسُولَ اللَّهِ أَلَا نُخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا بِهَا؟ فَقَالَ: «إِنَّ لِلْجَنَّةِ مِائَةَ دَرَجَةٍ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ وَلَوْ لَا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ وَلَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا بَعْدِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ وَلَوِ دِدْتُ أَنِّي أَقْتُلُ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ».

### (19) - مَا لِمَنْ أَسْلَمَ وَهَاجَرَ وَجَاهَدَ

3130 - قال الحارث بن مسكين قراءة عليه وأنا أسمع عن ابن وهب قال: أخبرني أبو هاني عن عمرو بن مالك الجنبی أنه سمع فضالة بن عبيد يقول: سمعت رسول الله ﷺ يقول: «أنا زعيم» والزعيم الحميل لمن آمن بي وأسلم وهاجر بيئت في ربض الجنة وبيئت في وسط الجنة وأنا زعيم لمن آمن بي وأسلم وجاهد في سبيل الله بيئت في ربض الجنة وبيئت في وسط الجنة وبيئت في أعلى غرف الجنة من فعل ذلك فلم يدع للخير مطلباً ولا من الشر مهرباً يموت حيث شاء أن يموت».

3131 - أخبرني إبراهيم بن يعقوب قال: حدثنا أبو النضر هاشم بن القاسم قال: حدثنا أبو عقيل عبد الله بن عقيل قال: حدثنا موسى بن المسيب عن سالم بن أبي الجعد عن سبرة بن أبي فاكه قال: سمعت رسول الله ﷺ يقول: «إن الشيطان قعد لابن آدم بأطرقه فقعد له بطريق الإسلام فقال: تسلم وتذر دينك ودين آبائك وآباء أبيك فعصاه فأسلم ثم قعد له بطريق الهجرة فقال: تهاجر وتدع أرضك وسماؤك وإنما مثل المهاجر كمثل الفرس في الطول فعصاه فهاجر ثم قعد له بطريق الجهاد فقال: تجاهد فهو جهد النفس والمال فتقاتل فتقتل فتتكح المرأة ويُقسم

Jihad. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever does so, it is incumbent upon Allah to admit him to the Garden; and whoever is killed (in Allah's Cause), it is incumbent upon Allah Almighty to admit him to the Garden; and whoever is drowned, it is incumbent upon Allah to admit him to the Garden; and whoever has his neck broken (because of his falling down) from his riding mount (in Allah's Way) it is incumbent upon Allah Almighty to admit him to the Garden."

#### **[20] The Excellence Of Such As Spends A Pair Of Things In The Cause Of Allah Almighty**

**3132-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives in charity a pair (of things or property) in Allah's Cause, will be called from (the gates of) Paradise and will be addressed: "O slave of Allah! That (gate) is better (for you, so come and enter through it)." So, whoever was amongst the people who used to offer their prayers, would be called from the gate of the prayer; whoever was amongst the people who used to participate in Jihad, would be called from the gate of Jihad; whoever was amongst those who used to give in charity, would be called from the gate of charity; and whoever was amongst those who used to observe fasts, would be called from the gate of Ar-Rayyan." Abu Bakr As-Siddiq said: "O Messenger of Allah! No distress or need will befall him who will be called from (anyone of) those gates. Will there be any one who will be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them."

#### **[21] Such As Fights In Order That Allah's Word Should Be Superior**

**3133-** It is narrated on the authority of Abu Musa Al-Ash'ari that he said: A desert Arab came to the Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! One fights that he may be remembered, another fights for the spoils of war; and a man fights that he may see his (high) position (achieved as a result of his valor in fighting). Which of these is fighting in the cause of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as fights in order that the word of Allah should be superior is a fighter in the way of Allah Almighty."

#### **[22] Such As Fights In Order To Be Said That So And So Is Brave**

**3134-** It is narrated on the authority of Sulaiman Ibn Yasar that he said: The people dispersed from around Abu Hurairah, and a man from Sham said to him: "O Sheikh, narrate (to us) a Hadith you heard from The Messenger of Allah "Allah's blessing and peace be upon him"." He said: Well. I heard The

الْمَالُ فَعَصَاهُ فَجَاهَدَ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ فَعَلَ ذَلِكَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُدْخِلَهُ الْجَنَّةَ وَمَنْ قُتِلَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُدْخِلَهُ الْجَنَّةَ وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ وَقَصْنُهُ دَابَّتُهُ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ».

## (20) - بَابُ فَضْلِ مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3132 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ» فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ مَا عَلَى الَّذِي يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا مِنْ ضَرُورَةٍ هَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

## (21) - مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

3133 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ عَمْرُو بْنَ مُرَّةٍ أَخْبَرَهُمْ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: حَدَّثَنَا أَبُو مُوسَى الْأَشْعَرِيُّ قَالَ: جَاءَ أَعْرَابِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ لِيُذْكَرَ وَيُقَاتِلُ لِيَغْنَمَ وَيُقَاتِلُ لِيُرَى مَكَانُهُ فَمَنْ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

## (22) - مَنْ قَاتَلَ لِيُقَالَ فُلَانٌ جَرِيءٌ

3134 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ يُونُسَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ فَقَالَ لَهُ قَائِلٌ مِنْ أَهْلِ الشَّامِ: أَيُّهَا الشَّيْخُ حَدِّثْنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ:



Messenger of Allah "Allah's blessing and peace be upon him" having said: "The first of men (whose case) will be decided on the Day of Judgment will be three: a man who died as a martyr. He shall be brought and Allah will make him recount His blessings (which He had bestowed upon him) and he will recount them. Then Allah will say: "What did you do (to requite these blessings)?" He will say: "I fought for (the religion of) You until I died as a martyr." Allah will say: You have told a lie. You fought so that it would be said: 'so and so is a brave warrior'; and it was said." Then a decision will be passed against him that he will be dragged prone on his face and thrown into Hell. Then there will be brought a man who acquired knowledge which he taught (to others) and recited the Qur'an. He will be brought And Allah will make him recount His blessings and he will recount them. Then Allah will ask: "What did you do (to requite these blessings)?" He will say: "I acquired knowledge and spread it and recited the Qur'an seeking for Your pleasure." Allah will say: "You have told a lie. You acquired knowledge so that it would be said: 'So and so is a scholar' and you recited the Qur'an so that it might be said: 'He is a reciter' and it was said." Then a decision will be passed against him that he shall be dragged prone on his face and thrown into the Fire. Then there will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. He will be brought and Allah will make him recount His blessings and he will recount them. Allah will then ask: "What did you do (to requite these blessings)?" He will say: "I spent money in every way in which You wished that it should be spent." Allah will say: "You have told a lie. You did so that it might be said about You: 'He is a generous man' and it was said." Then a decision will be passed against him that he will be dragged prone on his face and thrown into Hell."

### **[23] When One Fights In The Cause Of Allah, With The Intention To Gain Only A Rope From His Fight**

**3135-** It is narrated on the authority of Yahya Ibn Al-Walid Ibn Ubadah Ibn As-Samit from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fights in the Cause of Allah with the intention to gain only a rope from his fight, will have (the reward of) only what he intends."

**3136-** It is narrated on the authority of Ubadah Ibn As-Samit that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fights with the intention to gain only a rope from his fight, will have (the reward of) only what he intends."

نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَوَّلُ النَّاسِ يُقْضَى لَهُمْ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ قَالَ: كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِيقَالَ فُلَانٌ جَرِيءٌ فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ قَارِءٌ فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا فَقَالَ: مَا عَمِلْتُ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَلَمْ أَفْهَمْ تُحِبُّ «كَمَا أَرَدْتُ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ قَالَ: كَذَبْتَ وَلَكِنْ لِيُقَالَ إِنَّهُ جَوَادٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ فَأُلْقِيَ فِي النَّارِ».

### (23) - مَنْ غَزَا فِي سَبِيلِ اللَّهِ وَلَمْ يَنْوِ مِنْ غَزَاتِهِ إِلَّا عَقَالاً

3135 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ جَبَلَةَ بْنِ عَطِيَّةَ عَنْ يَحْيَى بْنِ الْوَلِيدِ بْنِ عَبَادَةَ بْنِ الصَّامِتِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ غَزَا فِي سَبِيلِ اللَّهِ وَلَمْ يَنْوِ إِلَّا عَقَالاً فَلَهُ مَا نَوَى».

3136 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ جَبَلَةَ بْنِ عَطِيَّةَ عَنْ يَحْيَى بْنِ الْوَلِيدِ عَنْ عَبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ غَزَا وَهُوَ لَا يُرِيدُ إِلَّا



### **[24] When One Fights Seeking For Reward And Celebration**

**3137-** It is narrated on the authority of Abu Umamah Al-Bahili that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Tell me of a man who fights seeking reward and celebration: what is the matter with him?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No reward is assured to him." He repeated the same question thrice, and every time The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be no reward for him." He further said: "To be sure, Allah Almighty never accepts a deed unless it is done for Him sincerely, and with which His (Allah's) Countenance is sought."

### **[25] The Reward Of Such As Fights In Allah's Cause (And His Role Is Even As Trivial As A Small Quantity Of Milk That Is) Between Two Milkings Of A She-Camel**

**3138-** It is narrated on the authority of Mu'adh Ibn Jabal that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who fights in the Cause of Allah (and his role is even as trivial as a small quantity of milk that is) between two milkings of a she-camel, the Garden is assured to him; and he who asks Allah to endow him with martyrdom, sincerely and truthfully, he will receive the reward of a martyr, whether he dies (on his bed) or is killed (in war); and he, who is wounded or harmed by a thorn (in his foot while walking) in the Cause of Allah, on the Day of Judgement, it will come with the most abundant (bleeding) it has ever been, having the colour of saffron, and the smell of musk; and he, who is affected by sores in his body in the Cause of Allah, he will then be stamped with the stamp of martyrs."

### **[26] The Reward Of Such As Shoots An Arrow In Allah's Cause**

**3139-** It is narrated on the authority of Shurahbil Ibn As-Samt that he said to Amr Ibn Abasah: "O Amr! Relate to us a narration you heard from the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who (keeps fighting until he) becomes hoary-headed in the Cause of Allah Almighty, it will be a (source of) light for him on the Day of Judgement; and he, who shoots an arrow in the Cause of Allah Almighty, no matter it might or might not reach the enemy, it will be for him (in reward) as the emancipation of a slave; and he who emancipates a believing slave, it will be his ransom from the fire (of Hell) portion by portion of body.""

**3140-** It is narrated on the authority of Abu Najih As-Salami that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who causes his arrow to reach (the enemies), in the Way of Allah it will be a degree for him in the Garden." On that day, I caused



## (24) - مَنْ غَزَا يَلْتَمِسُ الْأَجْرَ وَالذِّكْرَ

3137 - أَخْبَرَنَا عِيسَى بْنُ هِلَالٍ الْجَنْصِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَمِيرٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ عَنْ شَدَّادِ أَبِي عَمَّارٍ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَرَأَيْتَ رَجُلًا غَزَا يَلْتَمِسُ الْأَجْرَ وَالذِّكْرَ مَا لَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا شَيْءَ لَهُ» فَأَعَادَهَا ثَلَاثَ مَرَّاتٍ يَقُولُ لَهُ رَسُولُ اللَّهِ ﷺ: لَا شَيْءَ لَهُ ثُمَّ قَالَ: «إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتِغَى بِهِ وَجْهَهُ».

## (25) - ثَوَابُ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فَوَاقٍ نَاقَةٍ

3138 - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ حَجَّاجًا أَبْنَانًا ابْنَ جُرَيْجٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا مَالِكُ بْنُ يُحَاوِرٍ أَنَّ مُعَاذَ بْنَ جَبَلٍ حَدَّثَهُمْ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ مِنْ رَجُلٍ مُسْلِمٍ فَوَاقٍ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ سَأَلَ اللَّهَ الْقَتْلَ مِنْ عِنْدِ نَفْسِهِ صَادِقًا ثُمَّ مَاتَ أَوْ قُتِلَ فَلَهُ أَجْرُ شَهِيدٍ وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ أَوْ نُكِبَ نَكْبَةً فَإِنَّهَا تَحِيءُ يَوْمَ الْقِيَامَةِ كَأَغْزَرٍ مَا كَانَتْ لَوْنُهَا كَالرَّغَفَرَانِ وَرِيحُهَا كَالْمِسْكِ وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ فَعَلَيْهِ طَابِعُ الشُّهَدَاءِ».

## (26) - ثَوَابُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3139 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ صَفْوَانَ قَالَ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ عَنْ شُرَحْبِيلَ بْنِ السَّمْطِ أَنَّهُ قَالَ لِعَمْرُو بْنِ عَبَّسَةَ: يَا عَمْرُو حَدَّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ تَعَالَى كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ تَعَالَى بَلَغَ الْعَدُوَّ أَوْ لَمْ يَبْلُغْ كَانَ لَهُ كَعْتَقِ رَقَبَةٍ وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً كَانَتْ لَهُ فِدَاءُهُ مِنَ النَّارِ غُضُوًّا بِغُضُوٍّ».

3140 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ عَنْ أَبِي نُجَيْحٍ السَّلَمِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَلَغَ بِسَهْمٍ فِي سَبِيلِ اللَّهِ فَهُوَ لَهُ دَرَجَةٌ فِي الْجَنَّةِ».

sixteen arrows to reach (the enemies). He further said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who shoots an arrow in the Cause of Allah, it will be equal (in reward) to emancipating a slave."

**3141-** It is narrated on the authority of Shurahbil Ibn As-Samt that he said to Amr Ibn Murrah: "O Amr! Relate to us a narration you heard from the Messenger of Allah "Allah's blessing and peace be upon him", and beware (of adding or reducing anything even by way of forgetfulness)." He said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who (keeps fighting until he) becomes hoary-headed in the Cause of Allah Almighty, it will be a (source of) light for him on the Day of Judgement."" He further said to him: "Relate to us a narration you heard from the Messenger of Allah "Allah's blessing and peace be upon him", and beware (of adding or reducing anything even by way of forgetfulness)." He said: "I heard him having said: "Shoot (arrows at your enemies): whoever has his arrow reach the enemy, Allah Almighty raises him a degree (in the Garden) with it." Ibn An-Nahham said: "O Messenger of Allah! what is the degree?" he said: "Behold! It is not like the threshold of (the house of) your mother, but (the distance) between each two degrees is (as long as to be covered in) one hundred years.""

**3142-** It is narrated on the authority of Shurahbil Ibn As-Samt that he said: I said to Amr Ibn Abasah: "O Amr! Relate to us a narration you heard from the Messenger of Allah "Allah's blessing and peace be upon him", in which there is no mistake nor anything forgotten." He said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who shoots an arrow in the Cause of Allah Almighty, and it reaches the enemy, no matter it might or might not affect him, it will be for him (in reward) as the emancipation of a slave; and he who emancipates a Muslim slave, each portion of his (the slave's) body will be the ransom of each portion of his (the manumitter's) body from the fire of Hell; and he, who (keeps fighting until he) becomes hoary-headed in the Cause of Allah Almighty, it will be a (source of) light for him on the Day of Judgement.""

**3143-** It is narrated on the authority of Uqbah Ibn Amir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty admits three persons to the Garden for only a single arrow: its maker, who expects good (and reward) from making it, its shooter, and its provider (who gives it to the shooter)."

فَبَلَغْتُ يَوْمَئِذٍ سِتَّةَ عَشَرَ سَهْمًا قَالَ: وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ فَهُوَ عِدْلُ مُحَرَّرٍ».

3141 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا

الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ شُرَحْبِيلِ بْنِ السَّمُطِ قَالَ لِكَعْبِ بْنِ مُرَّةَ: يَا كَعْبُ حَدَّثْنَا عَنْ رَسُولِ اللَّهِ ﷺ وَاحْذَرْ قَالَ: سَمِعْتُهُ يَقُولُ: «مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ». قَالَ لَهُ: حَدَّثْنَا عَنِ النَّبِيِّ ﷺ وَاحْذَرْ قَالَ: سَمِعْتُهُ يَقُولُ: «ارْزُمُوا مَنْ بَلَغَ الْعَدُوَّ بِسَهْمٍ رَفَعَهُ اللَّهُ بِهِ دَرَجَةً» قَالَ ابْنُ النَّحَّامِ: يَا رَسُولَ اللَّهِ وَمَا الدَّرَجَةُ؟ قَالَ: «أَمَّا إِنَّهَا لَيْسَتْ بِعَتَبَةٍ أُمِّكَ وَلَكِنْ مَا بَيْنَ الدَّرَجَتَيْنِ مِائَةٌ عَامٌ».

3142 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ:

سَمِعْتُ خَالِدًا يَعْنِي أَبْنَ زَيْدَ أَبَا عَبْدِ الرَّحْمَنِ الشَّامِيَّ يُحَدِّثُ عَنْ شُرَحْبِيلِ بْنِ السَّمُطِ عَنْ عَمْرِو بْنِ عَبْسَةَ قَالَ: قُلْتُ يَا عَمْرُو بْنُ عَبْسَةَ حَدَّثْنَا حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَيْسَ فِيهِ نِسْيَانٌ وَلَا تَنْقُصُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ فَبَلَغَ الْعَدُوَّ أَخْطَأَ أَوْ أَصَابَ كَانَ لَهُ كَعْدِلِ رَقَبَةٍ وَمَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً كَانَ فِدَاءُ كُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ مِنْ نَارِ جَهَنَّمَ وَمَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

3143 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ عَنِ الْوَلِيدِ عَنِ ابْنِ جَابِرٍ عَنْ

أَبِي سَلَامٍ الْأَسْوَدِ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُدْخِلُ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ بِالسَّهْمِ الْوَاحِدِ صَانِعُهُ يَحْتَسِبُ فِي صُنْعِهِ الْخَيْرَ وَالرَّامِي بِهِ وَمُنْبَلَّهُ».



### [27] When One Is Wounded In The Cause Of Allah Almighty

**3144-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No one is wounded in the Cause of Allah, and Allah Almighty knows best who is really wounded in His Cause, but that on the Day of Judgement, he will come with his injury bleeding, having the colour of blood and the smell of musk."

**3145-** It is narrated on the authority of Abdullah Ibn Tha'labah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Shroud those (martyrs) with their blood, for indeed, no one is wounded in the Cause of Allah but that on the Day of Judgement, he will come with his injury bleeding, having the colour of blood and the smell of musk."

### [28] What Is Said By Such As Is Pierced In The Cause Of Allah

**3146-** It is narrated on the authority of Jabir Ibn Abdullah that he said: When it was the day of (the holy battle of) Uhud, the people turned their backs (and retreated), and there remained only the Messenger of Allah "Allah's blessing and peace be upon him" in twelve men from amongst the Ansar, in addition to Talhah Ibn Ubaidullah. The pagans caught them, and the Messenger of Allah "Allah's blessing and peace be upon him" turned and said: "Who should avert the people (from us)?" Talhah Ibn Ubaidullah said: "It is I O Messenger of Allah!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be firm in your place where you are!" a man from amongst the Ansar said: "Then, it is I O Messenger of Allah!" he said: "It is you." He fought until he was killed. the Messenger of Allah "Allah's blessing and peace be upon him" turned and behold! There were still the pagans! On that he said: "Who should avert the people (from us)?" Talhah Ibn Ubaidullah said: "It is I O Messenger of Allah!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be firm in your place where you are!" a man from amongst the Ansar said: "Then, it is I O Messenger of Allah!" he said: "It is you." He fought in the same way (of strength and fierceness) as the previous one until he was killed. He kept saying so and every time one from amongst the Ansar came out and fought in the same way (of strength and fierceness) as the one prior to him had done until (all of them were killed and) there remained only the Messenger of Allah "Allah's blessing and peace be upon him" and Talhah Ibn Ubaidullah. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Who should avert the people (from us)?" Talhah said: "It is I." he fought in the same way (of strength and fierceness) as the eleven ones who preceded him had done until his hand was struck, and his fingers cut off. He said: "Hass!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had you said 'In

## (27) - بَابُ مَنْ كَلِمَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3144 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَتَعَبُ دَمًا لَلَّوْنُ لَوْنُ دَمٍ وَالرَّيْحُ رِيحُ الْمَسْكِ».

3145 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنِ ابْنِ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَمَلُوهُمْ بِدِمَائِهِمْ فَإِنَّهُ لَيْسَ كَلِمٌ يُكَلِّمُ فِي اللَّهِ إِلَّا أَتَى يَوْمَ الْقِيَامَةِ جُرْحُهُ يَذْمَى لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ رِيحُ الْمَسْكِ».

## (28) - مَا يَقُولُ مَنْ يَطْعَنُهُ الْعَدُوُّ

3146 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عُمَارَةَ بْنِ عَزِيَّةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمَ أُحُدٍ وَوَلَّى النَّاسُ كَانَ رَسُولُ اللَّهِ ﷺ فِي نَاحِيَةٍ فِي اثْنَيْ عَشَرَ رَجُلًا مِنَ الْأَنْصَارِ وَفِيهِمْ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهُ فَادْرَكَهُمْ الْمُشْرِكُونَ فَالْتَفَتَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «مَنْ لِلْقَوْمِ؟» فَقَالَ طَلْحَةُ: أَنَا. قَالَ رَسُولُ اللَّهِ ﷺ: «كَمَا أَنْتَ». فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا يَا رَسُولَ اللَّهِ. فَقَالَ: «أَنْتَ». فَقَاتَلَ حَتَّى قُتِلَ ثُمَّ التَفَتَ فَإِذَا الْمُشْرِكُونَ فَقَالَ: «مَنْ لِلْقَوْمِ؟» فَقَالَ طَلْحَةُ: أَنَا. قَالَ: «كَمَا أَنْتَ»، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا. فَقَالَ: «أَنْتَ». فَقَاتَلَ حَتَّى قُتِلَ ثُمَّ لَمْ يَزَلْ يَقُولُ ذَلِكَ وَيَخْرُجُ إِلَيْهِمْ رَجُلٌ مِنَ الْأَنْصَارِ فَيُقَاتِلُ قِتَالَ مَنْ قَبْلَهُ حَتَّى يُقْتَلَ حَتَّى بَقِيَ رَسُولُ اللَّهِ ﷺ وَطَلْحَةُ بْنُ عُبَيْدٍ اللَّهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِلْقَوْمِ؟» فَقَالَ طَلْحَةُ: أَنَا فَقَاتَلَ طَلْحَةُ قِتَالَ الْأَحَدِ عَشَرَ حَتَّى ضَرَبَتْ يَدُهُ فَقُطِعَتْ أَصَابِعُهُ فَقَالَ: حَسَّ فَقَالَ



the Name of Allah', the angels would have raised you, while the people were looking." Then, Allah Almighty averted the pagans.

### **[29] When One Fights In The Cause Of Allah, And His Sword Returns To Him And Kills Him**

3147- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: When it was the day of Khaibar my brother (Amir) fought so much fiercely and steadfastly beside the Messenger of Allah "Allah's blessing and peace be upon him", and his sword returned to him and killed him. Some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" argued about him with doubt (in his faith): "A man was killed with his weapon." Salamah said: Then, the Messenger of Allah "Allah's blessing and peace be upon him" returned from Khaibar, and on the way, I said to him: "O Messenger of Allah! Would you give me permission to recite some poetic verses to you?" the Messenger of Allah "Allah's blessing and peace be upon him" gave him permission, and Umar Ibn Al-Khattab said: "Be careful of what you are going to say!" I said: "By Allah, had it not been for Allah, we neither would have been guided, nor would we have given in charity, nor would we have prayed." the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have told the truth." (I resumed) "So (O Allah), please send calmness upon us, and make our feet firm if we meet the enemy, as the pagans rebelled against us." When I finished my poetic verses the Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Who has composed that?" I said: "My brother." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah bestow mercy upon him." I said: "O Messenger of Allah! Some men are afraid of offering funeral prayer on him, saying: "He was killed with his weapon (i.e. he has committed suicide)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He died as patiently persevering fighter (in the Cause of Allah)." Ibn Shihab said: I asked a son belonging to Salamah Ibn Al-Akwa', who related to me a narration like this, with variation of wording, according to which the Messenger of Allah "Allah's blessing and peace be upon him" said: "They have told a lie. He died as constantly persistent fighter (in the Cause of Allah), and he will receive a double reward." He beckoned with both his fingers.

### **[30] When One Hopes To Be Killed In The Cause Of Allah**

3148- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been for fear that I would make things difficult upon my nation, I would



رَسُولُ اللَّهِ ﷺ: «لَوْ قُلْتُ بِسْمِ اللَّهِ لَرَفَعْتُكَ الْمَلَائِكَةُ وَالنَّاسُ يَنْظُرُونَ»، ثُمَّ رَدَّ اللَّهُ الْمُشْرِكِينَ.

### (29) - بَابُ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ

3147 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ وَعَبْدُ اللَّهِ ابْنَا كَعْبِ بْنِ مَالِكٍ أَنَّ سَلَمَةَ بْنَ الْأَكْوَعِ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ قَاتَلَ أَخِي قِتَالًا شَدِيدًا مَعَ رَسُولِ اللَّهِ ﷺ فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ وَشَكُّوا فِيهِ رَجُلٌ مَاتَ بِسِلَاحِهِ قَالَ سَلَمَةُ: فَقَقَلَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتَأْذَنُ لِي أَنْ أُرْتَجِزَ بِكَ؟ فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: أَعْلَمَ مَا تَقُولُ فَقُلْتُ:

وَاللَّهِ لَوْلَا اللَّهُ مَا أَهْتَدَيْتَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا  
فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقْتُ»

فَأَنْزَلَنُ سَكِينَةً عَلَيْنَا وَتُبَّتِ الْأَقْدَامُ إِنْ لَاقَيْنَا  
وَالْمُشْرِكُونَ قَدْ بَعَّوْا عَلَيْنَا

فَلَمَّا قَضَيْتُ رَجَزِي قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ هَذَا؟» قُلْتُ: أَخِي قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُهُ اللَّهُ» فَقُلْتُ: يَا رَسُولَ اللَّهِ وَاللَّهِ إِنَّ نَاسًا لِيَهَابُونَ الصَّلَاةَ عَلَيْهِ يَقُولُونَ رَجُلٌ مَاتَ بِسِلَاحِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ جَاهِدًا مُجَاهِدًا». قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ ابْنَ سَلَمَةَ بْنَ الْأَكْوَعِ فَحَدَّثَنِي عَنْ أَبِيهِ مِثْلَ ذَلِكَ غَيْرَ أَنَّهُ قَالَ: حِينَ قُلْتُ إِنَّ نَاسًا لِيَهَابُونَ الصَّلَاةَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبُوا، مَاتَ جَاهِدًا مُجَاهِدًا فَلَهُ أَجْرُهُ مَرَّتَيْنِ» وَأَشَارَ بِأَصْبُعَيْهِ.

### (30) - بَابُ تَمَنِّي الْقَتْلِ فِي سَبِيلِ اللَّهِ تَعَالَى

3148 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ قَالَ: حَدَّثَنِي ذُكْوَانُ أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لَمْ أَتَخَلَّفْ عَنْ سَرِيَّةٍ وَلَكِنْ لَا يَجِدُونَ

never have remained behind any detachment setting out in the Cause of Allah, but I have no convenience to afford for carrying them, and they have no convenience to follow me, and they will not be pleased to remain behind me. I like to fight in the Way of Allah and then be killed; and then (be brought to life to) fight (in the Way of Allah once again) and be killed; and then (be brought to life to) fight and be killed (on account of the superiority of the martyrdom in Allah's Cause)."

**3149-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "By Him in Whose Hand is my soul! Had it not been for the fact that many believing men would not be pleased to remain behind me, and I have no means of transportation to carry them, I would not have remained behind any military expedition fighting in the Cause of Allah Almighty. By Him, in Whose Hand is my soul! I like to be killed in the Cause of Allah Almighty and then be given life, then be killed and then be given life, then be killed and then be given life, and then be killed (in the Cause of Allah)."

**3150-** It is narrated on the authority of Ibn Abu Amirah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Muslim soul among the people, whose Lord takes (onto Him by death) and it likes to return to you even though it will have the world and all of what it contains, barring the martyr (in order to be killed once again in Allah's Cause)." Ibn Abu Amirah said: The Messenger of Allah "Allah's blessing and peace be upon him" further said: "To be killed in the Cause of Allah Almighty is much dearer to me than to have (as much in my possession) those of desert and cities."

### **[31] The Reward Of Such As Is Killed In Allah's Cause**

**3151-** It is narrated on the authority of Jabir that he said: A man said on the day of (the holy battle of) Uhud: "Tell me: should I be killed in the Cause of Allah: where will I be?" he (the Prophet) said: "In the Garden." He then threw dates, which were in his hand, and fought until he was killed.

### **[32] When One Fights In Allah's Cause Even Though He Owes Debt**

**3152-** It is narrated on the authority of Abu Hurairah that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was delivering a sermon on the pulpit and said: "O Messenger of Allah! Should I fight in the way of Allah, while being steadfast, expecting the reward (from Allah), always facing the enemy in fight, and never turning my back to him: will my sins be plotted out by Allah from me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes."

حُمُولَةً وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ وَيَسْقُ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي وَلَوِدِدْتُ أَنِّي قُتِلْتُ فِي سَبِيلِ اللَّهِ ثُمَّ أُخِيْتُ ثُمَّ قُتِلْتُ ثُمَّ أُخِيْتُ ثُمَّ قُتِلْتُ» ثَلَاثًا.

3149 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنَّ رِجَالًا مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ بِأَنْ يَتَخَلَّفُوا عَنِّي وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ لَوِدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ».

3150 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نَفِيرٍ عَنْ ابْنِ أَبِي عَمِيرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنَ النَّاسِ مِنْ نَفْسٍ مُسْلِمَةٍ يَقْبِضُهَا رَبُّهَا تُحِبُّ أَنْ تَرْجَعَ إِلَيْكُمْ وَأَنَّ لَهَا الدُّنْيَا وَمَا فِيهَا غَيْرُ الشَّهِيدِ». قَالَ ابْنُ أَبِي عَمِيرَةَ قَالَ رَسُولُ اللَّهِ ﷺ: «وَلَأَنْ أُقْتَلَ فِي سَبِيلِ اللَّهِ أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي أَهْلُ الْوَبَرِ وَالْمَدَرِ».

### (31) - ثَوَابُ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3151 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَجُلٌ يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ فَأَيْنَ أَنَا؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمْرَاتٍ فِي يَدِهِ ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

### (32) - مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ تَعَالَى وَعَلَيْهِ دَيْنٌ

3152 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ فَقَالَ: أَرَأَيْتَ إِنْ قَاتَلْتُ فِي سَبِيلِ اللَّهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُذْبِرٍ أَيْكَفَّرَ اللَّهُ عَنِّي سَيِّئَاتِي؟ قَالَ: «نَعَمْ» ثُمَّ سَكَتَ سَاعَةً



He kept silent for a while, after which he said: "Where is the asker?" the man said: "Here I'm O Messenger of Allah!" he asked: "What have you said?" he said: "I asked: 'should I be killed in the way of Allah, while being steadfast, expecting the reward (from Allah), always facing the enemy in fight, and never turning my back to him: will all my sins be obliterated by Allah from me?'" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, (all your sins will be removed) except debt. Gabriel has just now told me this in secrecy."

**3153-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Should I be killed in the way of Allah, while being steadfast, expecting the reward (from Allah), always facing the enemy in fight, and never turning my back to him: will my sins be plotted out by Allah from me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes." When the man turned away, The Messenger of Allah "Allah's blessing and peace be upon him" called him, or ordered that he should be brought back to him, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What have you said?" he repeated the same question to him, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, (all your sins will be removed) except debt. Gabriel "Peace be upon him" has told me this."

**3154-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he heard him relating from The Messenger of Allah "Allah's blessing and peace be upon him" that he stood up among them (his Companions) to deliver a sermon in which he told them that Jihad in the cause of Allah and belief in Allah are the best of deeds (in reward). A man stood up and said: "O Messenger of Allah! Do you think that if I am killed in the way of Allah, will my sins be removed from me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, in case you are killed in the way of Allah while being steadfast, expecting the reward (from Allah), always facing the enemy in fight, and never turning your back to him (all your sins will be removed) except debt. Gabriel has told me this."

**3155-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was on the pulpit and said: "O Messenger of Allah! Should I keep striking with my sword in the way of Allah, while being steadfast, expecting the reward (from Allah), always

قَالَ: «أَيْنَ السَّائِلُ أَنْفَاءً؟» فَقَالَ الرَّجُلُ: هَا أَنَا ذَا قَالَ: «مَا قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ أَيْكْفُرُ اللَّهُ عَنِّي سَيِّئَاتِي؟ قَالَ: «نَعَمْ إِلَّا الدِّينَ سَارَّنِي بِهِ جِبْرِيلُ أَنْفَاءً».

3153 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ أَيْكْفُرُ اللَّهُ عَنِّي خَطَايَايَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» فَلَمَّا وَلَّى الرَّجُلُ نَادَاهُ رَسُولُ اللَّهِ ﷺ: أَوْ أَمَرَ بِهِ فَنُودِيَ لَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» فَأَعَادَ عَلَيْهِ قَوْلَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ إِلَّا الدِّينَ كَذَلِكَ قَالَ لِي جِبْرِيلُ عَلَيْهِ السَّلَامُ».

3154 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَيْكْفُرُ اللَّهُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرٌ مُدْبِرٌ إِلَّا الدِّينَ فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِي ذَلِكَ».

3155 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى الْمَنْبَرِ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ ضَرَبْتُ بِسَيْفِي فِي سَبِيلِ اللَّهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ حَتَّى أُقْتَلَ أَيْكْفُرُ اللَّهُ



facing the enemy in fight, and never turning my back to him until I'm killed: will my sins be plotted out by Allah from me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes." When the man turned away, The Messenger of Allah "Allah's blessing and peace be upon him" called him and said: "This is Gabriel, and he says that (all your sins will be removed) unless you owe a debt."

### **[33] What One Wishes To Do In The Cause Of Allah Almighty**

**3156-** It is narrated on the authority of Ubadah Ibn As-Samit that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No soul on the surface of the earth dies, and has good in the Presence of Allah Almighty, and it likes to return to you (in the world) once again, even though it will have all of the world (in its possession), barring such as is killed (in the Cause of Allah), for he likes to return (to the world) in order to be killed once again (in the Cause of Allah Almighty)."

### **[34] What The Inhabitants Of The Garden Wish**

**3157-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man from amongst the inhabitants of the Garden will be brought, and Allah Almighty will ask him: "O son of Adam! How have you found your dwelling place?" he will say: "O Lord! It is the best of dwelling places." He will say: "Ask (Me and you will be responded to) and wish (for everything you like, and it will be fulfilled)." He will say: "I ask you to bring me back to the world, in order to be killed ten times in Your Cause" on account of the superiority of martyrdom (in the Cause of Allah Almighty)."

### **[35] How much pain does a martyr feel?**

**3158-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, a martyr never feels the pain of killing except in the same way as anyone of you feels the effect of a pinch when he is pinched."

### **[36] Asking For Martyrdom**

**3159-** It is narrated on the authority of Sahl Ibn Abu Umamah Ibn Sahl Ibn Hunaif from his father from his grandfather that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one asks Allah Almighty for martyrdom with sincerity, Allah Almighty will upgrade him to the positions of martyrs, even though he dies on his bed."

**3160-** It is narrated on the authority of Uqbah Ibn Amir that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There



عَنِّي خَطَايَايَ؟ قَالَ: «نَعَمْ» فَلَمَّا أَذْبَرَ دَعَاهُ فَقَالَ: «هَذَا جَبْرِيلُ يَقُولُ إِلَّا أَنْ يَكُونَ عَلَيْكَ دَيْنٌ».

### (33) - مَا يَتَمَنَّى فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3156 - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى وَهُوَ ابْنُ الْقَاسِمِ بْنُ سُمَيْعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ كَثِيرِ بْنِ مُرَّةَ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا عَلَى الْأَرْضِ مِنْ نَفْسٍ تَمُوتُ وَلَهَا عِنْدَ اللَّهِ خَيْرٌ تُحِبُّ أَنْ تَرْجَعَ إِلَيْكُمْ وَلَهَا الدُّنْيَا إِلَّا الْقَتِيلُ فَإِنَّهُ يُحِبُّ أَنْ يَرْجَعَ فَيُقْتَلَ مَرَّةً أُخْرَى».

### (34) - مَا يَتَمَنَّى أَهْلُ الْجَنَّةِ

3157 - أَخْبَرَنَا أَبُو بَكْرٍ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بِهِزُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ كَيْفَ وَجَدْتَ مَنْزِلَكَ؟ فَيَقُولُ: أَيُّ رَبِّ خَيْرٍ مَنْزِلٍ فَيَقُولُ: سَلْ وَتَمَنَّ فَيَقُولُ: أَسْأَلُكَ أَنْ تُرَدَّنِي إِلَى الدُّنْيَا فَأُقْتَلَ فِي سَبِيلِكَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ».

### (35) - مَا يَجِدُ الشَّهِيدُ مِنَ الْأَلَمِ

3158 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشَّهِيدُ لَا يَجِدُ مَسَّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ الْقُرْصَةَ يُقْرِصُهَا».

### (36) - مَسْأَلَةُ الشَّهَادَةِ

3159 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ أَنَّ سَهْلَ بْنَ أَبِي أُمَامَةَ بْنَ سَهْلٍ بْنَ حَنِيفٍ حَدَّثَهُ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ عَزَّ وَجَلَّ الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ».

3160 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ الْحَضْرَمِيِّ أَنَّهُ سَمِعَ أَبْنَ حُجَيْرَةَ يُخْبِرُ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ مِنْ قِيَصٍ فِي شَيْءٍ مِنْهُنَّ فَهُوَ

are five (cases), and in whichever of them one dies he is regarded as a martyr: such as is killed in Allah's Cause is a martyr; such as dies as a result of sinking in Allah's Cause is a martyr; such as dies because of a severe abdominal disease in Allah's Cause is a martyr; such as dies because of plague in Allah's Cause is a martyr; and such (of women) as dies because of parturition is a martyr."

**3161-** It is narrated on the authority of Al-Irbad Ibn Sariyah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The martyrs and those who die on their beds will appeal to our Lord (on the Day of Resurrection) to decide the case of such as die because of plague. The martyrs will say: "Those are our brothers: they were killed just as we were killed." Such as die on their beds will say: "Those are our brothers: they died on their beds just as we died on our beds." Our Lord will say: "Look at their wounds: if their wounds are similar to the injuries of such as killed (as martyrs in My Cause) , they then belong to them, and consequently, they will be with them." Behold! Their wounds will seem similar to theirs.

### **[37] When The Killer And The Killed In Allah's Cause Gather Together In The Garden**

**3162-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty wonders or smiles at two men, one of whom kills the other, even though they both enter the Garden."

### **[38] The Interpretation Of That**

**3163-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty smiles at two men, one of whom kills the other, even though they both enter the Garden: one fights in Allah's Cause until he is killed; and Allah turns in repentance to the killer , who fights (in His Cause) until he is martyred."

### **[39] The Excellence Of Standing To Keep Vigilance (In The Borders In Allah's Cause)**

**3164-** It is narrated on the authority of Salman Al-Khair from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who stands to keep vigilance in the borders in Allah's Cause even for a day and a night, it (the reward he receives) will be equal to the reward of observing fasts and standing (at night for supererogatory prayers) for a whole month; and he, who dies while standing to keep vigilance (in Allah's Cause), will keep receiving the like of the reward (of his good deeds which

شَهِيدَ الْمُقْتُولِ فِي سَبِيلِ اللَّهِ شَهِيدٌ وَالْعَرِقُ فِي سَبِيلِ اللَّهِ شَهِيدٌ وَالْمَبْطُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ وَالْمَطْعُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ وَالتَّنَسَاءُ فِي سَبِيلِ اللَّهِ شَهِيدٌ.

3161 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ قَالَ: حَدَّثَنَا بَجِيرٌ عَنْ خَالِدٍ

عَنِ ابْنِ أَبِي بِلَالٍ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَخْتَصِمُ الشُّهَدَاءُ وَالْمُتَوَقُّونَ عَلَى فُرُشِهِمْ إِلَى رَبَّنَا فِي الَّذِينَ يُتَوَقُّونَ مِنَ الطَّاعُونَ فَيَقُولُ الشُّهَدَاءُ: إِخْوَانُنَا قُتِلُوا كَمَا قُتِلْنَا وَيَقُولُ الْمُتَوَقُّونَ عَلَى فُرُشِهِمْ: إِخْوَانُنَا مَاتُوا عَلَى فُرُشِهِمْ كَمَا مَاتْنَا فَيَقُولُ رَبَّنَا: أَنْظِرُوا إِلَى جِرَاحِهِمْ فَإِنْ أَشْبَهَ جِرَاحُهُمْ جِرَاحَ الْمَقْتُولِينَ فَإِنَّهُمْ مِنْهُمْ وَمَعَهُمْ فَإِذَا جِرَاحُهُمْ قَدْ أَشْبَهَتْ جِرَاحَهُمْ».

(37) - اجْتِمَاعُ الْقَاتِلِ وَالْمَقْتُولِ فِي سَبِيلِ اللَّهِ فِي الْجَنَّةِ

3162 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِي الزِّنَادِ عَنِ

الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَعْجَبُ مِنْ رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا صَاحِبَهُ» وَقَالَ مَرَّةً أُخْرَى: «لِيَضْحَكَ مِنْ رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا صَاحِبَهُ ثُمَّ يَدْخُلَانِ الْجَنَّةَ».

(38) - تَفْسِيرُ ذَلِكَ

3163 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ

عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُقَاتِلُ فَيُسْتَشْهِدُ».

(39) - فَضْلُ الرِّبَاطِ

3164 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ أَخْبَرَنِي

عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ عَنْ أَبِي عُبَيْدَةَ بْنِ عُقْبَةَ عَنْ شُرَحْبِيلَ بْنِ السَّمُطِ عَنْ سَلْمَانَ الْخَيْرِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ رَابَطَ يَوْمًا وَلَيْلَةً فِي سَبِيلِ اللَّهِ كَانَ لَهُ كَأَجْرِ صِيَامِ شَهْرٍ وَقِيَامِهِ وَمَنْ مَاتَ مُرَاطِبًا أُجْرِيَ لَهُ مِثْلُ ذَلِكَ مِنَ الْأَجْرِ



he used to do earlier), and his sustenance will be given to him incessantly, and he will be secure from the affliction of the grave."

**3165-** It is narrated on the authority of Salman Al-Khair that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who stands to keep vigilance in the borders in Allah's Cause even for a day and a night, it (the reward he receives) will be equal to the reward of observing fasts and standing (at night for supererogatory prayers) for a whole month; and he, who dies while standing to keep vigilance (in Allah's Cause), will keep receiving the like of the reward of his good deeds which he used to do earlier, and he will be secure from the affliction of the grave, and his sustenance will be given to him incessantly."

**3166-** It is narrated on the authority of Uthman Ibn Affan that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "To stand firm in order to keep vigilance (in the borders) in the Cause of Allah even for a day is better than one thousand days to be spent in any service else."

**3167-** It is narrated on the authority of Uthman Ibn Affan that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "(To stand firm in order to keep vigilance in the borders even for) a day in the Cause of Allah is better than one thousand days to be spent in any service else."

#### **[40] The Excellence Of Practicing Jihad Across Naval Expeditions**

**3168-** It is narrated on the authority of Anas that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" went to Quba', he visited Umm Haram Bint Milhan, who presented food to him. Umm Haram was the wife of Ubadah Ibn As-Samit. Once, The Messenger of Allah "Allah's blessing and peace be upon him" visited her and she presented food to him and started looking for lice in his head. Then The Messenger of Allah "Allah's blessing and peace be upon him" slept, and afterwards woke up smiling. Umm Haram asked: "What makes you smile, O Allah's Apostle?" He said: "Some of my followers (in a dream) were presented before me as fighters in Allah's Cause (on board a ship) amidst this sea. They seemed to be kings on the thrones (or they were like kings on the thrones)." (He is in doubt as to which expression was used). Umm Haram said: "O Allah's Apostle! Invoke Allah to make me one of them." The Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for her. Then he slept again and woke up smiling. Once again Umm Haram asked: "What makes you smile, O Allah's Apostle?" He replied: "Some of

وَأَجْرِي عَلَيْهِ الرِّزْقُ وَأَمِنَ مِنَ الْفِتَانِ».

3165 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ مُوسَى عَنْ مَكْحُولٍ عَنْ شُرَحْبِيلَ بْنِ السَّمِطِ عَنْ سَلْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَابَطَ فِي سَبِيلِ اللَّهِ يَوْمًا وَلَيْلَةً كَانَتْ لَهُ كَصِيَامِ شَهْرٍ وَقِيَامِهِ فَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُ وَأَمِنَ الْفِتَانَ وَأَجْرِي عَلَيْهِ رِزْقُهُ».

3166 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ زُهْرَةَ بْنِ مَعْبِدٍ قَالَ: حَدَّثَنِي أَبُو صَالِحٍ مَوْلَى عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفٍ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ».

3167 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو مَعْنٍ قَالَ: حَدَّثَنَا زُهْرَةُ بْنُ مَعْبِدٍ عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ قَالَ: قَالَ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفٍ يَوْمٍ فِيمَا سِوَاهُ».

#### (40) - فَضْلُ الْجِهَادِ فِي الْبَحْرِ

3168 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ إِلَى قُبَاءٍ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ وَكَانَتْ أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ تَحْتَ عِبَادَةَ بْنِ الصَّامِتِ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَأُطْعِمَتْهُ وَجَلَسَتْ تَقْلِي رَأْسَهُ فَنَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ: فَقُلْتُ مَا يَضْحَكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ يَزْكَبُونَ تَبِيعَ هَذَا الْبَحْرِ مُلُوكٌ عَلَى الْأَسِيرَةِ، أَوْ مِثْلُ الْمُلُوكِ عَلَى الْأَسِيرَةِ». شَكَ إِسْحَاقُ فَقُلْتُ: يَا رَسُولَ اللَّهِ اذْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا رَسُولُ اللَّهِ ﷺ ثُمَّ نَامَ وَقَالَ الْحَارِثُ: فَنَامَ ثُمَّ اسْتَيْقَظَ فَضَحِكَ فَقُلْتُ لَهُ: مَا يَضْحَكُكَ



my followers were presented to me as fighters in Allah's Cause. They seemed to be kings on the thrones (or they were like kings on the thrones)." He repeated the same dream. Umm Haram said: "O Allah's Apostle! Invoke Allah for me to be one of them." He said: "You are amongst the first ones." It happened that she sailed on the sea at the time when Mu'awiyah Ibn Abu Sufyan was the governor (of Sham during the caliphate of Uthman). After she had disembarked, she fell down from her riding animal and died.

**3169-** It is narrated on the authority of Anas that Umm Haram (who was the aunt of Anas) said: The Prophet "Allah's blessing and peace be upon him" came to us one day and had a nap in our house. When he woke up, he was laughing. I said: "O Messenger of Allah! What makes you laugh?" He said: "I saw a people from my followers sailing on the surface of the sea (looking) like kings (sitting) on their thrones." I said: "Invoke Allah for me to be among them." He said: "You will be among them." He had another nap, after which he woke up and was laughing. I asked him about that, and he gave the same reply. I said: "Invoke Allah for me to be among them." He said: "You are among the first patch." Anas said: Ubadah Ibn As-Samit married her. He joined a naval expedition and took her along with him. When she returned, a mule was brought for her. While she was mounting it she fell down, and her neck got broken (and she died).

### **[41] The Holy Battle Of India**

**3170-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us promise (that we would fight) the holy battle of India: should I catch up with it, I will spend my soul and property in it; and should I be killed in it, I will be from amongst the best martyrs, and should I return, I will be (as I'm the same) Abu Hurairah the manumitted (from the fire of Hell).

**3171-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us promise (that we would fight) the holy battle of India: should I catch up with it, I will spend my soul and property in it; and should I be killed in it, I will be from amongst the best martyrs, and should I return, I will be (as I'm the same) Abu Hurairah the manumitted (from the fire of Hell).

**3172-** It is narrated on the authority of Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him", that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two pacts from amongst my nation, whom Allah Almighty will deliver



يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ مُلُوكٌ عَلَى الْأَسِيرَةِ أَوْ مِثْلُ الْمُلُوكِ عَلَى الْأَسِيرَةِ» كَمَا قَالَ فِي الْأَوَّلِ فَقُلْتُ: يَا رَسُولَ اللَّهِ اذْغُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ» فَرَكِبَتِ الْبَحْرَ فِي زَمَانٍ مُعَاوِيَةَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ.

3169 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ عَنْ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أُمِّ حَرَامِ بِنْتِ مِلْحَانَ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَقَالَ عِنْدَنَا فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ فَقُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي وَأُمِّي مَا أَضْحَكَكَ؟ قَالَ: «رَأَيْتُ قَوْمًا مِنْ أُمَّتِي يَرْكَبُونَ هَذَا الْبَحْرَ كَالْمُلُوكِ عَلَى الْأَسِيرَةِ» قُلْتُ: اذْغُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «فَإِنَّكَ مِنْهُمْ» ثُمَّ نَامَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ فَسَأَلْتُهُ فَقَالَ: يَعْنِي مِثْلَ مَقَالَتِهِ قُلْتُ: اذْغُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ» فَتَزَوَّجَهَا عُبَادَةُ بْنُ الصَّامِتِ فَرَكِبَ الْبَحْرَ وَرَكِبَتْ مَعَهُ فَلَمَّا خَرَجَتْ قُدِّمَتْ لَهَا بَغْلَةٌ فَرَكِبَتْهَا فَصَرَعَتْهَا فَأَنْدَقَتْ عُقْفَهَا.

#### (41) - غَزْوَةُ الْهِنْدِ

3170 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا زَكْرِيَّا بْنُ عَدِيٍّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ عَنْ سَيَّارِ ح. قَالَ: وَأَنْبَأَنَا هُشَيْمٌ عَنْ سَيَّارٍ عَنْ جَبْرِ بْنِ عُبَيْدَةَ وَقَالَ عُبَيْدُ اللَّهِ: عَنْ جُبَيْرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: وَعَدَنَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ الْهِنْدِ فَإِنْ أَذْرَكْتُهَا أَنْفَقْ فِيهَا نَفْسِي وَمَالِي فَإِنْ أَقْتُلْتُ كُنْتُ مِنْ أَفْضَلِ الشُّهَدَاءِ وَإِنْ أَرْجَعْنَا فَأَنَا أَبُو هُرَيْرَةَ الْمُحَرَّرُ.

3171 - حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا سَيَّارُ أَبُو الْحَكَمِ عَنْ جَبْرِ بْنِ عُبَيْدَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: وَعَدَنَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ الْهِنْدِ فَإِنْ أَذْرَكْتُهَا أَنْفَقْ فِيهَا نَفْسِي وَمَالِي وَإِنْ قُتِلْتُ كُنْتُ أَفْضَلَ الشُّهَدَاءِ وَإِنْ رَجَعْتُ فَأَنَا أَبُو هُرَيْرَةَ الْمُحَرَّرُ.

3172 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا بَقِيَّةٌ قَالَ: حَدَّثَنِي أَبُو بَكْرِ الرَّزِيدِيُّ عَنْ أَخِيهِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ لُقْمَانَ بْنِ عَامِرٍ عَنْ عَبْدِ الْأَعْلَى بْنِ عَدِيٍّ الْبَهْرَانِيِّ عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمَا اللَّهُ مِنَ النَّارِ عِصَابَةُ

from the fire (of Hell): one will invade India, and the other will be with Jesus, son of Mary "Peace be upon both".

#### **[42] The Holy Battle Of Turkey And Abyssinia**

**3173-** It is narrated on the authority of Abu Sukainah, one of the freed men, from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the trench be dug, a rock appeared to them, and hindered them from digging. The Messenger of Allah "Allah's blessing and peace be upon him" stood up and took hold of the mattock, and placed his garment by the side of the trench, and then he said: "The word of your Lord does find its fulfillment in truth and in justice: none can change His Words for He is the One Who hears and knows all." (Al-An'am 115) (He struck the rock once with the result that) one-third the rock fell down (and went on pieces), and Salman Al-Farisi was looking, and with the strike of The Messenger of Allah "Allah's blessing and peace be upon him", there was a flash. Then, he gave another strike, and said: "The word of your Lord does find its fulfillment in truth and in justice: none can change His Words for He is the One Who hears and knows all." The second third (of the rock) fell down (and went to pieces), and there was a sparkle, which Salman saw. Then, he gave a third strike, and said: "The word of your Lord does find its fulfillment in truth and in justice: none can change His Words for He is the One Who hears and knows all." Then, the remaining third (of the rock) fell down. Then, The Messenger of Allah "Allah's blessing and peace be upon him" came out and took on his garment, and sat down. Salman said to him: "O Messenger of Allah! I saw that you have given no strike, but that there was a flash with it." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Salman! Have you really seen that?" he said: "Yes, by Him Who has sent you with the truth O Messenger of Allah." He said: "When I gave the first strike, the Mada'in of Khosrau (the Persian capital) and its surroundings, and further more cities were raised (and shown) to me, that I was able to see them with my own eyes." The present companions said to him: "O Messenger of Allah! Invoke Allah to help us conquer it, cause us to have their dwelling places as booty, and ruin their power at our hands." The Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for that. (He resumed) "When I gave the second strike, the towns of Caesar and its surroundings were raised (and shown) to me, that I was able to see them with my own eyes." The present companions said to him: "O Messenger of Allah! Invoke Allah to help us conquer it, cause us to have their dwelling places as booty, and ruin their power at our hands." The Messenger of Allah "Allah's



تَغْزُوا الْهِنْدَ وَعِصَابَةُ تَكُونُ مَعَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ».

#### (42) - غَزْوَةُ التُّرْكِ وَالْحَبَشَةِ

3173 - أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا ضَمْرَةُ عَنْ أَبِي زُرْعَةَ السَّيْبَانِيِّ عَنْ أَبِي سُكَيْنَةَ رَجُلٍ مِنَ الْمُحَرَّرِينَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: لَمَّا أَمَرَ النَّبِيُّ ﷺ بِحَفْرِ الْخَنْدَقِ عَرَضَتْ لَهُمْ صَخْرَةٌ حَالَتْ بَيْنَهُمْ وَبَيْنَ الْحَفْرِ فَقَامَ رَسُولُ اللَّهِ ﷺ وَأَخَذَ الْمِعْوَلَ وَوَضَعَ رِدَاءَهُ نَاحِيَةَ الْخَنْدَقِ وَقَالَ: «تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ». فَندَرَ ثُلُثَ الْحَجَرِ وَسَلَّمَانُ الْفَارِسِيُّ قَائِمٌ يَنْظُرُ فَبَرَقَ مَعَ ضَرْبَةِ رَسُولِ اللَّهِ ﷺ بَرْقَةٌ ثُمَّ ضَرَبَ الثَّانِيَةَ وَقَالَ: «تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ». فَندَرَ الثُّلُثَ الْآخَرَ فَبَرَقَتْ بَرْقَةٌ فَرَأَاهَا سَلْمَانُ ثُمَّ ضَرَبَ الثَّالِثَةَ وَقَالَ: «تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ». فَندَرَ الثُّلُثَ الْبَاقِي وَخَرَجَ رَسُولُ اللَّهِ ﷺ فَأَخَذَ رِدَاءَهُ وَجَلَسَ قَالَ سَلْمَانُ: يَا رَسُولَ اللَّهِ رَأَيْتَكَ حِينَ ضَرَبْتَ مَا تَضْرِبُ ضَرْبَةً إِلَّا كَانَتْ مَعَهَا بَرْقَةٌ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا سَلْمَانُ رَأَيْتَ ذَلِكَ؟» فَقَالَ: إِي وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللَّهِ قَالَ: «فَإِنِّي حِينَ ضَرَبْتُ الضَّرْبَةَ الْأُولَى رُفِعَتْ لِي مَدَائِنُ كِسْرَى وَمَا حَوْلَهَا وَمَدَائِنُ كَثِيرَةٌ حَتَّى رَأَيْتُهَا بِعَيْنَيَّ». قَالَ لَهُ مَنْ حَضَرَهُ مِنْ أَصْحَابِهِ: يَا رَسُولَ اللَّهِ أَدْعُ اللَّهَ أَنْ يَفْتَحَهَا عَلَيْنَا وَيُعْغِمَنَا دِيَارَهُمْ وَيُخَرِّبَ بِأَيْدِينَا بِلَادَهُمْ فَدَعَا رَسُولُ اللَّهِ ﷺ «ثُمَّ ضَرَبْتُ الضَّرْبَةَ الثَّانِيَةَ فَرُفِعَتْ لِي مَدَائِنُ قَيْصَرَ وَمَا حَوْلَهَا حَتَّى رَأَيْتُهَا بِعَيْنَيَّ». قَالُوا: يَا رَسُولَ اللَّهِ أَدْعُ اللَّهَ أَنْ يَفْتَحَهَا عَلَيْنَا وَيُعْغِمَنَا دِيَارَهُمْ



blessing and peace be upon him” invoked Allah for that. (He resumed) "When I gave the third strike, the cities of Abyssinia and its surroundings were raised (and shown) to me that I was able to see them with my own eyes." Then, The Messenger of Allah “Allah’s blessing and peace be upon him” said at this point: "Leave the Abyssinians as long as they are peaceful with you, and let the Turks as long as they leave you."

**3174-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: “The Hour (of Judgement) will not be established before you fight the Turks, whose faces are as big as the leather shields and they wear (sandals made of) hair, and walk in (those sandals made of) hair .”

#### **[43] Seeking The Help Of The Weak**

**3175-** It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he thought (though falsely) that he had superiority to such as inferior to him (in wealth and social status) from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty helps this (Muslim) nation by virtue of the weak (and poor) among them, i.e. by virtue of their invocation, prayer and sincerity (of faith)."

**3176-** It is narrated on the authority of Abu Ad-Darda' that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek the help of the weak among you, for indeed, you are given sustenance and helped by virtue of the weak among you."

#### **[44] The Excellence Of Such As Prepares A Fighter (In Allah's Way)**

**3177-** It is narrated on the authority of Zaid Ibn Khalid from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who prepares a fighter (in Allah's Cause) has indeed (been considered to have) taken part in the holy battle; and he, who succeeds him (in looking after his family and property on his behalf) with good has indeed (been considered to have) taken part in the holy battle."

**3178-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prepares a fighter (in Allah's Cause) has indeed (been considered to have) taken part in the holy battle; and he, who succeeds a fighter (in Allah's Cause) in taking care of his family (and property on his behalf) with good has indeed (been considered to have) taken part in the holy battle."

وَيُحَرِّبُ بِأَيْدِينَا بِلَادَهُمْ فَدَعَا رَسُولُ اللَّهِ ﷺ بِذَلِكَ ثُمَّ «صَرَبْتُ الثَّالِثَةَ فَرُفِعَتْ لِي مَدَائِنُ الْحَبَشَةِ وَمَا حَوْلَهَا مِنَ الْقُرَى حَتَّى رَأَيْتُهَا بِعَيْنَيَّ». قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «دَعُوا الْحَبَشَةَ مَا وَدَعُوكُمْ وَأَتَرَكُوا التُّرِكَ مَا تَرَكُوكُمْ».

3174 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقَاتِلَ الْمُسْلِمُونَ التُّرِكَ قَوْمًا وَجُوهُهُمْ كَالْمَجَانِّ الْمُطْرَقَةِ يَلْبَسُونَ الشَّعَرَ وَيَمَشُونَ فِي الشَّعْرِ».

#### (43) - الِاسْتِنْصَارُ بِالضَّعِيفِ

3175 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ عَنْ أَبِيهِ عَنْ مِسْعَرٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ مُضْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ أَنَّهُ ظَنَّ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةَ بِضَعِيفِهَا بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ».

3176 - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا أَبُو جَابِرٍ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَرْطَاةَ الْفَزَارِيُّ عَنْ جُبَيْرِ بْنِ نَفِيرٍ الْحَضْرَمِيِّ أَنَّهُ سَمِعَ أَبَا الدَّرْدَاءِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أُبْغُونِي الضَّعِيفَ فَإِنَّكُمْ إِنَّمَا تُرْزَقُونَ وَتُنْصَرُونَ بِضَعْفَائِكُمْ».

#### (44) - فَضْلُ مَنْ جَهَّزَ غَازِيًا

3177 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ خَالِدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

3178 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَهَّزَ غَازِيًا فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».



**3179-** It is narrated on the authority of Al-Ahnaf Ibn Qais that he said: We set out as pilgrims, and we went to Medina with the intention to perform Hajj, and while we were in our dwelling places, unpacking our luggage, a comer came and said: "The people have been scared and they are now gathering in the mosque." We went and found the people having gathered in the mosque around some men in the middle, including Ali, Talhah, Az-Zubair and Sa'd Ibn Abu Waqqas. Such being the case, Uthman came having a yellow mantle therewith he covered his head. He said: "Is there Talhah? Is there Az-Zubair? Is there Sa'd?" they answered in the affirmative. He said: "I beseech you by Allah, other than Whom there is no god (to be worshipped): do you know that the Messenger of Allah "Allah's blessing and peace be upon him" said: 'Who could purchase the date-drying place of sons of so and so, Allah forgives him'? I then purchased it for twenty or twenty-five thousand (Dirhams) and when I came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him, he said: 'Make it in our mosque, and you will receive its reward.'" They said: "Yes by Allah (we know that)." He said: "I beseech you by Allah, other than Whom there is no god (to be worshipped): do you know that the Messenger of Allah "Allah's blessing and peace be upon him" said: 'Who could purchase the well of Rumah Allah forgives him'? I then purchased it for such and such (money) and when I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: 'I've purchased it for such and such', he said: "Make it a source of water for the Muslims, and you will receive its reward.'" They said: "Yes by Allah (we know that)." He said: "I beseech you by Allah, other than Whom there is no god (to be worshipped): do you know that the Messenger of Allah "Allah's blessing and peace be upon him" Caught a glimpse of the faces of the people and said: 'Who could prepare those (Muslims who are going to take part in) the army of Difficulty, Allah forgives for him'? I then prepared it to the extent that even no rope nor nose-string was missing.'" They said: "Yes by Allah (we know that)." On that he said: "O Allah! Be Witness to that! O Allah! Be Witness to that! O Allah! Be Witness to that!"

#### [45] The Excellence Of Spending In Allah's Cause

**3180-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives in charity a pair (of things or property) in Allah's Cause, will be called from (the gates of) Paradise and will be addressed: "O slave of Allah! That (gate) is better (for you, so come and enter through it)." So, whoever was amongst the people who used to offer their prayers, would be called from the gate of the prayer; whoever was amongst the people who used to



3179 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ عَمْرِو بْنِ جَاوَانَ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ: خَرَجْنَا حُجَّاجًا فَقَدِمْنَا الْمَدِينَةَ وَنَحْنُ نُرِيدُ الْحَجَّ فَبَيْنَا نَحْنُ فِي مَنَازِلِنَا نَضَعُ رِحَالَنَا إِذْ أَتَانَا آتٍ فَقَالَ: إِنَّ النَّاسَ قَدْ اجْتَمَعُوا فِي الْمَسْجِدِ وَفَزِعُوا فَأَنْطَلَقْنَا فَإِذَا النَّاسُ مُجْتَمِعُونَ عَلَى نَفَرٍ فِي وَسْطِ الْمَسْجِدِ وَفِيهِمْ عَلِيٌّ وَالزُّبَيْرُ وَطَلْحَةُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ فَإِنَّا لَكَذَلِكَ إِذْ جَاءَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ عَلَيْهِ مَلَائَةٌ صَفَرَاءُ قَدْ قَتَعَ بِهَا رَأْسَهُ فَقَالَ: أَهْمُنَا طَلْحَةُ؟ أَهْمُنَا الزُّبَيْرُ؟ أَهْمُنَا سَعْدُ؟ قَالُوا: نَعَمْ قَالَ: فَإِنِّي أَنْشِدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ مَرْبَدَ بَنِي فُلَانٍ غَفَرَ اللَّهُ لَهُ». فَأَبْتَعْتُهِ بِعِشْرِينَ أَلْفًا أَوْ بِخَمْسَةِ وَعِشْرِينَ أَلْفًا فَاتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: «أَجْعَلُهُ فِي مَسْجِدِنَا وَأَجْرُهُ لَكَ». قَالُوا: اأَلَلَّهُمَّ نَعَمْ قَالَ: أَنْشِدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَبْتَاعَ بِثَرِ رُومَةٍ غَفَرَ اللَّهُ لَهُ». فَأَبْتَعْتُهَا بِكَذَا وَكَذَا فَاتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: قَدْ أَبْتَعْتُهَا بِكَذَا وَكَذَا قَالَ: «أَجْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ». قَالُوا: اأَلَلَّهُمَّ نَعَمْ قَالَ: أَنْشِدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَظَرَ فِي وُجُوهِ الْقَوْمِ فَقَالَ: «مَنْ يُجَهِّزُ هَؤُلَاءِ غَفَرَ اللَّهُ لَهُ». يَعْنِي جَيْشَ الْعُسْرَةِ فَجَهَّزْتُهُمْ حَتَّى لَمْ يَفْقِدُوا عِقَالًا وَلَا خِطَامًا فَقَالُوا: اأَلَلَّهُمَّ نَعَمْ قَالَ: اأَلَلَّهُمَّ أَشْهَدُ اأَلَلَّهُمَّ أَشْهَدُ اأَلَلَّهُمَّ أَشْهَدُ.

#### (45) - فَضْلُ النَّفَقَةِ فِي سَبِيلِ اللَّهِ تَعَالَى

3180 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ أَهْلِ

participate in Jihad, would be called from the gate of Jihad; whoever was amongst those who used to give in charity, would be called from the gate of charity; and whoever was amongst those who used to observe fasts, would be called from the gate of Ar-Rayyan." Abu Bakr As-Siddiq said: "O Messenger of Allah! No distress or need will befall him who will be called from (anyone of) those gates. Will there be any one who will be called from all these gates?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, and I hope you will be one of them."

**3181-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever gives in charity a pair (of things or property) in Allah's Cause, the storekeepers of the Garden will call him from the gates of Paradise: "O so and so! Come and enter the Garden!" Abu Bakr said: "O Messenger of Allah! This is the one whom no distress will befall." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I hope you will be one of them."

**3182-** It is narrated on the authority of Sa'sa'ah Ibn Mu'awiyah that he said: I met Abu Dharr and said to him: "Relate to me (a narration from the Prophet)." He said: "Well. The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim servants spends a pair of every portion of his property in the Cause of Allah but that the custodians of the Garden will receive him, with each of them calling him to come to whatever (gate) is under his custody (to enter the Garden through it)." I asked him: "How is that?" he said: "If it (his property) is of camels, let (him spend) two camels; and if it is of cows, let (him spend) two cows (and so on)."

**3183-** It is narrated on the authority of Khuraim Ibn Fatik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever spends anything in the Cause of Allah, it will be written (in reward as much as) seven hundredfold for him."

#### **[46] The Excellence Of Giving In Charity In The Cause Of Allah**

**3184-** It is narrated on the authority of Abu Mas'ud that a man gave in charity a she-camel tied with a nose-string in Allah's Cause, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, he will come with seven hundred she-camels tied with nose-strings."

**3185-** It is narrated on the authority of Mu'adh Ibn Jabal from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "There are two kinds of fight (which should be ultimately in Allah's



الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَانِ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: هَلْ عَلَى مَنْ دُعِيَ مِنْ هَذِهِ الْأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ هَذِهِ الْأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

3181 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَتْهُ خَزَنَةُ الْجَنَّةِ مِنْ أَبْوَابِ الْجَنَّةِ يَا فُلَانُ هَلُمَّ فَادْخُلْ» فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ ذَاكَ الَّذِي لَا تَوَى عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

3182 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ صَعْصَعَةَ بْنِ مُعَاوِيَةَ قَالَ: لَقِيتُ أَبَا ذَرٍّ قَالَ: قُلْتُ: حَدِّثْنِي قَالَ: نَعَمْ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يُنْفِقُ مِنْ كُلِّ مَالٍ لَهُ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ إِلَّا أَسْتَقْبَلَتْهُ حَجَبَةُ الْجَنَّةِ كُلُّهُمْ يَدْعُوهُ إِلَى مَا عِنْدَهُ» قُلْتُ: وَكَيْفَ ذَلِكَ؟ قَالَ: «إِنْ كَانَتْ إِبِلًا فَبِعِيرَيْنِ وَإِنْ كَانَتْ بَقَرًا فَبَقَرَتَيْنِ».

3183 - أَخْبَرَنَا أَبُو بَكْرٍ بْنُ أَبِي النَّضْرِ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنِ الرُّكَيْنِ الْفَزَارِيِّ عَنْ أَبِيهِ عَنْ يُسَيْرِ بْنِ عَمْرٍو عَنْ خُرَيْمِ بْنِ قَاتِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُنِيتَ لَهُ بِسَبْعِمِائَةٍ ضِعْفٍ».

#### (46) - فَضْلُ الصَّدَقَةِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

3184 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ عَنْ أَبِي مَسْعُودٍ: أَنَّ رَجُلًا تَصَدَّقَ بِنَاقَةٍ مَحْطُومَةٍ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيَأْتِيَنَّ يَوْمَ الْقِيَامَةِ بِسَبْعِمِائَةِ نَاقَةٍ مَحْطُومَةٍ».

3185 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ بَجِيرٍ عَنْ خَالِدٍ عَنْ أَبِي بَحْرِيَّةٍ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْعَزُوزُ غَزَوَانٍ فَأَمَّا مَنْ ابْتَنَى وَجْهَ اللَّهِ



Cause): he, who seeks the Countenance of Allah, obeys the leader, spends the best of his property, makes it easy for his partners to do their work, and avoids mischief, will receive reward for both his sleep and wakefulness; and he, who fights just in order to be seen and heard of men, and at the same time, he disobeys the leader and commits mischief in the land, will not return even with the minimum requirements (of living)."

#### **[47] The Inviolability Of The Fighters' Women**

**3186-** It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The women of the fighters in Allah's Cause should be as inviolable in the sight of the sitters as are their mothers; and no man succeeds a fighter in (looking after) his wife and he betrays him by having illegal relation with her, but that on the Day of Judgement, he will be made to stand in front of him, in order to take from his deed as much as he likes: then, what do you think? (Do you think he will leave anything of his good deeds for him?)"

#### **[48] When A Sitter Betrays A Fighter By Having Illegal Relation With His Wife**

**3187-** It is narrated on the authority of Sulaiman Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The women of the fighters in Allah's Cause should be as inviolable in the sight of the sitters as are their mothers; and if anyone succeeds a fighter in (looking after) his wife and he betrays him by having illegal relation with her, on the Day of Judgement, it will be said to him: "This man has betrayed you by having illegal relation with your wife: take from his good deeds as much as you like." Then, what do you think? (Do you think he will leave anything of his good deeds for him?)"

**3188-** It is narrated on the authority of Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The women of the fighters in Allah's Cause should be as inviolable in the sight of the sitters as are their mothers; and no sitter succeeds a fighter in (looking after) his wife and he betrays him by having illegal relation with her, but that on the Day of Judgement, he will be made to stand in front of him, and it will be said to him (the fighter): 'O so and so! This is so and so (who has betrayed you): take from his good deeds as much as you like.'" Then, The Messenger of Allah "Allah's blessing and peace be upon him" turned to his companions and said: "What do you think? Do you think he will leave anything of his good deeds for him?"

وَأَطَاعَ الْإِمَامَ وَأَنْفَقَ الْكَرِيمَةَ وَيَاسَرَ الشَّرِيكَ وَأَجْتَنَبَ الْفَسَادَ كَانَ نَوْمُهُ وَنُبُهُ أَجْرًا كُلُّهُ وَأَمَّا مَنْ غَزَا رِبَاءً وَسُمِعَهُ وَعَصَى الْإِمَامَ وَأَفْسَدَ فِي الْأَرْضِ فَإِنَّهُ لَا يَرْجِعُ بِالْكَفَافِ.

#### (47) - حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ

3186 - أَخْبَرَنَا حُسَيْنُ بْنُ حُرَيْثٍ وَمَحْمُودُ بْنُ غِيلَانَ وَاللَّفْظُ لِحُسَيْنٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ وَمَا مِنْ رَجُلٍ يَخْلُفُ فِي أَمْرَةٍ رَجُلٍ مِنَ الْمُجَاهِدِينَ فَيُخُونُهُ فِيهَا إِلَّا وَقِفَ لَهُ يَوْمَ الْقِيَامَةِ فَأُخِذَ مِنْ عَمَلِهِ مَا شَاءَ فَمَا ظَنُّكُمْ».

#### (48) - مَنْ خَانَ غَازِيًا فِي أَهْلِهِ

3187 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ وَإِذَا خَلَفَهُ فِي أَهْلِهِ فَخَانَهُ قِيلَ لَهُ يَوْمَ الْقِيَامَةِ: هَذَا خَانَكَ فِي أَهْلِكَ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ فَمَا ظَنُّكُمْ؟».

3188 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا قَعْنَبُ كُوفِيٌّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ فِي الْحُرْمَةِ كَأُمَّهَاتِهِمْ وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ إِلَّا نُصِبَ لَهُ يَوْمَ الْقِيَامَةِ فَيَقَالُ: يَا فَلَانُ هَذَا فَلَانٌ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ». ثُمَّ التَفَتَ النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ فَقَالَ: «مَا ظَنُّكُمْ تَرَوْنَ يَدْعُ لَهُ مِنْ حَسَنَاتِهِ شَيْئاً؟».



**3189-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Strive to the utmost of your power with your hands, tongues and property."

**3190-** It is narrated on the authority of Abdullah from The Messenger of Allah "Allah's blessing and peace be upon him" that he ordered that the female-snakes be killed and said: "He, who fears their vengeance does not belong to us."

**3191-** It is narrated on the authority of Abdullah Ibn Abdullah Ibn Jabr from his father that The Messenger of Allah "Allah's blessing and peace be upon him" came to pay a visit to Jabr to enquire about his health, and when he entered he heard the women weeping and crying: "We have thought you would die because of being killed (as a martyr) in the Cause of Allah Almighty." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you regard martyrdom in your sight? Do you think it is only to be killed in Allah's Cause? If this is true, then, your martyrs will be very few! No doubt, to be killed in the Cause of Allah Almighty is martyrdom; to die because of severe abdominal disease is (a kind of) martyrdom; to die because of burning is (a kind of) martyrdom; to die because of drowning is (a kind of) martyrdom; to die because of falling under ruins is (a kind of) martyrdom; to die because of madness is (a kind of) martyrdom; and a woman who dies with what is in her womb (i.e. the pregnant) is a martyr." A man said: "Are you weeping even though the Messenger of Allah "Allah's blessing and peace be upon him" is sitting?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let them, and when it (death) becomes certain, let none weep!"

**3192-** It is narrated on the authority of Jabr that he entered upon a would-be dead in the company of the Messenger of Allah "Allah's blessing and peace be upon him" and the women were weeping. Jabr said: "Are you weeping even though the Messenger of Allah "Allah's blessing and peace be upon him" is sitting?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let them weep as long as he is still (living) among them; and if it (death) becomes certain, then, let none weep at all."



3189 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جَاهِدُوا بِأَيْدِيكُمْ وَأَلْسِنَتِكُمْ وَأَمْوَالِكُمْ».

3190 - أَخْبَرَنَا أَبُو مُحَمَّدٍ مُوسَى بْنُ مُحَمَّدٍ هُوَ الشَّامِيُّ قَالَ: حَدَّثَنَا مَيْمُونُ بْنُ الْأَصْبَغِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَمَرَ بِقَتْلِ الْحَيَّاتِ وَقَالَ: «مَنْ خَافَ ثَأْرَهُنَّ فَلَيْسَ مِنَّا».

3191 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ أَبِي عُمَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا جَبْرًا فَلَمَّا دَخَلَ سَمِعَ النِّسَاءَ يَبْكِينَ وَيَقْلُنَ كُنَّا نَحْسُبُ وَفَاتَكَ قِتْلًا فِي سَبِيلِ اللَّهِ فَقَالَ: «وَمَا تَعُدُّونَ الشَّهَادَةَ إِلَّا مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ إِنَّ شُهَدَاءَكُمْ إِذَا لَقِيلَ الْقَتْلُ فِي سَبِيلِ اللَّهِ شَهَادَةٌ وَالْبَطْنُ شَهَادَةٌ وَالْحَرْقُ شَهَادَةٌ وَالْغَرَقُ شَهَادَةٌ وَالْمَغْمُومُ يَعْنِي الْهَدْمَ شَهَادَةٌ وَالْمَجْنُونُ شَهَادَةٌ وَالْمَرْأَةُ تَمُوتُ بِجُمُعٍ شَهِيدَةٌ» قَالَ رَجُلٌ: أَتَبْكِينَ وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ؟ قَالَ: «دَعُهُنَّ فَإِذَا وَجَبَ فَلَا تَبْكِينَ عَلَيْهِ بَاكِئَةٌ».

3192 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا دَاوُدُ يَعْنِي الطَّائِيَّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ جَبْرِ: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْتِ فَبَكَى النِّسَاءُ فَقَالَ جَبْرٌ: أَتَبْكِينَ مَا دَامَ رَسُولُ اللَّهِ ﷺ جَالِسًا؟ قَالَ: «دَعُهُنَّ يَبْكِينَ مَا دَامَ بَيْنَهُنَّ فَإِذَا وَجَبَ فَلَا تَبْكِينَ بَاكِئَةٌ».

## (26) THE BOOK OF MARRIAGE

### [1] The Prophet's Wives, And What Was Made Lawful For Him

**3193-** It is narrated on the authority of Ata' that he said: We attended with Ibn Abbas the funeral procession of Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" at Sarif, thereupon Ibn Abbas said: "This is (the dead body of) Maimunah: when you raise her body, do not tremble nor shake it. Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" had nine wives, and he used to visit eight of them by turns, (i.e. to fix a day-and-a-night turn to everyone of them), and he fixed no day-and-night turn to the remaining one.

**3194-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" died while having nine wives, and he used to (go round them and) have sexual relations with them barring Sawdah (Bint Zam'ah), who granted her day (and night turn) to A'ishah.

**3195-** It is narrated on the authority of Anas that (so many times) the Messenger of Allah "Allah's blessing and peace be upon him" went round his wives (and had sexual relations with them all) on one night; and at that time, he had nine wives.

**3196-** It is narrated on the authority of A'ishah that she said: I used to criticize (and look down upon) those ladies who granted themselves to the Messenger of Allah "Allah's blessing and peace be upon him" and say: "Should a lady grant herself (to a man)?" But even, Allah Almighty revealed: " You may defer (the turn of) any of them that you please, and you may receive any that you please: and there is no blame on you if you invite one whose (turn) you had set aside." (Al-Ahzab 51) on that I said: "I do not think but that your Lord hastens on to fulfill your desires."

**3197-** It is narrated on the authority of Sahl Ibn Sa'd that he said: While I was sitting among the people a lady said: "I've granted myself to you O Messenger of Allah! Make your decision pertaining to me." A man stood and said: "Give her to me in marriage." He said to him: "Go and seek (a dower of) even an iron ring." He went and found nothing, not even an iron ring. On that the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Do you have (and keep by heart) any Surahs from the Holy Qur'an?" he answered in the affirmative, thereupon he gave her to him in marriage for such Surahs from the Holy Qur'an as he had (and kept by heart).

## (26) - كِتَابُ النِّكَاحِ

(1) - ذَكَرَ أَمْرَ رَسُولِ اللَّهِ ﷺ فِي النِّكَاحِ وَأَزْوَاجِهِ وَمَا أَبَاحَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ وَحَظَرَهُ عَلَى خَلْقِهِ زِيَادَةَ فِي كَرَامَتِهِ وَتَنْبِيْهَا لِفَضِيلَتِهِ

3193 - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ بِسَرَفٍ فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ مَيْمُونَةُ إِذَا رَفَعْتُمْ جَنَازَتَهَا فَلَا تُزْعِرُوهَا وَلَا تُزَلِّزُوهَا فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ مَعَهُ تِسْعُ نِسْوَةٍ فَكَانَ يَفْسِمُ لِثَمَانٍ وَوَاحِدَةٍ لَمْ يَكُنْ يَفْسِمُ لَهَا.

3194 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا ابْنُ مَرْيَمَ قَالَ: أَنْبَأَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: تُوفِّي رَسُولُ اللَّهِ ﷺ وَعِنْدَهُ تِسْعُ نِسْوَةٍ يُصَيِّهِنَّ إِلَّا سَوْدَةَ فَإِنَّهَا وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ.

3195 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ أَنَّ أَنَسًا حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلِ الْوَاحِدَةِ وَلَهُ يَوْمٌ تِسْعُ نِسْوَةٍ.

3196 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُحَرَّمِيُّ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغَارُ عَلَى اللَّاتِي وَهَبَنَ أَنْفُسَهُنَّ لِلنَّبِيِّ ﷺ فَأَقُولُ: أَوْ تَهَبُ الْحُرَّةُ نَفْسَهَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تُرْجَى مَن تَشَاءُ مِنْهُنَّ وَتُتَوَى إِلَيْكَ مَن تَشَاءُ﴾ [الأحزاب: 51]. قُلْتُ: وَاللَّهِ مَا أَرَى رَبَّكَ إِلَّا يُسَارِعُ لَكَ فِي هَوَاكَ.

3197 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِيءُ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أَنَا فِي الْقَوْمِ إِذْ قَالَتْ أَمْرَأَةٌ: إِنِّي قَدْ وَهَبْتُ نَفْسِي لَكَ يَا رَسُولَ اللَّهِ فَرَأَيْتُ رَأْيَكَ فَقَامَ رَجُلٌ فَقَالَ: زَوَّجْنِيهَا فَقَالَ: «أَذْهَبَ فَاظْلُبْ وَلَوْ خَاتِمًا مِنْ حَدِيدٍ» فَذَهَبَ فَلَمْ يَجِدْ شَيْئًا وَلَا خَاتِمًا مِنْ حَدِيدٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَعَكَ مِنْ سُورِ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ قَالَ: فَزَوَّجْهُ بِمَا مَعَهُ مِنْ سُورِ الْقُرْآنِ.



## **[2] What Was Made Lawful By Allah For His Messenger, Even Though Unlawful For His Creatures**

**3198-** It is narrated on the authority of A'ishah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him" that she said: When The Messenger of Allah "Allah's blessing and peace be upon him" was ordered by Allah to give his wives the freedom of choice (either to remain with him or to depart from him), The Messenger of Allah "Allah's blessing and peace be upon him" started with me, saying: "I am going to tell you something to which you should give no hasty reply before consulting your parents", though he knows that my parents were not to order me to depart from him. A'ishah added: He (The Prophet) said: "Allah said: "O Prophet! Say to your Consorts: 'If it be that you desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if you seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.'"" (Al-Ahzab 28:29) I said: "What is that on which I should take my parents' opinion? Of course I want Allah, His Messenger, and the hereafter."

**3199-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave his wives the freedom of choice (whether to remain with or depart from him); and this was not considered as divorce (since it was based upon the wife's choice to remain or leave).

**3200-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his wives) the freedom of choice (to remain with or depart from him); and of a surety, we chose (to remain with) him; and in this way, it was not a divorce.

**3201-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not die before (marrying more) women was made lawful for him. (She refers here to Allah's statement: " O Prophet! We have made lawful to you your wives to whom you have paid their dowers" (Al-Ahzab 50) which abrogated His statement: " It is not lawful for you (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract you, except any that your right hand should possess (as hand-maidens): and Allah does watch over all things." (52))

**3202-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not die before Allah made lawful for him to marry such of women as he willed.

(2) - ما افترض الله عز وجل على رَسُولِهِ عليه السلام

وَحَرَمَهُ على خَلْقِهِ لِبَزِيدِهِ إِنْ شَاءَ اللهُ قُرْبَةً إِلَيْهِ

3198 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا أَبِي عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهَا حِينَ أَمَرَهُ اللَّهُ أَنْ يُخَيَّرَ أَزْوَاجَهُ قَالَتْ عَائِشَةُ: فَبَدَأَ بِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي ذَاكِرٌ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تُعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ» قَالَتْ: وَقَدْ عَلِمَ أَنَّ أَبَوَيَّ لَا يَأْمُرَانِي بِفِرَاقِهِ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجُكَ إِنْ كُنْتُمْ تُرْذِنُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمْتَعِكُنَّ» فَقُلْتُ: فِي هَذَا أَسْتَأْمِرُ أَبَوَيَّ؟! فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالْدَارَ الْآخِرَةَ.

3199 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدْ خَيَّرَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ أَوْ كَانَ طَلَاقًا؟!

3200 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ إِسْمَاعِيلَ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللَّهِ ﷺ فَأَخْتَرَنَاهُ فَلَمْ يَكُنْ طَلَاقًا.

3201 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَفِظْنَاهُ مِنْ عَمْرٍو عَنْ عَطَاءٍ قَالَ: قَالَتْ عَائِشَةُ: مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى أُحِلَّ لَهُ النِّسَاءُ.

3202 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ وَهُوَ الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ قَالَتْ: مَا تُؤَفِّي رَسُولُ اللَّهِ ﷺ حَتَّى أَحَلَ اللَّهُ لَهُ أَنْ يَتَزَوَّجَ مِنَ النِّسَاءِ مَا شَاءَ.



### [3] The Exhortation To Marry

**3203-** It is narrated on the authority of Alqamah that he said: I was with Abdullah Ibn Mas'ud when he was in Uthman's house, thereupon Uthman said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came out to some young men and said to them: "whoever among you has got the therewithal, let him marry, for marriage makes one more fitting to refrain his sight (from looking at such of women as unlawful for him) and safeguard his private parts (from committing what is shameful); and whoever has not got the therewithal, let him observe fasts, for fasting diminishes his sexual power."

**3204-** It is narrated on the authority of Alqamah that Uthman said to Ibn Mas'ud: "Shall we marry you to a virgin (who will get you remember your past days)?" (When Abdullah saw that there was no need for sitting with him alone) Abdullah invited Alqamah (to sit with them) and reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever can afford to marry, let him marry, because it helps him refrain his sight from looking (at such of women as unlawful for him), and guard his private parts from committing adultery, and whoever cannot afford to marry, let him observe fasts, because fasting diminishes his sexual power."

**3205-** It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Whoever among you can afford to marry, let him marry, because it helps him refrain his sight from looking (at such of women as unlawful for him), and guard his private parts from committing adultery, and whoever cannot afford to marry, let him observe fasts, because fasting diminishes his sexual power."

**3206-** It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "O community of young men! Whoever among you can afford to marry, let him marry, because it helps him refrain his sight from looking (at such of women as unlawful for him), and guard his private parts from committing adultery, and whoever cannot afford to marry, let him fast, because fasting diminishes his sexual power."

**3207-** It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "O community of young men! Whoever among you can afford to marry, let him marry, because it helps him refrain his sight from looking (at such of women as unlawful for him), and guard his private parts from committing adultery,



## (3) - الْحَثُّ عَلَى النِّكَاحِ

3203 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي مَعْشَرٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ: كُنْتُ مَعَ ابْنِ مَسْعُودٍ وَهُوَ عِنْدَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ عُثْمَانُ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى فِتْيَةٍ قَالَ أَبُو عَبْدِ الرَّحْمَنِ: فَلَمْ أَفْهَمْ فِتْيَةً كَمَا أَرَدْتُ فَقَالَ: «مَنْ كَانَ مِنْكُمْ ذَا طَوْلٍ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ وَمَنْ لَا فَالصَّوْمُ لَهُ وَجَاءَ».

3204 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ أَنَّ عُثْمَانَ قَالَ لِابْنِ مَسْعُودٍ: هَلْ لَكَ فِي فِتَاةٍ أَرْوَجُكِهَا؟ فَدَعَا عَبْدُ اللَّهِ عَلْقَمَةَ فَحَدَّثَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَلْيَصُمْ فَإِنَّهُ لَهُ وَجَاءَ».

3205 - أَخْبَرَنِي هَارُونُ بْنُ إِسْحَاقَ الهمداني الكوفي قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «مَنْ أَسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: الْأَسْوَدُ فِي هَذَا الْحَدِيثِ لَيْسَ بِمَحْفُوظٍ.

3206 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ مَنْ أَسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَنْكِحْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ وَمَنْ لَا فَلْيَصُمْ فَإِنَّ الصَّوْمَ لَهُ وَجَاءَ».

3207 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ

and whoever cannot afford to marry, let him fast, because fasting diminishes his sexual power."

**3208-** It is narrated on the authority of Alqamah that he said: While I was walking with Abdullah at Mina, Uthman met him and got up with him in order to talk to him. Uthman said: "O Abu Abd Ar-Rahman! Shall we marry you to a virgin who will get you remember your past days?" Abdullah said: "Since you said that, (then let me tell you that) The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "O community of young men! Whoever among you can afford to marry, let him marry..."

#### **[4] It Is Forbidden To Live In Celibacy**

**3209-** It is narrated on the authority of Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Uthman Ibn Maz'un to live in celibacy, and had he given him permission (to do so), surely, we would have got ourselves castrated.

**3210-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade living in celibacy.

**3211-** It is narrated on the authority of Samurah Ibn Jundub from the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade living in celibacy.

**3112-** It is narrated on the authority of Abu Hurairah that he said: I said: "O Messenger of Allah! I'm a young man, and I fear that I might be ruined (by falling in adultery) and at the same time, I have got no therewithal to marry women: should I get myself castrated?" the Messenger of Allah "Allah's blessing and peace be upon him" turned away from him until he said that thrice, after which the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Abu Hurairah! The pen (of writing the Divine Decrees) had dried (and finished from writing) what is doomed to you to receive: so, (it is the same for you whether to) get yourself castrated (if you so like), or leave that (if you so like)."

**3213-** It is narrated on the authority of Sa'd Ibn Hisham that he said: I visited A'ishah, the Mother of the Believers, and said: "I like to ask you about living in celibacy: what is your opinion pertaining to it?" she said: "Do not do so. Have you not heard Allah's Holy Statement: "We did send Messengers before you, and appointed for them wives and children" (Ar-Ra'd 38)? So, do not live in celibacy.

**3214-** It is narrated on the authority of Anas Ibn Malik that he said: One of the companions of The Prophet "Allah's blessing and peace be upon him"

الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ» وَسَاقَ الْحَدِيثَ.

3208 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عُلْقَمَةَ قَالَ: كُنْتُ أُمْسِي مَعَ عَبْدِ اللَّهِ بِمَنْى فَلَقِيَهُ عُثْمَانُ فَقَامَ مَعَهُ يُحَدِّثُهُ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ أَلَا أَرَوْجُكَ جَارِيَةً شَابَةً فَلَعَلَّهَا أَنْ تُذَكَّرَكَ بَعْضَ مَا مَضَى مِنْكَ؟ فَقَالَ عَبْدُ اللَّهِ: أَمَّا لَيْنٌ قُلْتُ ذَاكَ لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ».

#### (4) - النَّهْيُ عَنِ التَّبْتُلِ

3209 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ التَّبْتُلَ وَلَوْ أِذْنُ لَهُ لَاخْتَصَيْنَا.

3210 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ عَنِ الْحَسَنِ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ التَّبْتُلِ».

3211 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَهَى عَنِ التَّبْتُلِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَتَادَةُ أَثْبَتَ وَأَخْفَظُ مِنْ أَشْعَثَ وَحَدِيثُ أَشْعَثَ أَشْبَهُ بِالصَّوَابِ وَاللَّهُ تَعَالَى أَعْلَمُ.

3212 - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ شَابٌ قَدْ خَشِيتُ عَلَى نَفْسِي الْعَنْتَ وَلَا أَحِدٌ طَوْلًا أَتَزَوَّجُ النِّسَاءَ أَفَأَخْتَصِي فَأَعْرِضَ عَنْهُ النَّبِيُّ ﷺ حَتَّى قَالَ ثَلَاثًا فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا هُرَيْرَةَ جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ فَاخْتَصِرْ عَلَى ذَلِكَ أَوْ دَعْ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: الْأَوْزَاعِيُّ لَمْ يَسْمَعْ هَذَا الْحَدِيثَ مِنَ الزُّهْرِيِّ وَهَذَا حَدِيثٌ صَحِيحٌ قَدْ رَوَاهُ يُونُسُ عَنِ الزُّهْرِيِّ.

3213 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَلَنْجِيُّ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ نَافِعٍ الْمَازِنِيُّ قَالَ: حَدَّثَنِي الْحَسَنُ عَنْ سَعْدِ بْنِ هِشَامٍ: أَنَّهُ دَخَلَ عَلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ قَالَ: قُلْتُ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنِ التَّبْتُلِ فَمَا تَرِينَ فِيهِ؟ قَالَتْ: فَلَا تَفْعَلْ أَمَّا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾ [الرعد: 38] فَلَا تَتَبَتَّلْ.

3214 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ نَفْرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ



said: "I will never marry women." Another one said: "I will never eat the meat." A third one said: "I will never lie down on bed." A fourth said: "I will observe fasts and I will never leave fasting." When Allah's Apostle "Allah's blessing and peace be upon him" was informed of that, he praised Allah and lauded Him. then he said: "What about some people who say so-and-so? No doubt, I perform prayer (at night) and sleep, I fast (for some time) and leave fasting (for some time), and I also marry women. So he, who abandons my sunnah, is not from me (not one of my followers)."

#### **[5] Allah Aids Such As Intends To Marry Seeking Chastity**

**3215-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is incumbent upon Allah to aid three persons: the slave who has a deed from his master to be emancipated in return for a certain sum, and he seeks to afford (for his manumission); such as intends to marry, seeking chastity (to abstain from doing what is forbidden); and the fighter in the Cause of Allah."

#### **[6] Marrying The Virgins**

**3216-** It is narrated on the authority of Jabir that he said: I got married and then I went to The Messenger of Allah "Allah's blessing and peace be upon him", who asked me: "Have you got married O Jabir?" I answered in the affirmative. He further asked: "(Have you got married to) a virgin or a matron (previously married woman)?" I said: "(I've got married to) a matron." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Why have you not got married to a virgin so that you would play with her as well as she with you?"

**3217-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" met me and asked me: "O Jabir! Have you got married to a woman after I (had left you)?" I said: "Yes O Messenger of Allah." He further asked: "(Have you got married to) a virgin or a matron (previously married woman)?" I said: "(I've got married to) a matron." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Why have you not got married to a virgin so that you would play with her as well as she with you?"

#### **[7] A Woman Marries Such Of Men As Is Nearly Of The Same Age**

**3218-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that both Abu Bakr and Umar proposed to marry Fatimah (daughter of the Messenger of Allah), thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "She is too young (to be married to

وَقَالَ بَعْضُهُمْ: لَا أَكُلُ اللَّحْمَ وَقَالَ بَعْضُهُمْ: لَا أَنَامُ عَلَى فِرَاشٍ وَقَالَ بَعْضُهُمْ: أَصُومُ فَلَا أَفْطِرُ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا؟ لِكِنِّي أَصْلِي وَأَنَامُ وَأَصُومُ وَأَفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي».

#### (5) - بَابُ مَعُونَةِ اللَّهِ النَّاكِحِ الَّذِي يُرِيدُ الْعَفَافَ

3215 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَزَّ وَجَلَّ عَوْنُهُمُ الْمُكَاتِبُ الَّذِي يُرِيدُ الْأَدَاءَ وَالنَّاكِحُ الَّذِي يُرِيدُ الْعَفَافَ وَالْمُجَاهِدُ فِي سَبِيلِ اللَّهِ».

#### (6) - نِكَاحُ الْأَبْكَارِ

3216 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو عَنْ جَابِرٍ قَالَ: تَزَوَّجْتُ فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «أَتَزَوَّجْتُ يَا جَابِرُ؟» قُلْتُ: نَعَمْ قَالَ: «بِكْرًا أَمْ ثَيِّبًا؟» فَقُلْتُ: ثَيِّبًا قَالَ: «فَهَلَّا بِكْرًا ثَلَاعِبَهَا وَثَلَاعِبُكَ».

3217 - أَخْبَرَنَا الْحَسَنُ بْنُ فَرْعَةَ قَالَ: حَدَّثَنَا سُفْيَانٌ وَهُوَ ابْنُ حَبِيبٍ عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: لَقِيتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «يَا جَابِرُ هَلْ أَصَبْتَ امْرَأَةً بَعْدِي؟» قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ قَالَ: «أَبِكْرًا أَمْ أَيْمًا؟» قُلْتُ: أَيْمًا قَالَ: «فَهَلَّا بِكْرًا ثَلَاعِبُكَ».

#### (7) - تَزَوُّجُ الْمَرْأَةِ مِثْلَهَا فِي السِّنِّ

3218 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ عَنْ أَبِيهِ قَالَ: خَطَبَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فَاطِمَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا صَغِيرَةٌ».



anyone of you)." But when Ali proposed to marry her, he gave her to him in marriage (for he was nearly of the same age).

### **[8] A Freed Slave Could Marry An Arab Lady**

(This means that the equivalence required for marriage is based upon the equality in religion, and not social status as some might like to do).

**3219-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah that during the caliphate of Uthman, Abdullah Ibn Amr Ibn Uthman divorced irrevocably while he was still a young man the daughter of Sa'id Ibn Zaid, whose mother was the daughter of Qais. Her aunt, Fatimah Bint Qais sent to her with the command to leave the house of Abdullah Ibn Amr, and when Marwan heard of that, and ordered her to return to her house, and asked her what had led her to leave her house, before she spent the period of her Iddat in the house (and wait in the house) until her Iddat finished, she sent to him with the message that it was her maternal aunt who ordered her to do so. Fatimah Bint Qais pretended that she was the wife of Abu Amr Ibn Hafs. When The Messenger of Allah "Allah's blessing and peace be upon him" appointed Ali Ibn Abu Talib as the governor of Yemen, this (Abu Amr) set out with him, and sent to her (Fatimah) with the remaining and final divorce, and he further ordered both Al-Harith Ibn Hisham and Ayyash Ibn Abu Rabie'ah to maintain spending for her. She sent to both Al-Harith and Ayyash, asking them to give her what her husband had ordered them to give her, thereupon they said: "By Allah, no spending for her is due upon us, unless she is pregnant, and she has no right to remain in our house unless it is with our permission." She pretended that she went to The Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and he confirmed their statement. Fatimah said to him: "Then, where should I go O Messenger of Allah?" he said: "Go to (the house of) Ibn Umm Maktum, the blind, as Allah Almighty had named him in His Book." Fatimah added: so, I spent the period of my Iddat in his house, and he was a man who lost his sight, and thus I was able to put off my (outer) garment. (She remained so) until The Messenger of Allah "Allah's blessing and peace be upon him" gave her in marriage to Usamah Ibn Zaid. However, Marwan rejected that verdict which she gave (to her niece), and he said in that respect: "I did not hear that narration from anyone before you, and then I shall adopt, in this case, the way which we've found the people following."

**3220-** It is narrated on the authority of A'ishah that Abu Hudhaifah Ibn Utbah Ibn Rabie'ah Ibn Abd Shams, and he was one of those who attended (the holy battle of) Badr with The Messenger of Allah "Allah's blessing and



فَخَطَبَهَا عَلِيٌّ فَزَوَّجَهَا مِنْهُ.

### (8) - تَزْوُجُ الْمَوْلَى الْعَرَبِيَّةِ

3219 - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ عُثْمَانَ طَلَّقَ وَهُوَ غُلَامٌ شَابٌّ فِي إِمَارَةِ مَرْوَانَ ابْنَةَ سَعِيدِ بْنِ زَيْدٍ وَأُمُّهَا بِنْتُ قَيْسِ الْبَتَّةِ فَأَرْسَلَتْ إِلَيْهَا خَالَتُهَا فَاطِمَةُ بِنْتُ قَيْسٍ تَأْمُرُهَا بِالِانْتِقَالِ مِنْ بَيْتِ عَبْدِ اللَّهِ بْنِ عَمْرِو وَسَمِعَ بِذَلِكَ مَرْوَانُ فَأَرْسَلَ إِلَى ابْنَةِ سَعِيدٍ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَى مَسْكِنِهَا وَسَأَلَهَا مَا حَمَلَهَا عَلَى الْإِنْتِقَالِ مِنْ قَبْلِ أَنْ تَعْتَدَّ فِي مَسْكِنِهَا حَتَّى تَنْقُضِيَ عِدَّتُهَا، فَأَرْسَلَتْ إِلَيْهِ تُخْبِرُهُ أَنَّ خَالَتَهَا أَمَرَتْهَا بِذَلِكَ فَزَعَمَتْ فَاطِمَةُ بِنْتُ قَيْسٍ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصٍ فَلَمَّا أَمَرَ رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَى الْيَمَنِ خَرَجَ مَعَهُ وَأَرْسَلَ إِلَيْهَا بِتَطْلِيْقَةٍ هِيَ بَقِيَّةُ طَلَاقِهَا، وَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعِيَّاشَ بْنَ أَبِي رَبِيعَةَ بِنَفَقَتِهَا فَأَرْسَلَتْ زَعَمَتْ إِلَى الْحَارِثِ وَعِيَّاشٍ تَسْأَلُهُمَا الَّذِي أَمَرَ لَهَا بِهِ زَوْجَهَا فَقَالَا: وَاللَّهِ مَا لَهَا عِنْدَنَا نَفَقَةٌ إِلَّا أَنْ تَكُونَ حَامِلًا وَمَا لَهَا أَنْ تَكُونَ فِي مَسْكِنِنَا إِلَّا بِإِذْنِنَا، فَزَعَمَتْ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ فَصَدَّقَهُمَا قَالَتْ فَاطِمَةُ: فَأَيْنَ أُنْقِلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنْتَقِلِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى الَّذِي سَمَّاهُ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ». قَالَتْ فَاطِمَةُ: فَأَعْتَدْتُ عِنْدَهُ وَكَانَ رَجُلًا قَدْ ذَهَبَ بَصَرُهُ فَكُنْتُ أَضَعُ ثِيَابِي عِنْدَهُ حَتَّى أَنْكَحَهَا رَسُولُ اللَّهِ ﷺ أَسَامَةَ بْنَ زَيْدٍ فَأَنْكَرَ ذَلِكَ عَلَيْهَا مَرْوَانُ وَقَالَ: لَمْ أَسْمَعْ هَذَا الْحَدِيثَ مِنْ أَحَدٍ قَبْلَكَ وَسَأَخُذُ بِالْقَضِيَّةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا. مُخْتَصِرٌ.

3220 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ بْنُ رَاشِدٍ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُروَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ: أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنَ رَبِيعَةَ بْنَ عَبْدِ شَمْسٍ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ

peace be upon him", adopted Salim, and gave him in marriage his niece Hind Bint Al-Walid Ibn Utbah Ibn Rabie'ah Ibn Abd Shams, and this (Salim) was a freed slave belonging to a woman from the Ansar. The Messenger of Allah "Allah's blessing and peace be upon him" likewise adopted Zaid Ibn Harithah. It was the habit during the pre-Islamic period of ignorance that if somebody adopted anyone, the people would call the adopted one his son. This case remained until Allah Almighty revealed: " Call them by (the names of) their fathers: that is juster in the sight of Allah. But if you know not their father's (names, call them) your Brothers in Faith, or your Mawlas." (Al-Ahzab 5) in this way, if there was one whose father was known, he would be called a Mawla or a brother in faith.

**3221-** It is narrated on the authority of A'ishah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", and Umm Salamah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that Abu Hudhaifah Ibn Utbah Ibn Rabie'ah Ibn Abd Shams, and he was one of those who attended (the holy battle of) Badr with The Messenger of Allah "Allah's blessing and peace be upon him", adopted Salim, who was a freed slave belonging to a woman from the Ansar. The Messenger of Allah "Allah's blessing and peace be upon him" likewise adopted Zaid Ibn Harithah. Abu Hudhaifah Ibn Utbah gave in marriage his niece Hind Bint Al-Walid Ibn Utbah Ibn Rabie'ah Ibn Abd Shams to Salim; and this Hind Bint Al-Walid Ibn Utbah Ibn Rabie'ah was from amongst the early female-Emigrants, and at that time, she was of the best ladies of Quraish. When Allah Almighty revealed the following in His Book in connection with Zaid Ibn Harithah: " Call them by (the names of) their fathers: that is juster in the sight of Allah; but if you know not their father's (names, call them) your Brothers in Faith, or your Mawlas" every adopted one was then re-ascribed to his real father, and in case one's father was unknown, he was re-ascribed to his protectors.

### **[9] The Social Status**

**3222-** It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is wealth (and nothing else) that after which those of the good social status in this world seek."

### **[10] For Which Should A Woman Be Married?**

**3223-** It is narrated on the authority of Jabir that he married a woman during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", and The Messenger of Allah "Allah's blessing and peace be upon him".

تَبَنَّى سَالِمًا وَأَنْكَحَهُ ابْنَتَهُ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بِنْتُ عُتْبَةَ بِنِ رَبِيعَةَ بِنِ عَبْدِ شَمْسٍ وَهُوَ مَوْلَى لَامْرَأَةٍ مِنَ الْأَنْصَارِ كَمَا تَبَنَّى رَسُولُ اللَّهِ ﷺ زَيْدًا وَكَانَ مِنْ تَبَنَّى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ ابْنَهُ فَوَرِثَ مِنْ مِيرَاثِهِ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ: ﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ﴾ فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلَى وَأَخًا فِي الدِّينِ. مُخْتَصَرٌ.

3221 - أَخْبَرَنَا مُحَمَّدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ بْنِ بِلَالٍ قَالَ:

حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ قَالَ: قَالَ يَحْيَى يَعْنِي ابْنَ سَعِيدٍ وَأَخْبَرَنِي ابْنُ شَهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَأَبْنُ عَبْدِ اللَّهِ بْنُ رَبِيعَةَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَأُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنَ رَبِيعَةَ بِنِ عَبْدِ شَمْسٍ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ تَبَنَّى سَالِمًا وَهُوَ مَوْلَى لَامْرَأَةٍ مِنَ الْأَنْصَارِ كَمَا تَبَنَّى رَسُولُ اللَّهِ ﷺ زَيْدَ بْنَ حَارِثَةَ وَأَنْكَحَ أَبُو حُذَيْفَةَ بْنَ عُتْبَةَ سَالِمًا ابْنَتَهُ أَخِيهِ هِنْدَ ابْنَتَ الْوَلِيدِ بِنْتُ عُتْبَةَ بِنِ رَبِيعَةَ وَكَانَتْ هِنْدُ بِنْتُ الْوَلِيدِ بِنْتُ عُتْبَةَ مِنَ الْمُهَاجِرَاتِ الْأُولِ وَهِيَ يَوْمِيذٍ مِنْ أَفْضَلِ أَيَّامِي فُرَيْشٍ فَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي زَيْدِ بْنِ حَارِثَةَ: ﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾. رَدَّ كُلُّ أَحَدٍ يَنْتَمِي مِنْ أَوْلِيكَ إِلَى أَبِيهِ فَإِنْ لَمْ يَكُنْ يُعْلَمُ أَبُوهُ رَدَّ إِلَى مَوَالِيهِ.

### (9) - الْحَسَبُ

3222 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمَةَ عَنْ حُسَيْنِ بْنِ

وَاقِدٍ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحْسَابَ أَهْلِ الدُّنْيَا الَّذِي يَذْهَبُونَ إِلَيْهِ الْمَالُ».

### (10) - عَلَى مَا تُنْكَحُ الْمَرْأَةُ

3223 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عَبْدِ الْمَلِكِ عَنْ

عَطَاءٍ عَنْ جَابِرٍ: أَنَّهُ تَزَوَّجَ امْرَأَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَلَقِيَهُ النَّبِيُّ ﷺ فَقَالَ:



upon him” met him and said: "Have you got married O Jabir?" he said: I answered in the affirmative. He further asked: "A virgin or a matron (previously married woman)?" he said: I said: "A matron." He asked: "Why have you not got married to a virgin, so that she would play with you (as well as you with her)?" he said: I said: "O messenger of Allah! I have many sisters, and I was afraid she would interfere between them and me (and give rise to enmity and resentment between us)." The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Then this (which you've done) is right. No doubt, a woman might be married for (one of the following): her religion, property, or beauty; but I advise you to give preference to such as of religion, might you be blessed (if you do so, or might your hand be covered with dust if you do not do so)!"

### **[11] It Is Undesirable To Marry An Infertile**

**3224-** It is narrated on the authority of Ma'qil Ibn Yasar that he said: A man went to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "I've found a woman of good social status and high position among her people, even though she is infertile: should I get married to her?" he forbade him to do so. He went to him (and raised the same question) for the second time and he forbade him to do so. He went to him (and raised to him the same question) for the third time, and he forbade him and said: "Marry the fertile, full of Loving-Kindness among women, for indeed, I'm going to vie in glory over your great number (with the other nations)."

### **[12] What About Marrying Adulteress?**

**3225-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Marthad Ibn Abu Marthad Al-Ghanawi, and he was a strong hardy man, who used to carry the captives from Mecca to Medina, said: I invited a man to carry, and in Mecca, there was a prostitute called Anaq, -and she was his friend-woman (with whom he had sexual relations before Islam)-. She came out and saw me in the shade of the wall, and asked: "Who is this? Is it Marthad? O Marthad! Welcome! Come and spend the night with us in our dwelling place." I said: "O Anaq! The Messenger of Allah “Allah’s blessing and peace be upon him” forbade adultery." On that she cried: "O inhabitants of tents! This is the hedgehog! This is the man who carries your war prisoners from Mecca to Medina!" I followed the way of Khandamah, and eight persons went in pursuit of me. They came until when they stood over my head, they urinated, and their urine fell over me, and in this way, Allah Almighty took away their sights from me, and I went to my companion and carried him. When I reached Arak with him, I loosened the fetter from him. Then, I went to The Messenger of Allah “Allah’s blessing

«أَتَزَوَّجَتْ يَا جَابِرُ؟» قَالَ: قُلْتُ: نَعَمْ قَالَ: «بِكُرٍّ أَمْ ثِيْبًا؟» قَالَ: قُلْتُ: بَلْ ثِيْبًا قَالَ: «فَهَلَّا بِكُرٍّ ثَلَاثِيكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ كُنْ لِي أَخَوَاتٍ فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ قَالَ: «فَذَاكَ إِذَا إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا وَمَالِهَا وَجَمَالِهَا فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ».

### (11) - كَرَاهِيَةُ تَزْوِيجِ الْعَقِيمِ

3224 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا الْمُسْتَلِمُ بْنُ سَعِيدٍ عَنْ مَنْصُورِ بْنِ زَادَانَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَمَنْصَبٍ إِلَّا أَنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا؟ فَنَهَاهُ ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَاهُ ثُمَّ أَتَاهُ الثَّالِثَةَ فَنَهَاهُ فَقَالَ: «تَزَوَّجُوا الْوُلُودَ الْوُدُودَ فَإِنِّي مُكَاثِرٌ بِكُمْ».

### (12) - تَزْوِيجُ الزَّانِيَةِ

3225 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: حَدَّثَنَا يَحْيَى هُوَ ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ، أَنَّ مَرْثَدَ بْنَ أَبِي مَرْثَدٍ الْغَنَوِيَّ وَكَانَ رَجُلًا شَدِيدًا وَكَانَ يَحْمِلُ الْأَسَارَى مِنْ مَكَّةَ إِلَى الْمَدِينَةِ قَالَ: فَدَعَوْتُ رَجُلًا لِأَحْمِلَهُ وَكَانَ بِمَكَّةَ بَغِيٌّ يُقَالُ لَهَا عَنَاقُ وَكَانَتْ صَدِيقَتُهُ خَرَجَتْ فَرَأَتْ سَوَادِي فِي ظِلِّ الْحَائِطِ فَقَالَتْ: مَنْ هَذَا مَرْثَدُ مَرْحَبًا وَأَهْلًا يَا مَرْثَدُ أَنْطَلِقِ اللَّيْلَةَ فَبِتْ عِنْدَنَا فِي الرَّحْلِ قُلْتُ: يَا عَنَاقُ إِنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ الزَّانِيَةَ قَالَتْ: يَا أَهْلَ الْخِيَامِ هَذَا الدُّلْدُلُ هَذَا الَّذِي يَحْمِلُ أَسْرَاءَكُمْ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَسَلَكْتُ الْخُدْمَةَ فَطَلَبْنِي ثَمَانِيَّةً فَجَاؤُوا حَتَّى قَامُوا عَلَى رَأْسِي فَبَالُوا فَطَارَ بَوْلُهُمْ عَلَيَّ وَأَعْمَاهُمْ اللَّهُ عَنِّي فَجِئْتُ إِلَى صَاحِبِي فَحَمَلْتُهُ فَلَمَّا أَنْتَهَيْتُ بِهِ إِلَى الْأَرَاكِ فَكَكْتُ عَنْهُ كَبَلُهُ فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ يَا



and peace be upon him” and said: "O Messenger of Allah! Should I marry Anaq?" he kept silent from me, thereupon the following was revealed: " Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden." (An-Nur 3) he invited me, and recited it to me, and then said: "Do not marry her."

**3226-** It is narrated on the authority of Ibn Abbas that he said: A man went to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "I've got a woman (my wife) who is the dearest of people to me, even though she never prevents the hand of such as likes to touch her (from touching her)." He said to him: "Divorce her." He said: "I could not keep patient on leaving her." On that he said to him: "Then (keep her with the intention to) take your pleasure from her."

### **[13] It Is Undesirable To Marry Adulterers**

**3227-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "A woman might be married for four things: her property, her high social status, her beauty, and her religion: but, seek to get such of women as of religion, might you be blessed (if you do so, or might your hand be covered with dust if you do not do so)."

### **[14] Which Of Women Is The Best?**

**3228-** It is narrated on the authority of Abu Hurairah that he said: It was said to The Messenger of Allah “Allah’s blessing and peace be upon him”: "Which of women is the best?" he said: "It is such as pleases him (her husband) once he looks at her, obeys him once he gives her a command, and does not oppose him in herself and her property with what he dislikes."

### **[15] The Good Righteous Woman**

**3229-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The whole world is but a place of enjoyment; and the best of the world's enjoyment is the good righteous woman."

### **[16] The Jealous Woman**

**3230-** It is narrated on the authority of Anas that they said to The Messenger of Allah “Allah’s blessing and peace be upon him”: "O Messenger of Allah! Would you not marry from the women of the Ansar?" he said: "Indeed, they have a strong jealousy."



رَسُولُ اللَّهِ أَنْكِحْ عَنَاقَ فَسَكْتَ عَنِّي فَنَزَلَتْ ﴿وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ﴾ [النور: 3] فَدَعَانِي فَقَرَأَهَا عَلَيَّ وَقَالَ: «لَا تَنْكِحُهَا».

3226 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ وَغَيْرُهُ عَنْ هَارُونَ بْنِ رِثَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ وَعَبْدِ الْكَرِيمِ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَبْدُ الْكَرِيمِ يَرْفَعُهُ إِلَى ابْنِ عَبَّاسٍ وَهَارُونَ لَمْ يَرْفَعُهُ قَالَا: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّ عِنْدِي أَمْرًا هِيَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ وَهِيَ لَا تَمْنَعُ يَدَ لَأَمْسٍ قَالَ: «طَلَّقْهَا» قَالَ: لَا أَضِبرُ عَنْهَا قَالَ: «أَسْتَمْتِعُ بِهَا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ لَيْسَ بِثَابِتٍ وَعَبْدُ الْكَرِيمِ لَيْسَ بِالْقَوِيِّ وَهَارُونَ بْنُ رِثَابٍ أَثْبَتَ مِنْهُ وَقَدْ أُرْسِلَ الْحَدِيثُ. وَهَارُونَ ثِقَّةٌ وَحَدِيثُهُ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ عَبْدِ الْكَرِيمِ.

### (13) - بَابُ كَرَاهِيَةِ تَزْوِيجِ الزَّانَةِ

3227 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَنْكِحُ النِّسَاءَ لِأَرْبَعَةِ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَأَظْفَرُ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

### (14) - أَيُّ النِّسَاءِ خَيْرٌ

3228 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النِّسَاءِ خَيْرٌ؟ قَالَ: «الَّتِي تَسْرُهُ إِذَا نَظَرَ وَتُطِيعُهُ إِذَا أَمَرَ وَلَا تُخَالِفُهُ فِي نَفْسِهَا وَمَالِهَا بِمَا يَكْرَهُ».

### (15) - الْمَرْأَةُ الصَّالِحَةُ

3229 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيُّوهُ وَذَكَرَ آخَرَ أَنْبَأَنَا شَرْحِبِيلُ بْنُ شَرِيكَ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيَّ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الدُّنْيَا كُلُّهَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ».

### (16) - الْمَرْأَةُ الْغَبِيْرَاءُ

3230 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَنْبَأَنَا النَّضْرُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنْ أَنَسٍ قَالُوا: يَا رَسُولَ اللَّهِ أَلَا تَتَزَوَّجُ مِنْ نِسَاءِ الْأَنْصَارِ؟ قَالَ: «إِنَّ فِيهِمْ لَغَيْرَةً شَدِيدَةً».

### **[17] It Is Permissible To catch A Glimpse Before Marrying**

**3231-** It is narrated on the authority of Abu Hurairah that he said: A man proposed to marry a woman from the Ansar, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you caught a glimpse of her?" he answered in the negative, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to catch a glimpse of her (before marriage).

**3232-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: I engaged a girl during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him". On that The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you caught a glimpse of her?" he answered in the negative, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Catch a glimpse of her (before marriage) since this is more fitting to make the hearts of you both adhere to each other."

### **[18] Marrying In (The Month Of) Shawwal**

**3233-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" married me in the month of Shawwal, and I was made to enter his house (to consummate marriage with me) in the month of Shawwal. A'ishah liked to have her women get married (and consummate marriage) in the month of Shawwal. (She added:) which of his (the Prophet's) wives was dearer to him than I?

### **[19] The Betrothal In Marriage**

**3234-** It is narrated on the authority of Fatimah Bint Qais that she said: Abd Ar-Rahman Ibn Awf came in some of the companions of Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him" and proposed to marry me. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" demanded my hand to his freed slave Usamah Ibn Zaid. I was informed that The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves me should love Usamah." When The Messenger of Allah "Allah's blessing and peace be upon him" talked to me (about the matter of marriage), I said to him: "My affair is in your hand: it is up to you to give me in marriage to such as you will." He said: "Then, go to Umm Sharik (to spend the period of your Iddat)." Umm Sharik was a rich wealthy woman from amongst the Ansar, and she used to spend so much in Allah's Cause, and his house received a lot of guests. I said to him: "I'm going to do." Then he said: "No, do not do so, for Umm Sharik receives a lot of guests (to entertain them), and I dislike that

## (17) - إِبَاحَةُ النَّظَرِ قَبْلَ التَّرْوِيجِ

3231 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: خَطَبَ رَجُلٌ أَمْرَأَةً مِنَ الْأَنْصَارِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ نَظَرْتَ إِلَيْهَا؟» قَالَ: لَا. فَأَمَرَهُ أَنْ يَنْظُرَ إِلَيْهَا.

3232 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَطَبْتُ أَمْرَأَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَالَ النَّبِيُّ ﷺ: «أَنْظَرْتَ إِلَيْهَا؟» قُلْتُ: لَا قَالَ: «فَانْظُرْ إِلَيْهَا فَإِنَّهُ أَجْدَرُ أَنْ يُؤَدَمَ بَيْنَكُمَا».

## (18) - التَّرْوِيجُ فِي سُؤَالِ

3233 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ فِي سُؤَالٍ وَأَدْخَلْتُ عَلَيْهِ فِي سُؤَالٍ وَكَانَتْ عَائِشَةُ تُحِبُّ أَنْ تُدْخَلَ نِسَاءَهَا فِي سُؤَالٍ فَأَيُّ نِسَائِهِ كَانَتْ أَحْظَى عِنْدَهُ مِنِّي.

## (19) - الْخُطْبَةُ فِي النِّكَاحِ

3234 - أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ سَلَامٍ قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ ابْنُ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: حَدَّثَنِي عَامِرُ بْنُ شَرَّاحِيلَ الشَّعْبِيُّ أَنَّهُ سَمِعَ فَاطِمَةَ بِنْتَ قَيْسٍ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأَوَّلِ قَالَتْ: خَطَبَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي نَفَرٍ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ وَخَطَبَنِي رَسُولُ اللَّهِ ﷺ عَلَى مَوْلَاهُ أُسَامَةَ بْنُ زَيْدٍ وَقَدْ كُنْتُ حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّنِي فَلْيُحِبَّ أُسَامَةَ» فَلَمَّا كَلَّمَنِي رَسُولُ اللَّهِ ﷺ قُلْتُ: أَمْرِي بِيَدِكَ فَانْكُحْنِي مَنْ شِئْتَ فَقَالَ: «أَنْطَلِقِي إِلَى أُمِّ شَرِيكِ وَأُمِّ شَرِيكِ أَمْرَأَةً غَنِيَّةً مِنَ الْأَنْصَارِ عَظِيمَةَ النَّفَقَةِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ يَنْزِلُ عَلَيْهَا الضِّيْفَانُ». فَقُلْتُ: سَأَفْعَلُ قَالَ: «لَا تَفْعَلِي فَإِنَّ أُمَّ شَرِيكِ كَثِيرَةُ الضِّيْفَانِ فَإِنِّي أَكْرَهُ



your veil might fall down from you, or that your dress might (be lifted unintentionally and) uncover your legs, with the result that the people might see from you what you dislike. But you'd rather go to the house of your paternal cousin, Abdullah Ibn Amr Ibn Umm Maktum." He was a (blind) man from Banu Fihri.

### **[20] It Is Forbidden To Betroth In Opposition To Each Other**

**3235-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you betroth (any woman) in opposition to each other."

**3236-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should outbid in a sale (with the intention to ensnare others), nor should anyone sell (anything to anyone) when his brother has already sold (the same thing to the same person), and let no dweller of the town sell the merchandise (on behalf) of a villager, nor should one demand the hand of a woman in opposition to his brother who has already engaged her, and let no woman ask for the divorce of her sister in order to deprive her of what belongs to her."

**3237-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should demand the hand of a girl in opposition to his brother who has already engaged her."

**3238-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should demand the hand of a girl in opposition to his brother who has already engaged her (and let him wait) until he marries her or leaves her."

**3239-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should demand the hand of a girl in opposition to his brother who has already engaged her."

### **[21] One Might Engage Such As Whose Betrother Leaves Or Gives Him Permission**

**3240-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that anyone should enter into transaction in opposition to his brother, and that anyone should demand the hand of a girl in opposition to another man

أَنْ يَسْقُطَ عَنْكَ خِمَارُكَ أَوْ يَنْكَشِفَ الثَّوْبُ عَنْ سَائِقِكَ فَيَرَى الْقَوْمُ مِنْكَ بَعْضَ مَا تَكْرِهِينَ وَلَكِنْ أَنْتَقِلِي إِلَى ابْنِ عَمِّكَ عَبْدَ اللَّهِ بْنِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ وَهُوَ رَجُلٌ مِنْ بَنِي فِهْرِ. فَأَنْتَقَلْتُ إِلَيْهِ. مُخْتَصِرٌ.

### (20) - النَّهْيُ أَنْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ

3235 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَخْطُبُ أَحَدُكُمْ عَلَى خِطْبَةِ بَعْضٍ».

3236 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَقَالَ مُحَمَّدٌ عَنِ النَّبِيِّ ﷺ: «لَا تَنَاجَشُوا وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ وَلَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِيءَ مَا فِي إِنْائِهَا».

3237 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ . وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَخْطُبُ أَحَدُكُمْ عَلَى خِطْبَةِ أَخِيهِ».

3238 - أَخْبَرَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَخْطُبُ أَحَدُكُمْ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرَكَ».

3239 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ هِشَامٍ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَخْطُبُ أَحَدُكُمْ عَلَى خِطْبَةِ أَخِيهِ».

### (21) - خُطْبَةُ الرَّجُلِ إِذَا تَرَكَ الْحَاطِبُ أَوْ أَذِنَ لَهُ

3240 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: سَمِعْتُ نَافِعًا يُحَدِّثُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ الرَّجُلِ حَتَّى يَتْرَكَ الْحَاطِبُ



(who has already engaged her, and let him wait) until the betrother leaves her before marriage, or until the betrother gives him permission."

**3241-** It is narrated on the authority of both Abu Salamah Ibn Abd Ar-Rahman and Muhammad Ibn Abd Ar-Rahman Ibn Thawban that they asked Fatimah Bint Qais about her case. She said: My husband divorced me thrice (and thus his divorce became irrevocable). He gave me sustenance having something bad. I said (to myself): "By Allah, if both maintenance and residence are due to me, I should demand that in full and I'd rather not accept that (bad sustenance)." His (my husband's) deputy said: "No residence nor maintenance is due to you." She added: I went to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him. He said: "No maintenance nor residence is due to you. But rather spend the period of your Iddat in the house of such and such a woman." She was a woman, whose house a lot of his companions came (as guests on account of her good hospitality and generosity). So he said: "Spend the period of your Iddat in the house of Ibn Umm Maktum, and when you finish from your Iddat and become lawful for marriage, inform me." She added: When I finished my Iddat and became lawful for marriage, I informed him, thereupon The Prophet "Allah's blessing and peace be upon him" asked me: "Who has engaged you?" I said: "Mu'awiyah and another man from Quraish." The Prophet "Allah's blessing and peace be upon him" said: "As for Mu'awiyah, he is still one from the young men of Quraish, who is poor, and has nothing (to maintain you well). As for the other, he is a man of evil (since he is accustomed to strike women so much) in whom no good is expected. But, you'd rather marry Usamah Ibn Zaid." She added: I disliked him, but he (the Prophet) said that to her thrice, and she married him.

## **[22] When A Woman Consults A Man About Such As Betroths Her: Should He Tell Her Of What He Knows About Him?**

**3242-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman from Fatimah Bint Qais that (her husband) Abu Amr Ibn Hafs divorced her irrevocably, while he was absent from her. He sent to her his deputy, carrying (a quantity of) parley, which she refused. Upon this he said: "By Allah! You have no (right of maintenance) on us (so that we would give it to you after your irrevocable divorce)." Then, she went to The Messenger of Allah "Allah's blessing and peace be upon him", and told him of that. He said to her: "Verily, you have no (right of) maintenance due upon him (which he should give you)." Then, he ordered her to spend the prescribed period of her Iddat in the house of Umm Sharik. But he said: "This (Umm Sharik) is a woman, whose house my companions might come. So, you should spend the prescribed period of your Iddat in the house of Ibn Umm Maktum. Indeed, he is a blind man, and (in his house) you could put off your



قَبْلَهُ أَوْ يَأْذَنَ لَهُ الْخَاطِبُ.

3241 - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا ابْنُ

أَبِي ذُئْبٍ عَنِ الزُّهْرِيِّ وَيزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ: أَنَّهُمَا سَأَلَا فَاطِمَةَ بِنْتَ قَيْسٍ عَنْ أَمْرِهَا فَقَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثًا فَكَانَ يَرْزُقُنِي طَعَامًا فِيهِ شَيْءٌ فَقُلْتُ: وَاللَّهِ لَئِنْ كَانَتْ لِي النِّفْقَةُ وَالسُّكْنَى لَأُظْلِمَنَّهَا وَلَا أَقْبَلُ هَذَا فَقَالَ الْوَكِيلُ: لَيْسَ لَكَ سُكْنَى وَلَا نَفْقَةٌ قَالَتْ: فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «لَيْسَ لَكَ سُكْنَى وَلَا نَفْقَةٌ فَأَعْتَدِي عِنْدَ فَلَانَةَ» قَالَتْ: وَكَانَ يَأْتِيهَا أَصْحَابُهُ ثُمَّ قَالَ: «أَعْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ أَعْمَى فَإِذَا حَلَلْتَ فَأَذِينِي» قَالَتْ: فَلَمَّا حَلَلْتُ أَذْنَتْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَنْ خَطَبَكَ؟» فَقُلْتُ: مُعَاوِيَةُ وَرَجُلٌ آخَرُ مِنْ قُرَيْشٍ فَقَالَ النَّبِيُّ ﷺ: «أَمَّا مُعَاوِيَةُ فَإِنَّهُ غُلَامٌ مِنْ غِلْمَانِ قُرَيْشٍ لَا شَيْءَ لَهُ وَأَمَّا الْآخَرُ فَإِنَّهُ صَاحِبُ شَرٍّ لَا خَيْرَ فِيهِ وَلَكِنْ أَنْكِحِي أُسَامَةَ بْنَ زَيْدٍ» قَالَتْ: فَكَرِهْتُهُ فَقَالَ لَهَا ذَلِكَ ثَلَاثَ مَرَّاتٍ فَنَكَحَتْهُ.

(22) - إِذَا اسْتَشَارَتِ الْمَرْأَةُ رَجُلًا فِيمَنْ يَخْطُبُهَا هَلْ يُخْبِرُهَا بِمَا يَعْلَمُ؟

3242 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا

أَسْمَعُ وَاللَّفْظُ لِمُحَمَّدٍ عَنِ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ فَاطِمَةَ بِنْتَ قَيْسٍ: أَنَّ أَبَا عَمْرٍو بْنَ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ فَأَرْسَلَ إِلَيْهَا وَكَيْلُهُ بِشَعِيرٍ فَسَخِطَتْهُ فَقَالَ: وَاللَّهِ مَا لَكَ عَلَيْنَا مِنْ شَيْءٍ فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «لَيْسَ لَكَ نَفْقَةٌ» فَأَمَرَهَا أَنْ تَعْتَدَ فِي بَيْتِ أُمِّ شَرِيكِ ثُمَّ قَالَ: «تِلْكَ أَمْرَاءُ يَغْشَاهَا أَصْحَابِي فَأَعْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكَ

garment (if you so liked to sit at ease, and he would not be able to see you). Then, if you finished (your Iddat) and become lawful (for marriage), you should inform me." She said: When I finished (my Iddat) and became lawful (for marriage), I told him that both of Mu'awiyah Ibn Abu Sufyan and Abu Jahm demanded my hand. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Abu Jahm, he does not put down his stick from his shoulder (i.e. either he nearly spends his life on journeys, or he always beats his women). As for Mu'awiyah, he is very poor, and he has no property (to spend on you fairly). But, you'd better marry Usamah Ibn Zaid." But, I objected to him (at first). He (The Prophet) said to me once again: "Marry Usamah Ibn Zaid." I got married to him, and Allah made in him a (source of) good for me, and I was envied because of him.

**[23] When A Man Consults Another About A Woman (Whom He Likes To Marry)**

**3243-** It is narrated on the authority of Abu Hurairah that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've got married to a woman from amongst the Ansar." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Why have you not caught a glimpse of her? Indeed, the eyes of the (women of the) Ansar have something (of blameworthy smallness or blueness)."

**3244-** It is narrated on the authority of Abu Hurairah that a man liked to marry a woman (from amongst the Ansar). The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "catch a glimpse of her, for indeed, the eyes of the (women of the) Ansar have something (of blameworthy smallness or blueness)."

**[24] When A Man Offers His Daughter To Whomever He Accepts (For Marriage)**

**3245-** It is narrated on the authority of Umar that he said: Hafsah Bint Umar lost her husband Khunais Ibn Hudhaifah As-Sahmi who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and had taken part in the holy battle of Badr and had died in Medina. I met Uthman Ibn Affan and suggested that he might marry Hafsah saying: "If you wish, I will marry Hafsah Bint Umar to you." He said: "I will think it over." I waited for a few days and then he met me and said: "It seems to me that I shall not marry at present." Then I met Abu Bakr and said: "If you wish, I will marry Hafsah Bint Umar to you." He kept quiet and did give me no reply. I became angrier with him than I was with Uthman. Some days later,

فَإِذَا حَلَلْتُ فَأَذِنِّي» قَالَتْ: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ وَأَمَّا مُعَاوِيَةُ فَضَعْلُوكَ لَا مَالَ لَهُ وَلَكِنْ أَنْكِحِي أُسَامَةَ بْنَ زَيْدٍ» فَكَرِهَتْهُ ثُمَّ قَالَ: «أَنْكِحِي أُسَامَةَ بْنَ زَيْدٍ» فَنَكَحَتْهُ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ خَيْرًا وَاعْتَبَطَتْ بِهِ.

### (23) - بَابُ إِذَا اسْتَسَارَ رَجُلٌ رَجُلًا فِي الْمَرْأَةِ هَلْ يُخْبِرُهُ بِمَا يَعْلَمُ؟

3243 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ بْنِ الْبَرِيدِ عَنْ يَزِيدَ بْنِ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً فَقَالَ النَّبِيُّ ﷺ: «أَلَا نَظَرْتَ إِلَيْهَا فَإِنَّ فِي أَغْيُنِ الْأَنْصَارِ شَيْئًا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَجَدْتُ هَذَا الْحَدِيثَ فِي مَوْضِعٍ آخَرَ عَنْ يَزِيدَ بْنِ كَيْسَانَ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ حَدَّثَ وَالصَّوَابُ أَبُو هُرَيْرَةَ.

3244 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ كَيْسَانَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا أَرَادَ أَنْ يَتَزَوَّجَ امْرَأَةً فَقَالَ النَّبِيُّ ﷺ: «انْظُرْ إِلَيْهَا. فَإِنَّ فِي أَغْيُنِ الْأَنْصَارِ شَيْئًا».

### (24) - بَابُ عَرْضِ الرَّجُلِ ابْنَتَهُ عَلَى مَنْ يَرْضَى

3245 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ قَالَ: تَأَيَّمْتُ حَفْصَةَ بِنْتُ عُمَرَ مِنْ خُنَيْسٍ يَعْنِي ابْنَ حُذَافَةَ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ بَدْرًا فَتَوَفَّى بِالْمَدِينَةِ فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقُلْتُ: إِنْ شِئْتَ أَنْكِحْتُكَ حَفْصَةَ فَقَالَ: سَأَنْظُرُ فِي ذَلِكَ فَلَبِثْتُ لَيَالِي فَلَقِيتُهُ فَقَالَ: مَا أُرِيدُ أَنْ أَتَزَوَّجَ يَوْمِي هَذَا قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ: إِنْ شِئْتَ أَنْكِحْتُكَ حَفْصَةَ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ فَلَبِثْتُ لَيَالِي



Allah's Apostle "Allah's blessing and peace be upon him" demanded her hand in marriage to whom I married her. Later on Abu Bakr met me and said: "Perhaps you were angry with me when you offered Hafsah to me for marriage and I gave no reply to you!" I said: "Yes." Abu Bakr said: "Nothing prevented me from accepting your offer except that I learnt that Allah's Apostle "Allah's blessing and peace be upon him" had referred to the issue of Hafsah and I did not want to disclose the secret of Allah's Apostle "Allah's blessing and peace be upon him". But had he given her up I would surely have married her."

**[25] When A Woman Offers Herself To Whomever She Accepts (For Marriage)**

**3246-** It is narrated on the authority of Thabit Al-Bunani that he said: I was sitting in the house of Anas Ibn Malik, and one of his daughters was there, when he said: A woman came to Allah's Apostle "Allah's blessing and peace be upon him" and offered herself to him (for marriage) saying: "O Messenger of Allah! Do you have a desire for taking me (in marriage)?"

**3247-** It is narrated on the authority of Anas that he said: A woman offered herself (for marriage) to Allah's Apostle "Allah's blessing and peace be upon him". A daughter belonging to Anas (who was sitting there) smiled and said: "How daring she was!" on that Anas said: "No doubt, she is better than you. She offered herself (for marriage) to Allah's Apostle "Allah's blessing and peace be upon him"."

**[26] A Woman Offers Prayer In Which She Asks Her Lord To Guide Her To What Is Better When She Is Engaged**

**3248-** It is narrated on the authority of Anas that he said: When the period of Iddat of Zainab (Bint Jahsh) had finished, The Messenger of Allah "Allah's blessing and peace be upon him" said to Zaid (Ibn Harithah): "Demand her hand for me." Zaid went to her and said: "O Zainab! Rejoice and Receive the glad tidings! The Messenger of Allah "Allah's blessing and peace be upon him" sent (me) to demand your hand for him." she said: "I'm not to do anything until I ask my Lord to guide me to what is better." Then, she got up and went to her praying place. But, The Qur'an was revealed (in connection with this matter). The Messenger of Allah "Allah's blessing and peace be upon him" came and entered upon her without seeking her permission.

**3249-** It is narrated on the authority of Anas that he said: Zainab Bint Jahsh used to show pride over the wives of The Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is Allah Almighty Who has given me in marriage (to the Messenger of Allah, since He revealed Qur'an

فَخَطَبَهَا إِلَيَّ رَسُولُ اللَّهِ ﷺ فَأَنكَحْتُهَا إِيَّاهُ فَلَقِينِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئاً قُلْتُ: نَعَمْ قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي حِينَ عَرَضْتَ عَلَيَّ أَنْ أَرْجِعْ إِلَيْكَ شَيْئاً إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَذْكُرُهَا وَلَمْ أَكُنْ لَأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ وَلَوْ تَرَكَهَا نَكَحْتُهَا.

### (25) - بَابُ عَرَضِ الْمَرْأَةِ نَفْسَهَا عَلَى مَنْ تَرْضَى

3246 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ أَبُو عَبْدِ الصَّمَدِ قَالَ: سَمِعْتُ ثَابِتاً الْبُنَانِيَّ يَقُولُ: كُنْتُ عِنْدَ أَنَسِ بْنِ مَالِكٍ وَعِنْدَهُ ابْنَتُهُ لَهُ فَقَالَ: جَاءَتْ أُمْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَعَرَضَتْ عَلَيْهِ نَفْسَهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ أَلَا فِيَّ حَاجَةٌ؟.

3247 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مَرْحُومٌ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ أُمْرَأَةً عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ ﷺ فَضَحِكَتْ ابْنَتُهُ أَنَسٍ فَقَالَتْ: مَا كَانَ أَقَلَّ حَيَاءَهَا فَقَالَ أَنَسٌ: هِيَ خَيْرٌ مِنْكَ عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ ﷺ.

### (26) - صَلَاةُ الْمَرْأَةِ إِذَا خُطِبَتْ وَاسْتَحَارَتْهَا رَبُّهَا

3248 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: لَمَّا أَنْقَضَتْ عِدَّةَ زَيْنَبَ قَالَ رَسُولُ اللَّهِ ﷺ لَزَيْدٍ: «أَذْكُرُهَا عَلَيَّ» قَالَ زَيْدٌ: فَأَنْطَلَقْتُ فَقُلْتُ: يَا زَيْنَبُ أَبْشِرِي أَرْسَلَنِي إِلَيْكَ رَسُولُ اللَّهِ ﷺ يَذْكُرُكَ فَقَالَتْ: مَا أَنَا بِصَانِعَةٍ شَيْئاً حَتَّى أَسْتَأْمِرَ رَبِّي فَقَامَتْ إِلَى مَسْجِدِهَا وَنَزَلَ الْقُرْآنُ وَجَاءَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ بِغَيْرِ أَمْرِ.

3249 - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ أَبُو بَكْرٍ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَتْ زَيْنَبُ بِنْتُ جَحْشٍ تَفْخَرُ عَلَى نِسَاءِ النَّبِيِّ ﷺ تَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْكَحَنِي مِنْ



in connection with that) from Heaven." However, it is in connection with her that the Holy Verse of veiling was revealed.

### **[27] The Way Of Asking Allah To Guide One To The Better Choice**

**3250-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to get the better choice (concerning any job or deed), in all matters (Istikharah) as he taught us the Surahs of the Qur'an. He said: "When anyone of you thinks of doing any job he should offer a two-Rak'ah prayer other than the compulsory ones and say after the prayer: 'O Allah! I ask guidance from Your Knowledge, And help from Your Power and I ask You (to give me) From Your Great Bounty. You have power (over all things) and I have not. You know (all things) and I know not and You know the unseen. O Allah! If You know that this job is good for my religion and subsistence and in my Hereafter (or If it is better for my present and later needs) Then ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it.' Then, let one make a mention of that matter."

### **[28] One Might Give His Mother In Marriage**

**3251-** It is narrated on the authority of Umm Salamah that when the period of her Iddat finished, Abu Bakr sent (somebody with the message of) his proposal for marrying her, and she rejected. The Messenger of Allah "Allah's blessing and peace be upon him" sent Umar Ibn Al-Khattab to her, in order to betroth her for him, thereupon she said to him: "Tell The Messenger of Allah "Allah's blessing and peace be upon him" that I'm a jealous woman (who could not help living with fellow-wives), and I further have many children. On the other hand, none of my guardians is present (to give me in marriage)." He came to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him. He said to him: "Return to her, and tell her: "As for your statement that 'I'm a jealous woman', I will invoke Allah for you, perchance He would remove your jealousy. As for your statement that 'I have many children', no doubt, you would be sufficed (the sustenance of) your children (Allah Willing). As for your statement that 'None of my guardians is present', you should know that none of your guardians, be he present or absent, dislikes that (I should marry you)." She said to her son: "O Umar! Stand up and give me in marriage to



السَّمَاءِ وَفِيهَا نَزَلَتْ آيَةُ الْحِجَابِ .

### (27) - كَيْفَ الاسْتِخَارَةُ

3250 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ الْمَوَالِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: «إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَعِينُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَأَقْضِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَأَصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ قَالَ: وَيُسَمَّى حَاجَتَهُ» .

### (28) - إِنْكَاحُ الْإِبْنِ أُمِّهِ

3251 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ عَنْ حَمَادِ بْنِ سَلَمَةَ عَنْ ثَابِتِ الْبُنَائِيِّ حَدَّثَنِي ابْنُ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أُمِّ سَلَمَةَ لَمَّا أَنْقَضَتْ عِدَّتَهَا بَعَثَ إِلَيْهَا أَبُو بَكْرٍ يَخْطُبُهَا عَلَيْهِ فَلَمْ تَزَوْجْهُ فَبَعَثَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُهَا عَلَيْهِ فَقَالَتْ: أَخْبِرْ رَسُولَ اللَّهِ ﷺ أَنِّي أَمْرَأَةٌ غَيْرِي وَأَنِّي أَمْرَأَةٌ مُضْبِيَّةٌ وَلَيْسَ أَحَدٌ مِنْ أَوْلِيَائِي شَاهِدٌ فَأَتَى رَسُولُ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «أَرْجِعْ إِلَيْهَا فَقُلْ لَهَا: أَمَّا قَوْلُكَ إِنِّي أَمْرَأَةٌ غَيْرِي فَسَادْعُو اللَّهَ لِكَ فَيَذْهَبُ غَيْرَتُكَ وَأَمَّا قَوْلُكَ إِنِّي أَمْرَأَةٌ مُضْبِيَّةٌ فَسُكِّفَيْنِ صَبْيَانِكَ وَأَمَّا قَوْلُكَ أَنْ لَيْسَ أَحَدٌ مِنْ أَوْلِيَائِي شَاهِدٌ فَلَيْسَ أَحَدٌ مِنْ أَوْلِيَائِكَ شَاهِدٌ وَلَا غَائِبٌ يَكْرَهُ ذَلِكَ» فَقَالَتْ لِابْنِهَا: يَا عُمَرُ قُمْ فَزَوِّجْ

The Messenger of Allah "Allah's blessing and peace be upon him". And he did accordingly.

### **[29] One Gives His Young Daughter In Marriage**

**3252-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" married her when she was still six years old, and consummated marriage with her when she was nine years old.

**3253-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" married me when I was still seven years old, and consummated marriage with me when I was nine years old.

**3254-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" married me when I was nine years old, and I remained with him nine years (before he died).

**3255-** It is narrated on the authority of A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" married her when she was nine years old, and he died when she was eighteen years old.

### **[30] A Man Gives His Adult Daughter In Marriage**

**3256-** It is narrated on the authority of Abdullah Ibn Umar from Umar that Hafsah Bint Umar lost her husband Khunais Ibn Hudhaifah As-Sahmi who was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him" and had taken part in the battle of Badr and had died in Medina. Umar said: I met Uthman Ibn Affan and suggested that he might marry Hafsah saying: "If you wish, I will marry Hafsah Bint Umar to you." He said: "I will think it over." I waited for a few days and then he met me and said: "It seems to me that I shall not marry at present." Then I met Abu Bakr and said: "If you wish, I will marry Hafsah Bint Umar to you." He kept quiet and did give me no reply. I became angrier with him than I was with Uthman. Some days later, Allah's Apostle "Allah's blessing and peace be upon him" demanded her hand in marriage to whom I married her. Later on Abu Bakr met me and said: "Perhaps you were angry with me when you offered Hafsah to me for marriage and I gave no reply to you!" I said: "Yes." Abu Bakr said: "Nothing prevented me from accepting your offer except that I learnt that Allah's Apostle "Allah's blessing and peace be upon him" had referred to the issue of Hafsah and I did not want to disclose the secret of Allah's Apostle "Allah's blessing and peace be upon him". But had he given her up I would surely have accepted her."

رَسُولُ اللَّهِ ﷺ فَرَّوَجَهُ. مُخْتَصَرٌ.

### (29) - إِنْكَاحُ الرَّجُلِ ابْنَتَهُ الصَّغِيرَةَ

3252 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتٍّ وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ.

3253 - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ لِسَبْعِ سِنِينَ وَدَخَلَ عَلَيَّ لِتِسْعِ سِنِينَ.

3254 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَّاسُ عَنْ مُطَرِّفٍ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَتْ عَائِشَةُ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ لِتِسْعِ سِنِينَ وَصَحْبَتُهُ تِسْعًا.

3255 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَحْمَدُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ: تَزَوَّجَهَا رَسُولُ اللَّهِ ﷺ وَهِيَ بِنْتُ تِسْعٍ وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانِي عَشْرَةَ.

### (30) - إِنْكَاحُ الرَّجُلِ ابْنَتَهُ الْكَبِيرَةَ

3256 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ حَدَّثَنَا قَالَ: يَعْنِي: تَأَيَّمْتُ حَفْصَةَ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَتَوَفَّيَ بِالْمَدِينَةِ قَالَ عُمَرُ: فَأَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ بِنْتُ عُمَرَ قَالَ: قُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ قَالَ: سَأَنْظُرُ فِي أَمْرِي فَلَبِثْتُ لَيْالِي ثُمَّ لَفَيْتَنِي فَقَالَ: قَدْ بَدَأَ لِي أَنْ لَا أَتَزَوَّجَ يَوْمِي هَذَا قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ: إِنْ شِئْتَ زَوَّجْتُكَ حَفْصَةَ بِنْتُ عُمَرَ فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ فَلَبِثْتُ لَيْالِي ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ ﷺ فَأَنْكَحْتُهَا إِيَّاهُ فَلَقِينِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئًا قَالَ عُمَرُ: قُلْتُ نَعَمْ قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعْ إِلَيْكَ شَيْئًا فِيمَا عَرَضْتَ عَلَيَّ إِلَّا أَنِّي قَدْ كُنْتُ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَهَا وَلَمْ أَكُنْ لِأَفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ وَلَوْ تَرَكَهَا رَسُولُ اللَّهِ ﷺ قَبِلْتُهَا.



### **[31] The Consent Of A Virgin Should Be Sought (Before Marriage)**

**3257-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The matron (previously married woman) has more claim over (marrying) herself than her guardian; and the consent of a virgin should be sought pertaining to her marriage, and her silence refers to her consent."

**3258-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The matron (previously married woman) has more claim over (marrying) herself than her guardian; and the consent of a female orphan should be sought pertaining to her marriage, and her consent is expressed by her silence."

**3259-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The matron (previously married woman) has more claim over (marrying) herself than her guardian; and a female orphan should be consulted pertaining to her marriage, and her consent is expressed by her silence."

**3260-** It is narrated on the authority of Ibn Abbas that Allah's Apostle "Allah's blessing and peace be upon him" said: "The guardian has nothing to do with the matron (previously married woman as long as her marriage is concerned); and a female orphan should be consulted (pertaining to her marriage), and her silence refers to her consent."

### **[32] The Father Should Seek The Consent Of His Virgin Daughter Pertaining To Her Marriage**

**3261-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The matron (previously married woman) has more claim over (marrying) herself than her guardian; and the virgin should be consulted by her father pertaining to her marriage, and her consent is expressed through her silence."

### **[33] Consulting A Matron In Her Marriage**

**3262-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The matron (previously married woman) should not be given in marriage until she is consulted; and the virgin should not be given in marriage until her consent is taken." They asked: "O Messenger of Allah! What is (the sign of) her (the virgin's) consent?" he said: "Her consent is that she keeps silent."

## (31) - اسْتِئْذَانُ الْبِكْرِ فِي نَفْسِهَا

3257 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَيْمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا».

3258 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ قَالَ: سَمِعْتُهُ مِنْهُ بَعْدَ مَوْتِ نَافِعٍ بِسَنَةِ وَلَهُ يَوْمِئِذٍ حَلَقَةٌ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْأَيْمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْيَتِيمَةُ تُسْتَأْمَرُ وَإِذْنُهَا صُمَاتُهَا».

3259 - أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ الرَّبَاطِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنِي أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ عَبَّاسٍ بْنِ رَبِيعَةَ عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَيْمُ أَوْلَى بِأَمْرِهَا وَالْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا».

3260 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ لِلْوَلِيِّ مَعَ الثَّيِّبِ أَمْرٌ وَالْيَتِيمَةُ تُسْتَأْمَرُ فَصُمْتُهَا إِقْرَارُهَا».

## (32) - اسْتِئْذَانُ الْأَبِ الْبِكْرَ فِي نَفْسِهَا

3261 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الثَّيِّبُ أَحَقُّ بِنَفْسِهَا وَالْبِكْرُ يَسْتَأْمَرُ أَبُوهَا وَإِذْنُهَا صُمَاتُهَا».

## (33) - اسْتِئْذَانُ الثَّيِّبِ فِي نَفْسِهَا

3262 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُنْكَحُ الثَّيِّبُ حَتَّى تُسْتَأْذَنَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْمَرَ» قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ إِذْنُهَا؟ قَالَ: «إِذْنُهَا أَنْ تَسْكُتَ».



### **[34] The Consent Of A Virgin**

**3263-** It is narrated on the authority of A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" said: "Consult women concerning their private parts (i.e. their marriage)." It was said: "The virgin feels shy and keeps silent." On that he said: "Such (silence) is her consent."

**3264-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The matron (previously married woman) should not be given in marriage until she is consulted; and the virgin should not be given in marriage until her consent is taken." They asked: "O Messenger of Allah! What is (the sign of) her consent?" he said: "Her consent is that she keeps silent."

### **[35] When A Matron Is Given By Her Father In Marriage Even Though Against Her Will**

**3265-** It is narrated on the authority of Khansa' Bint Khidham that her father gave her in marriage against her will, and she was previously married, thereupon she went to Allah's Apostle "Allah's blessing and peace be upon him" (and made a mention of that to him), and he cancelled her marriage.

### **[36] When A Virgin Is Given By Her Father In Marriage Even Though Against Her Will**

**3266-** It is narrated on the authority of Ibn Buraidah from his father from A'ishah that a girl came to her and said: "My father gave me in marriage to a son of his brother, perchance, with the help of (his marriage from) me, he would raise his low status, even though against my will." She said to her: "Sit down (and wait) until the Messenger of Allah "Allah's blessing and peace be upon him" comes." the Messenger of Allah "Allah's blessing and peace be upon him" came, and she made a mention of that to him, and he sent to her father and invited him, and referred the matter (of agreement or rejection) to her, thereupon she said: "I have accepted what my brother did. But I've just wanted to be sure of the fact that it is up to women (to decide the matter of their marriage)."

**3267-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The female orphan should be consulted concerning her marriage: if she keeps silent, this is her consent, and if she refuses, no marriage is due upon her."

### **[37] The Concession For A Muhrim To Marry**

**3268-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" married



## (34) - إِذْنُ الْبِكْرِ

3263 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يُحَدِّثُ عَنْ ذَكْوَانَ أَبِي عَمْرٍو عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْتَأْمِرُوا النِّسَاءَ فِي أَبْضَاعِهِنَّ» قِيلَ: فَإِنَّ الْبِكْرَ تَسْتَحِي وَتَسْكُتُ قَالَ: «هُوَ إِذْنُهَا».

3264 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ» قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

## (35) - الثَّيْبُ يُزَوِّجُهَا أَبُوهَا وَهِيَ كَارِهَةٌ

3265 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ وَأَنْبَأَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعِ ابْنَيْ يَزِيدَ بْنِ جَارِيَةَ الْأَنْصَارِيِّ عَنْ خُنْسَاءَ بِنْتِ خِدَامٍ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَرَدَّ نِكَاحَهُ.

## (36) - الْبِكْرُ يُزَوِّجُهَا أَبُوهَا وَهِيَ كَارِهَةٌ

3266 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ قَالَ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عَائِشَةَ: أَنَّ قَتَادَةَ دَخَلَتْ عَلَيْهَا فَقَالَتْ: إِنَّ أَبِي زَوَّجَنِي ابْنَ أَخِيهِ لِيَرْفَعَ بِي خَبِيسَتَهُ وَأَنَا كَارِهَةٌ قَالَتْ: أَجْلِسِي حَتَّى يَأْتِيَ النَّبِيُّ ﷺ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَأَرْسَلَ إِلَى أَبِيهَا فَدَعَاهُ فَجَعَلَ الْأَمْرَ إِلَيْهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ قَدْ أَجَزْتُ مَا صَنَعَ أَبِي وَلَكِنْ أَرَدْتُ أَنْ أَعْلَمَ أَلِلْنِسَاءِ مِنَ الْأَمْرِ شَيْءٌ.

3267 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُسْتَأْمَرُ الْبَيْتِيمَةُ فِي نَفْسِهَا فَإِنْ سَكَتَتْ فَهُوَ إِذْنُهَا وَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا».

## (37) - الرُّخْصَةُ فِي نِكَاحِ الْمُحْرَمِ

3268 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سَوَّاءٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ وَيَعْلَى بْنِ حَكِيمٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ

Maimunah Bint Al-Harith while he was in the state of Ihram and this was at Sarif (but he did not consummate marriage with her until he put off Ihram).

**3269-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” married Maimunah while he was in the state of Ihram (but he did not consummate marriage with her until he put off Ihram).

**3270-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” married Maimunah while he was in the state of Ihram (but he did not consummate marriage with her until he put off Ihram); and she referred her matter to Al-Abbas, who gave her to him in marriage.

**3271-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” married Maimunah while he was in the state of Ihram (but he did not consummate marriage with her until he put off Ihram).

### **[38] A Muhrim Is Forbidden To Marry**

**3272-** It is narrated on the authority of Uthman Ibn Affan that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "A Muhrim should not marry, nor give in marriage, nor propose to marry."

**3273-** It is narrated on the authority of Uthman Ibn Affan that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "A Muhrim should not marry, nor give in marriage, nor propose to marry."

### **[39] What Is Desirable To Say At The Time Of Marriage**

**3274-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” taught us the Tashahhud of prayer and the sermon of need. As to the sermon of need, it goes as follows: “Praise be to Allah: we praise Him, seek His Aid, and ask for His Forgiveness. We seek refuge with Allah from the evil of our souls: none could lead astray whomever Allah guides aright, nor could one guide aright whomever Allah leaves to go astray. I bear testimony to the fact that there is no god (to be worshipped) but Allah; and that Muhammad is His servant and Messenger.” Then, one should recite three Holy Verses...

**3275-** It is narrated on the authority of Ibn Abbas that a man talked to The Messenger of Allah “Allah’s blessing and peace be upon him” about something, thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Praise be to Allah: we praise Him, and seek His Aid: none could lead astray whomever Allah guides aright, nor could one guide

بِنْتُ الْحَارِثِ وَهُوَ مُحْرَمٌ. وَفِي حَدِيثٍ يَعْلَى: بِسَرَفٍ.

3269 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ أَبِي الشَّعَثَاءِ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرَمٌ.

3270 - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا وَهَيْبٌ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ مُحْرَمٌ جَعَلَتْ أَمْرَهَا إِلَى الْعَبَّاسِ فَأَنْكَحَهَا إِيَّاهُ.

3271 - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ وَهُوَ ابْنُ مُوسَى عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرَمٌ.

### (38) - النَّهْيُ عَنِ نِكَاحِ الْمُحْرَمِ

3272 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ نُبَيْهِ بْنِ وَهَبٍ أَنَّ أَبَانَ بْنَ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْكِحُ الْمُحْرَمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ».

3273 - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ وَيَعْلَى بْنُ حَكِيمٍ عَنْ نُبَيْهِ بْنِ وَهَبٍ عَنْ أَبَانَ بْنِ عُثْمَانَ أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَنْكِحُ الْمُحْرَمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ».

### (39) - مَا يُسْتَحَبُّ مِنَ الْكَلَامِ عِنْدَ النِّكَاحِ

3274 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَثَرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ التَّشَهُدَ فِي الصَّلَاةِ وَالتَّشَهُدَ فِي الْحَاجَةِ قَالَ: «التَّشَهُدُ فِي الْحَاجَةِ أَنْ الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَيَقْرَأُ ثَلَاثَ آيَاتٍ».

3275 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ دَاوُدَ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا كَلَّمَ النَّبِيَّ ﷺ فِي شَيْءٍ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَغْفِرُهُ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا



aright whomever Allah leaves to go astray. I bear testimony to the fact that there is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner; and that Muhammad is His servant and Messenger: to go further..."

#### **[40] Which Of Sermon Is Undesirable To Say**

**3276-** It is narrated on the authority of Adi Ibn Hatim that he said: Two men delivered sermons in the presence of The Messenger of Allah "Allah's blessing and peace be upon him". One of them said: "He, who obeys Allah and His Messenger, has indeed been guided aright; and he, who disobeys them has, indeed, gone astray." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "How bad orator you are!" (The Prophet here seemed to have rejected the pronoun "them" which refers to both Allah and His Messenger, lest it might give the false impression of equality which is unfitting by all means).

#### **[41] The Words Therewith The Tie Of Marriage Is Held**

**3277-** It is narrated on the authority of Sahl Ibn Sa'd that he said: While I was sitting among the people in the presence of The Messenger of Allah "Allah's blessing and peace be upon him", a lady stood up and said: "O Messenger of Allah! She (referring to herself) has granted herself to you! Make your decision pertaining to her." But Allah's Apostle "Allah's blessing and peace be upon him" gave no reply. She once again stood up and said: "O Messenger of Allah! She (referring to herself) has granted herself to you! Make your decision pertaining to her." A man stood and said: "Give her to me in marriage O Messenger of Allah." He asked him: "Do you have anything (to give her as dower)?" he answered in the negative. He said to him: "Go and seek (a dower of) even an iron ring." He went and sought that, but he found nothing. He returned and said: "I've found nothing, and not even a ring of iron." He asked him: "Do you have (and keep by heart) any Surahs from the Holy Qur'an?" he said: "Yes, I have (and keep by heart) such and such Surahs." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've given her to you in marriage for such Surahs from the Holy Qur'an as you have (and keep by heart)."

#### **[42] The Conditions Pertaining To Marriage**

**3278-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The conditions which are most fitting to be fulfilled are those therewith you make lawful the private parts (i.e. those of marriage)."

**3279-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَّا بَعْدُ .

#### (40) - مَا يُكْرَهُ مِنَ الْخُطْبَةِ

3276 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أُنْبَأَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْعَزِيزِ عَنْ تَمِيمِ بْنِ طَرْفَةَ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: تَشْهَدُ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ فَقَالَ أَحَدُهُمَا: مَنْ يُطْعِ اللَّهُ وَرَسُولَهُ فَقَدْ رَشِدَ وَمَنْ يَعْصِيهِمَا فَقَدْ غَوَى فَقَالَ رَسُولُ اللَّهِ ﷺ: «بُئْسَ الْخَطِيبُ أَنْتَ» .

#### (41) - بَابُ الْكَلَامِ الَّذِي يُنْعَقِدُ بِهِ النِّكَاحُ

3277 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: سَمِعْتُ أَبَا حَازِمٍ يَقُولُ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ يَقُولُ: إِنِّي لَفِي الْقَوْمِ عِنْدَ النَّبِيِّ ﷺ فَقَامَتِ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَأَى فِيهَا رَأْيَكَ فَسَكَتَ فَلَمْ يُجِبْهَا النَّبِيُّ ﷺ بِشَيْءٍ ثُمَّ قَامَتْ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَأَى فِيهَا رَأْيَكَ فَقَامَ رَجُلٌ فَقَالَ: زَوِّجْنِيهَا يَا رَسُولَ اللَّهِ قَالَ: «هَلْ مَعَكَ شَيْءٌ؟» قَالَ: لَا قَالَ: «أَذْهَبَ فَاطْلُبْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ» فَذَهَبَ فَطَلَبَ ثُمَّ جَاءَ فَقَالَ: لَمْ أَجِدْ شَيْئًا وَلَا خَاتَمًا مِنْ حَدِيدٍ قَالَ: «هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ مَعِيَ سُورَةٌ كَذَا وَسُورَةٌ كَذَا قَالَ: «قَدْ أَنْكَحْتُكَهَا عَلَى مَا مَعَكَ مِنَ الْقُرْآنِ» .

#### (42) - الشُّرُوطُ فِي النِّكَاحِ

3278 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ قَالَ: أُنْبَأَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُؤْفَى بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ» .

3279 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ تَمِيمٍ قَالَ: سَمِعْتُ حَجَّاجًا يَقُولُ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ



conditions which are most fitting to be fulfilled are those therewith you make lawful the private parts (i.e. those of marriage)."

**[43] The Marriage Therewith The Irrevocably Divorced Woman Becomes Lawful For Such As Has Divorced Her Thrice To Remarry**

**3280-** It is narrated on the authority of A'ishah that she said: The wife of Rifa'ah Al-Qurzhi came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Rifa'ah divorced me irrevocably. Then I married Abd Ar-Rahman Ibn Az-Zabir who has only something like a fringe of a garment (i.e. he is sexually impotent)." The Messenger of Allah "Allah's blessing and peace be upon him" smiled and said to the woman: "Perhaps you want to return to Rifa'ah! That is impossible unless you taste the pleasure of sexual intercourse with him (or with any husband else), and he tastes the pleasure of sexual intercourse with you."

**[44] One's Step-Daughter Is Prohibited To Him To Marry**

**3281-** It is narrated on the authority of Umm Habibah Bint Abu Sufyan that she said: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like most that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry Durrah, daughter of Abu Salamah." He said: "(You mean) the daughter of Um Salamah?" I said: "Yes." He said: "Even if she is not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu Salamah and I were suckled by Thuwaibah. So you should not offer to me your daughters or your sisters (in marriage)."

**[45] It Is Prohibited To Combine Both The Woman And Her Daughter In Wedlock**

**3282-** It is narrated on the authority of Umm Habibah Bint Abu Sufyan that she said: I said: "O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like most that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "By Allah! We have heard that you want to marry Durrah, daughter of Abu Salamah." He said: "(You mean) the daughter of Um Salamah?" I said: "Yes." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah, even if she is not my step-daughter,



عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُؤْفَى بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ».

#### (43) - النِّكَاحُ الَّذِي تَحُلُّ بِهِ الْمُطَلَّقةُ ثَلَاثًا لِمُطَلَّقِهَا

3280 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةٌ رِفَاعَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنَّ رِفَاعَةَ طَلَّقَنِي فَأَبَتَ طَلَاتِي وَإِنِّي تَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنُ الزَّيْبِرِ وَمَا مَعَهُ إِلَّا مِثْلُ هَذَبَةِ الثَّوْبِ فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «لَعَلَّكَ تُرِيدِينَ أَنْ تُرْجِعِي إِلَى رِفَاعَةَ؟ لَا حَتَّى يَذُوقَ عُسَيْلَتِكَ وَتَذُوقِي عُسَيْلَتَهُ».

#### (44) - تَحْرِيمُ الرَّبِيبَةِ الَّتِي فِي حِجْرِهِ

3281 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَنْبَأَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ وَأُمُّهَا أُمُّ سَلَمَةَ زَوَّجَ النَّبِيَّ ﷺ أَخْبَرْتُهُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا: أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ أَنْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ تُحْبِسِينَ ذَلِكَ؟» فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيةٍ وَأَحَبُّ مَنْ يُشَارِكُنِي فِي خَيْرِ أُخْتِي فَقَالَ النَّبِيُّ ﷺ: «إِنَّ أُخْتِكَ لَا تَحِلُّ لِي» فَقُلْتُ: وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا لَنَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ فَقَالَ: «بِنْتُ أُمِّ سَلَمَةَ؟» فَقُلْتُ: نَعَمْ فَقَالَ: «وَاللَّهِ لَوْلَا أَنَّهَا رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ لِي إِنَّهَا لَا بِنْتُ أَخِي مِنَ الرِّضَاعَةِ أَرْضَعْنِي وَأَبَا سَلَمَةَ ثَوْبَتُهُ فَلَا تَعْرِضْنِ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

#### (45) - تَحْرِيمُ الْجَمْعِ بَيْنَ الْأُمِّ وَالْبِنْتِ

3282 - أَخْبَرَنَا وَهْبُ بْنُ بَيَانَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ بِنَ الزُّبَيْرِ حَدَّثَتْهُ عَنْ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ: أَنَّ أُمَّ حَبِيبَةَ زَوَّجَ النَّبِيَّ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ أَنْكِحْ بِنْتَ أَبِي تَغْنِي أُخْتَهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَتُحْبِسِينَ ذَلِكَ؟» قَالَتْ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيةٍ وَأَحَبُّ مَنْ شَرَكْتَنِي فِي خَيْرِ أُخْتِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ ذَلِكَ لَا يَحِلُّ» قَالَتْ أُمُّ حَبِيبَةَ: يَا رَسُولَ اللَّهِ وَاللَّهِ لَقَدْ تَحَدَّثْنَا أَنَّكَ تَنْكِحُ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ فَقَالَ: «بِنْتُ أُمِّ سَلَمَةَ؟» قَالَتْ أُمُّ حَبِيبَةَ: نَعَمْ قَالَ رَسُولُ اللَّهِ ﷺ: «فَوَاللَّهِ لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ إِنَّهَا لَا بِنْتُ أَخِي

she would be unlawful for me to marry since she is my foster niece. Abu Salamah and I were suckled by Thuwaibah. So you should not offer to me your daughters or your sisters (in marriage)."

**3283-** It is narrated on the authority of Umm Habibah that she said to the Messenger of Allah "Allah's blessing and peace be upon him": "We have heard that you want to marry Durrah, daughter of Abu Salamah." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I combine both her and (her mother) Um Salamah? Even had I not married Umm Salamah, she would have been unlawful for me, since her father is my foster-brother."

#### **[46] It Is Prohibited To Combine Two Sisters In Wedlock**

**3284-** It is narrated on the authority of Umm Habibah Bint Abu Sufyan that she said: "O Allah's Apostle! What do you see in my sister?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "See what?" She said: "Marry her." The Prophet "Allah's blessing and peace be upon him" said: "Do you like that?" She replied: "Yes, for even now I am not your only wife and I like most that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." She said: "I've been informed that you are going to betroth Durrah, daughter of Umm Salamah." He said: "(You mean) the daughter of Abu Salamah?" She said: "Yes." He said: "Even if she was not my step-daughter, she would be unlawful for me to marry since she is my foster niece. So offer not to me your daughters or your sisters (in marriage)."

#### **[47] Combining A Woman And Her Paternal Aunt In Wedlock**

**3285-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should be combined in wedlock with her paternal aunt nor should a woman be combined in marriage with her maternal aunt."

**3286-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be combined in wedlock with her paternal aunt or with her maternal aunt.

**3287-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman be joined in marriage with her paternal aunt or with her maternal aunt.

**3288-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade four



مِنَ الرِّضَاعَةِ أَرْضَعْتَنِي وَأَبَا سَلَمَةَ ثَوْبِيَّةٌ فَلَا تَعْرِضَنَّ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

3283 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عِرَاكِ بْنِ مَالِكٍ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قَالَتْ لِرَسُولِ اللَّهِ ﷺ: إِنَّا قَدْ تَحَدَّثْنَا أَنَّكَ نَاكِحٌ ذُرَّةَ بِنْتِ أَبِي سَلَمَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْلَى أُمِّ سَلَمَةَ؟ لَوْ أَنِّي لَمْ أَنْكِحْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي إِذَا أَبَاهَا أُخِي مِنَ الرِّضَاعَةِ».

#### (46) - تَحْرِيمُ الْجَمْعِ بَيْنِ الْأُخْتَيْنِ

3284 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ عَبْدِ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ حَبِيبَةَ: أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي أُخْتِي قَالَ: «فَأَصْنَعُ مَاذَا؟» قَالَتْ: تَزَوَّجُهَا قَالَ: «فَإِنَّ ذَلِكَ أَحَبُّ إِلَيْكَ؟» قَالَتْ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ وَأَحَبُّ مَنْ يَشْرِكُنِي فِي خَيْرِ أُخْتِي قَالَ: «لِئَنَّا لَا تَحِلُّ لِي» قَالَتْ: فَإِنَّهُ قَدْ بَلَغَنِي أَنَّكَ تَخْطُبُ ذُرَّةَ بِنْتِ أُمِّ سَلَمَةَ قَالَ: «بِنْتُ أَبِي سَلَمَةَ؟» قَالَتْ: نَعَمْ قَالَ: «وَاللَّهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي مَا حَلَّتْ لِي لِيَنَّهَا لَابْنَةُ أُخِي مِنَ الرِّضَاعَةِ فَلَا تَعْرِضَنَّ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

#### (47) - الْجَمْعُ بَيْنِ الْمَرْأَةِ وَعَمَّتِهَا

3285 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا».

3286 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَعْقُوبَ بْنُ عَبْدِ الْوَهَّابِ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ يُونُسَ قَالَ أُبْنُ شِهَابٍ: أَخْبَرَنِي قُبَيْصَةُ بْنُ ذُوَيْبٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا وَالْمَرْأَةِ وَخَالَتِهَا».

3287 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ أَنَّ جَعْفَرَ بْنَ رَبِيعَةَ حَدَّثَهُ عَنْ عِرَاكِ بْنِ مَالِكٍ وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ نَهَى أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا».

3288 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عِرَاكِ بْنِ مَالِكٍ



types of women to be combined together in wedlock: a woman with her paternal aunt (and vice versa), and a woman with her maternal aunt (and vice versa).

**3289-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should be joined in wedlock with her paternal aunt, nor should she be joined in marriage with her maternal aunt."

**3290-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman be joined in marriage with her paternal aunt or with her maternal aunt.

**3291-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should be joined in wedlock with her paternal aunt, nor should she be with her maternal aunt."

#### **[48] The Prohibition Of Combining A Woman And Her Maternal Aunt In Wedlock**

**3292-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should be joined in wedlock with her paternal aunt, nor should she be with her maternal aunt."

**3293-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman be joined in marriage with her paternal aunt or an aunt with her niece.

**3294-** It is narrated on the authority of Jabir from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No woman should be joined in wedlock with her paternal aunt, nor should she be with her maternal aunt."

**3295-** It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman be joined in marriage with her paternal aunt or with her maternal aunt.

**3296-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman be joined in marriage with her paternal aunt or with her maternal aunt.

#### **[49] What Is Prohibited By Suckling**

**3297-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Suckling prohibits what birth prohibits."

عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَرْبَعِ نِسْوَةٍ يُجْمَعُ بَيْنَهُنَّ الْمَرْأَةُ وَعَمَّتُهَا وَالْمَرْأَةُ وَخَالَتُهَا».

3289 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: أَخْبَرَنِي أَيُّوبُ بْنُ مُوسَى عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ الْمَلِكِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا».

3290 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبُو عَیْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى خَالَتِهَا».

3291 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا».

#### (48) - تَحْرِيمُ الْجَمْعِ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا

3292 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا».

3293 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا وَالْعَمَّةُ عَلَى بِنْتِ أُخِيهَا».

3294 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَاصِمٌ قَالَ: قَرَأْتُ عَلَى الشَّعْبِيِّ كِتَابًا فِيهِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا» قَالَ: سَمِعْتُ هَذَا مِنْ جَابِرٍ.

3295 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ أَبِي الْمُبَارَكِ عَنْ عَاصِمٍ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا وَخَالَتِهَا».

3296 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى خَالَتِهَا».

#### (49) - مَا يَحْرُمُ مِنَ الرِّضَاعِ

3297 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: أَنْبَأَنَا مَالِكٌ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا حَرَّمَتْهُ الْوِلَادَةُ حَرَّمَهُ الرِّضَاعُ».



**3298-** It is narrated on the authority of A'ishah that her foster paternal uncle sought her permission to visit her, and she did not admit him, and when she told the Messenger of Allah "Allah's blessing and peace be upon him" about that he said: "Do not screen yourself from him, since suckling prohibits what is prohibited by blood-relation."

**3299-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Suckling prohibits what blood-relation prohibits."

**3300-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Suckling prohibits what birth prohibits."

### **[50] It Is Prohibited To Marry One's Foster Niece**

**3301-** It is narrated on the authority of Ali that he said: I said: "O Messenger of Allah! Why do you incline to (marrying women from) the Quraish (people but other than Banu Hashim), and leave (the women of) us (sons of Hashim)?" he said: "Have you anyone (to nominate for me to marry)?" I said: "Yes, the daughter of Hamzah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "She is unlawful for me (to marry), since she is the daughter of my foster brother."

**3302-** It is narrated on the authority of Ibn Abbas that he said: A mention was made to the Messenger of Allah "Allah's blessing and peace be upon him" of the daughter of Hamzah (to marry), thereupon he said: "She is (unlawful for me, since she is) the daughter of my foster brother."

**3303-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" was asked to marry the daughter of Hamzah, thereupon he said: "She is (unlawful for me since she is) the daughter of my foster brother, and to be sure, suckling prohibits what blood-relation prohibits."

### **[51] The Amount Of Suckling Which Causes Prohibition**

**3304-** It is narrated on the authority of Amrah from A'ishah that she said: From among what was revealed of The Qur'an, there was (a Verse saying) that "Ten clear sucklings should make (the marriage) unlawful." Then, it (the ten) was abrogated by "Five clear sucklings" and (the latter was also abrogated but a short time before the death of The Prophet to the extent that) The Prophet "Allah's blessing and peace be upon him" died, and it was still recited in The Qur'an (by some people who had not yet been informed of its abrogation, though its judgement was not cancelled).



3298 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عِرَاكِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّهَا أَخْبَرَتْهُ أَنَّ عَمَّهَا مِنَ الرِّضَاعَةِ يُسَمَّى: أَفْلَحَ اسْتَأْذَنَ عَلَيْهَا فَحَبَّبَتْهُ، فَأَخْبَرَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «لَا تَحْتَجِبِي مِنْهُ فَإِنَّهُ يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ».

3299 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ».

3300 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عَمْرَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ».

### (50) - تَحْرِيمُ بِنْتِ الْأَخِ مِنَ الرِّضَاعَةِ

3301 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ تَنَوَّقُ فِي فُرَيْشٍ وَتَدْعُنَا؟ قَالَ: «وَعِنْدَكَ أَحَدٌ؟» قُلْتُ: نَعَمْ بِنْتُ حَمْزَةَ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لَا تَحِلُّ لِي إِنَّهَا ابْنَتُهُ أَخِي مِنَ الرِّضَاعَةِ».

3302 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ بِنْتُ حَمْزَةَ فَقَالَ: «إِنَّهَا ابْنَتُهُ أَخِي مِنَ الرِّضَاعَةِ». قَالَ شُعْبَةُ هَذَا سَمِعَهُ قَتَادَةَ مِنْ جَابِرِ بْنِ زَيْدٍ.

3303 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أُرِيدَ عَلَى بِنْتِ حَمْزَةَ فَقَالَ: «إِنَّهَا ابْنَتُهُ أَخِي مِنَ الرِّضَاعَةِ وَإِنَّهُ يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ».

### (51) - الْقَدْرُ الَّذِي يَحْرُمُ مِنَ الرِّضَاعَةِ

3304 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنَا مَالِكٌ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ فِيَمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَقَالَ الْحَارِثُ: فِيَمَا أَنْزَلَ مِنَ الْقُرْآنِ عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يَحْرُمُ ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَهِيَ مِمَّا يُقْرَأُ مِنَ الْقُرْآنِ.

**3305-** It is narrated on the authority of Umm Al-Fadl that she said: the Messenger of Allah "Allah's blessing and peace be upon him" was asked about suckling, thereupon he said: "A suck or two never leads to prohibition (for the suckling which prohibits should come to satisfy the hunger)."

**3306-** It is narrated on the authority of Abdullah Ibn Az-Zubair that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A suck or two never leads to prohibition (for the suckling which prohibits should come to satisfy the hunger)."

**3307-** It is narrated on the authority of Abdullah Ibn Az-Zubair from A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A suck or two never leads to prohibition (for the suckling which prohibits should come to satisfy the hunger)."

**3308-** It is narrated on the authority of Qatadah that he said: We sent a letter to Ibrahim Ibn Yazid An-Nakh'i, asking him about suckling, thereupon he replied: Shuraih reported to us that both Ali and Ibn Mas'ud said: "Suckling causes prohibition, be it much or little (in quantity)." In his book, it is narrated on the authority of Abu Ash-Sha'tha' Al-Muharibi from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A suck or two snatched swiftly (from the breast) causes no prohibition (for the suckling which prohibits should come to satisfy the hunger)."

**3309-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" entered into me, and there was a man sitting in the house, thereupon he felt it, and I saw the (signs of) anger in his face. I said to him: "O Messenger of Allah! He is my foster brother." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Consider who your foster brothers are! Indeed, the suckling (which prohibits what the blood relation prohibits) is that which is given to satisfy one's hunger" (and this requires, according to the religious scholars, that one should be no more than two-year-old babe).

### [52] The Foster Male

**3310-** It is narrated on the authority of A'ishah that once, the Messenger of Allah "Allah's blessing and peace be upon him" was in her house when she heard a man asking permission to be admitted to Hafsa's house. A'ishah said: I said: "O Messenger of Allah! A man asks permission to be admitted to your house." the Messenger of Allah "Allah's blessing and peace be upon him" said: "I see he is so and so, Hafsa's foster paternal uncle." A'ishah said: I asked him: "Had so and so, my foster paternal uncle, been living, would he have been able to visit me?" on that the Messenger of Allah



3305 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ وَأَيُّوبُ عَنْ صَالِحِ أَبِي الْخَلِيلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ عَنْ أُمِّ الْفَضْلِ: أَنَّ نَبِيَّ اللَّهِ ﷺ سُئِلَ عَنِ الرِّضَاعِ فَقَالَ: «لَا تُحَرِّمُ الْإِمْلَاجَةَ وَلَا الْإِمْلَاجَتَانِ». وَقَالَ قَتَادَةُ: «الْمَصَّةُ وَالْمَصَّتَانِ».

3306 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ عَنْ يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ».

3307 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ».

3308 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ قَالَ: كَتَبْنَا إِلَى إِبْرَاهِيمَ بْنِ يَزِيدَ النَّخَعِيِّ نَسْأَلُهُ عَنِ الرِّضَاعِ فَكَتَبَ أَنَّ شُرَيْحًا حَدَّثَنَا. أَنَّ عَلِيًّا وَابْنَ مَسْعُودٍ كَانَا يَقُولَانِ يَحَرِّمُ مِنَ الرِّضَاعِ قَلِيلُهُ وَكَثِيرُهُ. وَكَانَ فِي كِتَابِهِ أَنَّ أَبَا الشَّعْنَاءِ الْمُحَارَبِيَّ حَدَّثَنَا أَنَّ عَائِشَةَ حَدَّثَتْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا تُحَرِّمُ الْخُطْفَةَ وَالْخُطْفَتَانِ».

3309 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي رَجُلٌ قَاعِدٌ فَاسْتَدَّ ذَلِكَ عَلَيْهِ وَرَأَيْتُ الْعُضْبَ فِي وَجْهِهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهُ أَخِي مِنَ الرِّضَاعَةِ فَقَالَ: «أَنْظُرْنَ مَا إِخْوَانُكُنَّ» وَمَرَّةً أُخْرَى «أَنْظُرْنَ مَنْ إِخْوَانُكُنَّ مِنَ الرِّضَاعَةِ فَإِنَّ الرِّضَاعَةَ مِنَ الْمَجَاعَةِ».

## (52) - لَبْنُ الْفَحْلِ

3310 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ رَجُلًا يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ قَالَتْ عَائِشَةُ فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَاهُ فَلَانًا» لِعَمِّ حَفْصَةَ مِنَ الرِّضَاعَةِ. قَالَتْ عَائِشَةُ: فَقُلْتُ: لَوْ كَانَ فَلَانٌ حَيًّا لِعَمَّهَا مِنَ الرِّضَاعَةِ دَخَلَ عَلَيَّ



"Allah's blessing and peace be upon him" said: "No doubt, Suckling prohibits what birth prohibits."

**3311-** It is narrated on the authority of A'ishah that she said: My foster paternal uncle Abu Al-Ja'd (or Abu Al-Qu'ais according to Hisham) came to visit me, and I returned him. When the Messenger of Allah "Allah's blessing and peace be upon him" came, I told him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Admit him."

**3312-** It is narrated on the authority of A'ishah that the brother of Abu Al-Qu'ais sought permission to visit her, and this was after the Holy Verse of veiling was revealed, and she did not admit him. When a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "Admit him, since he is your (foster) paternal uncle." I said: "Indeed, it is the woman and not the man who has given me suck." He said: "He is your (foster) paternal uncle. So, allow him to visit you."

**3313-** It is narrated on the authority of A'ishah that she said: Aflah, the brother of Abu Al-Qu'ais, my foster-paternal uncle, sought my permission to visit me, and I did not admit him until the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, and I told him of that, thereupon he said: "Admit him, for he is your foster-paternal uncle!" A'ishah said: This was after the Holy Verse of veiling had been revealed.

**3314-** It is narrated on the authority of A'ishah that she said: My foster-uncle Aflah Ibn Abu Qu'ais came to me, and asked my permission to be admitted after veiling had been practiced, and I did not give him permission until the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, and I asked him about that, thereupon he said: "Admit him for he is your foster-paternal uncle!" I said: "But it is the woman (i.e. the wife of his brother) and not the man that gave suck to me." He said: "Admit him, let your right hand be covered with dust! He is your foster-uncle."

**3315-** It is narrated on the authority of A'ishah that she said: Aflah, the brother of Abu Al-Qu'ais, asked my permission to visit me and I said: "I will not admit him unless I take permission of The Prophet "Allah's blessing and peace be upon him" for him." When The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, I said : "O Allah's Apostle! Aflah, the brother of Abu Al-Qu'ais asked permission to visit me but I refused to admit him." The Prophet "Allah's blessing and peace be upon him" said: "Admit him, since he is your (foster) paternal uncle." I said: "It is the wife of Abu Al-Qu'ais, and not the man, who gave suck to me." He said: "Admit him, for he is your (foster) paternal uncle."

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الرِّضَاعَةَ تُحَرِّمُ مَا يُحَرِّمُ مِنَ الْوِلَادَةِ».

3311 - أَخْبَرَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: جَاءَ عَمِّي أَبُو الْجَعْدِ مِنَ الرِّضَاعَةِ فَرَدَدْتُهُ قَالَ: وَقَالَ هِشَامٌ: هُوَ أَبُو الْقُعَيْسِ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلْذَنِي لَهُ».

3312 - أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ مِنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي عَنْ أَيُّوبَ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ أَخَا أَبِي الْقُعَيْسِ أَسْتَأْذَنَ عَلَى عَائِشَةَ بَعْدَ آيَةِ الْحِجَابِ فَأَبَتْ أَنْ تَأْذَنَ لَهُ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَلْذَنِي لَهُ فَإِنَّهُ عَمُّكَ» فَقُلْتُ: إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةَ وَلَمْ يُرْضِعْنِي الرَّجُلُ فَقَالَ: «إِنَّهُ عَمُّكَ فَلْيَلِجْ عَلَيْكَ».

3313 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ أَنْبَأَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيَّ وَهُوَ عَمِّي مِنَ الرِّضَاعَةِ فَأَبَيْتُ أَنْ أَذِنَ لَهُ حَتَّى جَاءَ رَسُولُ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: «أَلْذَنِي لَهُ فَإِنَّهُ عَمُّكَ» قَالَتْ عَائِشَةُ: وَذَلِكَ بَعْدَ أَنْ نَزَلَ الْحِجَابُ.

3314 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ وَهِشَامِ بْنِ عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَسْتَأْذِنُ عَلَيَّ عَمِّي أَفْلَحُ بَعْدَمَا نَزَلَ الْحِجَابُ فَلَمْ أَذِنَ لَهُ فَأَتَانِي النَّبِيُّ ﷺ فَسَأَلْتُهُ فَقَالَ: «أَلْذَنِي لَهُ فَإِنَّهُ عَمُّكَ» قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةَ وَلَمْ يُرْضِعْنِي الرَّجُلُ قَالَ: «أَلْذَنِي لَهُ تَرَبَّتْ يَمِينُكَ فَإِنَّهُ عَمُّكَ».

3315 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْأَسْوَدِ وَإِسْحَاقُ بْنُ بَكْرِ قَالَا: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ فَقُلْتُ: لَا أَذِنَ لَهُ حَتَّى أَسْتَأْذِنَ نَبِيَّ اللَّهِ ﷺ فَلَمَّا جَاءَ نَبِيُّ اللَّهِ ﷺ قُلْتُ لَهُ: جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ فَأَبَيْتُ أَنْ أَذِنَ لَهُ فَقَالَ: «أَلْذَنِي لَهُ فَإِنَّهُ عَمُّكَ» قُلْتُ: إِنَّمَا أَرْضَعْتَنِي امْرَأَةً أَبِي الْقُعَيْسِ وَلَمْ يُرْضِعْنِي الرَّجُلُ قَالَ: «أَلْذَنِي لَهُ فَإِنَّهُ عَمُّكَ».



### [53] The Suckling Of A Young Man

**3316-** It is narrated on the authority of A'ishah that she said: Sahlah, daughter of Suhail came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I observe on the face of Abu Hudhaifah (my husband) some (traces of) disgust because of Salim's entering upon me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give suck to him." She said: "O Messenger of Allah! (How should I give suck to him and he is a young man and) has got a beard?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give suck to him so that (he would be unlawful for you to marry and thus) the (signs of) disgust on the face of Abu Hudhaifah would vanish." Then, she (gave suck to him, and) said: "By Allah! Afterwards, I've no longer seen on the face of Abu Hudhaifah (any traces of) disgust."

**3317-** It is narrated on the authority of A'ishah that she said: Sahlah, daughter of Suhail came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I observe on the face of Abu Hudhaifah (my husband) some (traces of) disgust because of Salim's entering upon me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give suck to him." She said: "O Messenger of Allah! How should I give suck to him and he is a young man?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do I not know that he is a young man? (Give suck to him)." Then, she (gave suck to him, and) came (to the Messenger of Allah) and said: "By Him, Who has sent you as a Prophet! Afterwards, I've no longer seen on the face of Abu Hudhaifah (any traces of) what I dislike."

**3318-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered the wife of Abu Hudhaifah to give suck to Salim, the freed slave of Abu Hudhaifah, so that the jealousy of Abu Hudhaifah would be over. She gave suck to him, even though he was a young man. Rabie'ah said: This (judgement) was a concession given to Salim (in particular).

**3319-** It is narrated on the authority of A'ishah that she said: Sahlah, daughter of Suhail came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Salim enters upon us, even though he has (grown up and come to) understand and know such things (of women) as men do." He said: "Give suck to him, so that you would be unlawful for him (to marry since you would be his foster mother)." He (Ibn Abu Mulaikah) said: I did not relate this narration to anyone for a



## (53) - بَابُ رَضَاعِ الْكَبِيرِ

3316 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ نَافِعٍ يَقُولُ: سَمِعْتُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تَقُولُ: سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: جَاءَتْ سَهْلَةَ بِنْتُ سُهَيْلٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي لَأَرَى فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ عَلَيَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضِعِيهِ» قُلْتُ: إِنَّهُ لَذُو لِحْيَةٍ فَقَالَ: «أَرْضِعِيهِ يَذْهَبَ مَا فِي وَجْهِ أَبِي حُذَيْفَةَ» قَالَتْ: وَاللَّهِ مَا عَرَفْتُهُ فِي وَجْهِ أَبِي حُذَيْفَةَ بَعْدُ.

3317 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْنَاهُ مِنْ عَبْدِ الرَّحْمَنِ وَهُوَ أَبُو الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ سَهْلَةَ بِنْتُ سُهَيْلٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنِّي أَرَى فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ عَلَيَّ قَالَ: «فَأَرْضِعِيهِ» قَالَتْ: وَكَيْفَ أَرْضِعُهُ وَهُوَ رَجُلٌ كَبِيرٌ؟ فَقَالَ: «أَلَسْتُ أَعْلَمُ أَنَّهُ رَجُلٌ كَبِيرٌ؟» ثُمَّ جَاءَتْ بَعْدُ فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا رَأَيْتُ فِي وَجْهِ أَبِي حُذَيْفَةَ بَعْدُ شَيْئًا أَكْرَهُ.

3318 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى أَبُو الْوَزِيرِ قَالَ: سَمِعْتُ أَبْنَ وَهْبٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ عَنْ يَحْيَى وَرَبِيعَةَ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: أَمَرَ النَّبِيُّ ﷺ أُمْرَأَةَ أَبِي حُذَيْفَةَ أَنْ تَرْضِعَ سَالِمًا مَوْلَى أَبِي حُذَيْفَةَ حَتَّى تَذْهَبَ غَيْرَةُ أَبِي حُذَيْفَةَ فَأَرْضَعَتْهُ وَهُوَ رَجُلٌ قَالَ رَبِيعَةُ: فَكَانَتْ رُخْصَةً لِسَالِمٍ.

3319 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ أَبُو حَبِيبٍ عَنْ أَبِي جُرَيْجٍ عَنْ أَبِي حُذَيْفَةَ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ سَهْلَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ سَالِمًا يَدْخُلُ عَلَيْنَا وَقَدْ عَقَلَ مَا يَعْقِلُ الرِّجَالُ وَعَلِمَ مَا يَعْلَمُ الرِّجَالُ قَالَ: «أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ بِذَلِكَ».

year until I met Al-Qasim, who said to me: "Relate it (to whomever you like) and fear not because of that."

**3320-** It is narrated on the authority of A'ishah that Salim, the freed slave of Abu Hudhaifah lived with them in the same house. Sahlah, daughter of Suhail came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Salim has grown up and attained the age of puberty like men, and come to understand such things (of women) as they do; and he is accustomed to enter upon us, and I think Abu Hudhaifah has some (traces of) disgust because of that." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give suck to him, so that you would be unlawful for him (to marry since you would be his foster mother)." (She said): I gave suck to him, and thus the (signs of) disgust, which Abu Hudhaifah had disappeared. I returned to him (the Prophet) and said: " I gave suck to him, and thus the (signs of) disgust which Abu Hudhaifah had disappeared."

**3321-** It is narrated on the authority of Urwah that he said: All the wives of the Messenger of Allah "Allah's blessing and peace be upon him" refused to admit anyone depending only upon (the judgement of) this kind of suckling, i.e. the suckling of the young man, and they said to A'ishah: "By Allah! We do not see but that the act which the Messenger of Allah "Allah's blessing and peace be upon him" ordered Sahlah Bint Suhail to do was just a concession given by the Messenger of Allah "Allah's blessing and peace be upon him" to suckle Salim in particular. By Allah! None will (be allowed to) enter upon us or see us depending upon this kind of suckling."

**3322-** It is narrated on the authority of Umm Salamah, that she said: All the wives of the Messenger of Allah "Allah's blessing and peace be upon him" refused that anyone should be admitted to them depending only upon (the judgement of) this kind of suckling, (i.e. the suckling of the young man), and they said to A'ishah: "By Allah! We do not see but that this (judgement) was a concession given by the Messenger of Allah "Allah's blessing and peace be upon him" to Salim in particular. By Allah! None will (be allowed to) enter upon us or see us depending upon this kind of suckling."

(The public of religious scholars and learnt men, their former and latter, in the earlier and the later times, unanimously agree on the fact that this is a uniquely special commandment, particular only to this case in issue, for the suckling which forbids what is forbidden by the blood relation should be given to a babe of no more than two years; and if the child became over two years, suckling becomes of no effect in that respect. . It is well-known that adoption was practiced by the Arabs, as well as by others; and it remained in effect among the Arabs for a long time until it was abrogated by Allah in the

فَمَكَثْتُ حَوْلًا لَا أَحَدٌ بِهِ وَلَقِيتُ الْقَاسِمَ فَقَالَ: حَدِّثْ بِهِ وَلَا تَهَابُهُ.

3320 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الْوَهَّابِ قَالَ: أَنْبَأَنَا أَيُّوبُ

عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ: أَنَّ سَالِمًا مَوْلَى أَبِي حُذَيْفَةَ كَانَ مَعَ أَبِي حُذَيْفَةَ وَأَهْلِهِ فِي بَيْتِهِمْ فَأَتَتْ بِنْتُ سُهَيْلٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ سَالِمًا قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ وَعَقَلَ مَا عَقَلُوهُ وَإِنَّهُ يَدْخُلُ عَلَيْنَا وَإِنِّي أَظُنُّ فِي نَفْسِ أَبِي حُذَيْفَةَ مِنْ ذَلِكَ شَيْئًا فَقَالَ النَّبِيُّ ﷺ: «أَرْضِعِيهِ تَحْرِمِي عَلَيْهِ» فَأَرْضَعْتُهُ فَذَهَبَ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ فَارْجَعْتُ إِلَيْهِ فَقُلْتُ: إِنِّي قَدْ أَرْضَعْتُهُ فَذَهَبَ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ.

3321 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ:

أَخْبَرَنِي يُونُسُ وَمَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ قَالَ: أَبِي سَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يَدْخُلَ عَلَيْهِنَّ بِتِلْكَ الرِّضْعَةِ أَحَدٌ مِنَ النَّاسِ يُرِيدُ رِضَاعَةَ الْكَبِيرِ وَقُلْنَ لِعَائِشَةَ وَاللَّهِ مَا نُرَى الَّذِي أَمَرَ رَسُولُ اللَّهِ ﷺ سَهْلَةً بِنْتُ سُهَيْلٍ إِلَّا رُخْصَةً فِي رِضَاعَةِ سَالِمٍ وَحْدَهُ مِنْ رَسُولِ اللَّهِ ﷺ وَاللَّهِ لَا يَدْخُلُ عَلَيْنَا أَحَدٌ بِهَذِهِ الرِّضْعَةِ وَلَا يَرَانَا.

3322 - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ قَالَ: أَخْبَرَنِي أَبِي عَنْ

جَدِّي قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنُ زَمْعَةَ أَنَّ أُمَّهُ زَيْنَبَ بِنْتُ أَبِي سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمُّ سَلَمَةَ



Qur'an. The Messenger of Allah "Allah's blessing and peace be upon him" himself adopted Zaid Ibn Harithah before his Prophetic Mission, and called him Zaid Ibn Muhammad. Salim also was adopted by Abu Hudhaifah. But when it was revealed: "nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way: Call them by (the names of) their fathers: that is juster in the sight of Allah. But if you know not their father's (names, call them) your Brothers in Faith, or your Mawlas. But there is no blame on you if you make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful" (Al-Ahzab 4:5) this habit was abrogated. Before abrogating the adoption, Salim lived in the same residence of Abu Hudhaifah, and thus he used to come in and out of the house whenever he liked. According to adoption, it was lawful for him to enter upon Sahlah, as a son enters upon his mother. But when this was abrogated, it became unlawful for him to see her except in the way a strange one would see her. Abu Hudhaifah was disturbed by that, and he was not to accept that a strange one should see his wife; and this was why the traces of disgust were visible on his face. And, since it was much more difficult upon Salim to get an independent residence, the Messenger of Allah "Allah's blessing and peace be upon him" commanded her to give suck to him in order to become unlawful for him to marry, even though lawful for him to see, as it is lawful for a foster-son to see his mother. But, how could she give suck to him and he is a young man? How could she show her breast to him, and he became strange to her, and it was unlawful for him to see anything from her? The solution is very simple: let her get milk from her breast into a cup, and give it to him. But, as well as the adoption has been abrogated, this commandment should, by no means, be put to practice under any circumstances.)

#### [54] Having sexual relation with one's suckling wife

3323- It is narrated on the authority of A'ishah that Judamah Bint Wahb told her that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I was about to forbid having sexual relation with one's suckling wife until I was informed that both the Persians and the Romans do it, and it causes no harm to their children."

#### [55] The coitus interruptus

3324- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A mention of this (coitus interruptus) was made to the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he asked: "What is the significance of that?" We said: "It is that a man might have a wife, with whom he has sexual relation, even though he dislikes to get her pregnant;

زَوْجِ النَّبِيِّ ﷺ كَانَتْ تَقُولُ: أَبَى سَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُدْخَلَ عَلَيْهِنَ بِتِلْكَ الرِّضَاعَةِ وَقُلْنَ لِعَائِشَةَ وَاللَّهِ مَا نَرَى هَذِهِ إِلَّا رُخْصَةً رَخَّصَهَا رَسُولُ اللَّهِ ﷺ خَاصَّةً لِسَالِمٍ فَلَا يَدْخُلُ عَلَيْنَا أَحَدٌ بِهَذِهِ الرِّضَاعَةِ وَلَا يَرَانَا .

### (54) - الْغِيلَةُ

3323 - أَخْبَرَنَا عُبَيْدُ اللَّهِ وَإِسْحَاقُ بْنُ مَنْصُورٍ عَنْ عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ جُذَامَةَ بِنْتَ وَهْبٍ حَدَّثَتْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ حَتَّى ذَكَرْتُ أَنَّ فَارِسَ وَالرُّومَ يَصْنَعُهُ». وَقَالَ إِسْحَاقُ: يَصْنَعُونَهُ فَلَا يَضُرُّ أَوْلَادَهُمْ .

### (55) - بَابُ الْعَزْلِ

3324 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا أَبُو عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ عَنْ مَسْعُودٍ وَرَدَّ الْحَدِيثَ حَتَّى رَدَّهُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: ذَكَرَ ذَلِكَ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ: «وَمَا ذَاكُمْ؟» قُلْنَا: الرَّجُلُ تَكُونُ لَهُ الْمَرْأَةُ فَيُصِيبُهَا وَيَكْرَهُ الْحَمْلَ وَتَكُونُ



and a man might have a slave-girl, with whom he has sexual relation even though he dislikes to get her pregnant from him." On that he said: "It is of no harm to you not to do so, since this ultimately depends upon the preordained Divine Decree."

**3325-**It is narrated on the authority of Abu Sa'id Az-Zuraqi that a man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the coitus interruptus saying: "My wife is suckling, and I dislike to have her pregnant." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What is doomed to be in the womb would inevitably be."

### **[56] The Right And Sanctity Of Suckling**

**3326-**It is narrated on the authority of Hajjaj Ibn Hajjaj from his father that he said: I said: "O Messenger of Allah! Which thing could cancel out the right of suckling due upon me?" he said: "A slave or a slave-girl (to give as a reward to your suckling woman, who served you when you were a babe)."

### **[57] The Witness Pertaining To Suckling**

**3327-**It is narrated on the authority of Uqbah Ibn Al-Harith that he said: I married a woman and then a black lady came to us and said: "I suckled you both." So I came to The Prophet "Allah's blessing and peace be upon him" and said: "I married so-and-so, the daughter of so-and-so, and then a black lady came to us and said to me: "I suckled both of you." The Prophet "Allah's blessing and peace be upon him" turned his face away from me. But I moved to be in his face, and said: " But I think she is a liar." The Prophet "Allah's blessing and peace be upon him" said: "How (can you keep her) since that lady said that she had suckled both of you? So divorce her."

### **[58] Marrying Such As Fathers Married**

**3328-**It is narrated on the authority of Al-Bara Ibn Azib that he said: I met My maternal uncle carrying the flag (of leadership). I asked him: "Where are you going?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" has sent me to a man, who married his father's wife after his death, and ordered me to chop off his head(or kill him)."

**3329-**It is narrated on the authority of Al-Bara Ibn Azib that he said: I met My paternal uncle carrying a flag. I asked him: "Where are you going?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" has sent me to a man, who married his father's wife after his death, and ordered me to chop off his head, and take his property."



لَهُ الْأَمَةُ فَيُصِيبُ مِنْهَا وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ قَالَ: «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا فَإِنَّمَا هُوَ الْقَدْرُ».

3325 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي الْفَيْضِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُرَّةَ الزُّرْقِيَّ عَنْ أَبِي سَعِيدٍ الزُّرْقِيَّ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْعَزْلِ فَقَالَ: إِنَّ أَمْرَاتِي تُرْضِعُ وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مَا قَدْ قُدِّرَ فِي الرَّجْمِ سَيَكُونُ».

#### (56) - حَقُّ الرِّضَاعِ وَحُرْمَتُهُ

3326 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: وَحَدَّثَنِي أَبِي عَنْ حَجَّاجِ بْنِ حَجَّاجٍ عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا يَذْهَبُ عَنِّي مَذْمَةُ الرِّضَاعِ قَالَ: «غُرَّةُ عَبْدٍ أَوْ أَمَةٍ».

#### (57) - الشَّهَادَةُ فِي الرِّضَاعِ

3327 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي عُبَيْدُ بْنُ أَبِي مَرْيَمَ عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ وَلَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ قَالَ: تَزَوَّجْتُ أَمْرَأَةً فَجَاءَنَا أَمْرَأَةٌ سَوْدَاءُ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُكُمَا فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَقُلْتُ: إِنِّي تَزَوَّجْتُ فَلَانَةً بِنْتُ فُلَانٍ فَجَاءَتْنِي أَمْرَأَةٌ سَوْدَاءُ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُكُمَا فَأَعْرَضَ عَنِّي فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ فَقُلْتُ: إِنَّهَا كَاذِبَةٌ قَالَ: «وَكَيْفَ بِهَا وَقَدْ زَعَمْتَ أَنَّهَا قَدْ أَرْضَعْتُكُمَا؟ دَعَهَا عَنْكَ».

#### (58) - نِكَاحُ مَا نَكَحَ الْآبَاءُ

3328 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ عَنِ السُّدِّيِّ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنِ الْبَرَاءِ قَالَ: لَقِيتُ خَالِي وَمَعَهُ الرَّايَةُ فَقُلْتُ: أَيْنَ تُرِيدُ؟ قَالَ: أُرْسِلَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ تَزَوَّجَ أَمْرَأَةً أَبِيهِ مِنْ بَعْدِهِ أَنْ أَضْرِبَ عُنُقَهُ أَوْ أَقْتُلَهُ.

3329 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ يَزِيدَ بْنِ الْبَرَاءِ عَنْ أَبِيهِ قَالَ: أَصَبْتُ عَمِّي وَمَعَهُ رَايَةٌ فَقُلْتُ: أَيْنَ تُرِيدُ؟ فَقَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ نَكَحَ أَمْرَأَةً أَبِيهِ فَأَمَرَنِي أَنْ أَضْرِبَ عُنُقَهُ وَأَخْذَ مَالَهُ.

**[59] Allah's Saying: " Also (Prohibited Are) Women Already Married, Barring Those Whom Your Right Hands Possess"**

**3330-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition to Awtas, and they faced their enemies (from among the infidels) and fought them and emerged victorious over them, and got female captives from them. It seemed that some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" felt it difficult upon themselves to have sexual relation with them on account of their husbands from the pagans. On that occasion Allah Almighty revealed: "Also (prohibited are) women already married, except those whom your right hands possess." (An-Nisa 24) this means they would be lawful for them once the term of their Iddat elapsed.

**[60] What about Shighar**

**(The Mutual Marriage With No Dower)**

**3331-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Shighar. (It is that a man says to another: "Give me your daughter or sister in marriage, on the condition that I would give you in marriage my daughter or sister" with no dower to be paid by any of them).

**3332-** It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (object of obligatory charity due upon property) should be brought (to the place where the charity collector is), nor should he (the charity collector) keep himself away (from the charity givers), nor should there be Shighar in Islam; and he, who commits robbery does not belong to us."

**3333-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (object of obligatory charity due upon property) should be brought (to the place where the charity collector is), nor should he (the charity collector) keep himself away (from the charity givers), nor should there be Shighar in Islam."

**[61] The Meaning Of Shighar**

**3334-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Shighar; and Shighar is that a man gives his daughter (or sister) in marriage to another, on the condition that he himself marries his daughter (or sister) with no dower to be paid by any of them.

(59) - تَأْوِيلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾

3330 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي الْخَلِيلِ عَنْ أَبِي عُلْقَمَةَ الْهَاشِمِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَبِيَّ اللَّهِ ﷺ بَعَثَ جَيْشًا إِلَى أَوْطَاسٍ فَلَقُوا عَدُوًّا فَقَاتَلُوهُمْ وَظَهَرُوا عَلَيْهِمْ فَأَصَابُوا لَهُمْ سَبَايَا لَهُنَّ أَزْوَاجٌ فِي الْمُشْرِكِينَ فَكَانَ الْمُسْلِمُونَ تَحَرَّجُوا مِنْ غَشْيَانِهِنَّ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [النساء: 24] أَيْ هَذَا لَكُمْ حَلَالٌ إِذَا انْفَضَّتْ عِدَّتُهُنَّ.

(60) - بَابُ الشَّعَارِ

3331 - أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبيدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشَّعَارِ.

3332 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا جَلْبَ وَلَا جَنْبَ وَلَا شِعَارَ فِي الْإِسْلَامِ وَمَنْ أَتْنَهَبَ نُهْبَةً فَلَيْسَ مِنَّا».

3333 - أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْفَزَارِيِّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا جَلْبَ وَلَا جَنْبَ وَلَا شِعَارَ فِي الْإِسْلَامِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ فَاحِشٌ وَالصَّوَابُ حَدِيثُ بِشْرِ.

(61) - تَفْسِيرُ الشَّعَارِ

3334 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ مَالِكٌ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشَّعَارِ وَالشَّعَارُ: أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ ابْنَتَهُ وَلَيْسَ بَيْنَهُمَا صَدَاقٌ».



**3335-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Shighar. Ubaidullah said: Shighar was that a man would give his daughter (or sister) in marriage to another, on the condition that he himself should marry his (daughter or) sister (with no dower to be paid by any of them).

### **[62] Giving In Marriage In Return For Surahs From The Qur'an**

**3336-** It is narrated on the authority of Sahl Ibn Sa'd that he said: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I've come to grant myself to you." He raised his eyes and looked at her and then lowered his head. When the woman saw that he did not make any decision, she sat down. On that, a man from his companions got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything to give to her (as a dower)?" He replied: "No, by Allah, O Allah's Apostle! I've got nothing." The Prophet "Allah's blessing and peace be upon him" said to him: "Go and search for anything even if it is a ring of iron." Went and returned, the man said: "No, by Allah, O Allah's Apostle! I found nothing, even not a ring of iron. But I have this waist sheet of mine." The man had no upper garment, so he wanted to give her half his waist sheet. So The Messenger of Allah "Allah's blessing and peace be upon him" said: "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." Thus, the man sat for a long while. When he got up, The Messenger of Allah "Allah's blessing and peace be upon him" saw him. So he ordered somebody to call him. When he came, The Prophet "Allah's blessing and peace be upon him" asked him: "How much of the Qur'an do you know?" He replied: "I know such and such Surah, such and such Surah, and such and such Surah." He went on counting. The Prophet "Allah's blessing and peace be upon him" asked him: "Do you keep them by heart?" he replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Go, I've given her in marriage to you for what you know of the Qur'an (and keep) by heart."

### **[63] Marrying For Islam**

**3337-** It is narrated on the authority of Anas that he said: Abu Talhah married Umm Sulaim, and her dower was Islam: Umm Sulaim embraced Islam before Abu Talhah, and when Abu Talhah betrothed her, she said: "I've embraced Islam: if you embrace Islam, I will get married to you." He then embraced Islam (and married her) and this was her dower.

3335 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ وَعَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ سَلَامٍ قَالَا: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ عَنْ عُبَيْدِ اللَّهِ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشَّغَارِ». قَالَ عُبَيْدُ اللَّهِ وَالشَّغَارُ: كَانَ الرَّجُلُ يُزَوِّجُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ أُخْتَهُ.

### (62) - بَابُ التَّزْوِيجِ عَلَى سُورٍ مِنَ الْقُرْآنِ

3336 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ جِئْتُ لِأَهَبَ نَفْسِي لَكَ فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ ثُمَّ طَاطَأَ رَأْسَهُ فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: أَيُّ رَسُولِ اللَّهِ إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا قَالَ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ: لَا وَاللَّهِ مَا وَجَدْتُ شَيْئًا فَقَالَ: «أَنْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ» فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي قَالَ سَهْلٌ: مَا لَهُ رِذَاءٌ فَلَهَا نِصْفُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ وَإِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ» فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ ثُمَّ قَامَ فَرَأَهُ رَسُولُ اللَّهِ ﷺ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِيَ سُورَةُ كَذَا وَسُورَةُ كَذَا عَدَدَهَا فَقَالَ: «هَلْ تَقْرَؤُهَا عَنْ ظَهْرِ قَلْبٍ؟» قَالَ: نَعَمْ قَالَ: «مَلَكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ».

### (63) - التَّزْوِيجُ عَلَى الْإِسْلَامِ

3337 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسٍ قَالَ: تَزَوَّجَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ فَكَانَ صِدَاقُ مَا بَيْنَهُمَا الْإِسْلَامَ أَسْلَمْتُ أُمَّ سُلَيْمٍ قَبْلَ أَبِي طَلْحَةَ فَخَطَبَهَا فَقَالَتْ: إِنِّي قَدْ أَسْلَمْتُ فَإِنْ أَسْلَمْتَ نَكَحْتُكَ فَأَسْلَمَ فَكَانَ صِدَاقُ مَا بَيْنَهُمَا.



**3338-** It is narrated on the authority of Anas that he said: Abu Talhah demanded the hand of Umm Sulaim, thereupon she said: "By Allah, O Abu Talhah! Such a man as you should not be refused; but you are an infidel, and I'm a Muslim woman, and in this case, it is unlawful for me to marry an infidel: if you embrace Islam, this will be my dower, and I will not ask you anything besides." He embraced Islam, and this was her dower. Thabit said: I've never heard of a woman, whose dower was more honoured and generous than that of Umm Sulaim, which was Islam. He consummated marriage with her, and she begot children for him.

#### **[64] Marrying In Return For Emancipation (As Dower)**

**3339-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" emancipated Safiyyah (Bint Huyai) and made her emancipation her dower (when he married her).

**3340-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" emancipated Safiyyah (Bint Huyai) and made her emancipation her dower (when he married her).

#### **[65] A Man Emancipates His Slave-Girl And Marries Her**

**3341-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three persons will have a double reward: one who has got a slave-girl, and he teaches her good manners and educates her in the best possible way (the religion), and then he manumits and marries her; a slave who discharges his duties to Allah and his master; and such as believes from the people of Scripture."

**3342-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who emancipates his slave-girl and then marries her, will have a double reward."

#### **[66] The Fairness Of Dower**

**3343-** It is narrated on the authority of Urwah Ibn Az-Zubair that he asked A'ishah about this verse: "If you fear that you shall not be able to deal justly with the orphans". She answered: "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just dower, The same as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest dower their nobles might get. They were ordered (by Allah) to marry women of their choice other than those orphan girls." A'ishah added: "The people



3338 - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: خَطَبَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ فَقَالَتْ: وَاللَّهِ مَا مِثْلُكَ يَا أَبَا طَلْحَةَ يَرُدُّ وَلَكِنَّكَ رَجُلٌ كَافِرٌ وَأَنَا أَمْرَأَةٌ مُسْلِمَةٌ وَلَا يَحِلُّ لِي أَنْ أَتَزَوَّجَكَ فَإِنْ تُسَلِّمَ فَذَاكَ مَهْرِي وَمَا أَسْأَلُكَ غَيْرَهُ فَأَسْلَمَ فَكَانَ ذَلِكَ مَهْرَهَا قَالَ ثَابِتٌ: فَمَا سَمِعْتُ بِأَمْرَأَةٍ قَطُّ كَانَتْ أَكْرَمَ مَهْرًا مِنْ أُمَّ سُلَيْمٍ الْإِسْلَامَ فَدَخَلَ بِهَا فَوَلَدَتْ لَهُ.

#### (64) - التَّزْوِيجُ عَلَى الْعَتَقِ

3339 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدُ الْعَزِيزِ يَعْنِي ابْنَ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ ح. وَأَنْبَأَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ وَشُعَيْبٍ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةَ وَجَعَلَهُ صَدَاقَهَا».

3340 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ ح. وَأَنْبَأَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يُونُسَ عَنْ ابْنِ الْحَبَابِ عَنْ أَنَسٍ: «أَعْتَقَ رَسُولُ اللَّهِ ﷺ صَفِيَّةَ وَجَعَلَ عَتَقَهَا مَهْرَهَا» وَاللَّفْظُ لِمُحَمَّدٍ.

#### (65) - عَتَقَ الرَّجُلُ جَارِيَتَهُ ثُمَّ يَتَزَوَّجُهَا

3341 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي صَالِحُ بْنُ صَالِحٍ عَنْ عَامِرٍ عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ رَجُلٌ كَانَتْ لَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ أَدَبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا وَعَبْدٌ يُؤَدِّي حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ وَمُؤْمِنٌ أَهْلُ الْكِتَابِ».

3342 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي زُبَيْدٍ عَنِ ابْنِ الْقَاسِمِ عَنْ مُطَرِّفٍ عَنْ عَامِرٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ جَارِيَتَهُ ثُمَّ تَزَوَّجَهَا فَلَهُ أَجْرَانِ».

#### (66) - الْقِسْطُ فِي الْأَصْدِيقَةِ

3343 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَسُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْتِ فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء، الآية: 3] قَالَتْ: يَا ابْنَ أَخْتِي هِيَ الْبَيْتُ تَكُونُ فِي حَجَرٍ وَلِيَّهَا فَتُشَارِكُهُ فِي مَالِهِ فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا فَيُرِيدُ وَلِيَّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ فَتُحِبُّ أَنْ يَنْكِحُوهَا إِلَّا أَنْ يُقْسِطُوا لَهُنَّ وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ فَأَمَرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا

sought the verdict of Allah's Apostle "Allah's blessing and peace be upon him" after the revelation of this Divine Verse whereupon Allah revealed: "They ask your instruction concerning the women say: Allah does instruct you about them: and (remember) what has been rehearsed unto you in the book, concerning the orphans of women to whom you give not the portions prescribed, and yet whom you desire to marry." (Women 127) A'ishah added: "And what Allah Almighty mentioned as being rehearsed in the Book is the former Holy Verse, in which He says: "If you fear that you shall not be able to deal justly with the orphans, marry such of women as you please." A'ishah added: "Allah's Statement in the latter Holy Verse: "And yet whom you desire to marry" (Women 127) describes anyone of you who refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." A'ishah added: "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them (if they were lacking in property and beauty)."

**3344-** It is narrated on the authority of Abu Salamah that he said: I asked A'ishah about that (dower), and she said: The Messenger of Allah "Allah's blessing and peace be upon him" did (i.e. married all of his wives, and gave his daughters in marriage) for a dower of twelve and a half ounces, i.e. five hundred (Dirhams for each).

**3345-** It is narrated on the authority of Abu Hurairah that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" was living among us, the dower (of the majority of people) was ten ounces (four hundred Dirhams).

**3346-** It is narrated on the authority of Abu Al-Ajfa' As-Sulami that he said: Umar Ibn Al-Khattab said: "Do not exceed the due limit of the dower given to women: had it been a good deed in the world, and a (cause of) piety in the Sight of Allah, then, the Messenger of Allah "Allah's blessing and peace be upon him" would have been the most fitting and right from amongst you all to do so: he never gave a dower to anyone of his wives (more than twelve ounces), nor was anyone of his daughters given a dower more than twelve ounces. A man might make heavy the dower he gives to his wife so much that it leads to an enmity he has towards her, saying: "I've been put to difficulty (so much that for your sake I carried such troublesome things as) the rope of the water-skin or the sweat caused by the water-skin." Indeed, I was an Arab-born, and I do not know whether it is the rope of the water-skin or the sweat caused by the water-skin." He further said: "There is another (word) therewith they describe such as is killed or died in your



رَسُولُ اللَّهِ ﷺ بَعْدُ فِيهِنَّ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ إِلَى قَوْلِهِ: ﴿وَرَغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ [النساء، الآية: 127] قَالَتْ عَائِشَةُ: وَالَّذِي ذَكَرَ اللَّهُ تَعَالَى أَنَّهُ يُتْلَى فِي الْكِتَابِ الْآيَةُ الْأُولَى الَّتِي فِيهَا ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَنْبَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ فِي الْآيَةِ الْأُخْرَىٰ ﴿وَرَغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ رَغْبَةً أَحَدِكُمْ عَنْ يَتِيمَتِهِ الَّتِي تَكُونُ فِي حِجْرِهِ حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالَ فَتُهَوَّأُ أَنْ يَنْكِحُوا مَا رَغَبُوا فِي مَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

3344 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ ذَلِكَ فَقَالَتْ: فَعَلَ رَسُولُ اللَّهِ ﷺ عَلَى اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَنَشْرٌ وَذَلِكَ خَمْسُمِائَةِ دِرْهَمٍ.

3345 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ مُوسَى بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ الصَّدَاقُ إِذْ كَانَ فِيْنَا رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوَاقٍ.

3346 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ بْنُ إِيَّاسٍ بْنُ مُقَاتِلٍ بْنُ مُشْمَرٍ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ وَأَبْنِ عَوْنٍ وَسَلَمَةَ بْنِ عُلْقَمَةَ وَهَشَامَ بْنِ حَسَّانَ دَخَلَ حَدِيثَ بَعْضِهِمْ فِي بَعْضٍ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ قَالَ سَلَمَةُ عَنْ أَبِي سِيرِينَ: بُنِيتُ عَنْ أَبِي الْعَجْفَاءِ. وَقَالَ الْآخَرُونَ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ عَنْ أَبِي الْعَجْفَاءِ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: أَلَا لَا تَغْلُوا صُدُقَ النِّسَاءِ فَإِنَّهُ لَوْ كَانَ مَكْرُمَةً وَفِي الدُّنْيَا أَوْ تَقْوَىٰ عِنْدَ اللَّهِ عَزَّ وَجَلَّ كَانَ أَوْلَاكُمْ بِهِ النَّبِيُّ ﷺ مَا أَصْدَقَ رَسُولُ اللَّهِ ﷺ أَمْرًا مِنْ نِسَائِهِ وَلَا أَصْدَقَتْ أَمْرًا مِنْ بَنَاتِهِ أَكْثَرَ مِنْ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَإِنَّ الرَّجُلَ لَيُعْلِي بِصَدَقَةِ أَمْرَاتِهِ حَتَّى يَكُونَ لَهَا عَدَاوَةٌ فِي نَفْسِهِ وَحَتَّى يَقُولَ كُلُّفْتُ لَكُمْ عِلْقُ الْقُرْبَةِ وَكُنْتُ غُلَامًا عَرَبِيًّا مُوَلَّدًا فَلَمْ أَدْرِ مَا عِلْقُ الْقُرْبَةِ قَالَ: وَأُخْرَى يَقُولُونَهَا لِمَنْ قُتِلَ فِي



battlefields. They say: "So and so was killed as a martyr" or "So and so died as a martyr", even though he might have overloaded the back or the saddlebag of his riding mount with gold or silver of his trade (for which he set out and not for fight in Allah's Cause). So, do not say such a word, but you'd rather say the same as the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "He, who is killed or dies in Allah's Cause will be in the Garden.""

**3347-** It is narrated on the authority of Umm Habibah that the Messenger of Allah "Allah's blessing and peace be upon him" married her while she was in Abyssinia: It was the Negus who married her (acting as the Prophet's deputy), and gave her four thousand (Dirhams) as her dower, and prepared her from his own property, and sent her with Shurahbil Ibn Hasanah. But the Messenger of Allah "Allah's blessing and peace be upon him" sent nothing to her. The dower he gave to each one of his wives was (no more than) four hundred Dirhams.

#### **[67] Marrying For A Date-Stone's Weight Of Gold (As Dower)**

**3348-** It is narrated on the authority of Anas that Abd Ar-Rahman Ibn Awf came to the Messenger of Allah "Allah's blessing and peace be upon him" having the traces of yellowish scent, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him about that, and he told him that he had married a woman from amongst the Ansar. the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "How much have you given her as dower?" he said: "A date-stone's weight of gold." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Make a wedding banquet even with a single sheep."

**3349-** It is narrated on the authority of Anas that Abd Ar-Rahman Ibn Awf said: The Messenger of Allah "Allah's blessing and peace be upon him" saw me with the joy of bridal on my face, thereupon I told him: "I've married a woman from amongst the Ansar." He asked him: "How much have you given her as dower?" he said: "A date-stone's weight of gold."

**3350-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any woman who is married in return for a dower, a gift or a promised present to be given to her before holding the tie of wedlock, such should be for her, and whatever is given after holding the tie of marriage should be to such as to whom it is given (i.e. her guardian); and it is most fitting for a man to be honoured for the sake of his daughter or sister."

مَغَازِيكُمْ أَوْ مَاتَ قُتِلَ فَلَانٌ شَهِيداً أَوْ مَاتَ فَلَانٌ شَهِيداً وَلَعَلَّهُ أَنْ يَكُونَ قَدْ أُوقِرَ عَجَزَ دَابَّتِهِ أَوْ دَفَّ رَاحِلَتِهِ ذَهَباً أَوْ وَرِقاً يَطْلُبُ التَّجَارَةَ فَلَا تَقُولُوا ذَاكُمْ وَلَكِنْ قُولُوا كَمَا قَالَ النَّبِيُّ ﷺ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ أَوْ مَاتَ فَهُوَ فِي الْجَنَّةِ».

3347 - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ أُمِّ حَبِيبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهِيَ بِأَرْضِ الْحَبَشَةِ زَوْجَهَا النَّجَاشِيَّ وَأَمَّهَرَهَا أَرْبَعَةَ آلَافٍ وَجَهَّزَهَا مِنْ عِنْدِهِ وَبَعَثَ بِهَا مَعَ شُرَحْبِيلَ بْنِ حَسَنَةَ وَلَمْ يَبْعَثْ إِلَيْهَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ وَكَانَ مَهْرُ نِسَائِهِ أَرْبَعَمِائَةٍ دِرْهَمٍ.

### (67) - التَّزْوِيجُ عَلَى نَوَاقٍ مِنْ ذَهَبٍ

3348 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لِمُحَمَّدٍ عَنِ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ إِلَى النَّبِيِّ ﷺ وَبِهِ أَثَرُ الصُّفْرَةِ فَسَأَلَهُ رَسُولُ اللَّهِ ﷺ: فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَمْ سَقَتَ إِلَيْهَا؟» قَالَ: زِنَةَ نَوَاقٍ مِنْ ذَهَبٍ قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَلَمْ وَلَوْ بِشَاةٍ».

3349 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَعَلَيَّ بِشَاشَةُ الْعُرْسِ فَقُلْتُ: تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ قَالَ: «كَمْ أَصْدَقْتَهَا؟» قَالَ: زِنَةَ نَوَاقٍ مِنْ ذَهَبٍ.

3350 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ ح. وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ تَمِيمٍ قَالَ: سَمِعْتُ حَجَّاجاً يَقُولُ قَالَ ابْنُ جُرَيْجٍ عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ نِكَحْتَ عَلَى صَدَاقٍ أَوْ جَبَاءٍ أَوْ عِدَةٍ قَبْلَ عِصْمَةِ النِّكَاحِ فَهُوَ لَهَا وَمَا كَانَ بَعْدَ عِصْمَةِ النِّكَاحِ فَهُوَ لِمَنْ أَعْطَاهُ وَأَحَقُّ مَا أُكْرِمَ عَلَيْهِ الرَّجُلُ ابْنَتَهُ أَوْ أُخْتُه». اللَّفْظُ لِعَبْدِ اللَّهِ.



### [68] It Is Permissible To Marry With No Dower

**3351-** It is narrated on the authority of both Alqamah and Al-Aswad that they said: Abdullah Ibn Mas'ud was asked (to give his religious verdict concerning) one who married a woman and then died before consummating marriage with her, and no dower was fixed for her. Abdullah said: "Ask whether there is a certain narration pertaining to that matter." They said: "O Abu Abd Ar-Rahman! We find no narration pertaining to that." He said: "Then, I shall give a religious verdict depending upon my own knowledge and opinion, and if it is right, then, it is of (the grace of) Allah (upon me). She should take a dower like her fellow women (who consummated marriage) with neither reduction nor increase. She should be given her portion of inheritance, and she also should fulfill the term (of Iddat prescribed for a widow)." A man from (the tribe of) Ashja' got up and said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" passed such a judgement in favour of a woman belonging to us called Baru', daughter of Washiq. She got married to a man who died before consummating marriage with her." the Messenger of Allah "Allah's blessing and peace be upon him" Passed the judgement that She should take a dower like her fellow women (who consummated marriage), that she should be given her portion of inheritance, and that she also should fulfill the term (of Iddat prescribed for a widow)." Upon this Abdullah raised both his hands and said: "Allah is Greater."

**3352-** It is narrated on the authority of Alqamah that the religious verdict of Abdullah Ibn Mas'ud was sought pertaining to a woman who got married to a man and then he died without fixing a dower for her and he did not consummate marriage with her. They kept meeting him for a month, during which he gave no verdict until he said at last: "She should have the dower in full with no reduction nor increase, (her portion of) the heritage should be given to her, and the term of Iddat is binding upon her." On that Ma'qil Ibn Sinan Al-Ashja'i bore witness that The same judgement was passed by the Messenger of Allah "Allah's blessing and peace be upon him" in connection with Baru' Bint Washiq.

**3353-** It is narrated on the authority of Masruq that Abdullah Ibn Mas'ud said pertaining to a man who marries a woman and does not consummate marriage with her until he dies, without fixing a dower for her: "She should have the dower in full, the term of Iddat is binding upon her, and (her portion of) the heritage should be given to her." On that Ma'qil Ibn Sinan said: "The same judgement was passed by the Messenger of Allah "Allah's blessing and peace be upon him" in connection with Baru' Bint Washiq."



## (68) - إِبَاحَةُ التَّرْوِيجِ بِغَيْرِ صَدَاقٍ

3351 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ عَنْ زَائِدَةَ بْنِ قُدَامَةَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ قَالَا: أَتَيْتِ عَبْدُ اللَّهِ فِي رَجُلٍ تَزَوَّجَ امْرَأَةً وَلَمْ يَفْرِضْ لَهَا فَتَوْفِي قَبْلَ أَنْ يَدْخُلَ بِهَا فَقَالَ عَبْدُ اللَّهِ: سَلُوا هَلْ تَجِدُونَ فِيهَا أَثَرًا؟ قَالُوا: يَا أَبَا عَبْدِ الرَّحْمَنِ مَا نَجِدُ فِيهَا يَغْنِي أَثَرًا قَالَ: أَقُولُ بِرَأْيِي فَإِنْ كَانَ صَوَابًا فَمِنْ اللَّهِ لَهَا كَمَهْرٍ نِسَائِهَا لَا وَكُسَ وَلَا شَطَطَ وَلَهَا الْمِيرَاثُ وَعَلَيْهَا الْعِدَّةُ فَقَامَ رَجُلٌ مِنْ أَشْجَعٍ فَقَالَ: فِي مِثْلِ هَذَا قَضَى رَسُولُ اللَّهِ ﷺ فِينَا فِي امْرَأَةٍ يُقَالُ لَهَا بَرُوعُ بِنْتُ وَاشِقٍ تَزَوَّجَتْ رَجُلًا فَمَاتَ قَبْلَ أَنْ يَدْخُلَ بِهَا فَقَضَى لَهَا رَسُولُ اللَّهِ ﷺ بِمِثْلِ صَدَاقِ نِسَائِهَا وَلَهَا الْمِيرَاثُ وَعَلَيْهَا الْعِدَّةُ فَرَفَعَ عَبْدُ اللَّهِ يَدَيْهِ وَكَبَّرَ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَعْلَمُ أَحَدًا قَالَ فِي هَذَا الْحَدِيثِ الْأَسْوَدُ غَيْرُ زَائِدَةَ.

3352 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ: أَنَّهُ أَتَيْتِ فِي امْرَأَةٍ تَزَوَّجَهَا رَجُلٌ فَمَاتَ عَنْهَا وَلَمْ يَفْرِضْ لَهَا صَدَاقًا وَلَمْ يَدْخُلْ بِهَا فَآخَتَلَفُوا إِلَيْهِ قَرِيبًا مِنْ شَهْرٍ لَا يُفْتِيهِمْ ثُمَّ قَالَ: أَرَى لَهَا صَدَاقَ نِسَائِهَا لَا وَكُسَ وَلَا شَطَطَ وَلَهَا الْمِيرَاثُ وَعَلَيْهَا الْعِدَّةُ فَشَهِدَ مَعْقِلُ بْنُ سِنَانَ الْأَشْجَعِيُّ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي بَرُوعَ بِنْتُ وَاشِقٍ بِمِثْلِ مَا قَضَيْتِ.

3353 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ فِرَاسٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ: فِي رَجُلٍ تَزَوَّجَ امْرَأَةً فَمَاتَ وَلَمْ يَدْخُلْ بِهَا وَلَمْ يَفْرِضْ لَهَا قَالَ: لَهَا الصَّدَاقُ وَعَلَيْهَا الْعِدَّةُ وَلَهَا الْمِيرَاثُ فَقَالَ مَعْقِلُ بْنُ سِنَانَ: فَقَدْ سَمِعْتُ النَّبِيَّ ﷺ قَضَى بِهِ فِي بَرُوعَ بِنْتُ وَاشِقٍ.

**3354-** A Hadith like this is narrated on the authority of Alqamah from Abdullah, through the same chain of transmission.

**3355-** It is narrated on the authority of Alqamah from Abdullah Ibn Mas'ud that some people came to him and asked: "One among us married a woman and no dower was fixed for her and then he died before consummating marriage with her." Abdullah said: "I've never been asked a question more difficult upon me than this since I left the Messenger of Allah "Allah's blessing and peace be upon him". So, you'd rather go to anyone else." They kept meeting with him for a month, and then they said to him at last: "Whom else other than you should we ask, if we do not ask you, since you are from the glorious companions of the Messenger of Allah "Allah's blessing and peace be upon him" in this town? We find none else other than you (to seek his verdict)." He said: "Then, I shall give a religious verdict depending upon my own knowledge and opinion, and if it is right, then, it is of (the grace of) Allah the One and Only, other than Whom there is no partner, and if it is wrong, it is then from me and from Satan, from which Allah and His messenger are free. I think that she should take a dower like the dower of her fellow-women (who consummated marriage), with no reduction nor increase, that she should be given her portion of inheritance, and she also should fulfill the term (of Iddat prescribed for a widow) of four months and ten days." This judgement was at the hearing of some people from (the tribe of) Ashja', thereupon they stood and said: "We bear witness that you've passed a judgement similar to that given by the Messenger of Allah "Allah's blessing and peace be upon him" in favour of a woman belonging to us called Baru', daughter of Washiq." Abdullah has never been seen as happy as he was on that day except when he embraced Islam.

### **[69] When A Woman Grants Herself To A Man (In Marriage) With No Dower**

**3356-** It is narrated on the authority of Sahl Ibn Sa'd that he said: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I've come to grant myself to you." She kept standing for a long time (after which she sat down). On that, a man got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything to give to her (as a dower)?" He replied: "No, by Allah, O Allah's Apostle! I've got nothing." The Prophet "Allah's blessing and peace be upon him" said to him: "Go and search for anything even if it is a ring of iron." He searched, and found nothing, even not a ring of iron. The Prophet "Allah's blessing and peace be upon him"

3354 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ، مِثْلَهُ.

3355 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ: أَنَّهُ أَتَاهُ قَوْمٌ فَقَالُوا: إِنَّ رَجُلًا مِنَّا تَزَوَّجَ امْرَأَةً وَلَمْ يَفْرِضْ لَهَا صَدَاقًا وَلَمْ يَجْمَعْهَا إِلَيْهِ حَتَّى مَاتَ فَقَالَ عَبْدُ اللَّهِ: مَا سَأَلْتُ مِنْذُ فَارَقْتُ رَسُولَ اللَّهِ ﷺ أَشَدَّ عَلَيَّ مِنْ هَذِهِ فَأَتُوا غَيْرِي فَأَخْتَلَفُوا إِلَيْهِ فِيهَا شَهْرًا ثُمَّ قَالُوا لَهُ فِي آخِرِ ذَلِكَ: مَنْ نَسَأُ إِنْ لَمْ نَسْأَلْكَ وَأَنْتَ مِنْ جِلَّةِ أَصْحَابِ مُحَمَّدٍ ﷺ بِهَذَا الْبَلَدِ وَلَا نَجِدُ غَيْرَكَ قَالَ: سَأَقُولُ فِيهَا بِجَهْدِ رَأْيِي فَإِنْ كَانَ صَوَابًا فَمِنْ اللَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ وَإِنْ كَانَ خَطَأً فَمِنِّي وَمِنْ الشَّيْطَانِ وَاللَّهُ وَرَسُولُهُ مِنْهُ بُرَاءٌ أَرَى أَنْ أَجْعَلَ لَهَا صَدَاقَ نِسَائِهَا لَا وَكُسَ وَلَا شَطَطَ وَلَهَا الْمِيرَاثُ وَعَلَيْهَا الْعِدَّةُ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا قَالَ: وَذَلِكَ بِسَمْعِ أَنَسٍ مِنْ أَشْجَعٍ فَقَامُوا فَقَالُوا: نَشْهَدُ أَنَّكَ قَضَيْتَ بِمَا قَضَى بِهِ رَسُولُ اللَّهِ ﷺ فِي امْرَأَةٍ مِنَّا يُقَالُ لَهَا بَرُوعُ بِنْتُ وَاشِقٍ. قَالَ: فَمَا رُئِيَ عَبْدُ اللَّهِ فَرِحَ فَرَحَةً يَوْمِيذٍ إِلَّا بِإِسْلَامِهِ.

### (69) - بَابُ هِبَةِ الْمَرْأَةِ نَفْسَهَا لِرَجُلٍ بغيرِ صَدَاقٍ

3356 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَهَبْتُ نَفْسِي لَكَ فَقَامَتِ قِيَامًا طَوِيلًا فَقَامَ رَجُلٌ فَقَالَ: زَوَّجْنِيهَا إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ عِنْدَكَ شَيْءٌ؟» قَالَ: مَا أَجِدُ شَيْئًا قَالَ: «الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ». فَالْتَمَسَ فَلَمْ يَجِدْ



asked him: " Do you have (and keep by heart) anything from the Qur'an?" He replied: "Yes, I have (and keep by heart) such and such Surah, and such and such Surah." He went on counting them. The Prophet "Allah's blessing and peace be upon him" said: "I've given her in marriage to you for what you have (and keep by heart) from the Qur'an."

### [70] Making Lawful The Private Parts

**3357-** It is narrated on the authority of An-Nu'man Ibn Bashir from The Messenger of Allah "Allah's blessing and peace be upon him" that he said concerning a man who had sexual relation with his wife's slave-girl: "If she (his wife) made her lawful for him, I would lash him one hundred lashes; and if she did not make her lawful for him, I would stone him to death."

**3358-** It is narrated on the authority of An-Nu'man Ibn Bashir that a man called Abd Ar-Rahman Ibn Hunain, and nicknamed Qurqur had sexual relation with his wife's slave-girl, thereupon his case was filed to An-Nu'man Ibn Bashir who said: "I'm going to pass the same judgement as that of The Messenger of Allah "Allah's blessing and peace be upon him": "If she (your wife) made her lawful for you, I would lash you one hundred lashes; and if she did not make her lawful for you, I would stone you to death."" She had made her lawful for him, thereupon he was given one hundred lashes. Qatadah said: I sent to Habib Ibn Salim (asking him) about that, and he sent to me the same narration.

**3359-** It is narrated on the authority of An-Nu'man Ibn Bashir from The Messenger of Allah "Allah's blessing and peace be upon him" that he said concerning a man who had sexual relation with his wife's slave-girl: "If she (his wife) made her lawful for him, I would lash him one hundred lashes; and if she did not make her lawful for him, I would stone him to death."

**3360-** It is narrated on the authority of Salamah Ibn Al-Muhabbig that he said: The Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement concerning a man who had sexual relation with his wife's slave-girl that "If he had forced her to have sexual relation with him, she should be free, and the like of her is due upon him to her mistress; and if she surrendered to him by her own will, she should come to be his slave-girl, and the like of her is due upon him to her mistress."

**3361-** It is narrated on the authority of Salamah Ibn Al-Muhabbig that a man had sexual relation with his wife's slave-girl, and his case was filed to The Messenger of Allah "Allah's blessing and peace be upon him", who said: "If he had forced her to have sexual relation with him, she should be free, and the like of her is due upon him to her mistress; and if she

شَيْئاً فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ سُورَةُ كَذَا وَسُورَةُ كَذَا لِسُورٍ سَمَاهَا قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ زَوَّجْتُكَهَا عَلَى مَا مَعَكَ مِنَ الْقُرْآنِ».

### (70) - بَابُ إِحْلَالِ الْفَرْجِ

3357 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ عَنْ خَالِدِ بْنِ عُرْفُطَةَ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يَأْتِي جَارِيَةً لَامْرَأَتِهِ قَالَ: «إِنْ كَانَتْ أَحَلَّتْهَا لَهُ جَلَدْتُهُ مِائَةً وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ رَجَمْتُهُ».

3358 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا أَبَانُ عَنْ قَتَادَةَ عَنْ خَالِدِ بْنِ عُرْفُطَةَ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَجُلًا يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ بْنُ حُنَيْنٍ وَيُنْبِزُ قُرْقُورًا أَنَّهُ وَقَعَ بِجَارِيَةٍ أَمْرَأَتِهِ فَرَفَعَ إِلَى الثُّعْمَانِ بْنِ بَشِيرٍ فَقَالَ: لَأَقْضِيَنَّ فِيهَا بِقَضِيَّةِ رَسُولِ اللَّهِ ﷺ إِنْ كَانَتْ أَحَلَّتْهَا لَكَ جَلَدْتُكَ وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَكَ رَجَمْتُكَ بِالْحِجَارَةِ فَكَانَتْ أَحَلَّتْهَا لَهُ فَجُلِدَ مِائَةً. قَالَ قَتَادَةُ: فَكَتَبْتُ إِلَى حَبِيبِ بْنِ سَالِمٍ فَكَتَبَ إِلَيَّ بِهَذَا.

3359 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ حَبِيبِ بْنِ سَالِمٍ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي رَجُلٍ وَقَعَ بِجَارِيَةٍ أَمْرَأَتِهِ: «إِنْ كَانَتْ أَحَلَّتْهَا لَهُ فَأَجْلِدْهُ مِائَةً وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ فَأَرْجُمْهُ».

3360 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ قَالَ: «قَضَى النَّبِيُّ ﷺ فِي رَجُلٍ وَطِئَ جَارِيَةَ أَمْرَأَتِهِ إِنْ كَانَ اسْتَكْرَهَهَا فَهِيَ حُرَّةٌ وَعَلَيْهِ لِسِيدَتِهَا مِثْلُهَا، وَإِنْ كَانَتْ طَاوَعَتْهُ فَهِيَ لَهُ وَعَلَيْهِ لِسِيدَتِهَا مِثْلُهَا».

3361 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ: أَنَّ رَجُلًا غَشِيَ جَارِيَةَ لَامْرَأَتِهِ فَرَفَعَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «إِنْ كَانَ اسْتَكْرَهَهَا فَهِيَ حُرَّةٌ مِنْ مَالِهِ وَعَلَيْهِ الشَّرْوَى لِسِيدَتِهَا



surrendered to him by her own will, she should be for her mistress, and the like of her besides is due upon him from his own property to her mistress."

### **[71] The Prohibition Of The Enjoyment (Of Women Through Temporal Marriage)**

**3362-** It is narrated on the authority of Ali that he was informed that a man (Ibn Abbas) was of the opinion that there is no harm in the enjoyment (of women through contracting temporal marriage), thereupon Ali said to him: "You are straying, since The Messenger of Allah "Allah's blessing and peace be upon him" forbade it as well as (eating) the flesh of donkeys on the day of (the battle of) Khaibar."

**3363-** It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment of women (through contracting temporal marriage), as well as (eating) the flesh of donkeys on the day of (the holy battle of) Khaibar.

**3364-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the enjoyment of women (through contracting temporal marriage) on the day of (the holy battle of) Khaibar. Ibn Al-Muthanna said: This was on the day of (the battle of) Hunain. He further said: As such Abd Al-Wahhab told us from his book.

**3365-** It is narrated on the authority of Ar-Rabie Ibn Sabrah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave permission to enjoy of women (through contracting temporal marriage with them). I and another man set out to a woman belonging to the sons of Amir, and offered ourselves to her. She said to me: "What should you give me (as dower)?" I said: "My garment." My companion also offered his garment, which was better than mine, even though I was stronger and healthier than him. Whenever she looked at the garment of my companion, it would appeal her, and whenever she caught a glimpse of me, she would have inclination towards me. Then she said: "You and your garment are sufficient for me." I spent three days with her, and then The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has got such of those women as he enjoys of (through temporal marriage), let him leave her."

### **[72] Making Public The Marriage With (Raising And Making Audible) The Voice And Beating Tambourine**

**3366-** It is narrated on the authority of Muhammad Ibn Hatib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:



وَأِنْ كَانَتْ طَاوَعَتْهُ فَهِيَ لِسَيِّدَتِهَا وَمِثْلُهَا مِنْ مَالِهِ».

### (71) - تَحْرِيمُ الْمُنْعَةِ

3362 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ عَنْ أَبِيهِمَا: أَنَّ عَلِيًّا بَلَغَهُ أَنَّ رَجُلًا لَا يَرَى بِالْمُنْعَةِ بَأْسًا فَقَالَ: إِنَّكَ تَأْتِيهِ؛ إِنَّهُ نَهَى رَسُولُ اللَّهِ ﷺ عَنْهَا وَعَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ يَوْمَ خَيْبَرٍ.

3363 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُنْعَةِ النِّسَاءِ يَوْمَ خَيْبَرٍ وَعَنْ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ».

3364 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالُوا: أَنْبَأَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ وَالْحَسَنَ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ أَخْبَرَاهُ أَنَّ أَبَاهُمَا مُحَمَّدَ بْنَ عَلِيٍّ أَخْبَرَهُمَا أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرٍ عَنْ مُنْعَةِ النِّسَاءِ». قَالَ ابْنُ الْمُثَنَّى: يَوْمَ حُنَيْنٍ وَقَالَ: هَكَذَا حَدَّثَنَا عَبْدُ الْوَهَّابِ مِنْ كِتَابِهِ.

3365 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ عَنْ أَبِيهِ قَالَ: أَذِنَ رَسُولُ اللَّهِ ﷺ بِالْمُنْعَةِ فَاَنْطَلَقْتُ أَنَا وَرَجُلٌ إِلَى امْرَأَةٍ مِنْ بَنِي عَامِرٍ فَعَرَضْنَا عَلَيْهَا أَنْفُسَنَا فَقَالَتْ: مَا تُعْطِينِي؟ فَقُلْتُ: رِدَائِي. وَقَالَ صَاحِبِي: رِدَائِي. وَكَانَ رِدَاءُ صَاحِبِي أَجَوَدَ مِنْ رِدَائِي. وَكُنْتُ أَشَبَّ مِنْهُ، فَإِذَا نَظَرْتُ إِلَى رِدَاءِ صَاحِبِي أَعْجَبَهَا وَإِذَا نَظَرْتُ إِلَيَّ أَعْجَبْتُنِي ثُمَّ قَالَتْ: أَنْتَ وَرِثَاؤُكَ يَكْفِينِي فَمَكُنْتُ مَعَهَا ثَلَاثًا ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ مِنْ هَذِهِ النِّسَاءِ اللَّاتِي يَتَمَتَّعُ فَلْيُخَلِّ سَبِيلَهَا».

### (72) - إِعْلَانُ النِّكَاحِ بِالصَّوْتِ وَضَرْبِ الدُّفِّ

3366 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَلَجٍ عَنْ مُحَمَّدِ بْنِ حَاطِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَضْلُ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ

"That which distinguishes what is lawful from what is unlawful as far as marriage is concerned is to (make it public by such things as) beating tambourine and (raising and making audible) the voice."

**3367-** It is narrated on the authority of Muhammad Ibn Hatib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "That which distinguishes what is lawful from what is unlawful (as far as marriage is concerned) is to (make it public by such things as raising and making audible) the voice."

### **[73] The Supplication Said To Such As Marries**

**3368-** It is narrated on the authority of Al-Hasan that he said: Aqil Ibn Abu Talib married a woman belonging to Banu Jushm, and they said (in congratulation): "Let it be (a cause of) mending your state (or consoling your heart) and having many children!" he said to them: You'd rather say the same as the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless them, and send Your Blessing upon them!"

### **[74] The Supplication Of Such As Does Not See The Wedding Party**

**3369-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" saw the traces of yellowish scent on Abd Ar-Rahman Ibn Awf, and he asked him: "What is that?" he said: "I've got married to a woman for a date-stone's weight of gold (as dower)." He said to him: "Might Allah bless you! Make a wedding banquet even with a single sheep."

### **[75] The Concession To Apply Yellowish Scent On Marrying**

**3370-** It is narrated on the authority of Anas that Abd Ar-Rahman Ibn Awf came while having the traces of saffron, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What is that?" he said: "I've got married to a woman." He asked: "What dower have you given to her?" he said: "I've given her a date-stone's weight of gold." He said to him: "Make a wedding banquet even with a single sheep."

**3371-** It is narrated on the authority of Anas that he (Abd Ar-Rahman Ibn Awf) said: The Messenger of Allah "Allah's blessing and peace be upon him" saw the traces of yellowish scent on me, and he asked: "What is that?" I said: "I've got married to a woman from amongst the Ansar." He said to him: "Make a wedding banquet even with a single sheep."

الدُّثِّ وَالصَّوْتُ فِي النِّكَاحِ».

3367 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي بَلَجٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ حَاطِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فَضْلَ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ الصَّوْتُ».

### (73) - كَيْفَ يُدْعَى لِلرَّجُلِ إِذَا تَزَوَّجَ

3368 - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ عَنِ الْحَسَنِ قَالَ: تَزَوَّجَ عَقِيلُ بْنُ أَبِي طَالِبٍ أُمْرَأَةً مِنْ بَنِي جَثِمٍ فَقِيلَ لَهُ بِالرَّفَاءِ وَالْبَنِينَ قَالَ: قُولُوا كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ فِيكُمْ وَبَارَكَ لَكُمْ».

### (74) - دُعَاءُ مَنْ لَمْ يَشْهَدْ التَّزْوِيجَ

3369 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمَنِ أَثَرَ صُفْرَةٍ فَقَالَ: «مَا هَذَا؟» قَالَ: تَزَوَّجْتُ أُمْرَأَةً عَلَى وَزْنِ نَوَاقٍ مِنْ ذَهَبٍ فَقَالَ: «بَارَكَ اللَّهُ لَكَ أَوَّلِمَ وَلَوْ بِشَاةٍ».

### (75) - الرَّخْصَةُ فِي الصُّفْرَةِ عِنْدَ التَّزْوِيجِ

3370 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ وَعَلَيْهِ رِذْعٌ مِنْ زَعْفَرَانٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهِيْمٌ؟» قَالَ: تَزَوَّجْتُ أُمْرَأَةً قَالَ: «وَمَا أَصْدَقْتَ؟» قَالَ: وَزَنَ نَوَاقٍ مِنْ ذَهَبٍ قَالَ: «أَوَّلِمَ وَلَوْ بِشَاةٍ».

3371 - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ كَثِيرٍ بْنُ عَفِيرٍ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسٍ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ عَلَيَّ كَأَنَّهُ يَغْنِي عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ: «مَهِيْمٌ؟» قَالَ: تَزَوَّجْتُ أُمْرَأَةً مِنَ الْأَنْصَارِ فَقَالَ: «أَوَّلِمَ وَلَوْ بِشَاةٍ».



### [76] What Makes Lawful One's Sitting Alone With A Woman

**3372-** It is narrated on the authority of Ibn Abbas that Ali said: When I got married to Fatimah, I said: "O Messenger of Allah! Allow me to consummate marriage with her." the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Give her anything (of her dower before consummating marriage)." I said: "I have nothing to give her." He asked me: "Then, where is your Hitami (destructive) armour?" I said: "It is with me." He said: "Then, give it to her."

**3373-** It is narrated on the authority of Ibn Abbas that he said: When Ali got married to Fatimah, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Give her anything (of her dower before consummating marriage)." He said: "I have nothing to give her." He asked him: "Then, where is your Hitami (destructive) armour?"

### [77] Consummating Marriage In The Month Of Shawwal

**3374-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" married me in the month of Shawwal, and I was made to enter his house (to consummate marriage with me) in the month of Shawwal. Which of his (the Prophet's) wives was dearer to him than I?

### [78] Consummating Marriage With Such Of Girls As Has Attained The Age Of Nine

**3375-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" married me when I was still six years old, and consummated marriage with me when I was nine years old, still playing with the toys.

**3376-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" married her when she was still six years old, and consummated marriage with her when she was nine years old.

### [79] Consummating Marriage On Journey

**3377-** It is narrated on the authority of Anas that he said: When Allah's Apostle "Allah's blessing and peace be upon him" invaded Khaibar, we offered the Fajr prayer there early in the morning when it was still dark. The Prophet "Allah's blessing and peace be upon him" rode and Abu Talhah rode too and I was riding behind Abu Talhah. The Prophet "Allah's blessing and peace be upon him" passed through the lane of Khaibar quickly and my knee was touching the thigh of The Prophet "Allah's blessing and peace be upon

## (76) - تَحَلُّةُ الْخُلُوةِ

3372 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: أَنَّ عَلِيًّا قَالَ: تَزَوَّجْتُ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ: يَا رَسُولَ اللَّهِ ابْنُ بِي قَالَ: «اعْطِهَا شَيْئًا» قُلْتُ: مَا عِنْدِي مِنْ شَيْءٍ قَالَ: «فَأَيْنَ دِرْعُكَ الْحُطَمِيَّةُ؟» قُلْتُ: هِيَ عِنْدِي قَالَ: «فَاعْطِهَا إِيَّاهُ».

3373 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ عَنْ عَبْدِ عَنْ سَعِيدٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا تَزَوَّجَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اعْطِهَا شَيْئًا» قَالَ: مَا عِنْدِي قَالَ: «فَأَيْنَ دِرْعُكَ الْحُطَمِيَّةُ؟».

## (77) - الْبِنَاءُ فِي سُؤَالِ

3374 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ فِي سُؤَالٍ وَأَدْخَلْتُ عَلَيْهِ فِي سُؤَالٍ فَأَيُّ نِسَائِهِ كَانَ أَحْطَى عِنْدَهُ مِنِّي».

## (78) - الْبِنَاءُ بِابْنَةِ تِسْعٍ

3375 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ عَنْ هِشَامَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا بِنْتُ سِتٍّ وَدَخَلَ عَلَيَّ وَأَنَا بِنْتُ تِسْعٍ سِنِينَ وَكُنْتُ أَلْعَبُ بِالْبَنَاتِ».

3376 - أَخْبَرَنَا أَحْمَدُ بْنُ سَعْدٍ بْنُ الْحَكَمِ بْنِ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: أَخْبَرَنِي عُمَارَةُ بْنُ غَزِيَّةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ قَالَتْ: «تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَهِيَ بِنْتُ سِتٍّ سِنِينَ وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ».

## (79) - الْبِنَاءُ فِي السَّفَرِ

3377 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ فَصَلَّيْنَا عِنْدَهَا الْعَدَاةَ بَعْلَسَ فَرَكَبَ النَّبِيُّ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَخَذَ نَبِيُّ اللَّهِ ﷺ فِي زُقَاقٍ خَيْبَرَ وَإِنْ رُكْبَتِي لَتَمَسُّ فِخْذَ رَسُولِ اللَّهِ ﷺ وَإِنِّي لَأَرَى بَيَاضَ فِخْذِ



him". He uncovered his thigh and I saw the whiteness of the thigh of The Prophet "Allah's blessing and peace be upon him". When he entered the town, he said: "Allah is greater! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came out for their jobs and some of them said: "Mohammad (has come)." (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihyah came and said: "O Allah's Prophet! Give me a slave-girl from the captives." The Prophet "Allah's blessing and peace be upon him" said: "Go and take any slave-girl." He took Safiyyah Bint Huyai. A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You gave Safiyyah Bint Huyai to Dihyah; she is the chief mistress of the tribes of Quraizhah and An-Nadir, and she befits none but you." So The Prophet "Allah's blessing and peace be upon him" said: "Bring him along with her." Dihyah came with her. When The Prophet "Allah's blessing and peace be upon him" saw her, he said to Dihyah: "Take any slave-girl from the captives other than her." Anas added: The Prophet "Allah's blessing and peace be upon him" then manumitted and married her. Anas was asked: "O Abu Hamzah! What was her dower?" he answered: "Her dower was that she was manumitted." Anas added: "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to The Prophet "Allah's blessing and peace be upon him". Being a bridegroom, The Prophet "Allah's blessing and peace be upon him" said: "Whoever has anything (of food) should bring it." He spread out a leather sheet (for the food) and some brought dates and others cooking butter. So, they prepared a great deal of food. That was the marriage banquet of Allah's Apostle "Allah's blessing and peace be upon him".

**3378-** It is narrated on the authority of Anas that he said: Allah's Apostle "Allah's blessing and peace be upon him" spent three days when he consummated marriage with Safiyyah Bint Huyai on the road of Khaibar, and then she came to be of those (his wives) over whom veil was drawn (since she became one of the Mothers of the Believers).

**3379-** It is narrated on the authority of Anas that he said: Allah's Apostle "Allah's blessing and peace be upon him" spent three days with Safiyyah Bint Huyai when he consummated marriage with her, on the way between Khaibar and Medina. I invited the Muslims to his marriage banquet, in which there was no bread nor meat, but he ordered that leather sheets be spread, over which dates, cottage cheese and ghee were placed, and this was his



نَبِيِّ اللَّهِ ﷺ فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ خَرِبْتُ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلَاثَ مَرَّاتٍ قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، قَالَ عَبْدُ الْعَزِيزِ: فَقَالُوا: مُحَمَّدٌ، قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا وَالْخَمِيسُ وَأَصْبَنَاهَا عَنُوءَ فَجَمَعَ السَّبْيَ فَجَاءَ دَحِيَّةُ فَقَالَ: يَا نَبِيَّ اللَّهِ أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ قَالَ: «أُذْهَبُ فَخُذْ جَارِيَةً» فَأَخَذَ صَفِيَّةَ بِنْتَ حُيٍّ فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ أَعْطَيْتَ دَحِيَّةَ صَفِيَّةَ بِنْتَ حُيٍّ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرَ مَا تَصْلُحُ إِلَّا لَكَ قَالَ: «أُذْعُوهُ بِهَا». فَجَاءَ بِهَا فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا» قَالَ: وَإِنَّ نَبِيَّ اللَّهِ ﷺ أَعْتَقَهَا وَتَزَوَّجَهَا فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ مَا أَصْدَقَهَا قَالَ: نَفْسَهَا أَعْتَقَهَا وَتَزَوَّجَهَا قَالَ: حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ فَأَهْدَتْهَا إِلَيْهِ مِنَ اللَّيْلِ فَأَصْبَحَ عَرُوساً قَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ» قَالَ: وَبَسَطَ نِطْعاً فَجَعَلَ الرَّجُلُ يَجِئُ بِالْأَقِطِ وَجَعَلَ الرَّجُلُ يَجِئُ بِالتَّمْرِ وَجَعَلَ الرَّجُلُ يَجِئُ بِالسَّمْنِ فَحَاسُوا حَيْسَةً فَكَانَتْ وَلِيمَةً رَسُولِ اللَّهِ ﷺ.

3378 - أَخْبَرَنَا مُحَمَّدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي أُوَيْسٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ يَحْيَى عَنْ حُمَيْدٍ أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ عَلَى صَفِيَّةَ بِنْتَ حُيٍّ بْنِ أَخْطَبٍ بِطَرِيقِ خَيْبَرَ ثَلَاثَ أَيَّامٍ حِينَ عَرَّسَ بِهَا ثُمَّ كَانَتْ فِيمَنْ ضُرِبَ عَلَيْهَا الْحِجَابُ.

3379 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلَاثًا يَبْنِي بِصَفِيَّةَ بِنْتَ حُيٍّ فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ فَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ أَمَرَ بِالْأَنْطَاعِ وَأَلْقَى عَلَيْهَا مِنَ التَّمْرِ وَالْأَقِطِ وَالسَّمْنِ فَكَانَتْ وَلِيمَتَهُ فَقَالَ الْمُسْلِمُونَ:

marriage banquet. The Muslims wondered whether she was one of the Mothers of the Believers (i.e. his wives) or those whom his right hand possessed, and they said: "If he draws the veil over her, she then is one of the Mothers of the Believers; and if he draws not the veil over her, she is one of those whom his right hand possesses." When he set out, he prepared a place behind him for her and drew the veil between her and the people.

### **[80] Amusement And Singing At The Time Of Bridal**

**3380-** It is narrated on the authority of Amir Ibn Sa'd that he said: I entered and found both Quraizhah Ibn Ka'b and Abu Mas'ud Al-Ansari in a bridal, in which there were slave-girls singing. I said: "How should this amusement be done in your presence, even though you are from amongst the companions of Allah's Apostle "Allah's blessing and peace be upon him"?" they said: "Sit and listen to that with us if you so like, or leave if you so like: we are given concession pertaining to amusement at the time of bridal."

### **[81] A Man Prepares His Daughter (For Marriage)**

**3381-** It is narrated on the authority of Ali that he said: Allah's Apostle "Allah's blessing and peace be upon him" prepared his daughter Fatimah (for marriage) with (a piece of) amaranth, water-skin and a cushion stuffed with Idhkhir (good smelling grass).

### **[82] What About The Bed?**

**3382-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is enough to have) a bed for the man, another for the woman, a third for the guest, and (if there is) fourth, it is then for Satan" (since in this case it will be beyond the need, by way of showing pride and glory, which is condemned, and anything that is condemned should be ascribed to Satan).

### **[83] The Carpets**

**3383-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Have you got married?" I answered in the affirmative. He further asked: "Have you got carpets?" I said: "From where should we do (since we are very poor)?" on that he said: "No doubt, it will be (that you will take carpets Allah Willing)."

### **[84] The Gift To Be Given To The Bride**

**3384-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" got married, and consummated marriage with his wife, and my mother Umm Sulaim

إِخْدَى أُمَّهَاتِ الْمُؤْمِنِينَ أَوْ مِمَّا مَلَكَتْ يَمِينُهُ فَقَالُوا: إِنَّ حَاجِبَهَا فِيهِ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ وَإِنْ لَمْ يَحْجُبْهَا فِيهِ مِمَّا مَلَكَتْ يَمِينُهُ فَلَمَّا أَرْتَحَلَ وَطَأَ لَهَا خَلْفَهُ وَمَدَّ الْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ.

### (80) - اللَّهُو والغناء عند العرس

3380 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ: دَخَلْتُ عَلَى فُرْطَةَ بْنِ كَعْبٍ وَأَبِي مَسْعُودٍ الْأَنْصَارِيِّ فِي عُرْسٍ وَإِذَا جَوَارٍ يُغَنِّينَ فَقُلْتُ: أَنْتُمَا صَاحِبَا رَسُولِ اللَّهِ ﷺ وَمِنْ أَهْلِ أَهْلِ بَذَرٍ يُفْعَلُ هَذَا عِنْدَكُمْ فَقَالَ: اجْلِسْ إِنْ شِئْتَ فَاسْمَعْ مَعَنَا وَإِنْ شِئْتَ أَذْهَبْ قَدْ رُخِّصَ لَنَا فِي اللَّهِو عِنْدَ الْعُرْسِ.

### (81) - جهازُ الرجلِ ابنته

3381 - أَخْبَرَنَا نَصِيرُ بْنُ الْفَرَجِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «جَهَّزَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ فِي خَمِيلٍ وَقِرْبَةٍ وَوِسَادَةٍ حَشُوها إِذْخِرَ».

### (82) - الفرش

3382 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أَبُو هَانِيءُ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْجُبَلِيَّ يَقُولُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِرَاشٌ لِلرَّجُلِ وَفِرَاشٌ لِأَهْلِهِ وَالثَّالِثُ لِلضَّيْفِ وَالرَّابِعُ لِلشَّيْطَانِ».

### (83) - الأنماط

3383 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَلْ تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ قَالَ: «هَلِ اتَّخَذْتُمْ أَنْمَاطًا؟» قُلْتُ: وَأَنْتَى لَنَا أَنْمَاطٌ؟ قَالَ: «إِنَّهَا سَتَكُونُ».

### (84) - الهدية لمن عرس

3384 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرٌ وَهُوَ ابْنُ سُلَيْمَانَ عَنِ الْجَعْدِ أَبِي عُثْمَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ بِأَهْلِهِ قَالَ: وَصَنَعْتُ أُمِّي أُمَّ سُلَيْمٍ



prepared a sweet dish (made of dates, butter and dried yogurt), and I brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother Umm Sulaim pays salutation to you, and says: "This (gift) is a little thing from us to you." He ordered me to put it down and said: "Go and invite so and so, so and so, and whomever you meet." He named many (to be invited). I invited such as he named, and such as I met (on the way). I (the sub-narrator) asked Anas: "How many were they at that time?" he said: "Nearly three hundred." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let each ten after the other sit in a circle-shape, and let each one eat of what is near to him (in the dish)." They ate their fill, and a group after the other went on entering and coming out. He said to me: "O Anas! Lift it!" I did not know whether it was more (in quantity) when I lifted it than it was when I put it down or vice versa.

**3385-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" held a bond of brotherhood between the Quraish (who emigrated to Medina) and the Ansar. He held a bond of brotherhood between Sa'd Ibn Ar-Rabie (from the Ansar) and Abd Ar-Rahman Ibn Awf (from the Quraish). Sa'd Ibn Ar-Rabie said to Abd Ar-Rahman: "I've got property: let it be in halves between both you and me; and I've got two wives: look at them, and I shall divorce whichever of them appeals you, and when she (finishes the period of her Iddat and) becomes lawful for marriage, you might marry her." He said to him: "Might Allah bless you in your property and wives. But you'd rather guide me to the market." He did not return (from the market) until he brought with him ghee and cottage cheese, which he profited (out of trade). He further said: The Messenger of Allah "Allah's blessing and peace be upon him" saw the traces of yellowish scent on me, and he asked: "What is that?" I said: "I've got married to a woman from amongst the Ansar." He said to him: "Make a wedding banquet even with a single sheep."

حَيْسًا قَالَ: فَذَهَبَتْ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنَّ أُمِّي تُفَرِّئُكَ السَّلَامَ وَتَقُولُ لَكَ إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ قَالَ: «ضَعْفُهُ» ثُمَّ قَالَ: «أَذْهَبْ فَادْعُ فُلَانًا وَفُلَانًا وَمَنْ لَقَيْتَ» وَسَمَّى رَجُلًا فَدَعَا مَنْ سَمَّى وَمَنْ لَقِيْتُهُ قُلْتُ لِأَنْسٍ: عِدَّةُ كَمْ كَانُوا؟ قَالَ: يَعْني زُهَاءَ ثَلَاثِمِائَةٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَحَلَّقُوا عَشْرَةَ فَلْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ». فَأَكَلُوا حَتَّى شَبِعُوا فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ قَالَ لِي: «يَا أَنْسُ ارْزُقْ» فَرَفَعْتُ فَمَا أَذِرِي حِينَ رَفَعْتُ كَانَ أَكْثَرَ أَمْ حِينَ وَضَعْتُ.

3385 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنُ الْوَزِيرِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ كَثِيرٍ بْنُ عُفَيْرٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنْسٍ أَنَّهُ سَمِعَهُ يَقُولُ: أَخَى رَسُولِ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ فَأَخَى بَيْنَ سَعْدِ بْنِ الرَّبِيعِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ لَهُ سَعْدٌ: إِنَّ لِي مَالًا فَهُوَ بَيْنِي وَبَيْنَكَ شَطْرَانِ وَلِي أَمْرَاتَانِ فَأَنْظُرْ أَيُّهُمَا أَحَبُّ إِلَيْكَ فَأَنَا أَطْلُقُهَا فَإِذَا حَلَّتْ فَتَزَوَّجْهَا قَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ذُلُونِي أَيُّ عَلَى السُّوقِ فَلَمْ يَرْجِعْ حَتَّى رَجَعَ بِسَمْنٍ وَأَقِيطَ قَدْ أَفْضَلَهُ قَالَ: وَرَأَى رَسُولُ اللَّهِ ﷺ عَلَيَّ أَثَرَ صُفْرَةٍ فَقَالَ: «مَهْيِمٌ؟» فَقُلْتُ: تَزَوَّجْتُ أَمْرَأَةً مِنَ الْأَنْصَارِ فَقَالَ: «أَوَلَمْ وَلَوْ بِشَاةٍ».

## (27) THE BOOK OF DIVORCE

### [1] The Due Time Of Divorce On The Basis Of The Prescribed Period Fixed By Allah For Women Meant To Be Divorced

**3386-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that he had divorced his wife while she was menstruating. Umar Ibn Al-Khattab sought the verdict of Allah's Apostle "Allah's blessing and peace be upon him" about that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Order Abdullah to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again. If he wishes to divorce her he can divorce her before approaching her; and if he wishes to keep her, he can do so: that is the prescribed period fixed by Allah Almighty for the women meant to be divorced."

**3387-** It is narrated on the authority of Ibn Umar that he had divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Umar Ibn Al-Khattab asked Allah's Apostle "Allah's blessing and peace be upon him" about that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again. If he wishes to keep her, he can do so. If he wishes to divorce her he can divorce her before approaching her; and that is the prescribed period fixed by Allah for the women meant to be divorced."

**3388-** It is narrated on the authority of Az-Zuhri that he was asked about the prescribed period fixed for women meant to be divorced, thereupon he said: Salim Ibn Abdullah related to me from his father Ibn Umar that he said: I divorced my wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Umar Ibn Al-Khattab made a mention of that to Allah's Apostle "Allah's blessing and peace be upon him", thereupon Allah's Apostle "Allah's blessing and peace be upon him" grew angry and said: "Order him (your son) to take her back and keep her till she (is clean and then to wait till she) gets her next period and then becomes clean again. If it seems to him to divorce her he can divorce her while she is clean, before approaching her; and that is the prescribed period fixed by Allah Almighty for the women meant to be divorced." Abdullah Ibn Umar said: I brought her back, and counted for her the first divorce, which I had pronounced.

**3389-** It is narrated on the authority of Abu Az-Zubair that Abd Ar-Rahman Ibn Ayman (the freed slave of Urwah) asked Ibn Umar, while Abu



## (27) - كِتَابُ الطَّلَاقِ

(1) - بَابُ وَقْتِ الطَّلَاقِ لِلْعِدَّةِ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ  
أَنْ تُطْلَقَ لَهَا النِّسَاءُ

3386 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ السَّرْحَسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَاسْتَفْتَى عُمَرُ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ عَبْدَ اللَّهِ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَقَالَ: «مُرْ عَبْدَ اللَّهِ فَلْيُرَاجِعْهَا ثُمَّ يَدْعُهَا حَتَّى تَطْهَرَ مِنْ حَيْضَتِهَا هَذِهِ ثُمَّ تَحِيضُ حَيْضَةً أُخْرَى فَإِذَا طَهَّرَتْ فَإِنْ شَاءَ فَلْيُفَارِقْهَا قَبْلَ أَنْ يُجَامِعَهَا وَإِنْ شَاءَ فَلْيُمْسِكْهَا فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ تُطْلَقَ لَهَا النِّسَاءُ».

3387 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لْيُمْسِكْهَا حَتَّى تَطْهَرَ ثُمَّ تَحِيضُ ثُمَّ تَطْهَرَ ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدَ وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمْسَ فِتْلِكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ تُطْلَقَ لَهَا النِّسَاءُ».

3388 - أَخْبَرَنِي كَثِيرُ بْنُ عَبْدِ عَنْ مُحَمَّدٍ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ قَالَ: سُئِلَ الزُّهْرِيُّ كَيْفَ الطَّلَاقُ لِلْعِدَّةِ؟ فَقَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ وَهِيَ حَائِضٌ فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَتَغَيَّظَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ فَقَالَ: «لْيُرَاجِعْهَا ثُمَّ لْيُمْسِكْهَا حَتَّى تَحِيضَ حَيْضَةً وَتَطْهَرَ فَإِنْ بَدَأَ لَهُ أَنْ يُطْلَقَهَا طَاهِرًا قَبْلَ أَنْ يَمْسَهَا فَذَاكَ الطَّلَاقُ لِلْعِدَّةِ كَمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ». قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَرَأَجَعْتُهَا وَحَسِبْتُ لَهَا التَّطْلِيقَةَ الَّتِي طَلَّقْتُهَا.

3389 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ تَمِيمٍ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ يَسْأَلُ ابْنَ

Az-Zubair was listening: "What do you think of a man who divorced his wife while she was menstruating?" he said: Abdullah Ibn Umar had divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Umar asked Allah's Apostle "Allah's blessing and peace be upon him" about that saying: "Abdullah Ibn Umar divorced his wife, while she was menstruating (what is your religious verdict as regards this matter)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Let him (your son) take her back." He (the Prophet) caused him to take her back (and did not consider such divorce during menses of significance). He (the Prophet) said: "When she becomes clean, let him divorce (her if he so wishes), or keep (her if he so wishes)." Ibn Umar said: Then, The Prophet "Allah's blessing and peace be upon him" recited: "O Prophet! When you do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord."

**3390-** It is narrated on the authority of Ibn Abbas that he said in comment on Allah's saying: "O Prophet! When you do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord": "It refers to the first portion of such prescribed period.

## **[2] The Divorce According To The Right Way Of Sunnah**

**3391-** It is narrated on the authority of Abdullah that he said: The (Final irrevocable) divorce according to the right way of sunnah (for such as likes to do it, even though it is of the lawful things most loathsome in the Sight of Allah) is to pronounce divorce once when one's wife is clean before approaching her (after getting pure from menses), and then when she gets menses and becomes clean, he might divorce her once again, and when she gets menses and then becomes clean, he might divorce her for the third time, after which, she should fulfill the period of her Iddat by one menses. Al-A'mash said: I asked Ibrahim about that narration, and he told me the same.

**3392-** It is narrated on the authority of Abdullah that he said: The (Final irrevocable) divorce according to the right way of sunnah (for such as likes to do it, even though it is of the lawful things most loathsome in the Sight of Allah) is to divorce one's wife when she is clean before approaching her (after getting pure from menses).

## **[3] What One Should Do If He Divorces His Wife Once While She Is Menstruating?**

**3393-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that he had divorced his wife while she was menstruating. Umar Ibn Al-Khattab

عُمَرُ وَأَبُو الزُّبَيْرِ يَسْمَعُ كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا فَقَالَ لَهُ: طَلَّقَ عَبْدُ اللَّهِ بْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَسَأَلَ عُمَرُ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيرَاجِعَهَا» فَرَدَّهَا عَلَيَّ قَالَ: «إِذَا طَهَّرْتَ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ» قَالَ ابْنُ عُمَرَ فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ».

3390 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُهُ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ ﴿يَتَأْتِيَ النَّبِيَّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾ [الطلاق، الآية: 1] قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: قُبُلِ عِدَّتِهِنَّ.

## (2) - بَابُ طَلَاقِ السُّنَّةِ

3391 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: طَلَاقُ السُّنَّةِ تَطْلِيقُ وَهِيَ طَاهِرٌ فِي غَيْرِ جَمَاعٍ فَإِذَا حَاضَتْ وَطَهَّرْتَ طَلَّقَهَا أُخْرَى فَإِذَا حَاضَتْ وَطَهَّرْتَ طَلَّقَهَا أُخْرَى ثُمَّ تَعَدَّدُ بَعْدَ ذَلِكَ بِحَيْضَةٍ. قَالَ الْأَعْمَشُ: سَأَلْتُ إِبْرَاهِيمَ فَقَالَ مِثْلَ ذَلِكَ.

3392 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: «طَلَاقُ السُّنَّةِ أَنْ يُطَلَّقَهَا طَاهِرًا فِي غَيْرِ جَمَاعٍ».

## (3) - بَابُ مَا يَفْعَلُ إِذَا طَلَّقَ تَطْلِيقًا وَهِيَ حَائِضٌ؟

3393 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُيَيْنَةَ بْنَ عُمَرَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ تَطْلِيقًا فَاذْطَلَّقَ



set out in order to seek the verdict of Allah's Apostle "Allah's blessing and peace be upon him" about that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Order Abdullah to take her back and keep her till she takes bath (and becomes clean from her menses), and then to let her till she gets her next period and when she takes bath (and becomes clean) from her other menses, let not him approach her before he divorces her (if he so likes); and if he wishes to keep her, he can do so: that is the prescribed period fixed by Allah Almighty for the women meant to be divorced."

**3394-** It is narrated on the authority of Salim that Ibn Umar divorced his wife while she was menstruating, and when Umar made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Tell him to bring her back and then divorce her (if he so likes) once she gets clean or while she is pregnant."

#### **[4] The Divorce Far From The Prescribed Period**

**3395-** It is narrated on the authority of Sa'id Ibn Jubair that Ibn Umar divorced his wife while she was menstruating, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" made him bring her back, (and he kept her) until he divorced her while she was clean (from menses, without having sexual relation with her).

#### **[5] The Divorce Far From The Prescribed Period, And What Is Counted Out Of It Upon Such As Pronounces Divorce**

**3396-** it is narrated on the authority of Yunus Ibn Jubair that he said: I asked Ibn Umar about a man who divorced his wife while she was menstruating, and he said: Do you know Abdullah Ibn Umar? Abdullah Ibn Umar divorced his wife once, while she was menstruating. Then, Umar went to the Messenger of Allah "Allah's blessing and peace be upon him" and asked for his verdict, thereupon he said: "Tell him to take her back (and keep her until she is clean) and then divorce her (if he so likes) at the beginning of her prescribed period (before approaching her)." I (Yunus) asked: "Was it counted (as valid one divorce)?" he (Ibn Umar) said: "What would it be then (if it was not counted)? What would you think if someone became helpless (to take her back) and foolish?"

**3397-** It is narrated on the authority of Yunus Ibn Jubair that he said: I asked Ibn Umar about a man who divorced his wife while she was menstruating, and he said: Do you know Abdullah Ibn Umar? He divorced his wife once, while she was menstruating. Then, Umar went to the Messenger of Allah "Allah's blessing and peace be upon him" and asked for

عُمَرُ فَأَخْبَرَ النَّبِيَّ ﷺ بِذَلِكَ فَقَالَ لَهُ النَّبِيُّ ﷺ: «مُرْ عَبْدَ اللَّهِ فَلْيُرَاجِعْهَا فَإِذَا اغْتَسَلَتْ فَلْيَتْرُكْهَا حَتَّى تَحِيضَ فَإِذَا اغْتَسَلَتْ مِنْ حَيْضَتِهَا الْأُخْرَى فَلَا يَمَسُّهَا حَتَّى يُطَلِّقَهَا فَإِنْ شَاءَ أَنْ يُمَسِّكَهَا فَلْيُمَسِّكْهَا فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ».

3394 - أَخْبَرَنَا مَحْمُودُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى طَلْحَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُطَلِّقْهَا وَهِيَ ظَاهِرٌ أَوْ حَامِلٌ».

#### (4) - بَابُ الطَّلَاقِ لَغَيْرِ الْعِدَّةِ

3395 - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ: «أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَردَّهَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَّقَهَا وَهِيَ ظَاهِرٌ».

#### (5) - الطَّلَاقُ لَغَيْرِ الْعِدَّةِ وَمَا يُحْتَسَبُ مِنْهُ عَلَى الْمُطَلَّقِ

3396 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَقَالَ: هَلْ تَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يَسْتَقْبِلَ عِدَّتَهَا فَقُلْتُ لَهُ: فَيَعْتَدُ بِتِلْكَ التَّطْلِيقَةِ؟ فَقَالَ: مَهْ أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحَمَقَ.

3397 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَقَالَ: أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَأَتَى عُمَرُ



his verdict, thereupon he said: "Tell him to take her back (and keep her until she is clean) and then divorce her (if he so likes) at the beginning of her prescribed period (before approaching her)." I (Yunus) asked: "Tell me: if one divorced his wife while she was menstruating: would it be counted (as valid one divorce)?" he (Ibn Umar) said: "What would it be then (if it was not counted)? What would you think if someone became helpless (to take her back) and foolish?"

#### **[6] The Three Combined Pronouncements Of Divorce, And The Severe Warning (Of Practicing That)**

**3398-** It is narrated on the authority of Mahmud Ibn Labid that he said: the news reached the Messenger of Allah "Allah's blessing and peace be upon him" that a man divorced his wife thrice simultaneously, thereupon he stood up angrily and said: "Would the Book of Allah (the Qur'an) be dealt with jestingly even though I'm living among you?" a man stood and said: "O Messenger of Allah! Should I not kill him?" (The Holy Verse meant here is Allah's saying: "A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness." (Al-Baqarah 229) this does not mean that the three permissible divorces could be pronounced simultaneously as that man whom the Prophet criticized did: on the contrary, each divorce should be pronounced solely, after which the couple might hold together; but after the third divorce is pronounced, they should irrevocably separate).

#### **[7] The Concession Pertaining To That**

**3399-** It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: Uwaimir Al-Ajlani came to Asim Ibn Adi and said: "What do you say, O Asim, about a man who has found another man with his wife? Should he kill him whereupon they would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim asked The Messenger of Allah "Allah's blessing and peace be upon him" about that. But Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful to the extent that Asim felt it because of what The Messenger of Allah "Allah's blessing and peace be upon him" had said to him. Then Asim returned home and Uwaimir came to him. Uwaimir asked Asim: "O Asim! What did The Messenger of Allah "Allah's blessing and peace be upon him" answer you?" Asim replied: "You brought to me no good. Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Uwaimir then said: "By Allah, I will not



النَّبِيِّ ﷺ يَسْأَلُهُ فَأَمَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يَسْتَقْبِلَ عِدَّتَهَا قُلْتُ لَهُ: إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ أَيْعَتَدُ بِتِلْكَ التَّطْلِيقَةِ؟ فَقَالَ: مَهْ وَإِنْ عَجَزَ وَأَسْتَحَمَقَ.

### (6) - الثَّلَاثُ الْمَجْمُوعَةُ وَمَا فِيهِ مِنَ التَّغْلِيزِ

3398 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ أَبِيْن وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ مَحْمُودَ بْنَ لَبِيدٍ قَالَ: أَخْبَرَ رَسُولُ اللَّهِ ﷺ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ ثَلَاثَ تَطْلِيقَاتٍ جَمِيعاً فَقَامَ غَضَبَانَا ثُمَّ قَالَ: «أَيُلْعَبُ بِكِتَابِ اللَّهِ وَأَنَا بَيْنَ أَظْهَرِكُمْ؟» حَتَّى قَامَ رَجُلٌ وَقَالَ: يَا رَسُولَ اللَّهِ أَلَا أَقْتَلُهُ.

### (7) - بَابُ الرُّخْصَةِ فِي ذَلِكَ

3399 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي أَبُو شِهَابٍ أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ أَنَّ عُوَيْمِرَ الْعَجْلَانِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ فَقَالَ: أَرَأَيْتَ يَا عَاصِمُ لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقَتْلُهُ فَيَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ؟ سَلْ لِي يَا عَاصِمُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَسَأَلَ عَاصِمُ رَسُولَ اللَّهِ ﷺ فَكَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَعَابَهَا حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُوَيْمِرُ فَقَالَ: يَا عَاصِمُ مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ عَاصِمٌ لِعُوَيْمِرٍ: لَمْ تَأْتِنِي بِخَيْرٍ قَدْ كَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتَ عَنْهَا فَقَالَ عُوَيْمِرُ:

give up asking unless I ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Uwaimir came to The Prophet "Allah's blessing and peace be upon him" and said to him while being in the gathering of people: "O Allah's Apostle! What do you think about a man who has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in retaliation) or what should he do?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an. Go and bring her." Sahl told: They performed the measures of Li'an (invoking Allah's curse upon the liar) according to what Allah had mentioned in His Book, while I was present among the people with The Messenger of Allah "Allah's blessing and peace be upon him". Uwaimir said: "O Allah's Apostle! If I kept her I would be a liar." So Uwaimir divorced her thrice before being ordered by Allah's Apostle "Allah's blessing and peace be upon him".

**3400-** It is narrated on the authority of Fatimah Bint Qais that she said: I went to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I'm the daughter of the family of Khalid, and my husband sent to me that he had divorced me and when I asked his family both maintenance and residence they rejected." They said: "O Messenger of Allah! He sent to her three pronouncements of divorce." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Both maintenance and residence are due to a woman whose husband has the right to bring her back (i.e. before the third and final divorce)."

**3401-** It is narrated on the authority of Fatimah Bint Qais from Allah's Apostle "Allah's blessing and peace be upon him" that he said: "There are neither maintenance nor residence due to the (irrevocably divorced) woman who has been divorced thrice."

**3402-** It is narrated on the authority of Fatimah Bint Qais that Abu Amr Ibn Hafs Al-Makhzumi divorced her thrice. Khalid Ibn Al-Walid went in the company of some men from Banu Makhzum to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Abu Amr Ibn Hafs divorced Fatimah thrice: is maintenance due to her?" Allah's Apostle "Allah's blessing and peace be upon him" said: "No, neither maintenance nor residence are due to her."

وَاللَّهُ لَا أَنتَهِي حَتَّى أَسْأَلَ عَنْهَا رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ عُومِرُ حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ وَسَطَ النَّاسِ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ أَمْرَاتِهِ رَجُلًا أَيْقَلْتُهُ فَتَفْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ نَزَلَ فِيكَ وَفِي صَاحِبِكَ فَأَذْهَبْ فَأَتِ بِهَا» قَالَ سَهْلٌ: فَتَلَاعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَلَمَّا فَرَعَ عُومِرُ قَالَ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا فَطَلَّقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ.

3400 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ الْأَحْمَسِيُّ قَالَ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: حَدَّثَنِي فَاطِمَةُ بِنْتُ قَيْسٍ قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: أَنَا بِنْتُ آلِ خَالِدٍ وَإِنَّ زَوْجِي فُلَانًا أَرْسَلَ إِلَيَّ بِطَلَاقِي وَإِنِّي سَأَلْتُ أَهْلَهُ النَّفَقَةَ وَالسُّكْنَى فَأَبَوْا عَلَيَّ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّهُ قَدْ أَرْسَلَ إِلَيْهَا بِثَلَاثِ تَطْلِيقَاتٍ قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا النَّفَقَةُ وَالسُّكْنَى لِلْمَرْأَةِ إِذَا كَانَ لِرِزْوَجِهَا عَلَيْهَا الرَّجْعَةُ».

3401 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ عَنِ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: عَنِ النَّبِيِّ ﷺ: «الْمُطَلَّقَةُ ثَلَاثًا لَيْسَ لَهَا سُكْنَى وَلَا نَفَقَةٌ».

3402 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ أَبِي عَمْرِو وَهُوَ الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي فَاطِمَةُ بِنْتُ قَيْسٍ: أَنَّ أَبَا عَمْرٍو بْنَ حَفْصِ الْمَخْزُومِيَّ طَلَّقَهَا ثَلَاثًا فَأَنْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ مِنْ بَنِي مَخْزُومٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا عَمْرٍو بْنَ حَفْصِ طَلَّقَ فَاطِمَةَ ثَلَاثًا فَهَلْ لَهَا نَفَقَةٌ؟ فَقَالَ: «لَيْسَ لَهَا نَفَقَةٌ وَلَا سُكْنَى».



### **[8] When One Divorces His Wife Thrice Separately Before Consummating Marriage With Her**

**3403-** It is narrated on the authority of Ibn Tawus from his father that Abu As-Sahba' came to Ibn Abbas and said: "O Messenger of Allah! Do you not know that the three (pronouncements of) divorce (uttered simultaneously) were regarded as one divorce during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", then the caliphate of Abu Bakr until the first portion of the caliphate of Umar?" he said: "Yes."

### **[9] The Divorce Of Such As Gets Married To A Husband, Who Does Not Consummate Marriage With Her**

**3404-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" was asked about a man who divorced his wife irrevocably, and she got married to another, who consummated marriage with her, even though he had no sexual relation with her, after which he divorced her: should she be lawful for the former husband (to remarry)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "No, until her latter husband tastes the pleasure of sexual relation with her, and she tastes the pleasure of sexual relation with him."

**3405-** It is narrated on the authority of A'ishah that she said: The wife of Rifa'ah Al-Qurzhi came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Rifa'ah divorced me irrevocably. Then I married Abd Ar-Rahman Ibn Az-Zabir who has only something like this fringe of that garment (i.e. he is sexually impotent)." The Messenger of Allah "Allah's blessing and peace be upon him" said to the woman: "Perhaps you want to return to Rifa'ah? That is impossible unless you taste the pleasure of sexual intercourse with him (or with any husband else), and he tastes the pleasure of sexual intercourse with you."

### **[10] The Irrevocable Divorce**

**3406-** It is narrated on the authority of A'ishah that she said: The wife of Rifa'ah Al-Qurzhi came to The Messenger of Allah "Allah's blessing and peace be upon him" while Abu Bakr was with him and said: "O Messenger of Allah! I was the wife of Rifa'ah who divorced me irrevocably. Then I married Abd Ar-Rahman Ibn Az-Zabir who has, by Allah, O Messenger of Allah, but only something like a fringe of a garment (i.e. he is sexually impotent)." She caught hold of a fringe of her dress (in illustration). At that time, Khalid Ibn Sa'id was standing at the door, waiting the permission to enter. He said to Abu Bakr: "O Abu Bakr! Do you not hear what this lady is saying openly before Allah's Apostle "Allah's blessing and peace be upon

## (8) - بَابُ طَلَاقِ الثَّلَاثِ الْمُتَفَرِّقَةِ قَبْلَ الدُّخُولِ بِالزَّوْجَةِ

3403 - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ أَنَّ أَبَا الصَّهْبَاءِ جَاءَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: يَا ابْنَ عَبَّاسٍ أَلَمْ تَعْلَمْ أَنَّ الثَّلَاثَ كَانَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا تُرَدُّ إِلَى الْوَاحِدَةِ؟ قَالَ: نَعَمْ.

## (9) - الطَّلَاقُ لِلَّتِي تَنْكَحُ زَوْجًا ثُمَّ لَا يَدْخُلُ بِهَا

3404 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَدَخَلَ بِهَا ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يُوَاقِعَهَا أَتَحِلُّ لِلْأَوَّلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَتَّى يَذُوقَ الْآخَرَ عُسَيْلَتَهَا وَتَذُوقَ عُسَيْلَتَهُ».

3405 - أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ مُوسَى عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةٌ رِفَاعَةَ الْقُرْظِيَّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي نَكَحْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّيْبِرِ وَاللَّهُ مَا مَعَهُ إِلَّا مِثْلَ هَذِهِ الْهُدْبَةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا حَتَّى يَذُوقَ عُسَيْلَتِكَ وَتَذُوقِي عُسَيْلَتَهُ».

## (10) - طَلَاقُ الْبَتَّةِ

3406 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةٌ رِفَاعَةَ الْقُرْظِيَّ إِلَى النَّبِيِّ ﷺ وَأَبُو بَكْرٍ عِنْدَهُ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ تَحْتَ رِفَاعَةَ الْقُرْظِيَّ فَطَلَّقَنِي الْبَتَّةَ فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزَّيْبِرِ وَإِنَّهُ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا مَعَهُ إِلَّا مِثْلَ هَذِهِ الْهُدْبَةِ وَأَخَذَتْ هُدْبَةً مِنْ جِلْبَابِهَا وَخَالِدُ بْنُ سَعِيدٍ بِالْبَابِ فَلَمْ يَأْذَنْ لَهُ فَقَالَ: يَا أَبَا بَكْرٍ أَلَا تَسْمَعُ هَذِهِ تَجْهَرُ بِمَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ:



him”?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Perhaps you want to return to Rifa’ah? That is impossible unless he (Abd Ar-Rahman or another husband consummates his marriage with you and) you taste the pleasure of sexual intercourse with him, and he tastes the pleasure of sexual intercourse with you.”

### **[11] What About (The Validity Of The Statement) “The Decision Of Your (Divorce) Is In Your Hand”?**

**3407-** It is narrated on the authority of Hammad Ibn Zaid that he said: I asked Ayyub: “Do you know anyone other than Al-Hasan who has adopted the statement “The decision of your (divorce) is in your hand” (therewith the husband entitles his wife to divorce herself from, or bring herself back to him that It is effective in the) three times (allowed for divorce, after which divorce becomes irrevocable)?” he said: “No.” then he said: “Might Allah forgive me! Except something related to us by Qatadah from Kathir, the freed slave of Ibn Samurah, from Abu Salamah from Abu Hurairah from the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: “(It is effective in the) three times (allowed for divorce, after which divorce becomes irrevocable).” Ayyub said: Then, I met Kathir, and I asked him about that, and he did not recognize it. I made a mention of that to Qatadah, and he said: “No, (he has related it) but he seemed to have forgotten.”

### **[12] What Makes The Irrevocably Divorced Woman Lawful (For Her Previous Husband To Remarry)**

**3408-** It is narrated on the authority of A’ishah that she said: The wife of Rifa’ah Al-Qurzhi came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! My husband divorced me irrevocably. Then I married Abd Ar-Rahman Ibn Az-Zabir who has only something like the fringe of a garment (i.e. he is sexually impotent).” The Messenger of Allah “Allah’s blessing and peace be upon him” smiled and said to her: “Perhaps you want to return to Rifa’ah? That’s impossible unless he (or any husband else) tastes the pleasure of sexual intercourse with you and you taste the pleasure of sexual intercourse with him.”

**3409-** It is narrated on the authority of A’ishah that a man divorced his wife irrevocably, and she got married to another, who divorced her before he approached her; and Allah's Apostle "Allah's blessing and peace be upon him" was asked: should she be lawful for the former husband (to remarry)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "No, until her latter husband tastes the pleasure of sexual relation with her, as well as the former had done."



«تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ».

### (11) - أَمْرُكِ بِيَدِكَ

3407 - أَخْبَرَنَا عَلِيُّ بْنُ نَضْرٍ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: قُلْتُ لِأَيُّوبَ: هَلْ عَلِمْتَ أَحَدًا قَالَ فِي أَمْرِكِ بِيَدِكَ أَنَّهَا ثَلَاثٌ غَيْرَ الْحَسَنِ؟ فَقَالَ: لَا ثُمَّ قَالَ: اللَّهُمَّ غَفِرًا إِلَّا مَا حَدَّثَنِي قَتَادَةُ عَنْ كَثِيرٍ مَوْلَى ابْنِ سَمُرَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ». فَلَقِيتُ كَثِيرًا فَسَأَلْتُهُ فَلَمْ يَعْرِفْهُ فَرَجَعْتُ إِلَى قَتَادَةَ فَأَخْبَرْتُهُ فَقَالَ: نَسِيَ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا حَدِيثٌ مُنْكَرٌ.

### (12) - بَابُ إِحْلَالِ الْمُطَلَّقةِ ثَلَاثًا وَالنِّكَاحِ الَّذِي يُحِلُّهَا بِهِ

3408 - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةٌ رِفَاعَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنَّ زَوْجِي طَلَّقَنِي فَأَبَتَ طَلَاقِي وَإِنِّي تَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنُ الزَّبِيرِ وَمَا مَعَهُ إِلَّا مِثْلَ هُدْبَةِ الثَّوْبِ فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا حَتَّى يَذُوقَ عُسَيْلَتِكَ وَتَذُوقِي عُسَيْلَتَهُ».

3409 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنِي الْقَاسِمُ عَنْ عَائِشَةَ: أَنَّ رَجُلًا طَلَّقَ امْرَأَتَهُ ثَلَاثًا فَتَزَوَّجَتْ زَوْجًا فَطَلَّقَهَا قَبْلَ أَنْ يَمَسَّهَا فَسُئِلَ رَسُولُ اللَّهِ ﷺ أَتَحِلُّ لِلأَوَّلِ فَقَالَ: «لَا حَتَّى يَذُوقَ عُسَيْلَتَهَا كَمَا ذَاقَ الْأَوَّلُ».

**3410-** It is narrated on the authority of Ubaidullah Ibn Abbas that Al-Ghumaisa' or Ar-Rumaisa' came to Allah's Apostle "Allah's blessing and peace be upon him" and made a complaint against her husband that he (was sexually impotent that) it (his male organ) never reached her (female organ). Very soon, her husband came and said: "O Messenger of Allah! She is a liar! It always reaches her but she (alleges so for she) likes to return to her previous husband." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "That is not possible unless you taste the pleasure of sexual relation with him."

**3411-** It is narrated on the authority of Ibn Umar from Allah's Apostle "Allah's blessing and peace be upon him" pertaining to a man who divorced his wife irrevocably, and she got married to another, who divorced her, before he had no sexual relation with her: should she be able to return to her former husband?" he said: "No, until she tastes the pleasure of sexual relation with him (or any husband else)."

**3412-** It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" was asked about a man who divorced his wife irrevocably, and she got married to another, who closed the door and hang down the curtain (i.e. sat with her alone) and then he divorced her before he consummated marriage with her Allah's Apostle "Allah's blessing and peace be upon him" said: "She is unlawful for her former husband (to remarry) until her latter husband consummates marriage (and has sexual relation) with her."

### **[13] Making Lawful The Irrevocably Divorced Woman (For Her Former Husband To Remarry) And The Severe Warning Of That**

**3413-** It is narrated on the authority of Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" cursed such as tattoos, and such as gets tattooed; such as lengthens the hair (artificially using false hair) and such as gets her hair lengthened (artificially by using false hair); such as devours usury, and such as causes it to be devoured; such as marries a woman who is irrevocably divorced by another to make it lawful for her to return to her former husband (the Muhallil), and such as divorces his wife irrevocably and accepts this operation (the Muhallal).

### **[14] One Divorces His Wife In Her Face**

**3414-** It is narrated on the authority of Al-Awza'i that he said: I asked Az-Zuhri about the woman who sought refuge from Allah's Apostle "Allah's blessing and peace be upon him", and he said: Urwah related to me from A'ishah that when Al-Kilabiyyah entered upon Allah's Apostle "Allah's

3410 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا يَحْيَى عَنْ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ الْغَمِيصَاءَ أَوْ الرُّمِيصَاءَ أَتَتْ النَّبِيَّ ﷺ تَشْتَكِي زَوْجَهَا أَنَّهُ لَا يَصِلُ إِلَيْهَا فَلَمْ يَلْبَثْ أَنْ جَاءَ زَوْجُهَا فَقَالَ: يَا رَسُولَ اللَّهِ هِيَ كَاذِبَةٌ وَهُوَ يَصِلُ إِلَيْهَا وَلَكِنَّهَا تُرِيدُ أَنْ تَرْجِعَ إِلَى زَوْجِهَا الْأَوَّلِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ ذَلِكَ حَتَّى تَذُوقِي عُسَيْلَتَهُ».

3411 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ قَالَ: سَمِعْتُ سَلَمَ بْنَ زَرِيرٍ يُحَدِّثُ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ ابْنِ عُمَرَ: عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ تَكُونُ لَهُ الْمَرْأَةُ يُطْلَقُهَا ثُمَّ يَتَزَوَّجُهَا رَجُلٌ آخَرَ فَيُطْلَقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا فَتَرْجِعَ إِلَى زَوْجِهَا الْأَوَّلِ قَالَ: «لَا حَتَّى تَذُوقِ الْعُسَيْلَةَ».

3412 - أَخْبَرَنَا مَحْمُودُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ رَزِينَ بْنِ سُلَيْمَانَ الْأَحْمَرِيِّ عَنْ ابْنِ عُمَرَ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يُطْلَقُ أَمْرَأَتَهُ ثَلَاثًا فَيَتَزَوَّجُهَا الرَّجُلُ فَيُغْلِقُ الْبَابَ وَيُرْخِي السِّتْرَ ثُمَّ يُطْلَقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا قَالَ: «لَا تَحِلُّ لِلأَوَّلِ حَتَّى يُجَامِعَهَا الْآخَرُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا أَوَّلَى بِالصَّوَابِ.

### (13) - بَابُ إِحْلَالِ الْمُطَلَّقةِ ثَلَاثًا وَمَا فِيهِ مِنَ التَّغْلِيزِ

3413 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ أَبِي قَيْسٍ عَنْ هُزَيْلٍ عَنْ عَبْدِ اللَّهِ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاشِمَةَ وَالْمُوتَشِمَةَ وَالْوَاصِلَةَ وَالْمُوضُولَةَ وَآكِلَ الرِّبَا وَمُوكِلَهُ وَالْمُحَلَّلَ وَالْمُحَلَّلَ لَهُ».

### (14) - بَابُ مُوَاجَهَةِ الرَّجُلِ الْمَرْأَةَ بِالطَّلَاقِ

3414 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: سَأَلْتُ الزُّهْرِيَّ عَنِ الْتِي أُسْتَعَادَتْ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ: أَنَّ الْكِلَابِيَّةَ لَمَّا دَخَلَتْ عَلَى النَّبِيِّ ﷺ قَالَتْ: أَعُوذُ بِاللَّهِ



blessing and peace be upon him" (to consummate marriage with her) she said: "I seek refuge with Allah from you!" on that Allah's Apostle "Allah's blessing and peace be upon him" said: "No doubt, you've sought refuge with (Allah) the One Who is Most Magnificent! Join your family."

### **[15] A Man Sends To His Wife That He Has Divorced Her**

**3415-** It is narrated on the authority of Fatimah Bint Qais that she said: My husband sent to me that he had divorced me, thereupon I straightened my dress upon me and went direct to Allah's Apostle "Allah's blessing and peace be upon him" and (when I told him) he asked me: "How many times did he divorce you?" I said: "Three times." On that he said: "Then, no maintenance is due to you; and spend the period of your Iddat in the house of your paternal cousin Ibn Umm Maktum, for he is blind, in whose house you could be able to put off your garment at ease; and when your term of Iddat comes to an end, inform me."

**3416-** The same is narrated on the authority of Mujahid from Tamim, the freed slave of Fatimah, from Fatimah.

### **[16] Allah's Statement: "O Prophet! Why do you Hold To Be Forbidden That Which Allah Has Made Lawful To you?"**

**3417-** It is narrated on the authority of Ibn Abbas that a man came to him and said: "I've made my wife unlawful for me." On that he said to him: "You've told a lie! By no means should she be unlawful for you." Then, he recited Allah's Statement: "O Prophet! Why do you hold to be forbidden that which Allah has made lawful to you?" (At-Tahrim 1) the most grievous expiation is due upon you, i.e. to emancipate a slave.

### **[17] Another Interpretation Of This Holy Statement**

**3418-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to spend some time in the house of Zainab, the daughter of Jahsh, and drink honey there. So Hafsah and I agreed secretly that, if he should come to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir." When he entered upon one of us, we said that to him. He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again." Then Allah revealed: "O Prophet! Why do you hold to be forbidden that which Allah has made lawful to you? You do seek to please your consorts. But Allah is Oft-Forgiving, Most Merciful." (Prohibition "At-Tahrim" 1) he also said: "If you two turn in repentance to Him (meaning Hafsah and A'ishah), your hearts are indeed so inclined." (4) He also said: "When the Prophet

مِنْكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ عُدَّتِ بِعَظِيمِ الْحَقِّ بِأَهْلِكَ».

### (15) - بَابُ إِرسَالِ الرَّجُلِ إِلَى زَوْجَتِهِ بِالطَّلَاقِ

3415 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ أَبِي بَكْرٍ وَهُوَ ابْنُ أَبِي الْجَهْمِ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: أَرْسَلَ إِلَيَّ زَوْجِي بِطَلَاقِي فَشَدَدْتُ عَلَيَّ ثِيَابِي ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «كَمْ طَلَّقَكَ؟» فَقُلْتُ: ثَلَاثًا قَالَ: «لَيْسَ لَكَ نَفَقَةٌ وَأَعْتَدِي فِي بَيْتِ ابْنِ عَمِّكَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ ضَرِيرُ الْبَصَرِ تُلْقِينَ ثِيَابَكَ عِنْدَهُ فَإِذَا انْقَضَتْ عِدَّتُكَ فَأَذْنِبِي». مُحْتَصَرٌ.

3416 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ تَمِيمٍ مَوْلَى فَاطِمَةَ عَنْ فَاطِمَةَ، نَحْوَهُ.

### (16) - تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿يَتَأْتِيهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾

3417 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَلِيٍّ الْمُؤَصِّلِيُّ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ سُفْيَانَ عَنْ سَالِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَتَاهُ رَجُلٌ فَقَالَ: إِنِّي جَعَلْتُ أَمْرًا يَحُرِّمُ عَلَيَّ حَرَامًا قَالَ: كَذَبْتَ لَيْسَتْ عَلَيْكَ بِحَرَامٍ ثُمَّ تَلَا هَذِهِ الْآيَةَ ﴿يَتَأْتِيهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾ [التحرير: 1] عَلَيْكَ أَغْلَطَ الْكُفَّارَةُ عِنْتُ رَقَبَةٍ.

### (17) - تَأْوِيلُ هَذِهِ الْآيَةِ عَلَى وَجْهِ آخَرَ

3418 - أَخْبَرَنَا قُتَيْبَةُ عَنْ حَبَّاجٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ قَالَ: سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ وَيَشْرَبُ عِنْدَهَا عَسَلًا فَتَوَاصَيْتُ وَحَفْصَةُ أَيُّنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ فَدَخَلَ عَلَى إِحْدَيْهِمَا فَقَالَتْ ذَلِكَ لَهُ فَقَالَ: «بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ» وَقَالَ: «لَنْ أَعُودَ لَهُ» فَتَزَلَّ ﴿يَتَأْتِيهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾ إِنْ تَتُوبَا إِلَى اللَّهِ لِعَائِشَةَ وَحَفْصَةَ ﴿وَإِذَا أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ [التحرير،



disclosed a matter in confidence to one of his consorts (meaning The Prophet's saying: "I drank honey"), and she divulged it (to another)." (3)

### **[18] One's Statement To His Wife "Go And Join Your Family"**

**3419-** It is narrated on the authority of Ka'b Ibn Malik that he related his story when he remained behind Allah's Apostle "Allah's blessing and peace be upon him" in the holy battle of Tabuk, in which he said: There came to me the messenger of Allah's Apostle "Allah's blessing and peace be upon him" and said: "Allah's Apostle "Allah's blessing and peace be upon him" orders you to keep away from your wife." I said: "Should I divorce her; or else! What should I do?" He said: "No, only keep aloof from her and do not approach her." Then I said to my wife: "Go and join your family and remain with them till Allah gives His Verdict in this matter."

**3420-** It is narrated on the authority of Ka'b Ibn Malik, and he was one of the three men, to whom Allah Almighty turned in repentance, that he related his story when he remained behind Allah's Apostle "Allah's blessing and peace be upon him" in the holy battle of Tabuk, in which he said: Allah's Apostle "Allah's blessing and peace be upon him" sent his messenger to me and to my two fellows, and said: "Allah's Apostle "Allah's blessing and peace be upon him" orders you to keep away from your wives." I said: "Should I divorce her; or else! What should I do?" He said: "No, only keep aloof from her and do not approach her." Then I said to my wife: "Go and join your family and remain with them till Allah gives His Verdict in this matter."

**3421-** It is narrated on the authority of Ka'b Ibn Malik that he related his story when he remained behind Allah's Apostle "Allah's blessing and peace be upon him" in the holy battle of Tabuk, in which he said: There came to me the messenger of Allah's Apostle "Allah's blessing and peace be upon him" and said: "Allah's Apostle "Allah's blessing and peace be upon him" orders you to keep away from your wife." He sent the same message to my two fellows. I said: "Should I divorce her; or else! What should I do?" He said: "No, only keep aloof from her and do not approach her." Then I said to my wife: "Go and join your family and remain with them till Allah gives His Verdict in this matter." She then joined them accordingly.

**3422-** It is narrated on the authority of Ka'b Ibn Malik, that he said (while relating his story when he remained behind Allah's Apostle "Allah's blessing and peace be upon him" in the holy battle of Tabuk): Allah's Apostle "Allah's blessing and peace be upon him" sent his messenger to me and to my two fellows, and said: "Allah's Apostle "Allah's blessing and peace be



الآية: [3] لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلًا». كُلُّهُ فِي حَدِيثِ عَطَاءٍ.

### (18) - بَابُ الْحَقِي بِأَهْلِكَ

3419 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ نُعَيْمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَكِّيٍّ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ وَقَالَ فِيهِ: إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ ح. وَأَخْبَرَنِي سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ عَنْ يُونُسَ قَالَ أَبُو شَيْهَابٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ: حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ وَسَاقَ قِصَّتَهُ وَقَالَ: إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِي فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ أَمْرَأَتَكَ فَقُلْتُ: أَطْلُقُهَا أَمْ مَاذَا؟ قَالَ: لَا بَلْ اغْتَرِلْهَا فَلَا تَقْرُبْهَا فَقُلْتُ لَأَمْرَأَتِي: الْحَقِي بِأَهْلِكَ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ عَزَّ وَجَلَّ فِي هَذَا الْأَمْرِ.

3420 - أَخْبَرَنِي مُحَمَّدُ بْنُ جَبَلَةَ وَمُحَمَّدُ بْنُ يَحْيَى بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَغَيْنَ قَالَ: حَدَّثَنَا أَبِي عَنْ إِسْحَاقَ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ قَالَ وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تَبَّ عَلَيْهِمْ يُحَدِّثُ قَالَ: أَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ وَإِلَى صَاحِبِي أَنْ رَسُولُ اللَّهِ ﷺ يَأْمُرُكُمْ أَنْ تَعْتَزِلُوا نِسَاءَكُمْ فَقُلْتُ لِلرَّسُولِ: أَطْلُقُ أَمْرَأَتِي أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا بَلْ تَعْتَزِلْهَا فَلَا تَقْرُبْهَا فَقُلْتُ لَأَمْرَأَتِي: الْحَقِي بِأَهْلِكَ فَكُونِي فِيهِمْ فَلَحِقَتْ بِهِمْ.

3421 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شَيْهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبًا يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ وَقَالَ فِيهِ: إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي وَيَقُولُ إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ أَمْرَأَتَكَ فَقُلْتُ: أَطْلُقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: بَلْ اغْتَرِلْهَا وَلَا تَقْرُبْهَا وَأَرْسَلَ إِلَيَّ صَاحِبِي بِمِثْلِ ذَلِكَ فَقُلْتُ لَأَمْرَأَتِي: الْحَقِي بِأَهْلِكَ وَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ عَزَّ وَجَلَّ فِي هَذَا الْأَمْرِ. خَالَفَهُمْ مَعْقِلُ بْنُ عُبَيْدٍ اللَّهِ.

3422 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ عَنْ عَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ قَالَ: سَمِعْتُ أَبِي كَعْبًا يُحَدِّثُ قَالَ: أَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ وَإِلَى

upon him" orders you to keep away from your wives." I said: "Should I divorce her; or else! What should I do?" He said: "No, only keep aloof from her and do not approach her." Then I said to my wife: "Go and join your family and remain with them till Allah gives His Verdict in this matter." She then joined them accordingly.

**3423-** It is narrated on the authority of Ka'b Ibn Malik, that he said (while relating his story when he remained behind Allah's Apostle "Allah's blessing and peace be upon him" in the holy battle of Tabuk): the messenger of Allah's Apostle "Allah's blessing and peace be upon him" came to me, and said: "Keep away from your wife." I said: "Should I divorce her; or else! What should I do?" He said: "No, only keep aloof from her and do not approach her." In this narration, no mention is made of the statement "Go and join your family".

### [19] The Slave's Divorce

**3424-** It is narrated on the authority of Abu Hasan, the freed slave of Banu Nawfal that he said: I and my wife were slaves, and I divorced her twice, after which we were manumitted. I made a mention of that to Ibn Abbas, who said to me: "If you bring her back, (it will be lawful for) her to be with you, and only one divorce remains for you. This is the same judgement given by Allah's Apostle "Allah's blessing and peace be upon him"." (This is based upon the commandment that the divorce for a slave is only twice, not thrice, after which it becomes irrevocable; and when he becomes free, he acquires the rights and obligations of the free men, and thus, this slave had the right to bring his wife back, even after two pronouncements of divorce. But anyway, this was abrogated).

**3425-** It is narrated on the authority of Abu Hasan, the freed slave of Banu Nawfal that he said: Ibn Abbas was asked about a slave who divorced his wife twice, and then he was emancipated: should he be able to remarry her? He said: "Yes." He asked: "From whom (do you relate that)?" he said: "This is the same religious verdict given by Allah's Apostle "Allah's blessing and peace be upon him"." Ibn Al-Mubarak said to Ma'mar: This Abu Al-Hasan has caused himself to carry a heavy rock (by relating this narration).

### [20] When Should A Boy's Divorce Be Effective?

**3426-** It is narrated on the authority of both sons of Quraizhah that they were displayed before This is the same judgement given by Allah's Apostle "Allah's blessing and peace be upon him"." On the day of Quraizhah (when they were sentenced to death): whoever of them had attained the age of puberty, or the hair of whose pubes had grown up, would be killed; and



صَاحِبِي أَنْ رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمْ أَنْ تَعْتَزِلُوا نِسَاءَكُمْ فَقُلْتُ لِلرَّسُولِ: أَطْلُقُ أَمْرَأَتِي أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا بَلْ تَعْتَزِلُهَا وَلَا تَقْرِبُهَا فَقُلْتُ لَأَمْرَأَتِي: الْحَقِي بِأَهْلِكَ فَكُونِي فِيهِمْ حَتَّى يَقْضِيَ اللَّهُ عَزَّ وَجَلَّ فَلَحِقَتْ بِهِمْ. خَالَفَهُ مَعْمَرٌ.

3423 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ فِي حَدِيثِهِ: إِذَا رَسُولٌ مِنَ النَّبِيِّ ﷺ قَدْ أَتَانِي فَقَالَ: أَعْتَزِلْ أَمْرَأَتَكَ فَقُلْتُ: أَطْلُقُهَا؟ قَالَ: لَا وَلَكِنْ لَا تَقْرِبُهَا. وَلَمْ يَذْكُرْ فِيهِ الْحَقِي بِأَهْلِكَ.

### (19) - بَابُ طَلَاكِ الْعَبْدِ

3424 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: سَمِعْتُ يَحْيَى قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عُمَرَ بْنِ مُعْتَبٍ أَنَّ أَبَا حَسَنِ مَوْلَى بَنِي نُوْفَلٍ أَخْبَرَهُ قَالَ: كُنْتُ أَنَا وَأَمْرَأَتِي مَمْلُوكَيْنِ فَطَلَقْتُهَا تَطْلِيقَتَيْنِ ثُمَّ أُعْتِقْنَا جَمِيعًا فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ: إِنْ رَاجَعْتُهَا كَانَتْ عِنْدَكَ عَلَى وَاحِدَةٍ فَضَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ. خَالَفَهُ مَعْمَرٌ.

3425 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عُمَرَ بْنِ مُعْتَبٍ عَنِ [أَبِي] الْحَسَنِ مَوْلَى بَنِي نُوْفَلٍ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ عَبْدٍ طَلَّقَ أَمْرَأَتَهُ تَطْلِيقَتَيْنِ ثُمَّ عَتَقَا أَيْتَزَوَّجُهَا؟ قَالَ: نَعَمْ قَالَ: عَمَّنْ؟ قَالَ: أَفْتَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ قَالَ عَبْدُ الرَّزَّاقِ: قَالَ ابْنُ الْمُبَارَكِ لِمَعْمَرٍ: [أَبُو] الْحَسَنِ هَذَا مَنْ هُوَ؟ لَقَدْ حَمَلَ صَخْرَةً عَظِيمَةً.

### (20) - بَابُ مَتَى يَقَعُ طَلَاكِ الصَّبِيِّ

3426 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي مَعْمَرٍ الْخَطَمِيِّ عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ عَنْ كَثِيرِ بْنِ السَّائِبِ قَالَ: حَدَّثَنِي أَبُنَا قُرَيْظَةَ: أَنَّهُمْ عَرَضُوا عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَ قُرَيْظَةَ فَمَنْ كَانَ



whoever of them had not yet attained the age of puberty, or the hair of whose pubes had not grown up, would be left. (This means that the divorce of such as has not attained the age of puberty is not effective).

**3427-** It is narrated on the authority of Atiyyah Al-Qurzhi that he said: On the day Sa'd (Ibn Mu'adh) passed his judgement on these of Quraizhah, I was still a boy, but they had doubt in me, so, but they found that the hair of my pubes had not grown up yet. In this way I was left, and here I'm, living among you.

**3428-** It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" checked him up on the day of (the holy battle of) Uhud (to see whether he was fitting for taking part in the battle) and he was fourteen years old, and he did not accept him; and on the day of (the holy battle of) the Trench, he checked him up once again, and he was fifteen years old, thereupon he accepted him.

#### **[21] Such Of Husbands As Whose Divorce Is Ineffective**

**3429-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The pen (of recording the deeds of the people) has been lifted from three (types of) persons: from the sleeping one until he gets up, from the young (who has not attained the age of puberty) until he grows up (and attains the age of discernment), and from the mad until he recovers or is restored to his consciousness."

#### **[22] When One Divorces In Himself**

**3430-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty has overlooked for my nation everything lurking in their souls as long as it is not put to speech or practice."

**3431-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty has overlooked for my nation every kind of thought aroused in their souls as long as it is not put to practice or speech."

**3432-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty has overlooked for my nation everything lurking in their souls as long as it is not put to practice or speech."

مُحْتَلِمًا أَوْ نَبَتْ عَانَتُهُ قُتِلَ وَمَنْ لَمْ يَكُنْ مُحْتَلِمًا أَوْ لَمْ تَنْبُتْ عَانَتُهُ تَرَكَ.

3427 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَطِيَّةِ الْفَرَطِيِّ قَالَ: كُنْتُ يَوْمَ حُكْمِ سَعْدٍ فِي بَنِي قُرَيْظَةَ غُلَامًا فَشَكُّوا فِيَّ فَلَمْ يَجِدُونِي أَنْبَتْ فَأَسْتَبْقَيْتُ فَهَذَا أَنَا ذَا بَيْنٍ أَظْهَرِكُمْ.

3428 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجِزْهُ وَعَرَضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً فَأَجَارَهُ.

### (21) - بَابُ مَنْ لَا يَقَعُ طَلَاؤُهُ مِنَ الْأَزْوَاجِ

3429 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ أَوْ يَفِيْقَ».

### (22) - بَابُ مَنْ طَلَّقَ فِي نَفْسِهِ

3430 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَعَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بِنِ سَلَامٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ عَنْ أُمَّتِي كُلِّ شَيْءٍ حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَكَلِّمْ بِهِ أَوْ تَعْمَلْ».

3431 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ مِسْعَرٍ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ تَجَاوَزَ لِأُمَّتِي مَا وَسَّوَسْتُ بِهِ وَحَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلِّمْ بِهِ».

3432 - أَخْبَرَنِي مُوسَى بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ عَنْ زَائِدَةَ عَنْ شَيْبَانَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَكَلِّمْ أَوْ تَعْمَلْ بِهِ».



### [23] Divorcing By Way Of Understandable Signals

**3433-** It is narrated on the authority of Anas that Allah's Apostle "Allah's blessing and peace be upon him" had a good Persian neighbour, who used to cook a good kind of soup. One day, he went to Allah's Apostle "Allah's blessing and peace be upon him" and beckoned to him to come. Allah's Apostle "Allah's blessing and peace be upon him" pointed to A'ishah, i.e. "Let this (my wife) come with me!" but the other (his neighbour) beckoned to him in the negative twice or thrice. (The main point here is that many purposes including divorce are expressed by way of understandable signals).

### [24] The Intent Of Speech

**3434-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The validity and reward of) deeds depend upon intentions, and every person gets but what he has intended. So, whoever emigrated to Allah and His Messenger, then, his migration would be regarded for Allah and His Messenger; and whoever emigrated for worldly benefits, or for a woman to marry, his migration is for what he emigrated for."

### [25] When A Word Is Meant To Express A Meaning Which It Never Bears, No Judgement Thereof Is Consequential

**3435-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Consider how Allah Almighty diverts the abuses and curses of Quraish from me: they abuse Mudhammam (blameworthy) and send their curses upon Mudhammam (blameworthy), even though I'm Muhammad (Praiseworthy)!"

### [26] Giving Respite For The Freedom Of Choice

**3436-** It is narrated on the authority of A'ishah that she said: When The Messenger of Allah "Allah's blessing and peace be upon him" was ordered by Allah to give his wives the freedom of choice (either to remain with him or to depart from him), he (The Prophet) started with me, saying: "I am going to tell you something to which you should give no hasty reply before consulting your parents", though he knows that my parents were not to order me to depart from him." Then, he recited: "O Prophet say to your Consorts: if it be that you desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if you seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.'" (Al-Ahzab 28:29) I said: "What is that on which I should take my parents' opinion? Of course I want Allah, His Messenger, and the hereafter." Then all of The



## (23) - الطَّلَاقُ بِالْإِشَارَةِ الْمَفْهُومَةِ

3433 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بِهِزُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَارَ فَارِسِيِّ طَيْبِ الْمَرْقَةِ، فَأَتَى رَسُولَ اللَّهِ ﷺ ذَاتَ يَوْمٍ وَعِنْدَهُ عَائِشَةُ فَأَوْمَأَ إِلَيْهِ بِيَدِهِ أَنْ تَعَالَ وَأَوْمَأَ رَسُولُ اللَّهِ ﷺ إِلَى عَائِشَةَ أَيْ وَهَذِهِ فَأَوْمَأَ إِلَيْهِ الْآخَرُ هَكَذَا بِيَدِهِ أَنْ لَا مَرَّتَيْنِ أَوْ ثَلَاثًا.

## (24) - بَابُ الْكَلَامِ إِذَا قُصِدَ بِهِ فِيمَا يَحْتَمِلُ مَعْنَاهُ

3434 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا مَالِكٌ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: أَخْبَرَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ وَفِي حَدِيثِ الْحَارِثِ أَنَّهُ سَمِعَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

## (25) - بَابُ الْإِبَانَةِ وَالْإِفْصَاحِ بِالْكَلِمَةِ الْمَلْفُوظِ بِهَا إِذَا قُصِدَ بِهَا

لَمَا لَا يَحْتَمِلُ مَعْنَاهَا لَمْ تُوجِبْ شَيْئًا وَلَمْ تُثَبِّتْ حُكْمًا

3435 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنِي شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «انْظُرُوا كَيْفَ يَصْرِفُ اللَّهُ عَنِّي شَتْمَ قُرَيْشٍ وَلَعْنَهُمْ إِنَّهُمْ يَشْتِمُونَ مُذَمَّمًا وَيَلْعَنُونَ مُذَمَّمًا وَأَنَا مُحَمَّدٌ».

## (26) - بَابُ التَّوْقِيتِ فِي الْخِبَارِ

3436 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهَبٍ قَالَ: أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ وَمُوسَى بْنُ عَلِيٍّ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا أَمَرَ رَسُولُ اللَّهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ: «إِنِّي ذَاكِرٌ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ» قَالَتْ: قَدْ عَلِمَ أَنَّ أَبَوَيْ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ قَالَتْ: ثُمَّ تَلَا هَذِهِ الْآيَةَ ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا﴾ إِلَى قَوْلِهِ ﴿جَمِيلًا﴾ [الأحزاب، الآية: 28] فَقُلْتُ: أَفِي هَذَا اسْتَأْمَرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهُ عَزَّ وَجَلَّ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ.

wives of The Messenger of Allah "Allah's blessing and peace be upon him" did the same as I did. This, which The Messenger of Allah "Allah's blessing and peace be upon him" had said to him, thereupon they chose him, was not regarded as divorce, for indeed, they chose (to remain with) him.

**3437-** It is narrated on the authority of A'ishah that she said: When the following was revealed: "O Prophet say to your Consorts: if it be that you desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner", The Messenger of Allah "Allah's blessing and peace be upon him" started with me, saying: "I am going to tell you something to which you should give no hasty reply before consulting your parents", though he knows that my parents were not to order me to depart from him." Then, he recited: "O Prophet say to your Consorts: if it be that you desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if you seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.'" (Al-Ahzab 28:29) I said: "What is that on which I should take my parents' opinion? Of a surety I want Allah and His Messenger."

### **[27] Such As Given The Freedom Of Choice Chooses Her Husband**

**3438-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his wives) the freedom of choice (whether to remain with him or leave him), and we chose (to remain with) him: was that considered to be a divorce?

**3439-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave his wives the freedom of choice (whether to remain with him or leave him), and (they chose to remain with him, and this is why) that was not a divorce.

**3440-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave his wives the freedom of choice (whether to remain with him or leave him), and (they chose to remain with him, and this is why) that was not a divorce.

**3441-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave his wives the freedom of choice (whether to remain with him or leave him, and they chose to remain with him): was that considered to be a divorce?

**3442-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his

قَالَتْ عَائِشَةُ: ثُمَّ فَعَلَ أَزْوَاجَ النَّبِيِّ ﷺ مِثْلَ مَا فَعَلْتُ وَلَمْ يَكُنْ ذَلِكَ حِينَ قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ وَأَخْتَرْنَهُ طَلَاقًا مِنْ أَجْلِ أَنَّهُنَّ أَخْتَرْنَهُ.

3437 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ: ﴿وَلِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ﴾ [الأحزاب، الآية: 29] دَخَلَ عَلَيَّ النَّبِيُّ ﷺ بَدَأَ بِي فَقَالَ: «يَا عَائِشَةُ إِنِّي ذَاكِرٌ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ» قَالَتْ: قَدْ عَلِمَ وَاللَّهِ أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ فَقَرَأَ عَلَيَّ: ﴿يَتَأْتِيَ النَّبِيُّ قُلْ لَا تَزُوجُكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا﴾ فَقُلْتُ: أَفِي هَذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالْأَوَّلُ أَوْلَى بِالصَّوَابِ وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

### (27) - بَابُ فِي الْمُخَيَّرَةِ تَخْتَارُ زَوْجَهَا

3438 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى هُوَ ابْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ عَنْ غَامِرٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «خَيَّرَنَا رَسُولُ اللَّهِ ﷺ فَأَخْتَرْنَاهُ فَهَلْ كَانَ طَلَاقًا؟».

3439 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ قَالَ: قَالَ الشَّعْبِيُّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «قَدْ خَيَّرَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ فَلَمْ يَكُنْ طَلَاقًا».

3440 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَشْعَثُ وَهُوَ ابْنُ عَبْدِ الْمَلِكِ عَنْ عَاصِمٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «قَدْ خَيَّرَ النَّبِيُّ ﷺ نِسَاءَهُ فَلَمْ يَكُنْ طَلَاقًا».

3441 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «قَدْ خَيَّرَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ أَفْكَانَ طَلَاقًا؟».

3442 - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الضَّعِيفُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «خَيَّرَنَا رَسُولُ اللَّهِ ﷺ



wives) the freedom of choice (whether to remain with him or leave him), and we chose (to remain with) him; and he regarded it of no significance.

### **[28] When Two Emancipated Slaves Are Given The Freedom Of Choice (To Hold Together Or Separate)**

**3443-** It is narrated on the authority of Al-Qasim Ibn Muhammad that A'ishah had a (couple of a) slave and a slave-girl. She said: I intended to emancipate them, and when I made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him" he said to me: "Start with (emancipating) the slave first before the slave-girl." (The reason for that the woman should be given no authority to choose herself and leave him, for if she was emancipated first, she would be free, by the time he was still a slave, and in this way, she would have the right to depart from him if she so liked).

### **[29] When A Slave-Girl Is Given The Freedom Of Choice**

**3444-** It is narrated on the authority of Al-Qasim Ibn Muhammad from A'ishah that she said: Three principles were established for Barirah: Barirah was manumitted. Then, The Messenger of Allah "Allah's blessing and peace be upon him" gave her the choice (either to stay with her husband or leave him, and she chose her freedom and separation from him). (Barirah's masters wanted to sell her on the condition that the allegiance i.e. the right of inheriting her property should be for them. I mentioned that to the Prophet, thereupon) The Messenger of Allah "Allah's blessing and peace be upon him" said: "The allegiance (i.e. the right of inheriting the property of a freed slave) is for the manumitter." (The people used to give her in charity, and she used to present to us gifts from those objects of charity given to her). One day, The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, and the cooking vessel was boiling with meat. Some bread and condiment were brought near to him, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Have I not seen a cooking vessel boiling with meat?" they said: "Yes, O Messenger of Allah! This meat was given to Barirah in charity." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (an object of) charity for her, and (an item of) gift for us."

**3445-** It is narrated on the authority of Al-Qasim Ibn Muhammad from A'ishah that she said: Three principles were established for Barirah: Barirah's masters wanted to sell her on the condition that the right of inheriting her property should be for them. I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Buy and then manumit her, for the right of inheriting the property of a slave

فَأَخْتَرْنَاهُ فَلَمْ يَعِدْهَا عَلَيْنَا شَيْئًا».

### (28) - خِيَارُ الْمَمْلُوكَيْنِ يُعْتَقَانِ

3443 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا أَبُو مُوَهَّبٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: كَانَ لِعَائِشَةَ غُلَامٌ وَجَارِيَةٌ قَالَتْ: فَأَرَدْتُ أَنْ أُعْتِقَهُمَا فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبْدِي بِالْغُلَامِ قَبْلَ الْجَارِيَةِ».

### (29) - بَابُ خِيَارِ الْأَمَةِ

3444 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا أَبُو الْقَاسِمِ عَنْ مَالِكٍ عَنْ رَبِيعَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلَاثُ سُنَنِ إِحْدَى السُّنَنِ أَنَّهَا أُعْتِقَتْ فَخُيِّرَتْ فِي زَوْجِهَا وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَاءُ لِمَنْ أَعْتَقَ» وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَالْبُرْمَةُ تَفُورُ بِلَحْمٍ فَقَرَّبَ إِلَيْهِ خُبْزٌ وَأَذَمَ مِنْ أَدَمِ الْبَيْتِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ أَرِ بُرْمَةً فِيهَا لَحْمٌ؟» فَقَالُوا: بَلَى يَا رَسُولَ اللَّهِ ذَلِكَ لَحْمٌ تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ وَأَنْتَ لَا تَأْكُلُ الصَّدَقَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ».

3445 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلَاثُ قَضِيَّاتٍ أَرَادَ أَهْلُهَا أَنْ يَبِيعُوهَا وَيَشْتَرِطُوا الْوَلَاءَ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَشْتَرِيهَا وَأُعْتِقُهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ» وَأُعْتِقْتُ



is for the manumitter." Barirah was manumitted. Then, The Messenger of Allah "Allah's blessing and peace be upon him" gave her the choice (either to stay with her husband or leave him), and she chose her (freedom and separation from him). The people used to give her in charity, and she used to present to us gifts (from those objects of charity given to her). I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "it is (an object of) charity for her, but it is a present for you. So, you could eat from it"

**[30] When A Freed Slave-Girl Is Given The Freedom Of Choice, Even Though Her Husband Is A Free Person**

**3446-** It is narrated on the authority of A'ishah that she said: I bought Barirah, and her masters stipulated the condition that the right of inheriting her property should be for them. I mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "(Buy and then) manumit her, for the right of inheriting the property of a slave is for the (manumitter, i.e. the) one who gives the price of emancipation." I then (bought and) manumitted her. Then, The Messenger of Allah "Allah's blessing and peace be upon him" invited her and gave her the choice (either to stay with her husband or leave him), and she said: "Even if he gives me such and such (wealth), I would not remain with him." In this way, she chose her (freedom and separation from him), and her husband was a free person.

**3447-** It is narrated on the authority of A'ishah that she wanted to buy Barirah in order to emancipate her, but they (her owners) stipulated that the right of inheriting her property should be for them. A'ishah mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Buy and then emancipate her, for the right of inheriting the property of a freed slave is for the manumitter." Once, some meat was brought, and it was said that it was given To Barirah in charity. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (an object of) Charity for her, and it is a gift for us." (After her manumission) she was given the freedom of choice (whether to stay with her husband); and her husband was a free man.

**[31] The Freed Slave-Girl Is Given The Freedom Of Choice, When Her Husband Is A Slave**

**3448-** It is narrated on the authority of Urwah from A'ishah that she told that Barirah had a written deed from her masters to pay them nine ounces (of silver) in installments one per year in return for her emancipation. She came to A'ishah to seek her help. A'ishah said: "If your owners so like, I am ready



فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ فَأَخْتَارَتْ نَفْسَهَا وَكَانَ يُتَصَدَّقُ عَلَيْهَا فَتُهْدِي لَنَا مِنْهُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «كُلُّهُ فَإِنَّهُ عَلَيْهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ».

### (30) - بَابُ خِيَارِ الْأَمَةِ تُعْتَقُ وَزَوْجُهَا حُرّاً

3446 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: أَشْتَرَيْتُ بَرِيرَةَ فَاشْتَرَطَ أَهْلُهَا وَلَاءَهَا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَعْتَقِيهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أُعْطِيَ الْوَرِقَ» قَالَتْ: فَأَعْتَقْتُهَا فَدَعَاها رَسُولُ اللَّهِ ﷺ فَخَيَّرَهَا مِنْ زَوْجِهَا قَالَتْ: لَوْ أُعْطَانِي كَذَا وَكَذَا مَا أَقَمْتُ عِنْدَهُ فَأَخْتَارَتْ نَفْسَهَا وَكَانَ زَوْجُهَا حُرّاً.

3447 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَاشْتَرَطُوا وَلَاءَهَا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَشْتَرِيهَا وَأَعْتَقِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ» وَأَتَيْ بِلَحْمٍ فَقِيلَ إِنَّ هَذَا مِمَّا تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». وَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ وَكَانَ زَوْجُهَا حُرّاً.

### (31) - بَابُ خِيَارِ الْأَمَةِ تُعْتَقُ وَزَوْجُهَا مَمْلُوكٌ

3448 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَاتَبْتُ بَرِيرَةَ عَلَى نَفْسِهَا بِتِسْعِ أَوَاقٍ فِي كُلِّ سَنَةٍ بِأَوْقِيَّةٍ فَأَتَتْ عَائِشَةَ تَسْتَعِينُهَا فَقَالَتْ: لَا إِلَّا أَنْ يَشَاؤُوا أَنْ

to pay the whole amount now provided that your masters agree that the right of inheriting the property of you will be for me." So, Barirah went to her masters and told them about that offer but they refused and insisted that the right of inheriting her property should be for them. She returned to A'ishah, by the time The Messenger of Allah "Allah's blessing and peace be upon him" had arrived. She told her of what her owners had said. She said: "No, by Allah unless the right of inheriting your property is for me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter?" she said: "O Messenger of Allah! Barirah came to seek my help to fulfill the written deed of her emancipation, and I said: "If they like, I could give it to them all at once, on the condition that the right of inheriting her property should be for me. She made a mention of that to her owners, but they refused and insisted that the right of inheriting the property should be for them." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Buy (and emancipate) her and stipulate that the right of inheriting her property would be for you, since such a right is for him who manumitted." The Messenger of Allah "Allah's blessing and peace be upon him" stood up (to address the people). He praised Allah and lauded Him as He deserves. Then, he said: "To go further: What about people who impose conditions which are not in Allah's Book? What is the matter with those people who say: "Emancipate so-and-so, and the right of inheriting his property should be for us"? Allah's decisions are the right ones and His conditions are the strong firmer ones, and Any condition that is not in Allah's Book is invalid even if there were one hundred conditions." The Messenger of Allah "Allah's blessing and peace be upon him" gave her the freedom of choice (to remain with her husband or leave him) and her husband was a slave, and she chose herself (i.e. to be separated from him after she had been emancipated). Urwah said: Had he (her husband) been a free, The Messenger of Allah "Allah's blessing and peace be upon him" would not have given her such a freedom of choice.

**3449-** It is narrated on the authority of A'ishah that she said: Barirah's husband was a slave.

**3450-** It is narrated on the authority of Al-Qasim Ibn Muhammad from A'ishah that she intended to buy Barirah from some people among the Ansar, but they stipulated that the right of inheriting her property should be for them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The right of inheriting the property of a freed slave is for the manumitter." (After her manumission) The Messenger of Allah "Allah's blessing and peace be upon him" gave her the freedom of choice (either to stay with her husband or leave him), and her husband was a slave. Once,

أَعَدَّهَا لَهُمْ عَدَّةً وَاحِدَةً وَيَكُونُ الْوَلَاءُ لِي فَذَهَبَتْ بَرِيرَةُ فَكَلَّمَتْ فِي ذَلِكَ أَهْلَهَا فَأَبَوْا عَلَيْهَا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ فَجَاءَتْ إِلَى عَائِشَةَ وَجَاءَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ فَقَالَتْ لَهَا مَا قَالَ أَهْلُهَا . فَقَالَتْ : لَاهَا اللَّهُ إِذَا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لِي فَقَالَ رَسُولُ اللَّهِ ﷺ : « مَا هَذَا؟ » فَقَالَتْ : يَا رَسُولَ اللَّهِ إِنَّ بَرِيرَةَ أَتَتْنِي تَسْتَعِينُ بِي عَلَى كِتَابَتِهَا فَقُلْتُ : لَا إِلَّا أَنْ يَشَاؤُوا أَنْ أَعَدَّهَا لَهُمْ عَدَّةً وَاحِدَةً وَيَكُونُ الْوَلَاءُ لِي فَذَكَرْتُ ذَلِكَ لِأَهْلِهَا فَأَبَوْا عَلَيْهَا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ : « ابْتَاعِيهَا وَأَشْترِطِي لَهُمُ الْوَلَاءَ فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ » ثُمَّ قَامَ فَحَظَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ : « مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ يَقُولُونَ أَعْتَقَ فُلَانًا وَالْوَلَاءُ لِي كِتَابُ اللَّهِ عَزَّ وَجَلَّ أَحَقُّ وَشَرِطُ اللَّهِ أَوْثَقُ وَكُلُّ شَرِطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةً شَرِطٍ » فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ مِنْ زَوْجِهَا وَكَانَ عَبْدًا فَاخْتَارَتْ نَفْسَهَا . قَالَ عُرْوَةُ : فَلَوْ كَانَ حُرًّا مَا خَيَّرَهَا رَسُولُ اللَّهِ ﷺ .

3449 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ : أَنْبَأَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ : حَدَّثَنَا وَهَيْبٌ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ يَزِيدَ بْنِ رُومَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : « كَانَ زَوْجُ بَرِيرَةَ عَبْدًا » .

3450 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ : حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ سِمَاكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ عَائِشَةَ : أَنَّهَا اشْتَرَتْ بَرِيرَةَ مِنْ أَنَاسٍ مِنَ الْأَنْصَارِ فَاشْتَرَطُوا الْوَلَاءَ فَقَالَ رَسُولُ اللَّهِ ﷺ : « الْوَلَاءُ لِمَنْ وَلِيَ النِّعْمَةَ » وَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ وَكَانَ زَوْجُهَا عَبْدًا



Barirah presented to A'ishah some meat, whereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Why would you not prepare a meal from that meat?" A'ishah said: "It was given to Barirah in charity." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (an object of) charity for her, and it is a present for us."

**3451-** It is narrated on the authority of A'ishah that she said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about Barirah whom I intended to buy, but her masters stipulated that the right of inheriting her property should be for them. He said: "Buy her, for the right of inheriting the property of a freed slave should be for the manumitter. (After she had been emancipated) she was given the freedom of choice (to remain with her husband or leave him), and her husband was a slave. (the Sub-narrator said after that: I do not know (whether he was a slave or a free person)). Some meat was given as a gift to The Messenger of Allah "Allah's blessing and peace be upon him" and it was said: "This is out of what has been given to Barirah in charity." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (an object of) charity for her, and an (item of) present for us."

### **[32] The Oath To Keep Aloof From One's Wife**

**3452-** It is narrated on the authority of Abu Ad-Duha that he said: We discussed (the number of the days of the) lunar month, thereupon some of us regarded it as thirty days, and others as twenty-nine days. Abu Ad-Duha said: Ibn Abbas related to us: The morning came upon us while the wives of The Messenger of Allah "Allah's blessing and peace be upon him" were weeping, and each of them had her family in her house. I entered the mosque and behold! It was crowded with the people. Umar came and ascended to The Messenger of Allah "Allah's blessing and peace be upon him", who was in an attic upper room. He paid salutation, but there was no reply. He paid salutation once again, but there was no reply. He paid salutation (for the third time) and there was no reply. He returned and called Bilal and then he (was admitted and he) entered upon The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Have you divorced your wives?" he said: "No, but I've taken oath to keep aloof from them for a month." He spent twenty-nine days after which he descended and visited his wives.

**3453-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" kept aloof from his wives for a month in an attic upper room belonging to him, and when twenty-nine nights elapsed, he descended, and it was said to him: "O Messenger of Allah! Have you not taken oath to keep aloof from your wives for a month?" The

وَأَهْدَتْ لِعَائِشَةَ لَحْمًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ وَضَعْتُمْ لَنَا مِنْ هَذَا اللَّحْمِ»  
قَالَتْ عَائِشَةُ: تُصَدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ».

3451 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي  
بَكِيرٍ الْكُرْمَانِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ  
عَائِشَةَ قَالَ: وَكَانَ وَصِيَّ أَبِيهِ قَالَ: وَفَرِقتُ أَنَّ أَقُولَ سَمِعْتُهُ مِنْ أَبِيكَ قَالَتْ  
عَائِشَةُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ بَرِيرَةَ وَأَرَدْتُ أَنْ أَشْتَرِيَهَا وَأَشْتَرِطَ الْوَلَاءَ  
لَأَهْلِهَا فَقَالَ: «أَشْتَرِيَهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ» قَالَ: وَخَيْرْتُ وَكَانَ زَوْجُهَا  
عَبْدًا (ثُمَّ قَالَ بَعْدَ ذَلِكَ مَا أَذْرِي) وَأَتَى رَسُولُ اللَّهِ ﷺ بِلَحْمٍ فَقَالُوا: هَذَا مِمَّا  
تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ قَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

### (32) - بَابُ الْإِبْلَاءِ

3452 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ الْبُصْرِيُّ قَالَ: حَدَّثَنَا مَرْوَانُ  
ابْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا أَبُو يَعْفُورٍ عَنْ أَبِي الضُّحَى قَالَ: تَذَاكَرْنَا الشَّهْرَ عِنْدَهُ  
فَقَالَ بَعْضُنَا: ثَلَاثِينَ وَقَالَ بَعْضُنَا: تِسْعًا وَعِشْرِينَ فَقَالَ أَبُو الضُّحَى: حَدَّثَنَا  
أَبْنُ عَبَّاسٍ قَالَ: أَصْبَحْنَا يَوْمًا وَنِسَاءُ النَّبِيِّ ﷺ يَبْكِينَ عِنْدَ كُلِّ امْرَأَةٍ مِنْهُنَّ  
أَهْلُهَا فَدَخَلْتُ الْمَسْجِدَ فَإِذَا هُوَ مَلَأٌ مِنَ النَّاسِ قَالَ: فَجَاءَ عُمَرُ رَضِيَ اللَّهُ  
عَنْهُ فَصَعَدَ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي عُلْيَاهُ لَهُ فَسَلَّمَ عَلَيْهِ فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ سَلَّمَ  
فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ فَرَجَعَ فَنَادَى بِأَلَا فَدَخَلَ عَلَى النَّبِيِّ ﷺ  
فَقَالَ: أَطَلَقْتَ نِسَاءَكَ فَقَالَ: «لَا وَلَكِنِّي أَلَيْتُ مِنْهُنَّ شَهْرًا» فَمَكَثَ تِسْعًا  
وَعِشْرِينَ ثُمَّ نَزَلَ فَدَخَلَ عَلَى نِسَائِهِ.

3453 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ  
أَنْسٍ قَالَ: أَلَى النَّبِيِّ ﷺ مِنْ نِسَائِهِ شَهْرًا فِي مَشْرَبَةٍ لَهُ فَمَكَثَ تِسْعًا وَعِشْرِينَ



Messenger of Allah "Allah's blessing and peace be upon him" said: "The (lunar) month might consist of twenty-nine (days)."

### [33] What About Zihar?

(It is to make one's wife unlawful for him as far as sexual relation is concerned, the same as is the back of his mother for him.)

**3454-** It is narrated on the authority of Ibn Abbas that a man made his wife unlawful for him by way of Zihar; and then he had sexual intercourse with her before making expiation. He came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "What led you to do so?" he said: "I saw her bangle in the moonlight (which stimulated in me the desire for her)." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered him not to approach her until he would make expiation.

**3455-** It is narrated on the authority of Ikrimah that a man made his wife unlawful for him by way of Zihar; and then he had sexual intercourse with her before making expiation. He came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "What led you to do so?" he said: "Allah's Mercy be upon you O Messenger of Allah! I saw her bangle in the moonlight (which stimulated in me the desire for her)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Keep aloof from her until you do what Allah Almighty has ordered you to do (i.e. to make expiation for that)."

**3456-** It is narrated on the authority of Ikrimah that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! So and so (referring to himself) has made his wife unlawful for him by way of Zihar; and then he had sexual intercourse with her before fulfilling what was due upon him (i.e. the expiation relating to that)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "What led you to do so?" he said: "Allah's Mercy be upon you O Messenger of Allah! I saw the whiteness of her legs in the moonlight (which stimulated in me the desire for her)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Keep aloof from her until you fulfill what is due upon you (i.e. make expiation for that)."

**3457-** It is narrated on the authority of A'ishah that she said: "Praise be to Allah Almighty, Whose Hearing encompasses all things. Khawlah came to the Messenger of Allah "Allah's blessing and peace be upon him" complaining her husband, and some of her speech was hidden from me,



لَيْلَةً ثُمَّ نَزَلَ فَقِيلَ: يَا رَسُولَ اللَّهِ أَلَيْسَ آلَيْتَ عَلَى شَهْرٍ قَالَ: «الشَّهْرُ تِسْعُ وَعِشْرُونَ».

### (33) - بَابُ الظَّهَارِ

3454 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ عَنِ الْحَكَمِ بْنِ أَبَانَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ قَدْ ظَاهَرَ مِنْ أَمْرَاتِهِ فَوَقَعَ عَلَيْهَا فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي ظَاهَرْتُ مِنْ أَمْرَاتِي فَوَقَعْتُ قَبْلَ أَنْ أَكْفَرَ قَالَ: «وَمَا حَمَلَكَ عَلَى ذَلِكَ يَرْحَمُكَ اللَّهُ؟» قَالَ: رَأَيْتُ خُلْخَالَهَا فِي ضَوْءِ الْقَمَرِ فَقَالَ: «لَا تَقْرُبْهَا حَتَّى تَفْعَلَ مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ».

3455 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الْحَكَمِ بْنِ أَبَانَ عَنْ عِكْرِمَةَ قَالَ: تَظَاهَرَ رَجُلٌ مِنْ أَمْرَاتِهِ فَأَصَابَهَا قَبْلَ أَنْ يُكْفَرَ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا حَمَلَكَ عَلَى ذَلِكَ؟» قَالَ: رَحِمَكَ اللَّهُ يَا رَسُولَ اللَّهِ رَأَيْتُ خُلْخَالَهَا أَوْ سَاقِيهَا فِي ضَوْءِ الْقَمَرِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَاعْتَزِلْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللَّهُ عَزَّ وَجَلَّ».

3456 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ الْحَكَمَ بْنَ أَبَانَ قَالَ: سَمِعْتُ عِكْرِمَةَ قَالَ: أَتَى رَجُلٌ نَبِيَّ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ إِنَّهُ ظَاهَرَ مِنْ أَمْرَاتِهِ، ثُمَّ عَشِيَهَا قَبْلَ أَنْ يَفْعَلَ مَا عَلَيْهِ قَالَ: «مَا حَمَلَكَ عَلَى ذَلِكَ؟» قَالَ: يَا نَبِيَّ اللَّهِ رَأَيْتُ بَيَاضَ سَاقِيهَا فِي الْقَمَرِ، قَالَ نَبِيُّ اللَّهِ ﷺ: «فَاعْتَزِلْ حَتَّى تَقْضِيَ مَا عَلَيْكَ». وَقَالَ إِسْحَاقُ فِي حَدِيثِهِ: «فَاعْتَزِلْهَا حَتَّى تَقْضِيَ مَا عَلَيْكَ» وَاللَّفْظُ لِمُحَمَّدٍ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: الْمُرْسَلُ أَوْلَى بِالصَّوَابِ مِنَ الْمُسْنَدِ وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

3457 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ تَمِيمِ بْنِ سَلَمَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ لَقَدْ جَاءَتْ خَوْلَةُ إِلَى رَسُولِ اللَّهِ ﷺ تَشْكُو زَوْجَهَا فَكَانَ يَخْفَى عَلَيْهَا كَلَامُهَا فَأَنْزَلَ

thereupon Allah Almighty revealed: "Allah has indeed heard (and accepted) the statement of the woman who pleads with you concerning her husband." (Al-Mujadilah 1)

### **[34] The Divorce At The Wife's Request**

**3458-** It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Such of women as seek to leave their husbands by way of divorce at their request (with no legal excuse) are the hypocrites."

**3459-** It is narrated on the authority of Amrah Bint Abd Ar-Rahman that Habibah Bint Sahl was the wife of Thabit Ibn Qais Ibn Shamas. One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to offer the Morning prayer, and he found Habibah Bint Sahl standing in the darkness near his gate. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who is she?" she said: "I'm Habibah Bint Sahl." He asked: "What is the matter with you?" she said: "Neither I nor Thabit Ibn Qais (her husband are fitting as spouses for each other)." When Thabit Ibn Qais came the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "This is Habibah Bint Sahl." She mentioned what Allah willed her to mention, and said: "O Messenger of Allah! All that he has given to me is with me (and I'm ready to give everything back to him)." The Messenger of Allah "Allah's blessing and peace be upon him" said to Thabit Ibn Qais: "Take from her." (He parted them and) she joined the house of her family.

**3460-** It is narrated on the authority of Ibn Abbas that he said: The wife of Thabit Ibn Qais Ibn Shamas came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I do not find fault with Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in non-Islamic manner (if I remain with him)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to her): "Will you give back the garden which he has given to you (as dower)?" She said: "Yes." She gave it back. Then the Messenger of Allah "Allah's blessing and peace be upon him" told Thabit to divorce her once.

**3461-** It is narrated on the authority of Ibn Abbas that he said: A man went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife never prevents the hand of such as likes to touch her (from reaching her)." He said to him: "Divorce her." He said: "I am afraid that my heart will keep attached to her." On that he said to him: "Then (keep her with the intention to) take your pleasure from her."

اللَّهُ عَزَّ وَجَلَّ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا﴾ [المجادلة: 1]. الآية.

### (34) - بَابُ مَا جَاءَ فِي الْخُلْعِ

3458 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمَخْزُومِيُّ وَهُوَ الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا وَهَيْبٌ عَنْ أَيُّوبَ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْمُنْتَزَعَاتُ وَالْمُخْتَلَعَاتُ هُنَّ الْمُنَافِقَاتُ». قَالَ الْحَسَنُ: لَمْ أَسْمَعْهُ مِنْ غَيْرِ أَبِي هُرَيْرَةَ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: الْحَسَنُ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ شَيْئًا.

3459 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهَا أَخْبَرَتْهُ عَنْ حَبِيبَةَ بِنْتِ سَهْلٍ أَنَّهَا كَانَتْ تَحْتَ ثَابِتِ بْنِ قَيْسِ بْنِ شِمَاسٍ وَأَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الصُّبْحِ فَوَجَدَ حَبِيبَةَ بِنْتِ سَهْلٍ عِنْدَ بَابِهِ فِي الْعَلَسِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذِهِ؟» قَالَتْ: أَنَا حَبِيبَةُ بِنْتِ سَهْلٍ يَا رَسُولَ اللَّهِ قَالَ: «مَا شَأْنُكِ؟» قَالَتْ: لَا أَنَا وَلَا ثَابِتُ بْنُ قَيْسٍ لَزَوْجِهَا فَلَمَّا جَاءَ ثَابِتُ بْنُ قَيْسٍ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَذِهِ حَبِيبَةُ بِنْتِ سَهْلٍ قَدْ ذَكَرْتُ مَا شَاءَ اللَّهُ أَنْ تَذْكُرَ». فَقَالَتْ حَبِيبَةُ: يَا رَسُولَ اللَّهِ كُلُّ مَا أَعْطَانِي عِنْدِي فَقَالَ رَسُولُ اللَّهِ ﷺ لِثَابِتٍ: «خُذْ مِنْهَا». فَأَخَذَ مِنْهَا وَجَلَسَتْ فِي أَهْلِهَا.

3460 - أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً ثَابِتِ بْنِ قَيْسٍ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ ثَابِتُ بْنُ قَيْسٍ أَمَا إِنِّي مَا أَعِيبُ عَلَيْهِ فِي خُلُقٍ وَلَا دِينٍ وَلَكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتُرَدِّينَ عَلَيْهِ حَدِيثَهُ؟» قَالَتْ: نَعَمْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْبِلِ الْحَدِيثَ وَطَلِّقْهَا تَطْلِيقَةً».

3461 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ امْرَأَتِي لَا تَمْنَعُ يَدَ لَامِسٍ فَقَالَ: «غَرَّبَهَا إِنْ شِئْتَ» قَالَ: إِنِّي أَخَافُ أَنْ تَتَّبَعَهَا نَفْسِي قَالَ: «أَسْتَمْنَعُ بِهَا».



**3462-** It is narrated on the authority of Ibn Abbas that he said: A man went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've got a woman (my wife) and she never prevents the hand of such as likes to touch her (from reaching her)." He said to him: "Divorce her." He said: "I could not keep patient on leaving her." On that he said to him: "Then keep her (with the intention to take your pleasure from her)."

### **[35] What About Li'an**

(It is to invoke Allah's Curse upon the liar of the couple, when the husband launches a charge against his wife that she has committed adultery, and he has no four witnesses to affirm his claim).

**3463-** It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that Asim Ibn Adi said: Uwaimir Al-Ajlani came to me and said: "What do you say, O Asim, about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." I asked The Messenger of Allah "Allah's blessing and peace be upon him" about that. But Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful. Then Uwaimir came to him and asked: "O Asim! What did you do?" Asim replied: "What I did was that you brought to me no good. Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Uwaimir then said: "By Allah, I will ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Uwaimir came to The Prophet "Allah's blessing and peace be upon him" and asked about that, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an. Go and bring her." Sahl told: while I was present among the people with The Messenger of Allah "Allah's blessing and peace be upon him" he brought her. They performed the measures of Li'an (invoking Allah's curse upon the liar). Uwaimir said: "O Allah's Apostle! If I kept her I would be a liar." So Uwaimir divorced her before being ordered by Allah's Apostle "Allah's blessing and peace be upon him". In this way, divorce became a tradition after them for those who happened to be involved in a case of invoking Allah's curse upon the liar of the couple (husband and wife when she is accused of committing adultery).

3462 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَمِيلٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا هَارُونُ بْنُ رِثَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ بْنِ عُمَيْرٍ عَنْ أَبِي عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ تَحْتِي امْرَأَةً لَا تَرُدُّ يَدَ لَامِسٍ قَالَ: «طَلِّقْهَا» قَالَ: إِنِّي لَا أَصْبِرُ عَنْهَا قَالَ: «فَأَمْسِكْهَا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ مُرْسَلٌ.

### (35) - بَابُ بَدْءِ اللَّعَانِ

3463 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ وَإِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ عَاصِمِ بْنِ عَدِيٍّ قَالَ: جَاءَنِي عُوَيْمِرُ رَجُلٌ مِنْ بَنِي الْعَجْلَانِ فَقَالَ أَيُّ عَاصِمٍ: أَرَأَيْتُمْ رَجُلًا رَأَى مَعَ امْرَأَتِهِ رَجُلًا أَيْقَتْلُهُ فَتَقَتْلُونَهُ أَمْ كَيْفَ يَفْعَلُ؟ يَا عَاصِمُ سَلْ لِي رَسُولَ اللَّهِ ﷺ فَسَأَلَ عَاصِمٌ عَنْ ذَلِكَ النَّبِيَّ ﷺ فَعَابَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَكَرِهَهَا فَجَاءَهُ عُوَيْمِرُ فَقَالَ: مَا صَنَعْتَ يَا عَاصِمُ؟ فَقَالَ: صَنَعْتُ أَنَّكَ لَمْ تَأْتِنِي بِخَيْرٍ كَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَعَابَهَا قَالَ عُوَيْمِرُ: وَاللَّهِ لَا سَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَاِنْطَلَقَ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيكَ وَفِي صَاحِبَتِكَ فَائِتٍ بِهَا». قَالَ سَهْلٌ: وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَ بِهَا فَتَلَاعَنَّا فَقَالَ: يَا رَسُولَ اللَّهِ وَاللَّهِ لَئِنْ أَمْسَكْتُهَا لَقَدْ كَذَبْتُ عَلَيْهَا فَفَارَقَهَا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ بِفِرَاقِهَا فَصَارَتْ سُنَّةَ الْمُتَلَاعِنِينَ.



### [36] Practicing Li'an On The Basis Of Pregnancy

**3464-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" ordered that the measures of Li'an (invoking Allah's Curse upon the liar of the couple when the wife is accused of committing adultery) be carried out between Al-Ajlani and his wife, and she was pregnant.

### [37] Practicing Li'an When One Accuses His Wife Of Committing Adultery With A Certain Man

**3465-** It is narrated on the authority of Hisham about the man who accuses his wife of committing adultery, and he transmitted from Muhammad that he said: I asked Anas Ibn Malik, thinking that he had knowledge (of the matter of invoking curse). He said: Hilal Ibn Umayyah accused his wife of committing adultery with Sharik Ibn Sahma. He was the half-brother of Al-Bara Ibn Malik, from the side of his mother. He was the first man to carry out (the measures of) invoking curses (upon the liar of the couple) in Islam. Both of them implemented (the measures of) invoking curses. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Watch her: If she delivered a white-complexioned, lank-haired and red-eyed child, then, he (such a child) should be (the son of) Hilal Ibn Umayyah (who would be, in turn, regarded to have accused her falsely); and if she delivered a blacked-eyed, curly-haired child of thin shins, then he (such a child) should be (the son) of Sharik Ibn Sahma (and in this case she should have committed fornication)." I (the narrator) was told then that she delivered a blacked-eyed, curly-haired child, with thin shins.

### [38] The Measures Of Li'an

**3466-** It is narrated on the authority of Anas that he said: The first Li'an in Islam to be carried out was that Hilal Ibn Umayyah accused his wife of committing adultery with Sharik Ibn Sahma. He went and filed the case before The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said (to Hilal): "Either you bring forth (a proof of four witnesses) or you will receive the legal punishment (lashes) on your back." He said the same to him repeatedly, thereupon Hilal said: "By Allah, O Allah's Apostle! Allah Almighty knows for certain that I've told the truth, and He Almighty will reveal to you what will save my back from legal punishment." Such being the case, the Holy Verse of Li'an was revealed to him: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four



## (36) - بَابُ اللَّعَانِ بِالْحَبْلِ

3464 - أَخْبَرَنَا أَحْمَدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ عَنْ أَبِي الزِّنَادِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «لَاعَنَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْعَجْلَانِيَّ وَأَمْرَأَتِهِ وَكَانَتْ حُبْلَى».

## (37) - بَابُ اللَّعَانِ فِي قَذْفِ الرَّجُلِ زَوْجَتَهُ بِرَجُلٍ بَعِيْهِ

3465 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الْأَعْلَى قَالَ: سُئِلَ هِشَامُ عَنِ الرَّجُلِ يَقْذِفُ أَمْرَأَتَهُ فَحَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ ذَلِكَ وَأَنَا أَرَى أَنَّ عِنْدَهُ مِنْ ذَلِكَ عِلْمًا فَقَالَ: إِنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ أَمْرَأَتَهُ بِشَرِيكِ ابْنِ السَّحْمَاءِ وَكَانَ أَخُو الْبَرَاءِ بْنِ مَالِكٍ لِأُمِّهِ وَكَانَ أَوَّلَ مَنْ لَاعَنَ فَلَاعَنَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا ثُمَّ قَالَ: «أَبْصُرُوهُ فَإِنْ جَاءَتْ بِهِ أَبْيَضُ سَبْطًا قُضِيَ الْعَيْنَيْنِ فَهُوَ لِهَلَالِ بْنِ أُمَيَّةَ وَإِنْ جَاءَتْ بِهِ أَكْحَلُ جَعْدًا أَحْمَشَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ ابْنِ السَّحْمَاءِ» قَالَ: فَأَنْبِئْتُ أَنَّهَا جَاءَتْ بِهِ أَكْحَلُ جَعْدًا أَحْمَشَ السَّاقَيْنِ.

## (38) - كَيْفَ اللَّعَانِ

3466 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ حُسَيْنٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّ أَوَّلَ لِعَانٍ كَانَ فِي الْإِسْلَامِ أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ شَرِيكَ ابْنِ السَّحْمَاءِ بِأَمْرَأَتِهِ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَرْبَعَةُ شُهَدَاءَ وَإِلَّا فَحَدٌّ فِي ظَهْرِكَ». يُرَدُّ ذَلِكَ عَلَيْهِ مِرَارًا فَقَالَ لَهُ هِلَالٌ: وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَعْلَمُ أَنِّي صَادِقٌ وَلَيَنْزِلَنَّ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ مَا يُبْرِئُ ظَهْرِي مِنَ الْجِلْدِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ نَزَلَتْ عَلَيْهِ آيَةُ اللَّعَانِ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ [النور، الآية: 6] إِلَى آخِرِ

times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (An-Nur 6:8) Then The Prophet "Allah's blessing and peace be upon him" invited Hilal who bore witness by Allah four times that he had told the truth, and the fifth was that Allah's Curse be upon him if he had told a lie. The woman was invited and bore witness by Allah four times that he (her husband) had told a lie, and when she was going to take the fourth or the fifth one (that the wrath of Allah be on herself if her accuser had told the truth), the Messenger of Allah "Allah's blessing and peace be upon him" said (to the people): "Stop her for it (the fifth oath) will definitely bring Allah's curse on you (if you are guilty)." So she hesitated and shrank back (from taking the oath) so much that we thought that she would confess of her guilt. But then she said: "I will not dishonour my family all through these days," and carried on the process of taking oaths. The Messenger of Allah "Allah's blessing and peace be upon him" then said: "Watch her: If she delivered a white-complexioned, lank-haired and red-eyed child, then, he (such a child) should be (the son of) Hilal Ibn Umayyah (who would be, in turn, regarded to have accused her falsely); and if she delivered a blacked-eyed, curly-haired child of thin shins, then he (such a child) should be (the son) of Sharik Ibn Sahma (and in this case she should have committed fornication)." She delivered a blacked-eyed, curly-haired child, with thin shins. So The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the case not been settled by Allah's Law, I would have punished her severely."

### **[39] When The Imam Says: "O Allah! Disclose The Truth!"**

**3467-** It is narrated on the authority of Al-Qasim Ibn Muhammad: Ibn Abbas said: Once Li'an (invoking Allah's curse upon the liar of the couple when the wife is accused of committing adultery) was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: "I have not been put to trial except for my statement (about invoking Allah's curse upon the liar)." Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man, whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet "Allah's blessing and peace be upon him" invoked,



الآيَةُ فَدَعَا هِلَالًا فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةَ أَنْ لَعَنَهُ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ثُمَّ دُعِيَتِ الْمَرْأَةُ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ أَنَّهُ لَمِنَ الْكَاذِبِينَ فَلَمَّا أَنْ كَانَ فِي الرَّابِعَةِ أَوْ الْخَامِسَةِ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «وَقُفُّوْهَا فَإِنَّهَا مُوجِبَةٌ» فَتَلَكَّأَتْ حَتَّى مَا شَكَّكْنَا أَنَّهَا سَتَعْتَرِفُ ثُمَّ قَالَتْ: لَا أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ فَمَضَتْ عَلَى الْيَمِينِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرُوهَا فَإِنْ جَاءَتْ بِهِ أَبْيَضُ سَبْطًا قَضِيءٌ الْعَيْنَيْنِ فَهُوَ لِهَلَالِ بْنِ أُمَيَّةَ وَإِنْ جَاءَتْ بِهِ آدَمُ جَعْدًا رُبْعًا حَمْشَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ ابْنِ السَّحْمَاءِ» فَجَاءَتْ بِهِ آدَمُ جَعْدًا رُبْعًا حَمْشَ السَّاقَيْنِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا مَا سَبَقَ فِيهَا مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَلَهَا شَأْنٌ» قَالَ الشَّيْخُ: وَالْقَضِيءُ طَوِيلُ شَعْرِ الْعَيْنَيْنِ لَيْسَ بِمَقْتُوحِ الْعَيْنِ وَلَا جَاظِهِمَا وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

### (39) - بَابُ قَوْلِ الْإِمَامِ اللَّهُمَّ بَيْنْ

3467 - أَخْبَرَنَا عِيسَى بْنُ حُمَيْدٍ قَالَ: أَنْبَأَنَا أَلَلِيْتُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذَكَرَ التَّلَاغُ عَنْ رَسُولِ اللَّهِ ﷺ فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلًا ثُمَّ أَنْصَرَفَ فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا قَالَ عَاصِمٌ: مَا أَبْتُلِيْتُ بِهِذَا إِلَّا بِقَوْلِي فَذَهَبَ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ وَكَانَ ذَلِكَ الرَّجُلُ مُضْفَرًّا قَلِيلَ اللَّحْمِ سَبْطُ الشَّعْرِ وَكَانَ الَّذِي أَدَّعَى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِ آدَمَ خَذْلًا كَثِيرَ اللَّحْمِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَيْنْ» فَوَضَعَتْ



saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) Li'an (invoking Allah's curse upon the liar of them). A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone with no evidence, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

**3468-** It is narrated on the authority of Al-Qasim Ibn Muhammad: Abdullah Ibn Abbas said: Once Li'an (invoking Allah's curse upon the liar of the couple when the wife is accused of committing adultery) was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe met him, and complained that he had found a man with his wife. Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man, whom he claimed he had seen with his wife, was brown and fat, and he had much flesh on his calves and curly hair. The Prophet "Allah's blessing and peace be upon him" invoked, saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) Li'an (invoking Allah's curse upon the liar of them). A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone with no evidence, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

#### **[40] Putting The Hand Over The Mouth Of Such As Involved In Carrying Out The Measures Of Li'an At The Fifth Witness**

**3469-** It is narrated on the authority of Ibn Abbas that when the Messenger of Allah "Allah's blessing and peace be upon him" ordered a couple to carry out the measures of invoking Allah's Curse upon the liar of them, since the wife was accused of committing adultery, he ordered a man to put his hand over his mouth at the fifth witness and said: "No doubt, this (final witness) will assure (the punish for him in case he has told a lie)."

شَبِيهَا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجَهَا أَنَّهُ وَجَدَهُ عِنْدَهَا فَلَا عَن رَسُولِ اللَّهِ ﷺ بَيْنَهُمَا. فَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ فِي الْمَجْلِسِ: أَهِيَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هَذِهِ؟» قَالَ ابْنُ عَبَّاسٍ: لَا تِلْكَ أُمْرَأَةٌ كَانَتْ تُظْهِرُ فِي الْإِسْلَامِ الشَّرَّ.

3468 - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ السَّكَنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ عَنْ يَحْيَى قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ يُحَدِّثُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذَكَرَ التَّلَاعُنُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلًا ثُمَّ أَنْصَرَفَ فَلَقِيَهُ رَجُلٌ مِنْ قَوْمِهِ فَذَكَرَ أَنَّهُ وَجَدَ مَعَ أُمْرَأَتِهِ رَجُلًا فَذَهَبَ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ أُمْرَأَتَهُ وَكَانَ ذَلِكَ الرَّجُلُ مُضْفَرًا قَلِيلَ اللَّحْمِ سَبَطَ الشَّعْرَ وَكَانَ الَّذِي أَدَّعَى عَلَيْهِ أَنَّهُ وَجَدَ عِنْدَ أَهْلِهِ آدَمَ خَذَلًا كَثِيرَ اللَّحْمِ جَعْدًا قَطَطًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَيْنْ» فَوَضَعَتْ شَبِيهَا بِالَّذِي ذَكَرَ زَوْجَهَا أَنَّهُ وَجَدَهُ عِنْدَهَا فَلَا عَن رَسُولِ اللَّهِ ﷺ بَيْنَهُمَا فَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ فِي الْمَجْلِسِ: أَهِيَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هَذِهِ؟» قَالَ ابْنُ عَبَّاسٍ: لَا تِلْكَ أُمْرَأَةٌ كَانَتْ تُظْهِرُ الشَّرَّ فِي الْإِسْلَامِ.

#### (40) - بَابُ الْأَمْرِ بِوَضْعِ الْيَدِ عَلَى الْمُتْلَاعَيْنِ عِنْدَ الْخَامِسَةِ

3469 - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا حِينَ أَمَرَ الْمُتْلَاعَيْنِ أَنْ يَتْلَاعَنَا أَنْ يَضَعَ يَدَهُ عِنْدَ الْخَامِسَةِ عَلَى فِيهِ وَقَالَ: «إِنَّهَا مُوجِبَةٌ».



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### **[41] The Imam Gives Admonition To Both Members Of The Couple While Carrying Out The Measures Of Li'an**

**3470-** It is narrated on the authority of Sa'id Ibn Jubair that he said: I was asked about such of the couple as involved in Li'an during the caliphate of Ibn Az-Zubair: should they be parted? I did not know what to say. I left my sitting place and went direct to the house of Ibn Umar and said: "O Abu Abd Ar-Rahman! Should such of the couple as involved in Li'an be parted?" he said: "Yes, Glorified be Allah! The first to ask about that was so and so, the son of so and so, who said: "O Messenger of Allah! Tell me: if anyone of us sees his wife committing adultery: (what should he do?) if he speaks, it will be a grievous matter; and if he keeps silent, he will keep silent from a matter similar in seriousness." He (the Prophet) gave no reply to him. Some time later, he came to him and he told him: "I was put to trial pertaining to the same matter about which I asked you earlier." On that occasion Allah Almighty revealed: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (An-Nur 6:9) he began with the man, whom he admonished and reminded (Allah's Punishment), and told that the punishment of this world is much easier than that of the hereafter, thereupon he said: "By Him, Who has sent you with the truth! I've not told a lie." Then, he moved on towards the woman, whom he admonished and reminded (of Allah's Punishment), thereupon she said: "By Him Who has sent you with the truth, he has told a lie." He began with the man, who bore witness by Allah four times that he had told the truth, and the fifth was that Allah's Curse be upon him if he had told a lie. He moved on towards the woman who bore witness by Allah four times that he (her husband) had told a lie, and the fifth was that Allah's Wrath be upon her if he had told the truth." Then (they were parted, and thus), I (Sa'id Ibn Jubair) parted them (in imitation of the right way of the Messenger of Allah).

### **[42] Parting Such Of The Couple As Involved In Li'an**

**3471-** It is narrated on the authority of Sa'id Ibn Jubair that he said: Al-Mus'ab did not part such of the couple as involved in Li'an, and when I made a mention of that to Ibn Umar he said: "Allah's Apostle "Allah's blessing



## (41) - بَابُ عِظَةِ الْإِمَامِ الرَّجُلِ وَالْمَرْأَةِ عِنْدَ اللَّعَانِ

3470 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سُئِلْتُ عَنِ الْمُتْلَاعَيْنِ فِي إِمَارَةِ ابْنِ الزُّبَيْرِ أَيْفَرَقَ بَيْنَهُمَا؟ فَمَا دَرَيْتُ مَا أَقُولُ فَقُمْتُ مِنْ مَقَامِي إِلَى مَنْزِلِ ابْنِ عُمَرَ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ الْمُتْلَاعَيْنِ أَيْفَرَقَ بَيْنَهُمَا؟ قَالَ: نَعَمْ سُبْحَانَ اللَّهِ إِنْ أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فَلَانُ بْنُ فُلَانٍ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ وَلَمْ يَقُلْ عَمْرُو أَرَأَيْتَ الرَّجُلَ مِنَّا يَرَى عَلَى امْرَأَتِهِ فَاحِشَةً إِنْ تَكَلَّمَ فَأَمْرٌ عَظِيمٌ وَقَالَ عَمْرُو أَتَى أَمْرًا عَظِيمًا وَإِنْ سَكَتَ سَكَتَ عَلَى مِثْلِ ذَلِكَ فَلَمْ يُجِبْهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَاهُ فَقَالَ: إِنَّ الْأَمْرَ الَّذِي سَأَلْتُكَ أَتُبْلِيتُ بِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَؤُلَاءِ الْآيَاتِ فِي سُورَةِ النُّورِ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ حَتَّى بَلَغَ: ﴿وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ [النور، الآيات: 6 - 9] فَبَدَأَ بِالرَّجُلِ فَوَعَظَهُ وَذَكَرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا كَذَبْتُ ثُمَّ ثَنَّى بِالْمَرْأَةِ فَوَعَظَهَا وَذَكَرَهَا فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنَّهُ لَكَاذِبٌ فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةَ أَنْ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ثُمَّ ثَنَّى بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ فَفَرَّقَ بَيْنَهُمَا.

## (42) - بَابُ التَّفْرِيقِ بَيْنَ الْمُتْلَاعَيْنِ

3471 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمْ يُفَرَّقِ الْمُضْعَبُ بَيْنَ الْمُتْلَاعَيْنِ قَالَ سَعِيدٌ: فَذَكَرْتُ ذَلِكَ لِابْنِ عُمَرَ فَقَالَ: فَرَّقَ

and peace be upon him" parted the couple of Banu Al-Ajlan (after they had been involved in Li'an)."

#### **[43] Asking Such Of The Couple As Involved In Li'an To Turn In Repentance After Carrying Out The Measures Of Li'an**

**3472-** It is narrated on the authority of Sa'id Ibn Jubair that he said: I said to Ibn Umar: "What about a man who launched a charge against his wife (of committing fornication)?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" separated (by divorce) the couple of Banu Ajlan, and said: "Allah knows that one of you two is a liar; so will one of you repent?" he said it thrice, but none of them accepted (to change his mind)." So, he parted them. Amr Ibn Dinar said: There is something in that narration, which I see you do not relate. He said: Yes: The man said: "(What about) my property?" he (the Prophet) said: "There is no property for you due upon her: if you've told the truth, then, (it would be for the legal right therewith) you consummate marriage (and had sexual relation) with her; and if you've told a lie, this (property) should be farther and more inaccessible to you."

#### **[44] Such Of The Couple As Involved In Li'an Gather Together**

**3473-** It is narrated on the authority of Said Ibn Jubair that he said: I asked Ibn Umar about such of the couple as involved in Li'an, thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to the invokers of Allah's curse upon the liar of them: "Your reckoning is with Allah. One of you two is a liar, and you (the husband) have no right over her (in case of being divorced)." The man said: "O Messenger of Allah! What about my property (Dower)?" The Prophet "Allah's blessing and peace be upon him" said: "You have no right to get back your property. If you told the truth about her then your property would be for the legal right therewith you had sexual intercourse with her; and if you told a lie about her, then it would be more inaccessible to you."

#### **[45] Denying The Ascription Of The Would-Be Child To His Father Whose Mother Is Involved In Li'an**

**3474-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" carried out the measures of Li'an between a man and his wife, and parted them, and joined the would-be child to his mother.

رَسُولُ اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ.

#### (43) - اسْتِثَابَةُ الْمُتْلَاعَيْنِ بَعْدَ اللَّعَانِ

3472 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو عُلَيْيَةَ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ رَجُلٌ قَذَفَ أَمْرَأَتَهُ قَالَ: فَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ وَقَالَ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ» قَالَ لَهُمَا ثَلَاثًا فَأَبَيَا فَفَرَّقَ بَيْنَهُمَا. قَالَ أَيُّوبُ وَقَالَ عَمْرُو بْنُ دِينَارٍ: إِنَّ فِي هَذَا الْحَدِيثِ شَيْئًا لَا أَرَاكَ تُحَدِّثُ بِهِ قَالَ: قَالَ الرَّجُلُ: مَالِي قَالَ: «لَا مَالَ لَكَ إِنْ كُنْتَ صَادِقًا فَقَدْ دَخَلْتَ بِهَا وَإِنْ كُنْتَ كَاذِبًا فَهِيَ أَبْعَدُ مِنْكَ».

#### (44) - اجْتِمَاعُ الْمُتْلَاعَيْنِ

3473 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْمُتْلَاعَيْنِ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْمُتْلَاعَيْنِ: «حِسَابُكُمَا عَلَى اللَّهِ أَحَدُكُمَا كَاذِبٌ وَلَا سَبِيلَ لَكَ عَلَيْهَا» قَالَ: يَا رَسُولَ اللَّهِ مَالِي. قَالَ: «لَا مَالَ لَكَ إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ لَكَ».

#### (45) - بَابُ نَفْيِ الْوَلَدِ بِاللَّعَانِ وَالْحَاقِ بِهِ

3474 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: «لَا عَنْ رَسُولِ اللَّهِ ﷺ بَيْنَ رَجُلٍ وَأَمْرَأَتِهِ وَفَرَّقَ بَيْنَهُمَا وَالْحَقُّ الْوَلَدَ بِالْأُمِّ».



**[46] When One Refers offensively To His Wife, Arouses Doubt In (The Ascription Of) The Child, In An Attempt To Deny Him**

**3475-** It is narrated on the authority of Abu Hurairah that he said: Once, a man from (the tribe of) Banu Fazarah came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife has delivered a black child." The Prophet "Allah's blessing and peace be upon him" said: "Do you have (a herd of) camels?" he said: "Yes." He (The Prophet) asked: "What is their colour?" he said: "They are red." He said: "Is there any dusky one among them?" He said: "Yes, there are many dusky ones among them." He said: "How has that come?" He said: "Perhaps, it is due to a certain (characteristics of) heredity to which it was attracted." He (The Prophet) said: "Perhaps, this (black complexion of your child) is due to a certain (characteristics of) heredity to which he was attracted."

**3476-** It is narrated on the authority of Abu Hurairah that he said: Once, a man from (the tribe of) Banu Fazarah came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife has delivered a black child." He seemed to have tried to deny his ascription to him. The Prophet "Allah's blessing and peace be upon him" said: "Do you have (a herd of) camels?" he said: "Yes." He (The Prophet) asked: "What is their colour?" he said: "They are red." He said: "Is there any dusky one among them?" He said: "Yes, there are many dusky ones among them." He said: "How has that come?" He said: "Perhaps, it is due to a certain (characteristics of) heredity to which it was attracted." He (The Prophet) said: "Perhaps, this (black complexion of your child) is due to a certain (characteristics of) heredity to which he was attracted." In this way, the Messenger of Allah "Allah's blessing and peace be upon him" gave him no concession to deny the child's ascription to him.

**3477-** It is narrated on the authority of Abu Hurairah that he said: While we were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" a man stood up and said: "O Messenger of Allah! A black child has been born on my bed (i.e. my wife has delivered a black child for me)." He asked him: "What is the reason for that (in your sight)?" he said: "I do not know." The Prophet "Allah's blessing and peace be upon him" said: "Do you have (a herd of) camels?" he said: "Yes." He (The Prophet) asked: "What is their colour?" he said: "They are red." He said: "Is there any dusky one among them?" He said: "Yes, there are many dusky ones among them." He said: "What is the reason for that (in your sight)?" He said: "O Messenger of Allah! I do not know. Perhaps, it is due to a certain (characteristics of) heredity to which it was attracted." He (The Prophet) said: "Perhaps, this

## (46) - بَابُ إِذَا عَرَّضَ بامرَأَتِهِ وَشَكَّتْ فِي وَلَدِهِ

وَأَرَادَ الْإِنْتِفَاءَ مِنْهُ

3475 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا مِنْ بَنِي فِزَارَةَ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ قَالَ: «فَمَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ قَالَ: «فَهَلْ فِيهَا مِنْ أَوْرَقٍ؟» قَالَ: إِنَّ فِيهَا لَوُرْقًا قَالَ: «فَأَتَى تَرَى أَتَى ذَلِكَ؟» قَالَ: عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذَا عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٌ».

3476 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي فِزَارَةَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ وَهُوَ يُرِيدُ الْإِنْتِفَاءَ مِنْهُ فَقَالَ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ قَالَ: «مَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ قَالَ: «هَلْ فِيهَا مِنْ أَوْرَقٍ؟» قَالَ: فِيهَا ذَوْدٌ وَرَقٌ قَالَ: «فَمَا ذَاكَ تُرَى؟» قَالَ: لَعَلَّهُ أَنْ يَكُونَ نَزْعُهَا عِرْقٌ قَالَ: «فَلَعَلَّ هَذَا أَنْ يَكُونَ نَزْعُهُ عِرْقٌ» قَالَ: فَلَمْ يُرْخَصْ لَهُ فِي الْإِنْتِفَاءِ مِنْهُ.

3477 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا أَبُو حَيَّوَةَ حِمَاصِيُّ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي وَلَدْتُ لِي غُلَامًا أَسْوَدَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَأَتَى كَمَا كَانَ ذَلِكَ؟» قَالَ: مَا أَذْرِي قَالَ: «فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ قَالَ: «فَمَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ قَالَ: «فَهَلْ فِيهَا جَمَلٌ أَوْرَقٌ؟» قَالَ: فِيهَا إِبِلٌ وَرَقٌ قَالَ: «فَأَتَى كَمَا كَانَ ذَلِكَ؟» قَالَ: مَا أَذْرِي يَا رَسُولَ اللَّهِ إِلَّا أَنْ يَكُونَ نَزْعُهُ عِرْقٌ قَالَ: «وَهَذَا لَعَلَّهُ نَزْعُهُ عِرْقٌ».



(black complexion of your child) is due to a certain (characteristics of) heredity to which he was attracted.” For this reason, the Messenger of Allah “Allah’s blessing and peace be upon him” passed the judgement that it is impermissible for a man to deny the ascription of a child that is born on his bed to him unless he pretends he has seen his wife committing adultery.

#### **[47] The Severe Warning Of Denying One's Child's Ascription**

**3478-** It is narrated on the authority of Abu Hurairah that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said just after the Holy Verse of Li'an had been revealed: “Any woman who ascribes to a people such (a child) as does not belong to them Allah will never turn to her (in mercy), nor will Allah admit her to His Garden; and any man who denies (the ascription of) his child while looking at him, Allah will be screened from him (on the Day of Judgement), and further will put him to shame at the sight of the foremost and last generations.”

#### **[48] Joining The Child To The (Owner Of The) Bed If The Owner Of The Bed Does Not Deny His Ascription**

**3479-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The child should be for the (owner of the) bed (on which he is born), and the prostitute should get nothing but stones (deprivation and stoning to death)."

**3480-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The child should be for the (owner of the) bed (on which he is born), and the prostitute should get nothing but stones (deprivation and stoning to death)."

**3481-** It is narrated on the authority of A'ishah that she said: Sa'd Ibn Abu Waqqas and Abd Ibn Zam'ah quarreled over a boy belonging to the slave-girl of Zam'ah. Sa'd said: “O Messenger of Allah! This is the son of my brother Utbah Ibn Abu Waqqas who entrusted to me (to look for and take care of him since) he is his son: look at his resemblance (to Utbah)!” Abd Ibn Zam'ah said: “O Allah's Apostle! This is my brother and was born on my father's bed from his slave-girl.” The Messenger of Allah “Allah’s blessing and peace be upon him” cast a glance of the boy and found definite resemblance to Utbah and then said: “The boy is for you, O Abd Ibn Zam'ah. The child goes to the (owner of the) bed (on which he is born) and the adulterer gets nothing but the stones (deprivation and stoning to death). O Sawdah Bint Zam'ah! Screen yourself from this boy.” He never saw Sawdah (until he died).



فَمِنْ أَجْلِهِ قَضَى رَسُولُ اللَّهِ ﷺ هَذَا لَا يَجُوزُ لِرَجُلٍ أَنْ يَنْتَفِيَّ مِنْ وَلَدٍ وَلَدَ عَلَى فِرَاشِهِ إِلَّا أَنْ يَزْعُمَ أَنَّهُ رَأَى فَاحِشَةً.

#### (47) - بَابُ التَّغْلِيظِ فِي الْإِنْتِفَاءِ مِنَ الْوَلَدِ

3478 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ شُعَيْبٌ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ حِينَ نَزَلَتْ آيَةُ الْمُلَاعَنَةِ: «أَيُّمَا أَمْرَةٍ أَذْخَلْتَ عَلَى قَوْمٍ رَجُلًا لَيْسَ مِنْهُمْ فَلَيْسَتْ مِنَ اللَّهِ فِي شَيْءٍ وَلَا يَدْخُلُهَا اللَّهُ جَنَّتُهُ وَأَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ إِلَيْهِ اخْتَجَبَ اللَّهُ عَزَّ وَجَلَّ مِنْهُ وَفَضَحَهُ عَلَى رُؤُوسِ الْأَوَّلِينَ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ».

#### (48) - بَابُ الْحَاقِ الْوَلَدِ بِالْفِرَاشِ إِذَا لَمْ يَنْفِهِ صَاحِبُ الْفِرَاشِ

3479 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ عَنْ سَعِيدِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ».

3480 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ».

3481 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلَامٍ فَقَالَ سَعْدُ: هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ عَهْدَ إِلَيَّ أَنَّهُ ابْنُهُ أَنْظُرْ إِلَى شَبَهِهِ وَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَلَدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى شَبَهِهِ فَرَأَى شَبَهَا بَيْنًا بَعُتْبَةَ فَقَالَ: «هُوَ لَكَ يَا عَبْدُ الْوَلَدِ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَأَخْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتُ زَمْعَةَ» فَلَمْ يَرَ سَوْدَةَ قَطُّ.

**3482-** It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: Zam'ah had a slave-girl, with whom he had sexual relations, but he had suspicion that another one had sexual relations with her, and she delivered a child having resemblance with the man about whom he had doubt he had sexual relations with her. Zam'ah died while she was pregnant. Sawdah made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him", thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "The child should go to the (owner of the) bed (on which he is born); and O Sawdah! Screen yourself from him."

**3483-** It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The child should be for the (owner of the) bed (on which he is born), and the prostitute should get nothing but stones (deprivation and stoning to death)."

#### [49] The Bed Of The Slave-Girl

**3484-** It is narrated on the authority of A'ishah that she said: Sa'd Ibn Abu Waqqas and Abd Ibn Zam'ah quarreled over a boy belonging to the slave-girl of Zam'ah. Sa'd said: "My brother Utbah (Ibn Abu Waqqas) entrusted to me to look for the child of the slave-girl of Zam'ah, once I would come to Mecca and take him as he is his (illegal) son." Abd Ibn Zam'ah said: "O Allah's Apostle! This is my brother and was born on my father's bed from his slave-girl." The Messenger of Allah "Allah's blessing and peace be upon him" cast a look at the boy and found definite resemblance to Utbah and then said: "The boy is for you, O Abd Ibn Zam'ah. The child goes to the (owner of the) bed (on which he is born) and the adulterer gets nothing but the stones (despair, i.e. to be stoned to death). O Sawdah Bint Zam'ah! Screen yourself from this boy."

#### [50] Casting Lots Over A Child When There Is Dispute Over Him

**3485-** It is narrated on the authority of Zaid Ibn Arqam that while Ali Ibn Abu Talib was in Yemen, three men were brought to him, and they had sexual relation with the same woman during (the period of) her cleanness (before she got the coming menses). He asked two of them: "Do you affirm the child to this man?" they answered in the negative. He asked other two: "Do you affirm the child to this man?" they answered in the negative, thereupon he drew lots among them, and joined the child to such as on whom the lot fell, and made two-thirds the price (of the slave-girl) due upon him (since she moved to him on account of that judgement). When a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", he laughed until his premolar teeth became visible.

3482 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ يُونُسَ بْنِ الزُّبَيْرِ مَوْلَى لَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: كَانَتْ لِرِزْمَةَ جَارِيَةٌ يَطْوُهَا هُوَ وَكَانَ يَظُنُّ بِأَخَرَ يَقَعُ عَلَيْهَا فَجَاءَتْ بِوَلَدٍ شَبِهَ الَّذِي كَانَ يَظُنُّ بِهِ فَمَاتَ رِزْمَةُ وَهِيَ حُبْلَى فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَدُ لِلْفِرَاشِ وَآخِثِي مِنْهُ يَا سَوْدَةُ فَلَيْسَ لَكَ بِأَخٍ».

3483 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَلَا أَحْسَبُ هَذَا عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَاللَّهُ تَعَالَى أَعْلَمُ.

#### (49) - بَابُ فِرَاشِ الْأُمَةِ

3484 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي ابْنِ زَمْعَةَ قَالَ سَعْدُ: أَوْصَانِي أَخِي عُتْبَةَ إِذَا قَدِمْتَ مَكَّةَ فَانْظُرِ ابْنَ وَلِيدَةِ زَمْعَةَ فَهُوَ ابْنِي فَقَالَ عَبْدُ بْنُ زَمْعَةَ: هُوَ ابْنُ أُمِّ أَبِي وَلَدَ عَلَى فِرَاشِ أَبِي فَرَأَى رَسُولُ اللَّهِ ﷺ شَبَهَا بَيْنَا بَعْتَبَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَدُ لِلْفِرَاشِ وَآخِثِي مِنْهُ يَا سَوْدَةُ».

#### (50) - بَابُ الْقُرْعَةِ فِي الْوَلَدِ إِذَا تَنَازَعُوا فِيهِ وَذَكَرَ الْاِخْتِلَافُ

على الشَّعْبِيِّ فِيهِ فِي حَدِيثِ زَيْدِ بْنِ أَرْقَمَ

3485 - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا الثَّوْرِيُّ عَنْ صَالِحِ الْهَمْدَانِيِّ عَنِ الشَّعْبِيِّ عَنْ عَبْدِ خَيْرٍ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: أَتَيْتُ عَلِيَّ بْنَ رِزْمَةَ رَضِيَ اللَّهُ عَنْهُ بِثَلَاثَةِ وَهُوَ بِالْيَمَنِ وَقَعُوا عَلَى امْرَأَةٍ فِي طَهْرِ وَاحِدٍ فَسَأَلَ أَثْنَيْنِ أَتَقِرَّانِ لِهَذَا بِالْوَلَدِ؟ قَالَا: لَا ثُمَّ سَأَلَ أَثْنَيْنِ أَتَقِرَّانِ لِهَذَا بِالْوَلَدِ؟ قَالَا: لَا فَأَفَرَعَ بَيْنَهُمْ فَأَلْحَقَ الْوَلَدَ بِالَّذِي صَارَتْ عَلَيْهِ الْقُرْعَةُ وَجَعَلَ عَلَيْهِ ثُلثِي الدِّيَةِ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.



**3486-** It is narrated on the authority of Zaid Ibn Arqam that he said: I was sitting with the Messenger of Allah “Allah’s blessing and peace be upon him” when a man came to him from Yemen and went on talking to him about the affairs of Yemen, and at that time Ali was its governor. He said: Three men from amongst the inhabitants of Yemen came to Ali Ibn Abu Talib, with a dispute over a child, and they had sexual relation with the same woman during (the period of) her cleanness (before she got the coming menses). He asked two of them: “Do you affirm the child to this man?” they answered in the negative...and the rest is the same as the previous one.

**3487-** It is narrated on the authority of Zaid Ibn Arqam that he said: I was sitting with the Messenger of Allah “Allah’s blessing and peace be upon him” when a man came to him from Yemen and said: Three men from amongst the inhabitants of Yemen came to Ali Ibn Abu Talib, with a dispute over a child, and they had sexual relation with the same woman during (the period of) her cleanness (before she got the coming menses). He asked one of them: “Do you affirm the child to this man?” he answered in the negative. He asked another one : “Do you affirm the child to this man?” he answered in the negative. He asked the third one : “Do you affirm the child to this man?” he answered in the negative. He then said: “No doubt, you are obstinate foes! I’m going to draw lots among you, and join the child to such as on whom the lot would fall, and make two-thirds the price (of the slave-girl) due upon him (since she would be transferred to him on account of that judgement).” On that the Messenger of Allah “Allah’s blessing and peace be upon him” laughed until his premolar teeth became visible.

**3488-** It is narrated on the authority of Zaid Ibn Arqam that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” sent Ali Ibn Abu Talib to Yemen (to be in charge of its affairs), and a child was brought to him, over whom three men fell in dispute...and the rest is the same.

**3489-** It is narrated on the authority of Abu Al-Khalil that three men in Yemen fell in dispute over a child...and the rest is the same, and no mention is made here of Zaid Ibn Arqam.

### **[51] The Knower Of Ancestry Through Tracing Physical Characteristics Of Heredity**

**3490-** It is narrated on the authority of A’ishah that she said: One day, The Messenger of Allah “Allah’s blessing and peace be upon him” entered upon me as pleased with the traces of happiness visible on his face and said: “O A’ishah! Did you not know that Mujazzaz cast glance of both Zaid Ibn

3486 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَجْلَحِ عَنِ الشَّعْبِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْخَلِيلِ الْحَضْرَمِيُّ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنَ الْيَمَنِ فَجَعَلَ يُخْبِرُهُ وَيُحَدِّثُهُ وَعَلَيَّ بِهَا فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ أَتَى عَلِيًّا ثَلَاثَةُ نَفَرٍ يَخْتَصِمُونَ فِي وَلَدٍ وَقَعُوا عَلَى أُمْرَأَةٍ فِي طَهْرِ وَسَاقِ الْحَدِيثِ.

3487 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْأَجْلَحِ عَنِ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْخَلِيلِ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَعَلَيَّ رَضِيَ اللَّهُ عَنْهُ يَوْمَئِذٍ بِالْيَمَنِ فَأَتَاهُ رَجُلٌ فَقَالَ: شَهِدْتُ عَلِيًّا أَبِي فِي ثَلَاثَةِ نَفَرٍ أَدْعُوا وَلَدَ أُمْرَأَةٍ فَقَالَ عَلِيٌّ لِأَحَدِهِمْ: تَدْعُهُ لِهَذَا؟ فَأَبَى وَقَالَ لِهَذَا: تَدْعُهُ لِهَذَا؟ فَأَبَى وَقَالَ لِهَذَا: تَدْعُهُ لِهَذَا؟ فَأَبَى قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: أَنْتُمْ شُرَكَاءُ مُتَشَاكِسُونَ وَسَافِرُغُ بَيْنَكُمْ فَأَيُّكُمْ أَصَابَتْهُ الْقُرْعَةُ فَهُوَ لَهُ وَعَلَيْهِ ثُلَاثَا الدِّيَةِ فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ.

3488 - أَخْبَرَنَا إِسْحَاقُ بْنُ شَاهِينَ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ الشَّيْبَانِيِّ عَنِ الشَّعْبِيِّ عَنْ رَجُلٍ مِنْ حَضْرَمَوْتَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَلِيًّا عَلَى الْيَمَنِ فَأَتَيْتُ بِغُلَامٍ تَنَازَعَ فِيهِ ثَلَاثَةٌ. وَسَاقَ الْحَدِيثَ.

3489 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ أَوْ ابْنِ أَبِي الْخَلِيلِ: «أَنَّ ثَلَاثَةَ نَفَرٍ أَشْتَرَكُوا فِي طَهْرٍ». فَذَكَرَ نَحْوَهُ. وَلَمْ يَذْكُرْ زَيْدُ بْنُ أَرْقَمَ وَلَمْ يَرْفَعْهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا صَوَابٌ وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

### (51) بَابُ الْقَافَةِ

3490 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيَّ مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ فَقَالَ: «أَلَمْ تَرَيَ أَنَّ



Harithah and Usamah and said: "Their feet are related to one another (as being for a father and his son)"?"

**3491-** It is narrated on the authority of A'ishah that she said: One day, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me as pleased and said: "O A'ishah! Did you not know that Mujazzaz Al-Mudliji visited me, and Usamah Ibn Zaid was in my house, and he saw both Zaid Ibn Harithah and Usamah who were lying, with a rug covering their heads, while their feet were naked, then he said: "Their feet are related to one another (as being for a father and his son)"?"

### **[52] When One Of The Couple Embraces Islam, And Their Child Is Given The Freedom To Choose (To Be With Whichever Of Them)**

**3492-** It is narrated on the authority of Abd Al-Hamid Ibn Salamah Al-Ansari from his father from his grandfather that he embraced Islam, and his wife refused to do, and a child belonging to them, who had not attained the age of puberty, came, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" made the father sit at this side (of the gathering) and the mother at the other side and gave the child the freedom to choose (to go to whichever of them he liked) and said: "O Allah! Give him guidance!" he then went to his father.

**3493-** It is narrated on the authority of Abu Maimunah that he said: While I was sitting with Abu Hurairah, he said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" while I was sitting with him, and said: "O Messenger of Allah! My husband (who has divorced me) intends to take my child, even though he watered me from the well of Abu Inabah, and proved to be (a source of) benefit for me." Her husband came and said: "Who could dare to dispute with me over my right to get my child?" the Prophet "Allah's blessing and peace be upon him" said to the child: "O boy! This is your father, and this is your mother: take hold of the hand of whomever you like (to go with)." He took hold of the hand of his mother, and she went with him.

### **[53] The Term Of Iddat Of Such As Is Divorced At Her Request**

**3494-** It is narrated on the authority of Ar-Rubai Bint Mu'awwidh Ibn Afra' that she said: Thabit Ibn Qais Ibn Shamas beat his wife Jamilah Bint Abdullah Ibn Ubai so much severely that he broke her hand. Her brother came and made a complaint against him to the Messenger of Allah "Allah's blessing and peace be upon him" thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sent to Thabit an said: "Take back what is due upon her to you, and leave her." He answered in the affirmative. the



مُجَرِّزاً نَظَرَ إِلَى زَيْدِ ابْنِ حَارِثَةَ وَأَسَامَةَ فَقَالَ: إِنَّ بَعْضَ هَذِهِ الْأَقْدَامِ لَمِنْ بَعْضٍ؟».

3491 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ مَسْرُوراً فَقَالَ: «يَا عَائِشَةُ أَلَمْ تَرَيَّ أَنَّ مُجَرِّزاً الْمُدْلِحِيَّ دَخَلَ عَلَيَّ وَعِنْدِي أُسَامَةُ بْنُ زَيْدٍ فَرَأَى أُسَامَةَ بْنَ زَيْدٍ وَزَيْدًا وَعَلَيْهِمَا قَطِيفَةٌ وَقَدْ غَطَّيَا رُؤُوسَهُمَا وَبَدَتْ أَقْدَامُهُمَا فَقَالَ: هَذِهِ أَقْدَامُ بَعْضُهَا مِنْ بَعْضٍ؟».

### (52) - إِسْلَامُ أَحَدِ الزَّوْجَيْنِ وَتَخْيِيرُ الْوَلَدِ

3492 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ الْبُتِّيِّ عَنْ عَبْدِ الْحَمِيدِ بْنِ سَلَمَةَ الْأَنْصَارِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّهُ أَسْلَمَ وَأَبَتْ أُمْرَأَتُهُ أَنْ تُسَلِّمَ فَجَاءَ ابْنُ لَهَا صَغِيرٌ لَمْ يَبْلُغِ الْحُلُمَ فَأَجْلَسَ النَّبِيُّ ﷺ الْأَبَ هَهُنَا وَالْأُمَّ هَهُنَا ثُمَّ خَيْرَهُ فَقَالَ: «اللَّهُمَّ أَهْدِهِ» فَذَهَبَ إِلَى أَبِيهِ.

3493 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ عَنْ هِلَالِ بْنِ أُسَامَةَ عَنْ أَبِي مَيْمُونَةَ قَالَ: بَيْنَا أَنَا عِنْدَ أَبِي هُرَيْرَةَ فَقَالَ: إِنَّ أَمْرَأَةً جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: فِدَاكَ أَبِي وَأُمِّي إِنَّ زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بِابْنِي وَقَدْ نَفَعَنِي وَسَقَانِي مِنْ بَثْرِ أَبِي عِنَبَةَ فَجَاءَ زَوْجُهَا وَقَالَ: مَنْ يُخَاصِمُنِي فِي ابْنِي فَقَالَ: «يَا غُلَامُ هَذَا أَبُوكَ وَهَذِهِ أُمُّكَ فَخُذْ بِيَدِ أَبِيهِمَا شِئْتُ». فَأَخَذَ بِيَدِ أُمِّهِ فَأَنْطَلَقَتْ بِهِ.

### (53) - عِدَّةُ الْمُخْتَلَعَةِ

3494 - أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحْيَى الْمَرْوَزِيُّ قَالَ: أَخْبَرَنِي شَاذَانَ بْنُ عُثْمَانَ أَخُو عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ الرُّبَيْعَ بِنْتَ مُعَوِّذِ بْنِ عَفْرَاءَ أَخْبَرَتْهُ: أَنَّ ثَابِتَ بْنَ قَيْسٍ بْنُ شَمَّاسٍ ضَرَبَ أَمْرَأَتَهُ فَكَسَرَ يَدَهَا وَهِيَ جَمِيلَةٌ بِنْتُ عَبْدِ اللَّهِ بْنِ أَبِي

Messenger of Allah "Allah's blessing and peace be upon him" ordered her to wait until she would get menses once, after which she should join her family.

**3495-** It is narrated on the authority of Ubadah Ibn Al-Walid Ibn Ubadah Ibn As-Samit that he said: I said to Ar-Rubai Bint Mu'awwidh: Relate to me your narration (concerning your divorce at your request). She said: I was divorced from my husband at my request, and I came to Uthman Ibn Affan and asked him: "Which period of Iddat is due upon me?" he said: "No period of Iddat is due upon you, unless your husband had sexual relation with you recently (before divorce), and in this case, you should wait until you get your menses. In this, I'm following the judgement of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to Maryam Al-Maghaliyyah, who was the wife of Thabit Ibn Qais Ibn Shamas, and then she was divorced from him at her request.

#### **[54] What Was Abrogated Pertaining To The Period Of Iddat Prescribed For The Divorced Women**

**3496-** It is narrated on the authority of Ibn Abbas, concerning Allah's saying: "None of our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: do you not know that Allah has power over all things?" (Al-Baqarah 106) and: "When We substitute one revelation for another, - and Allah knows best what He reveals (in stages)." (An-Nahl 101) and: "Allah does blot out or confirm what He pleases: with Him is the Mother of the Book." (Ar-Ra'd 39) he said: The Qiblah was the first to be abrogated as shown in the Qur'an (for at first it was towards the direction of Jerusalem, and then it was turned to the Sacred House of the Ka'bah). Allah Almighty says: "Divorced women shall wait concerning themselves for three monthly periods." (Al-Baqarah 228) He further said: "Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubts, is three months." (At-Talaq 4) Allah abrogated of that what He willed. He says: "And if you divorce them before consummation (There is no period of Iddat do you have upon them)." (Al-Baqarah 237)

#### **[55] The Period Of Iddat Of Such As Whose Husband Dies**

**3497-** It is narrated on the authority of Umm Habibah that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days."

«خُذِ الَّذِي لَهَا عَلَيْكَ وَخَلِّ سَبِيلَهَا» قَالَ: نَعَمْ فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَتَرَبَّصَ حَيْضَةً وَاحِدَةً فَتَلْحَقَ بِأَهْلِهَا .

3495 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عَبَادَةُ بْنُ الْوَلِيدِ بْنُ عَبَادَةَ بْنِ الصَّامِتِ عَنْ رَبِيعِ بْنِ مُعَوِّذٍ قَالَ: قُلْتُ لَهَا: حَدِّثْنِي حَدِيثَكَ قَالَتْ: اخْتَلَعْتُ مِنْ زَوْجِي ثُمَّ جِئْتُ عُثْمَانَ فَسَأَلْتُهُ مَاذَا عَلَيَّ مِنَ الْعِدَّةِ؟ فَقَالَ: لَا عِدَّةَ عَلَيْكَ إِلَّا أَنْ تَكُونِي حَدِيثَةً عَهْدٍ بِهِ فَتَمْكُثِي حَتَّى تَحِيضِي حَيْضَةً قَالَ: وَأَنَا مُتَّبِعٌ فِي ذَلِكَ قَضَاءَ رَسُولِ اللَّهِ ﷺ فِي مَرِيَمَ الْمَغَالِيَةِ كَانَتْ تَحْتَ ثَابِتِ بْنِ قَيْسِ بْنِ شِمَاسٍ فَاخْتَلَعَتْ مِنْهُ .

#### (54) - مَا اسْتُثْنِيَ مِنْ عِدَّةِ الْمُطَلَّقاتِ

3496 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَنْبَأَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿مَا نُنْسخُ مِنْ آيَةٍ أَوْ نُنْسخُهَا أَوْ نَحْمِلُهَا أَوْ مِثْلُهَا﴾ [البقرة، الآية: 106] وَقَالَ: ﴿وَإِذَا بَدَلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزِيلُ﴾ [النحل، الآية: 101] وَقَالَ: يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ فَأَوَّلُ مَا نُسِخَ مِنَ الْقُرْآنِ الْقِبْلَةُ وَقَالَ: ﴿وَالطَّلَاقُ يَرَبِّصَتُ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ [البقرة، الآية: 228] وَقَالَ: ﴿وَالَّتِي بَيِّنَ مِنَ الْمَجِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْبَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ﴾ [الطلاق، الآية: 4] فَنُسِخَ مِنْ ذَلِكَ قَالَ تَعَالَى: ﴿ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعُدُّوهنَّ﴾ [الأحزاب، الآية: 49].

#### (55) - بَابُ عِدَّةِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا

3497 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ نَافِعٍ عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ قَالَتْ أُمُّ حَبِيبَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ لِمَرْأَةٍ تُوَمِّنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَحْدُ عَلَى مَيِّتٍ فَوْقَ ثَلَاثَةِ أَيَّامٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا» .



**3498-** It is narrated on the authority of Zainab Bint Umm Salamah from her mother that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about a woman whose husband died, and they feared for her eyes: "Should she apply kohl?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "(During the pre-Islamic period of ignorance) anyone of you (whose husband died) would spend a whole year in her house, wearing the worst clothes she had after which she might come out. No (she should not apply kohl) before four months and ten days would elapse."

**3499-** It is narrated on the authority of Zainab Bint Umm Salamah from both Umm Salamah and Umm Habibah that they said: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The husband of my daughter died and she is suffering from an eye disease, can I apply kohl to her eye?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "No. In the Pre-Islamic Period of ignorance, a widow among you used to spend a whole year in her house (wearing the worst of her clothes, and now this year was reduced to) just four months and ten days; and when the whole year elapsed she would then come out and throw a globe of dung (following her husband's death, to indicate that the one-year period of her mourning was over).

**3500-** It is narrated on the authority of Hafsa Bint Umar, the wife of The Messenger of Allah "Allah's blessing and peace be upon him" from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days."

**3501-** It is narrated on the authority of Safiyyah Bint Abu Ubaid from one of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" and Umm Salamah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days."

**3502-** It is narrated on the authority of Safiyyah Bint Abu Ubaid from one of the wives of The Messenger of Allah "Allah's blessing and peace be upon him" i.e. Umm Salamah that The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

3498 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عَنْ شُعْبَةَ عَنْ حُمَيْدِ بْنِ نَافِعٍ عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ قُلْتُ: عَنْ أُمِّهَا؟ قَالَ: نَعَمْ؛ إِنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَمْرَأَةٍ تُؤْفِي عَنْهَا زَوْجَهَا فَخَافُوا عَلَى عَيْنِهَا أَتَكْتَحِلُ؟ فَقَالَ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَمُكُّ فِي بَيْتِهَا فِي شَرِّ أَخْلَاسِهَا حَوْلًا ثُمَّ خَرَجَتْ فَلَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

3499 - أَخْبَرَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ قَيْسِ بْنِ قَهْدٍ الْأَنْصَارِيِّ وَجَدَهُ قَدْ أَذْرَكَ النَّبِيَّ ﷺ عَنْ حُمَيْدِ بْنِ نَافِعٍ عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ وَأُمِّ حَبِيبَةَ قَالَتَا: جَاءَتْ أَمْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ ابْنَتِي تُؤْفِي عَنْهَا زَوْجَهَا وَإِنِّي أَخَافُ عَلَى عَيْنِهَا أَفَأَكْثُلُهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَجْلِسُ حَوْلًا وَإِنَّمَا هِيَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا كَانَ الْحَوْلُ خَرَجَتْ وَرَمَتْ وَرَاءَهَا بَيْعَرَةً».

3500 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ أَنَّهَا سَمِعَتْ حَفْصَةَ بِنْتَ عُمَرَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لَأَمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَحْدُ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تَحْدُ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

3501 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَّاءٍ قَالَ: أَنْبَأَنَا سَعِيدٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ وَعَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَحِلُّ لَأَمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَحْدُ عَلَى مَيِّتٍ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تَحْدُ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

3502 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا السَّهْمِيُّ يَعْنِي عَبْدَ اللَّهِ بْنَ بَكْرِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ وَهِيَ أُمُّ سَلَمَةَ: عَنِ النَّبِيِّ ﷺ نَحْوَهُ.



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**[56] The Period Of Iddat Of The Pregnant Whose Husband Dies**

**3503-** It is narrated on the authority of Al-Miswar Ibn Makhramah that Subai'ah Al-Aslamiyyah delivered her babe a few nights after the death of her husband, thereupon she came to The Messenger of Allah "Allah's blessing and peace be upon him" and sought his permission to get married, and he gave her permission, and she got married.

**3504-** It is narrated on the authority of Al-Miswar Ibn Makhramah that Allah's Apostle "Allah's blessing and peace be upon him" ordered Subai'ah to get married (if she so liked) once she finished the postpartum period.

**3505-** It is narrated on the authority of Abu As-Sanabil that he said: Subai'ah (Al-Aslamiyyah) delivered her burden twenty-three or twenty-five days after the death of her husband, and when she finished the period of postpartum, she embellished herself for the suitors, thereupon she was criticized for that. When a mention of that was made to The Messenger of Allah "Allah's blessing and peace be upon him" he said: "What does prevent her from doing that? No doubt, the term prescribed for her (to wait after the death of her husband) has come to an end (by delivering her burden)."

**3506-** It is narrated on the authority of Abu Salamah that he said: Both Abu Hurairah and Ibn Abbas differed about such as whose husband dies and she then delivers her burden: Abu Hurairah said: "She could marry (if she so likes)." Ibn Abbas said: "(She should observe) the longer of both terms." (I.e. if she delivers her babe after a period of time lesser than four months and ten days, she then should wait until this period comes to an end; and if the term of four months and ten days comes to an end before she delivers her burden, she then should wait until she delivers her burden). They sent to Umm Salamah (to seek her verdict) thereupon she said: The husband of Subai'ah died, and she delivered her babe fifteen days i.e. half a month after his death. Then, two men demanded her hand, and she inclined to one of them. When they (her family) feared she might dispose of herself independently from them they said to her: "You are not free (to marry)." She said: Then, I went to The Messenger of Allah "Allah's blessing and peace be upon him" (and told him of that), thereupon he said: "You've (finished your term and thus) become free (to marry): so, get married to whomever you like."

**3507-** It is narrated on the authority of Abu Salamah that he said: Both Abu Hurairah and Ibn Abbas were asked about the pregnant whose husband dies: Ibn Abbas said: "(She should observe) the longer of both terms." (I.e. if she delivers her babe after a period of time lesser than four months and ten days, she then should wait until this period comes to an end; and if the term



## (56) - بَابُ عِدَّةِ الْحَامِلِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا

3503 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لِمُحَمَّدٍ قَالَا: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: «أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نَفَسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَاسْتَأْذَنْتْ أَنْ تَنْكِحَ فَأُذِنَ لَهَا فَنَكَحَتْ».

3504 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ بْنُ نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ دَاوُدَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: «أَنَّ النَّبِيَّ ﷺ أَمَرَ سُبَيْعَةَ أَنْ تَنْكِحَ إِذَا تَعَلَّتْ مِنْ نَفَاسِهَا».

3505 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: أَخْبَرَنِي جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ أَبِي السَّنَائِلِ قَالَ: وَضَعْتُ سُبَيْعَةَ حَمْلَهَا بَعْدَ وَفَاةِ زَوْجِهَا بِثَلَاثَةِ وَعِشْرِينَ أَوْ خَمْسَةِ وَعِشْرِينَ لَيْلَةً فَلَمَّا تَعَلَّتْ تَسَوَّفَتْ لِلْأَزْوَاجِ فَعِيبَ ذَلِكَ عَلَيْهَا فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «مَا يَمْنَعُهَا؟ قَدْ انْقَضَى أَجْلُهَا».

3506 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: اخْتَلَفَ أَبُو هُرَيْرَةَ وَأَبْنُ عَبَّاسٍ فِي الْمُتَوَفَّى عَنْهَا زَوْجُهَا إِذَا وَضَعَتْ حَمْلَهَا قَالَ أَبُو هُرَيْرَةَ: تُزَوِّجُ وَقَالَ ابْنُ عَبَّاسٍ: أَبْعَدُ الْأَجَلَيْنِ فَبَعَثُوا إِلَى أُمِّ سَلَمَةَ فَقَالَتْ: تُوفِّي زَوْجُ سُبَيْعَةَ فَوَلَدَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِخَمْسَةِ عَشَرَ نِصْفِ شَهْرٍ قَالَتْ: فَحَطَبْتُهَا رَجُلَانِ فَحَطَّتْ بِنَفْسِهَا إِلَى أَحَدِهِمَا فَلَمَّا خَشُوا أَنْ تَفْتَاتَ بِنَفْسِهَا قَالُوا: إِنَّكَ لَا تَحْلِينَ قَالَتْ: فَأَنْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «قَدْ حَلَلَتْ فَأَنْكِحِي مَنْ شِئْتَ».

3507 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لِمُحَمَّدٍ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ عَنْ أَبِي سَلَمَةَ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ وَأَبُو هُرَيْرَةَ عَنِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا وَهِيَ حَامِلٌ قَالَ ابْنُ

of four months and ten days comes to an end before she delivers her burden, she then should wait until she delivers her burden). Abu Hurairah said: "She could marry (if she so likes)." Abu Salamah came to visit Umm Salamah and asked her about that, thereupon she said: Subai'ah Al-Aslamiyyah delivered her babe half a month after the death of her husband. Then, two men demanded her hand, one of whom was young, and the other was old and she inclined to the young. The old one said: "She has not yet become free (to marry)." Her family were absent, and he hoped, by saying so, that when they returned, they would favour him with her. She went to The Messenger of Allah "Allah's blessing and peace be upon him" (and told him of that), thereupon he said: "You've (finished your term and thus) become free (to marry): so, get married to whomever you like."

**3508-** It is narrated on the authority of Abu Salamah that he said: Ibn Abbas was asked about a woman who delivered her burden twenty nights after the death of her husband: is it fitting for her to get married? He said: "No, unless she fulfills the longer of both terms." I said: "But Allah Almighty says: " for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy." (At-Talaq 4) he said: "This applies only to the matter of divorce." Abu Hurairah said: "I'm of the same opinion of the son of my brother, i.e. Abu Salamah." He (Ibn Abbas) sent Kuraib, his freed slave and said: "Go to Umm Salamah, and ask her: 'Was that out of the sunnah of The Messenger of Allah "Allah's blessing and peace be upon him"?'" He came back and told: She said: "Yes. Subai'ah Al-Aslamiyyah delivered her burden twenty nights after the death of her husband, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to get married (if she so liked); and Abu As-Sanabil was one of those who demanded her hand."

**3509-** It is narrated on the authority of Sulaiman Ibn Yasar that Ibn Abbas, Abu Hurairah and Abu Salamah discussed the term of Iddat prescribed for a woman whose husband died, and she delivered her burden after his death: Ibn Abbas said: "She should fulfill the longer of both terms." Abu Salamah said: "No, she becomes free (to marry) once she delivers her burden." Abu Hurairah said: "I'm of the same opinion of the son of my brother." They sent to Umm Salamah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him" (to seek her verdict) thereupon she said: "Subai'ah Al-Aslamiyyah delivered her burden a few time after the death of her husband, and she sought the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" thereupon he ordered her to get married (if she so liked)."

عَبَّاسٍ: آخِرُ الْأَجْلَيْنِ وَقَالَ أَبُو هُرَيْرَةَ: إِذَا وَلَدَتْ فَقَدْ حَلَّتْ فَدَخَلَ أَبُو سَلَمَةَ إِلَى أُمِّ سَلَمَةَ فَسَأَلَهَا عَنْ ذَلِكَ فَقَالَتْ: وَلَدْتُ سُبَيْعَةَ الْأَسْلَمِيَّةَ بَعْدَ وَفَاةِ زَوْجِهَا بِنِصْفِ شَهْرٍ فَخَطَبَهَا رَجُلَانِ أَحَدُهُمَا شَابٌّ وَالْآخَرُ كَهْلٌ فَحَطَّتْ إِلَى الشَّابِّ فَقَالَ الْكَهْلُ: لَمْ تَحِلِّ وَكَانَ أَهْلُهَا غُيًّا فَرَجَا إِذَا جَاءَ أَهْلُهَا أَنْ يُؤْثِرُوهُ بِهَا فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَ: «قَدْ حَلَلْتَ فَاذْكُرِي مَنْ شِئْتَ».

3508 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ فِي امْرَأَةٍ وَضَعَتْ بَعْدَ وَفَاةِ زَوْجِهَا بَعْشَرِينَ لَيْلَةً أَيُضِلُّحُ لَهَا أَنْ تَزَوِّجَ؟ قَالَ: لَا إِلَّا آخِرُ الْأَجْلَيْنِ قَالَ: قُلْتُ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَأُولَئِكَ الْأَخْمَالُ أَجْلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ فَقَالَ: إِنَّمَا ذَلِكَ فِي الطَّلَاقِ فَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي يَعْنِي أَبَا سَلَمَةَ فَأَرْسَلَ غُلَامَهُ كَرِيبًا فَقَالَ: أَتَيْتِ أُمَّ سَلَمَةَ فَسَلَّهَا هَلْ كَانَ هَذَا سُنَّةً مِنْ رَسُولِ اللَّهِ ﷺ؟ فَجَاءَ فَقَالَ: قَالَتْ: نَعَمْ سُبَيْعَةُ الْأَسْلَمِيَّةُ وَضَعَتْ بَعْدَ وَفَاةِ زَوْجِهَا بَعْشَرِينَ لَيْلَةً فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَزَوِّجَ فَكَانَ أَبُو السَّنَابِلِ فِيمَنْ يَخْطُبُهَا.

3509 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنْ سُلَيْمَانَ بْنِ يَسَارٍ: أَنَّ أَبَا هُرَيْرَةَ وَابْنَ عَبَّاسٍ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ تَذَاكُرُوا عِدَّةَ الْمُتَوَفَّى عَنْهَا زَوْجَهَا تَضَعُ عِنْدَ وَفَاةِ زَوْجِهَا فَقَالَ ابْنُ عَبَّاسٍ: تَعْتَدُ آخِرَ الْأَجْلَيْنِ وَقَالَ أَبُو سَلَمَةَ: بَلْ تَحِلُّ حِينَ تَضَعُ فَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَتْ: وَضَعْتُ سُبَيْعَةَ الْأَسْلَمِيَّةَ بَعْدَ وَفَاةِ زَوْجِهَا بَيْسِيرٍ فَأَسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَمَرَهَا أَنْ تَزَوِّجَ.



**3510-** It is narrated on the authority of Umm Salamah that she said: "Subai'ah Al-Aslamiyyah delivered her burden a few nights after the death of her husband, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to get married (if she so liked)."

**3511-** It is narrated on the authority of Sulaiman Ibn Yasar that Abdullah Ibn Abbas and Abu Salamah Ibn Abd Ar-Rahman discussed the term of Iddat prescribed for a woman whose husband died, and she delivered her burden a few nights after his death. Ibn Abbas said: "She should fulfill the longer of both terms." Abu Salamah said: "No, she becomes free (to marry) once she delivers her burden." Abu Hurairah came in and said: "I'm of the same opinion of the son of my brother i.e. Abu Salamah Ibn Abd Ar-Rahman." They sent Kuraib, the freed slave of Ibn Abbas to Umm Salamah to ask her about that, thereupon he came back and told them that she said: "Subai'ah Al-Aslamiyyah delivered her burden a few nights after the death of her husband, and she made a mention of that to The Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said to her: "You've become free (to marry, since you fulfilled your term of Iddat)."

**3512-** It is narrated on the authority of Abu Salamah that he said: I was sitting in the company of Ibn Abbas and Abu Hurairah and Ibn Abbas said: "If a woman delivered her burden after the death of her husband She should fulfill the longer of both terms." Abu Salamah said: Abu Salamah said: So, we sent Kuraib, the freed slave of Ibn Abbas, to Umm Salamah, to ask her about that, thereupon he came back from her with the message that the husband of Subai'ah Al-Aslamiyyah died, and she delivered her burden a few days after his death, and The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to get married (if she so liked)."

**3513-** It is narrated on the authority of Umm Salamah that there was a woman from Aslam called Subai'ah, and she was married, and her husband died while she was pregnant, and Abu As-Sanabil Ibn Ba'kak demanded her hand, and she refused. On that he said: "It is unfitting for you to marry until you fulfill the longer of both terms." She spent nearly twenty nights and then she delivered her burden. She went to The Messenger of Allah "Allah's blessing and peace be upon him" and (made a mention of that to him, and) he said to her: "Get married (to whomever you like)."

**3514-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he said: While I and Abu Hurairah were sitting with Ibn Abbas, a woman came to him and said: "A woman's husband died while she was pregnant, and then she delivered her burden less than four months after his death (has she become free to marry)?" Ibn Abbas said: "(She should fulfill)

3510 - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ عَنْ سُفْيَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ كُرَيْبٍ عَنْ أُمِّ سَلَمَةَ وَمُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ كُرَيْبٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: وَضَعْتُ سُبُعَهُ بَعْدَ وَفَاةِ زَوْجِهَا بِأَيَّامٍ فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَزَوِّجَ.

3511 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ اخْتَلَفَا فِي الْمَرْأَةِ تُنْفَسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: آخِرُ الْأَجَلَيْنِ وَقَالَ أَبُو سَلَمَةَ: إِذَا نَفِسَتْ فَقَدْ حَلَّتْ فَجَاءَ أَبُو هُرَيْرَةَ فَقَالَ: أَنَا مَعَ ابْنِ أَخِي يَعْنِي أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ فَبَعَثُوا كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذَلِكَ فَجَاءَهُمْ فَأَخْبَرَهُمْ أَنَّهَا قَالَتْ: وَلَدْتُ سُبُعَهُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «قَدْ حَلَلَتْ».

3512 - أَخْبَرَنَا حُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ أَنَا وَابْنُ عَبَّاسٍ وَأَبُو هُرَيْرَةَ فَقَالَ ابْنُ عَبَّاسٍ: إِذَا وَضَعَتِ الْمَرْأَةُ بَعْدَ وَفَاةِ زَوْجِهَا فَإِنَّ عِدَّتَهَا آخِرُ الْأَجَلَيْنِ فَقَالَ أَبُو سَلَمَةَ: فَبَعَثْنَا كُرَيْبًا إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذَلِكَ فَجَاءَنَا مِنْ عِنْدِهَا أَنَّ سُبُعَهُ تُوفِّيَ عَنْهَا زَوْجُهَا فَوَضَعَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِأَيَّامٍ فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَزَوِّجَ.

3513 - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ أَمْرًا مِنْ أَسْلَمَ يُقَالُ لَهَا سُبُعُهُ كَانَتْ تَحْتَ زَوْجِهَا فَتُوفِّيَ عَنْهَا وَهِيَ حُبْلَى فَحَطَبَهَا أَبُو السَّنَابِلِ بْنُ بَعْكُكٍ فَأَبَتْ أَنْ تَنْكِحَهُ فَقَالَ: مَا يَصْلُحُ لِكَ أَنْ تَنْكِحِي حَتَّى تَعْتَدِي آخِرَ الْأَجَلَيْنِ فَمَكَثَتْ قَرِيبًا مِنْ عِشْرِينَ لَيْلَةً ثُمَّ نَفِسَتْ فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَ: «انكِحِي».

3514 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي دَاوُدُ بْنُ أَبِي عَاصِمٍ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ قَالَ: بَيْنَمَا أَنَا وَأَبُو هُرَيْرَةَ عِنْدَ ابْنِ عَبَّاسٍ إِذْ جَاءَتْهُ أَمْرَأَةٌ فَقَالَتْ: تُوفِّيَ عَنْهَا زَوْجُهَا وَهِيَ حَامِلٌ فَوَلَدَتْ لِأَذْنَى مِنْ أَرْبَعَةِ أَشْهُرٍ مِنْ يَوْمِ مَاتَ فَقَالَ ابْنُ عَبَّاسٍ: آخِرُ الْأَجَلَيْنِ



the longer of both terms." Abu Salamah said: One of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" told me that Subai'ah Al-Aslamiyyah came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Her husband died while she was pregnant and then she delivered her burden less than four months after his death." On that The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to get married (if she so liked)." Abu Hurairah said: "I bear witness to that."

**3515-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah from his father that he had written to Umar Ibn Abdullah Ibn Arqam Az-Zuhri, ordering him to go to Subai'ah Bint Al-Harith Al-Aslamiyyah in order that he might ask her about her story, and what The Messenger of Allah "Allah's blessing and peace be upon him" said to her when she went to him to take his religious verdict (regarding her marriage after she had given birth to her child, knowing that her husband had died during her pregnancy). Umar Ibn Abdullah Ibn Arqam replied: Subai'ah Bint Al-Harith told that she was married to Sa'd Ibn Khawlah who was from the tribe of Banu Amr Ibn Lu'ai, and was one of those who attended the holy battle of Badr. He died while she was pregnant during The Farewell Hajj. Soon after his death, she gave birth to a child. When she completed the term of birth confinement (and became clean), she embellished herself for suitors. Abu As-Sanabil Ibn Ba'kak, a man from the tribe of Banu Abd Ad-Dar visited and said to her: "What is the matter! I see you dressed up for the people to demand you in marriage. Do you want to marry? By Allah, you are not free to marry before four months and ten days have elapsed (following your husband's death)." Subai'ah added: "When he (Abu As-Sanabil) said so, I put on my dress in the evening and went to The Messenger of Allah "Allah's blessing and peace be upon him" whom I asked about this matter. He gave the verdict that I was free to marry since I delivered my child; and ordered me to marry if I wished."

**3516-** It is narrated on the authority of Zufar Ibn Aws Ibn Al-Hadthan An-Nasri that Abu As-Sanabil Ibn Ba'kak Ibn As-Sabbaq said to Subai'ah Al-Aslamiyyah: "It is unlawful for you (to marry) until four months and ten days have elapsed (as of the death of your husband), i.e. the longer of both terms." She then went to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that, and she pretended that The Messenger of Allah "Allah's blessing and peace be upon him" gave her the religious verdict that she was free to marry once she delivered her burden. When her husband died, she was in the ninth month of her pregnancy. Her husband was Sa'd Ibn Khawlah, who died during the Farewell Hajj which he performed in the company of The Messenger of Allah "Allah's blessing and



فَقَالَ أَبُو سَلَمَةَ: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: تُوفِّي عَنْهَا زَوْجَهَا وَهِيَ حَامِلٌ فَوَلَدَتْ لِأَذْنَى مِنْ أَرْبَعَةِ أَشْهُرٍ فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَتَزَوَّجَ قَالَ أَبُو هُرَيْرَةَ: وَأَنَا أَشْهَدُ عَلَى ذَلِكَ.

3515 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِي شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ أَرْقَمَ الزُّهْرِيِّ يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ فَيَسْأَلَهَا حَدِيثَهَا وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ ﷺ حِينَ اسْتَفْتَتْهُ فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ: أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤْيٍ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا فَتُوفِّيَ عَنْهَا زَوْجُهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ فَلَمْ تَنْشُبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَابِ فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكُكٍ رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ فَقَالَ لَهَا: مَا لِي أَرَاكِ مُتَجَمِّلَةً؟ لَعَلَّكَ تُرِيدِينَ النِّكَاحَ إِنَّكَ وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذَلِكَ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي وَأَمَرَنِي بِالتَّزْوِيجِ إِنْ بَدَأَ لِي.

3516 - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَيْسَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ قَالَ: كَتَبَ إِلَيْهِ يَذْكُرُ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ أَنَّ زُفَرَ بْنَ أَوْسٍ بْنِ الْحَدَثَانِ النَّضْرِيِّ حَدَّثَهُ: أَنَّ أَبَا السَّنَابِلِ بْنَ بَعْكُكٍ بْنَ السَّبَّاقِ قَالَ لِسُبَيْعَةَ الْأَسْلَمِيَّةِ: لَا تَحْلِينَ حَتَّى يَمُرَّ عَلَيْكَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا أَقْصَى الْأَجَلِينَ فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذَلِكَ فَزَعَمَتْ أَنَّ رَسُولَ اللَّهِ ﷺ أَفْتَاهَا أَنَّ تَنْكِحَ إِذَا وَضَعَتْ حَمْلَهَا وَكَانَتْ حُبْلَى فِي تِسْعَةِ أَشْهُرٍ حِينَ تُوفِّيَ زَوْجُهَا وَكَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ فَتُوفِّيَ فِي حَجَّةِ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ فَتَنَكَّحَتْ

peace be upon him". When she delivered what was in her womb, she got married to a young man belonging to her people.

**3517-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah from his father that he had written to Umar Ibn Abdullah Ibn Arqam Az-Zuhri, ordering him to go to Subai'ah Bint Al-Harith Al-Aslamiyyah in order that he might ask her about the religious verdict which The Messenger of Allah "Allah's blessing and peace be upon him" gave to her regarding her (marriage after she had delivered her burden, knowing that her husband had died during her) pregnancy. Umar Ibn Abdullah Ibn Arqam visited Subai'ah and asked her about that, thereupon she told him that she was married to Sa'd Ibn Khawlah who was one of those who attended the holy battle of Badr. He died while she was pregnant during The Farewell Hajj. Soon, she gave birth to a child less than four months and ten days after his death. When she completed the term of birth confinement (and became clean), Abu As-Sanabil Ibn Ba'kak, a man from the tribe of Banu Abd Ad-Dar visited her and found that she had embellished herself for suitors. On that he said to her: "Perhaps you like to be given in marriage before the term of four months and ten days came to an end. Subai'ah added: "When I heard that from Abu As-Sanabil I went to The Messenger of Allah "Allah's blessing and peace be upon him" whom I told about that. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you've become free (to marry) since you delivered your burden.""

**3518-** It is narrated on the authority of Ibn Awn from Muhammad that he said: I was sitting among some people in a great gathering of the Ansar, including Abd Ar-Rahman, and they discussed the matter of Subai'ah, and I made a mention the narration of Abdullah Ibn Utbah Ibn Mas'ud, as Ibn Awn had mentioned, up to his saying: "Until she delivers her burden." Ibn Abu Laila said: "But his paternal uncle (Ibn Mas'ud) does not adopt that opinion." I raised my voice, and said: "If I tell a lie about Abdullah Ibn Utbah Ibn Mas'ud, I would be then too bold, since he is in Kufah." I met Malik and asked him: "What had Ibn Mas'ud used to say pertaining to Subai'ah?" he said: He said: "Do you make the longer (term of four months and ten days) binding upon her, even though you do not make the concession in her favour? No doubt, the shorter Surah of women (i.e. At-Talaq) was revealed after the longer (Surah of women, i.e. Al-Baqarah)." (This means that the judgement pertaining to the term of four months and ten days in the Surah of Women was abrogated, as far as pregnancy is concerned, by Allah's saying in the Surah of At-Talaq: " for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy." (4)



فَتَى مِنْ قَوْمِهَا حِينَ وَضَعَتْ مَا فِي بَطْنِهَا .

3517 - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ

الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُثْبَةَ:  
كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ الزُّهْرِيِّ أَنْ أَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ  
الْحَارِثِ الْأَسْلَمِيَّةِ فَاسْأَلَهَا عَمَّا أَفْتَاهَا بِهِ رَسُولُ اللَّهِ ﷺ فِي حَمْلِهَا قَالَ:  
فَدَخَلَ عَلَيْهَا عُمَرُ بْنُ عَبْدِ اللَّهِ فَاسْأَلَهَا فَأَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ  
خَوْلَةَ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِمَّنْ شَهِدَ بَدْرًا فَتَوَفَّى عَنْهَا فِي  
حَجَّةِ الْوَدَاعِ فَوَلَدَتْ قَبْلَ أَنْ تَمْضِيَ لَهَا أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا مِنْ وَفَاةِ  
رَوْجِهَا فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا دَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ رَجُلٌ مِنْ بَنِي عَبْدِ  
الدَّارِ فَرَأَاهَا مُتَجَمِّلَةً فَقَالَ: لَعَلَّكَ تُرِيدِينَ النِّكَاحَ قَبْلَ أَنْ تَمُرَّ عَلَيْكَ أَرْبَعَةُ  
أَشْهُرٍ وَعَشْرًا قَالَتْ: فَلَمَّا سَمِعْتُ ذَلِكَ مِنْ أَبِي السَّنَابِلِ جِئْتُ  
رَسُولَ اللَّهِ ﷺ فَحَدَّثْتُهُ حَدِيثِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ حَلَلْتَ حِينَ  
وَضَعْتَ حَمْلَكَ».

3518 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا

أَبْنُ عَوْنٍ عَنْ مُحَمَّدٍ قَالَ: كُنْتُ جَالِسًا فِي نَاسٍ بِالْكُوفَةِ فِي مَجْلِسٍ  
لِلْأَنْصَارِ عَظِيمٍ فِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى فَذَكَرُوا شَأْنَ سُبَيْعَةَ،  
فَذَكَرْتُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ فِي مَعْنَى قَوْلِ أَبِي عَوْنٍ حَتَّى  
تَضَعَ قَالَ أَبُو لَيْلَى: لَكِنْ عَمَّهُ لَا يَقُولُ ذَلِكَ فَرَفَعْتُ صَوْتِي وَقُلْتُ:  
إِنِّي لَجَرِيءٌ أَنْ أَكْذِبَ عَلَى عَبْدِ اللَّهِ بْنِ عُثْبَةَ وَهُوَ فِي نَاحِيَةِ الْكُوفَةِ قَالَ:  
فَلَقِيتُ مَا لِكَأَقُلْتُ: كَيْفَ كَانَ أَبُو مَسْعُودٍ يَقُولُ فِي شَأْنِ سُبَيْعَةَ؟ قَالَ:  
قَالَ: أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيزَ وَلَا تَجْعَلُونَ لَهَا الرُّخْصَةَ؟ لَأَنْزِلْتُ سُورَةَ  
النِّسَاءِ الْقُضْرَى بَعْدَ الطُّوَلَى.



**3519-** It is narrated on the authority of Ibn Mas'ud that he said: Whoever wishes that I should challenge him, I should do: no doubt, the Holy Verse " for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy" (4) was not revealed but after the Holy Verse of such of women as whose husband dies: i.e. once such of women as whose husband dies delivers her burden, she becomes free (to marry if she so likes).

**3520-** It is narrated on the authority of Abdullah Ibn Mas'ud that the shorter Surah of women (i.e. At-Talaq) was revealed after (the longer Surah of women, i.e.) Al-Baqarah).

### **[57] The Term Of Iddat Fixed For Such As Whose Husband Dies Before Consummating Marriage With Her**

**3521-** It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud was asked about a woman who got married to a man who fixed no dower for her nor did he consummate marriage with her until he died. He said: "She should have the dower in full with no reduction nor increase, (her portion of) the heritage should be given to her, and the term of Iddat is binding upon her." On that Ma'qil Ibn Sinan Al-Ashja'i stood up and said: "The same judgement as that you have given was passed by the Messenger of Allah "Allah's blessing and peace be upon him" in connection with a woman belonging to us, i.e. Baru' Bint Washiq." On that Abdullah Ibn Mas'ud became so much pleased (that his judgement agreed with that of the Messenger of Allah).

### **[58] Mourning (For The Dead)**

**3522-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman to mourn for a dead more than three days, except her husband, (for whom she should mourn for four months and ten days)."

**3523-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a woman who has faith in Allah and the Last Day to mourn for a dead more than three days, except her husband, (for whom she should mourn for four months and ten days)."

### **[59] There Is No Mourning Binding Upon A Woman Of Scripture Whose Husband Dies**

**3524-** It is narrated on the authority of Umm Habibah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him"

3519 - أَخْبَرَنِي مُحَمَّدُ بْنُ مَسْكِينٍ بْنُ نُمَيْلَةَ يَمَامِيٌّ قَالَ: أَنْبَأَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ح. وَأَخْبَرَنِي مَيْمُونُ بْنُ عَبَّاسٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْحَكَمِ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبُو شَبْرَمَةَ الْكُوفِيُّ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ عَنْ عَلْقَمَةَ بْنِ قَيْسٍ: أَنَّ أَبَانَ مَسْعُودٍ قَالَ: مَنْ شَاءَ لَاعَنَتْهُ مَا أَنْزَلْتُ ﴿وَأُولَئِكَ الْأَخْمَالُ أَجْلُهُنَّ أَنْ يَضَعَنَّ حَمْلَهُنَّ﴾ [الطلاق، الآية: 4] إِلَّا بَعْدَ آيَةِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا إِذَا وَضَعَتِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا فَقَدْ حَلَّتْ. وَاللَّفْظُ لِمَيْمُونٍ.

3520 - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا الْحَسَنُ وَهُوَ أَبُو أُعَيْنٍ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ جَعْفَرٍ ح. وَأَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْأَسْوَدِ وَمَسْرُوقٍ وَعُبَيْدَةَ عَنْ عَبْدِ اللَّهِ: «أَنَّ سُورَةَ النِّسَاءِ الْقُضِرَى نَزَلَتْ بَعْدَ الْبَقَرَةِ».

#### (57) - عِدَّةُ الْمُتَوَفَّى عَنْهَا زَوْجُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا

3521 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ أَبَانَ مَسْعُودٍ: أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً وَلَمْ يَفْرُضْ لَهَا صَدَاقًا وَلَمْ يَدْخُلْ بِهَا حَتَّى مَاتَ قَالَ أَبَانُ مَسْعُودٍ: لَهَا مِثْلُ صَدَاقِ نِسَائِهَا لَا وَكَسَ وَلَا شَطَطَ وَعَلَيْهَا الْعِدَّةُ وَلَهَا الْمِيرَاثُ فَقَامَ مَعْقِلُ بْنُ سِنَانٍ الْأَشْجَعِيُّ فَقَالَ: قَضَى فِينَا رَسُولُ اللَّهِ ﷺ فِي بَرُوعِ بِنْتِ وَاشِقِ امْرَأَةٍ مِنَّا مِثْلَ مَا قَضَيْتَ. فَفَرِحَ أَبَانُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ.

#### (58) - بَابُ الْإِحْدَادِ

3522 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِمَرْأَةٍ تَحْدُ عَلَى مَيِّتٍ أَكْثَرَ مِنْ ثَلَاثٍ إِلَّا عَلَى زَوْجِهَا».

3523 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا جَبَّانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تَحْدُ فَوْقَ ثَلَاثَةِ أَيَّامٍ إِلَّا عَلَى زَوْجٍ».

#### (59) - بَابُ سُقُوطِ الْإِحْدَادِ عَنِ الْكِتَابِيَّةِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا

3524 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ مُوسَى عَنْ حُمَيْدِ بْنِ نَافِعٍ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ أَنَّ أُمَّ



having said from over this pulpit: "It is not lawful for a woman who has faith in Allah and His Messenger to mourn for a dead more than three days, except her husband, for whom she should mourn for four months and ten days."

**[60] Such Of Women As Whose Husband Dies Stays In Her House Until She Becomes Free (To Marry)**

**3525-** It is narrated on the authority of Al-Fari'ah Bint Malik that her husband sent out in pursuit of some slaves belonging to him, who killed him. Her house was very far (from the habitation). She came in the company of her brother to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he gave her concession (to leave it). When she turned her back, he invited her and said: "Remain in your house until the (term of Iddat fixed in the) Book is fulfilled."

**3526-** It is narrated on the authority of Al-Furai'ah Bint Malik that her husband hired some slaves to work for him, and they killed him. She made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I do not live in an independent dwelling owned by him, and he had left for me no maintenance: should I move to (the house of) my family and the orphans who are under my guardianship and look after them?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "You might do." A while later he said: "What did you say?" I related to him the story of my husband once again. Upon this he said: "Stay in the very place where you've received the news (of your husband's death until the term of Iddat is fulfilled.)"

**3527-** It is narrated on the authority of Furai'ah that her husband set out in pursuit of some slaves belonging to him, and they killed him at near Qadum (a place six miles from Medina). She said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention to him of (the possibility of) movement to my family", and she mentioned to him some of her affairs. She said: He gave me concession (to move) and when I turned away he called me and said: "Remain in the house (where you are) until the (period prescribed for such as whose husband dies in the) Book is fulfilled."

**[61] The Concession For Such As Whose Husband Dies To Fulfill The Period Of Her Iddat Wherever She Likes**

**3528-** It is narrated on the authority of Ata' from Ibn Abbas that he said: "This statement ("but if they leave (the residence), there is no blame on you for what they do with themselves") abrogated her (the widow's) dwelling in the house of her late husband, and she could complete the Iddat wherever she likes, as Allah's Statement "Without turning them out..."tells."



حَبِيبَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى هَذَا الْمَنْبَرِ: «لَا يَحِلُّ لَامْرَأَةٍ تُوَمِّنُ بِاللَّهِ وَرَسُولِهِ أَنْ تَحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

### (60) - مُقَامُ الْمُتَوَفَّى عَنْهَا زَوْجُهَا فِي بَيْتِهَا حَتَّى تَحِلَّ

3525 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ عَنْ شُعْبَةَ وَأَبْنِ جُرَيْجٍ وَيَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ إِسْحَاقَ عَنْ سَعْدِ بْنِ إِسْحَاقَ عَنْ زَيْنَبَ بِنْتِ كَعْبٍ عَنْ الْفَارِغَةِ بِنْتِ مَالِكٍ: أَنَّ زَوْجَهَا خَرَجَ فِي طَلَبِ أَعْلَاجٍ فَقَتَلُوهُ قَالَ شُعْبَةُ وَأَبْنِ جُرَيْجٍ: وَكَانَتْ فِي دَارٍ قَاصِيَةٍ فَجَاءَتْ وَمَعَهَا أَخُوهَا إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ فَرَخَّصَ لَهَا حَتَّى إِذَا رَجَعَتْ دَعَاَهَا فَقَالَ: «أَجْلِسِي فِي بَيْتِكَ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ».

3526 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ يَزِيدَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ إِسْحَاقَ عَنْ عَمَّتِهِ زَيْنَبَ بِنْتِ كَعْبٍ، عَنِ الْفَرِيعَةِ بِنْتِ مَالِكٍ: أَنَّ زَوْجَهَا تَكَارَى عُلُوجًا لِيَعْمَلُوا لَهُ فَقَتَلُوهُ فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ وَقَالَتْ: إِنِّي لَسْتُ فِي مَسْكَنِ لَهُ وَلَا يَجْرِي عَلَيَّ مِنْهُ رِزْقٌ أَفَأَنْتَقِلُ إِلَى أَهْلِي وَيَتَامَايَ وَأَقُومُ عَلَيْهِمْ؟ قَالَ: «أَفْعَلِي» ثُمَّ قَالَ: «كَيْفَ قُلْتِ؟» فَأَعَادَتْ عَلَيْهِ قَوْلَهَا قَالَ: «أَعْتَدِي حَيْثُ بَلَغَكَ الْخَبَرُ».

3527 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ سَعْدِ بْنِ إِسْحَاقَ عَنْ زَيْنَبَ عَنْ فَرِيعَةَ: أَنَّ زَوْجَهَا خَرَجَ فِي طَلَبِ أَعْلَاجٍ لَهُ فَقَتِلَ بِطَرْفِ الْقُدُومِ قَالَتْ: فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ لَهُ الثَّقَلَةَ إِلَى أَهْلِي وَذَكَرْتُ لَهُ حَالًا مِنْ حَالِهَا قَالَتْ: فَرَخَّصَ لِي فَلَمَّا أَقْبَلْتُ نَادَانِي فَقَالَ: «أَمْكُثِي فِي أَهْلِكَ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ».

### (61) - بَابُ الرُّخْصَةِ لِلْمُتَوَفَّى عَنْهَا زَوْجُهَا أَنْ تَعْتَدَّ حَيْثُ شَاءَتْ

3528 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ ابْنِ أَبِي نُجَيْجٍ قَالَ عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ: نَسَخَتْ هَذِهِ الْآيَةُ عِدَّتَهَا فِي أَهْلِهَا فَتَعْتَدُ حَيْثُ شَاءَتْ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ ﴿غَيْرِ إِخْرَاجٍ﴾ [البقرة، الآية:

**[62] The Period Of Iddat Of Such As Whose Husband Dies Begins From The Very Day On Which She Receives The News Of His Death**

**3529-** It is narrated on the authority of Al-Furai'ah Bint Malik, the sister of Abu Sa'id Al-Khudri that she said: My husband died at Qadum, and I came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of him that our house was very far (from the habitation), thereupon he gave her concession (to leave it). A while later he invited her and said to her: "Stay in your house for four months and ten days, until the (term prescribed for such as whose husband dies in the) Book is fulfilled."

**[63] The Muslim Woman Who Is Spending The Period Of Mourning Should Leave Ornament**

**3530-** It is narrated on the authority of Humaid Ibn Nafi' that Zainab Bint Abu Salamah related to him the following three traditions:

Zainab Bint Abu Salamah said: I entered upon Umm Habibah, the wife of The Prophet "Allah's blessing and peace be upon him" when her father Abu Sufyan Ibn Harb died. Umm Habibah asked for perfume which contained yellow scent or other kind of scent, with which she first perfumed one of the girls, and then rubbed her cheeks and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days.""

**3531-** Zainab said: I entered upon Zainab Bint Jahsh when her brother died. She asked for perfume, some of which she used and said: "By Allah, I am not in need of perfume, but I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said from over the pulpit: "It is not lawful for a woman who believes in Allah and the last day to mourn for a dead person for more than three days except her husband, for whom she should mourn for four months and ten days.""

**3532-** Zainab said: I heard my mother Umm Salamah saying that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The husband of my daughter died and she is suffering from an eye disease, can she apply kohl to her eye?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "No." He added: "(She should mourn for) just four months and ten days. In the Pre-Islamic Period of ignorance, a widow among you used to throw a globe of dung after a year had elapsed" (following her husband's death, to indicate

## (62) - عِدَّةُ الْمُتَوَفَّى عَنْهَا زَوْجُهَا مِنْ يَوْمِ بَأْتِيهَا الْخَبَرَ

3529 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ سَعْدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي زَيْنَبُ بِنْتُ كَعْبٍ قَالَتْ: حَدَّثَنِي فُرَيْعَةُ بِنْتُ مَالِكٍ أُخْتُ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَتْ: تُوَفِّي زَوْجِي بِالْقُدُومِ فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ لَهُ أَنَّ دَارَنَا شَاسِعَةٌ فَأَذِنَ لَهَا ثُمَّ دَعَاها فَقَالَ: «أَمْكُثِي فِي بَيْتِكَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ».

## (63) - الزَّيْنَةُ لِلْحَادَّةِ الْمُسْلِمَةِ دُونَ الْيَهُودِيَّةِ وَالنَّصْرَانِيَّةِ

3530 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ حُمَيْدِ بْنِ نَافِعٍ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ بِهَذِهِ الْأَحَادِيثِ الثَّلَاثَةِ قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوَفِّي أَبُوهَا أَبُو سُفْيَانَ بْنُ حَرْبٍ فَدَعَتْ أُمَّ حَبِيبَةَ بِطَبِيبٍ فَدَهَنْتُ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضِيهَا ثُمَّ قَالَتْ: وَاللَّهِ مَا لِي بِالطَّبِيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لَامْرَأَةٍ تُوَمِّنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَحْدُ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

3531 - قَالَتْ زَيْنَبُ: ثُمَّ دَخَلْتُ عَلَى زَيْنَبِ بِنْتِ جَحْشٍ حِينَ تُوَفِّي أَخُوهَا وَقَدْ دَعَتْ بِطَبِيبٍ وَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ: وَاللَّهِ مَا لِي بِالطَّبِيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمَنِيرِ: «لَا يَحِلُّ لَامْرَأَةٍ تُوَمِّنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَحْدُ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

3532 - وَقَالَتْ زَيْنَبُ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: جَاءَتْ أَمْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُوَفِّي عَنْهَا زَوْجُهَا وَقَدْ أَشْتَكَتْ عَيْنَهَا أَفَأَكْحُلُهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا» ثُمَّ قَالَ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبُعْرَةِ عِنْدَ رَأْسِ الْحَوْلِ».



that the one-year period of her mourning was over, and now that year has been reduced to only four months and ten days).

Humaid said: I asked Zainab: "What does "throwing a globe of dung after one year had elapsed" mean?" Zainab said: "When a lady was bereaved of her husband, she would live in a wretched small room, wear the worst clothes she had, and touch no perfume before one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird against which she would rub her body. The animal against which she would rub her body would hardly survive. Just at this time, she would come out of her room, whereupon she would be given a globe of dung, which she would throw away. Then she would use perfume or anything else she liked."

#### **[64] Which Clothes Should Such As Is Spending The Period Of Mourning Avoid?**

**3533-** It is narrated on the authority of Um Atiyyah that she said: The Prophet "Allah's blessing and peace be upon him" said: "It is not lawful for a (Muslim) lady to mourn for more than three days for a dead person, except for her husband, in which case she should mourn for four months and ten days, during which she should neither wear dyed clothes, nor a garment of Asb (special clothes made in Yemen), nor put kohl in her eyes, nor comb her head, nor perfume herself, except when she becomes clean from her menses whereupon she can use Qust, and Azfar (two kinds of incense)."

**3534-** It is narrated on the authority of Safiyyah Bint Shaibah from Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such as whose husband dies wear no garment dyed with safflower, nor with red pigment, and let her apply no dye nor kohl."

#### **[65] Such As Is Spending The Period Of Mourning Never Uses Dye**

**3535-** It is narrated on the authority of Um Atiyyah that she said: The Prophet "Allah's blessing and peace be upon him" said: "It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband (for whom she should mourn for four months and ten days), during which she should neither put kohl in her eyes, nor apply dye, nor wear dyed clothes."

#### **[66] The Concession For Such As Is Spending The Period Of Mourning To Comb Her Head With The Help Of Sidr**

**3536-** It is narrated on the authority of Umm Hakim Bint Usaid from her mother that her husband died, and she was suffering from an eye disease, for

قَالَ حُمَيْدٌ: فَقُلْتُ لِزَيْنَبَ: وَمَا تَرْمِي بِالْبُعْرَةِ عِنْدَ رَأْسِ الْحَوْلِ؟ قَالَتْ زَيْنَبُ: كَانَتْ الْمَرْأَةُ إِذَا تُوفِّيَ عَنْهَا زَوْجُهَا دَخَلَتْ حِفْشًا وَلَبَسَتْ شَرَّ ثِيَابِهَا وَلَمْ تَمَسَّ طِيبًا وَلَا شَيْئًا حَتَّى تَمُرَّ بِهَا سَنَةٌ ثُمَّ تُؤْتِي بِدَابَّةٍ حِمَارٍ أَوْ شَاةٍ أَوْ طَيْرٍ فَتَفْتَضُّ بِهِ فَقَلَمًا تَفْتَضُّ بِشَيْءٍ إِلَّا مَاتَ ثُمَّ تَخْرُجُ فَتُعْطَى بُعْرَةً فَتَرْمِي بِهَا وَتُرَاجِعُ بَعْدَ مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ. قَالَ مَالِكٌ: تَفْتَضُّ تَمْسَحُ بِهِ فِي حَدِيثِ مُحَمَّدٍ قَالَ مَالِكٌ: الْحِفْشُ الْخُصُّ.

#### (64) - مَا تَجْتَنِبُ الْحَادَّةُ مِنَ الثِّيَابِ الْمُصَبَّغَةِ

3533 - أَخْبَرَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْدُ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تَحْدُ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا وَلَا ثَوْبَ عَصَبٍ وَلَا تَكْتَحِلُ وَلَا تَمْتَشِطُ وَلَا تَمَسُّ طِيبًا إِلَّا عِنْدَ طَهْرِهَا حِينَ تَطْهَرُ نَبْدًا مِنْ قُسْطٍ وَأَظْفَارٍ».

3534 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ قَالَ: حَدَّثَنِي بُذَيْلٌ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُتَوَفَّى عَنْهَا زَوْجُهَا لَا تَلْبَسُ الْمُعْصَفَرِ مِنَ الثِّيَابِ وَلَا الْمُمَشَّقَةَ وَلَا تَخْتَضِبُ وَلَا تَكْتَحِلُ».

#### (65) - بَابُ الْخِضَابِ لِلْحَادَّةِ

3535 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تَحْدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ وَلَا تَكْتَحِلُ وَلَا تَخْتَضِبُ وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا».

#### (66) - بَابُ الرُّخْصَةِ لِلْحَادَّةِ أَنْ تَمْتَشِطَ بِالسِّدْرِ

3536 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي مَحْرَمَةٌ عَنْ أَبِيهِ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ الصَّحَّاحِ يَقُولُ: حَدَّثَنِي أُمُّ حَكِيمٍ بِنْتُ أَسِيدٍ عَنْ أُمِّهَا: أَنَّ زَوْجَهَا تُوفِّيَ وَكَانَتْ تَشْتَكِي عَيْنَهَا فَتَكْتَحِلُ الْجَلَاءَ فَأَرْسَلَتْ



which she used to apply the antimony. She sent a freed slave-girl belonging to her to Umm Salamah, to ask her about the antimony, who said: "Do not apply it (to your eyes) unless there is severe necessity, which you could not endure." She further said: "When Abu Salamah died and the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, and I was putting aloes on my eyes, he asked: "What is that Umm Salamah?" I said: "It is but aloes O Messenger of Allah, in which there is no perfume." He said: "Indeed, it beautifies the face. So, do not put it except at night, and you should wipe it (off your face) by day. On the other hand, do not comb your head with the help of perfume nor henna, for it is a kind of dye." I asked: "With the help of which should I comb my head O Messenger of Allah?" he said: "Use the infused leaves of lot-tree, therewith you might cover your head.""

### **[67] It Is Forbidden For Such As Is Spending The Period Of Mourning To Apply Kohl**

**3537-** It is narrated on the authority of Zainab from Umm Salamah that a woman from the Quraish came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! My daughter is suffering from an eye disease, can she apply kohl to her eye?" however, her husband died. The Messenger of Allah "Allah's blessing and peace be upon him" replied: "No (let her mourn for) just four months and ten days." She said: "O Messenger of Allah! I fear for her sight!" he said: "No, (let her mourn for) just four months and ten days. In the Pre-Islamic Period of ignorance, a widow among you used to mourn for her husband for a whole year, and then she would throw a globe of dung after a year had elapsed" (following her husband's death, to indicate that the one-year period of her mourning was over, and now that year has been reduced to only four months and ten days).

**3538-** It is narrated on the authority of Zainab from Umm Salamah that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about her daughter, whose husband died, and she was suffering (from eye disease). On that he said: "In the Pre-Islamic Period of ignorance, a widow among you used to mourn (for her husband) for a whole year, and then she would throw a globe of dung after a year had elapsed. (let her mourn for) just four months and ten days."

**3539-** It is narrated on the authority of Zainab from Umm Salamah that a woman from the Quraish came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "The husband of my daughter died, and I fear for her eyes, and she liked to put kohl." He said: "(In the Pre-Islamic



مَوْلَاةٌ لَهَا إِلَى أُمِّ سَلَمَةَ فَسَأَلَتْهَا عَنْ كُحْلِ الْجَلَاءِ فَقَالَتْ: لَا تَكْتَحِلُ إِلَّا مِنْ أَمْرِ لَا بُدَّ مِنْهُ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ حِينَ تُوفِّي أَبُو سَلَمَةَ وَقَدْ جَعَلْتُ عَلَى عَيْنِي صَبْرًا فَقَالَ: «مَا هَذَا يَا أُمَّ سَلَمَةَ؟» قُلْتُ: إِنَّمَا هُوَ صَبْرٌ يَا رَسُولَ اللَّهِ لَيْسَ فِيهِ طِيبٌ قَالَ: «إِنَّهُ يَشُبُّ الْوَجْهَ فَلَا تَجْعَلِيهِ إِلَّا بِاللَّيْلِ وَلَا تَمْتَشِطِي بِالطِّيبِ وَلَا بِالْحِنَاءِ فَإِنَّهُ خِضَابٌ» قُلْتُ: بِأَيِّ شَيْءٍ أَمْتَشِطُ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِالسِّدْرِ تُغْلِفِينَ بِهِ رَأْسَكَ».

### (67) - النَّهْيُ عَنِ الْكُحْلِ لِلْحَادَّةِ

3537 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَيُّوبُ وَهُوَ ابْنُ مُوسَى قَالَ حُمَيْدٌ: وَحَدَّثَنِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ عَنْ أُمِّهَا أُمِّ سَلَمَةَ قَالَتْ: جَاءَتِ امْرَأَةٌ مِنْ قُرَيْشٍ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي رَمَدَتْ أَفَأَكْحُلُهَا؟ وَكَانَتْ مُتَوَفَّى عَنْهَا فَقَالَ: «لَا، إِلَّا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا» ثُمَّ قَالَتْ: إِنِّي أَخَافُ عَلَى بَصَرِهَا فَقَالَ: «لَا، إِلَّا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا قَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَحِدُّ عَلَى زَوْجِهَا سَنَةً ثُمَّ تَرْمِي عَلَى رَأْسِ السَّنَةِ بِالْبَغْرَةِ».

3538 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ حُمَيْدِ بْنِ نَافِعٍ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّهَا: أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ ﷺ فَسَأَلَتْهُ عَنْ ابْنَتِهَا مَاتَ زَوْجُهَا وَهِيَ تَشْتَكِي قَالَ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَحِدُّ السَّنَةَ ثُمَّ تَرْمِي الْبَغْرَةَ عَلَى رَأْسِ الْحَوْلِ وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا».

3539 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى بْنِ مَعْدَانَ قَالَ: حَدَّثَنَا ابْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدِ بْنِ نَافِعٍ مَوْلَى الْأَنْصَارِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً مِنْ قُرَيْشٍ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنَّ ابْنَتِي تُوفِّي عَنْهَا زَوْجُهَا وَقَدْ خِفْتُ عَلَى عَيْنِهَا وَهِيَ تُرِيدُ

Period of ignorance) a widow among you used to (mourn for her husband for a whole year, and then she would) throw a globe of dung at the end of the year. (let her mourn for) just four months and ten days." I (Humaid) said: I asked Zainab: "What is the significance of the end of the year?" Zainab said: "During the pre-Islamic period of ignorance, whenever the husband of any woman died, she would go to the worst house she had, in which she would stay until when a whole year had come upon her, she would come out and throw away a globe of dung behind her."

**3540-** It is narrated on the authority of Zainab Bint Abu Salamah that a woman asked both Umm Salamah and Umm Habibah: "Could a woman apply kohl to her eyes during the period of her Iddat prescribed for such as whose husband dies?" they said: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that, thereupon he said: "In the Pre-Islamic Period of ignorance a widow among you, whenever her husband died, used to stay (in mourning) for a whole year, after which she would throw a globe of dung behind her and set out. (let her mourn for) just four months and ten days until the period prescribed for such as whose husband dies is fulfilled."

#### **[68] What About Using Qust And Azfar For Such As Is Spending The Period Of Mourning?**

**3541-** It is narrated on the authority of Umm Atiyyah from The Messenger of Allah "Allah's blessing and peace be upon him" that he gave concession to such as whose husband dies (and she is spending the period of mourning) to apply both Qust and Azfar on getting clean from her menses (two kinds of incense).

#### **[69] Abrogating Both Maintenance And Residence Of Such As Whose Husband Dies By Getting Her Portion From The Obligatory Inheritance**

**3542-** It is narrated on the authority of Ibn Abbas that he said: As to the statement: "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence", it was abrogated with the Holy Statement of the inheritance, in which Allah Almighty has assigned for her an obligatory share of (one-fourth in case there is no offspring, or) one-eighth (in case there is offspring), as well as the one-year-maintenance-and-residence term was abrogated by that of four months and ten days (as shown in His saying: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days").

**3543-** It is narrated on the authority of Ikrimah that he told that (Allah's statement) "Those of you who die and leave widows should bequeath for

الْكُحْلَ فَقَالَ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَرْمِي بِالْبُعْرَةِ عَلَى رَأْسِ الْحَوْلِ وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا». فَقُلْتُ لِرَئِيبَ: مَا رَأْسُ الْحَوْلِ؟ قَالَتْ: كَانَتْ الْمَرْأَةُ فِي الْجَاهِلِيَّةِ إِذَا هَلَكَ زَوْجُهَا عَمَدَتْ إِلَى شَرِّ بَيْتٍ لَهَا فَجَلَسَتْ فِيهِ حَتَّى إِذَا مَرَّتْ بِهَا سَنَةٌ خَرَجَتْ فَرَمَتْ وَرَاءَهَا بِبُعْرَةٍ.

3540 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ حُمَيْدِ بْنِ نَافِعٍ عَنْ زَيْنَبَ: أَنَّ أَمْرَأَةً سَأَلَتْ أُمَّ سَلَمَةَ وَأُمَّ حَبِيبَةَ أَتَكْتَحِلُ فِي عِدَّتِهَا مِنْ وَفَاةِ زَوْجِهَا؟ فَقَالَتْ: أَتَيْتِ أَمْرَأَةً إِلَى النَّبِيِّ ﷺ فَسَأَلَتْهُ عَنْ ذَلِكَ فَقَالَ: «قَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ إِذَا تُوفِّيَ عَنْهَا زَوْجُهَا أَقَامَتْ سَنَةً ثُمَّ قَذَفَتْ خَلْفَهَا بِبُعْرَةٍ ثُمَّ خَرَجَتْ وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا حَتَّى يَنْقَضِيَ الْأَجَلُ».

#### (68) - الْقُسْطُ وَالْأُظْفَارُ لِلْحَادَّةِ

3541 - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ هُوَ الدُّورِيُّ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ عَنْ زَائِدَةَ عَنْ هِشَامٍ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ رَخَّصَ لِلْمُتَوَفَّى عَنْهَا عِنْدَ طَهْرِهَا فِي الْقُسْطِ وَالْأُظْفَارِ».

#### (69) - بَابُ نَسْخِ مَتَاعِ الْمُتَوَفَّى عَنْهَا بِمَا فُرِضَ لَهَا مِنَ الْمِيرَاثِ

3542 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى السَّجَزِيُّ خِيَّاطُ السُّنَّةِ قَالَ: حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا يَزِيدُ النَّخَوِيُّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: «وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ» [البقرة، الآية: 240] نَسَخَ ذَلِكَ بِآيَةِ الْمِيرَاثِ مِمَّا فُرِضَ لَهَا مِنَ الرُّبْعِ وَالثُّمَنِ وَنَسَخَ أَجَلَ الْحَوْلِ أَنْ جُعِلَ أَجْلُهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

3543 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ: فِي قَوْلِهِ عَزَّ وَجَلَّ: «وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَعًا



their widows a year's maintenance and residence" was abrogated by (Allah's statement): "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days."

### **[70] The Concession For Such As Irrevocably Divorced To Come Out Of Her Residence During The Period Of Her Iddat**

**3544-** It is narrated on the authority of Fatimah Bint Qais that she was the wife of a man from Banu Makhzum, and he divorced her thrice, and set out for a certain battle and ordered his deputy to give her some maintenance, which she regarded as little. She went direct to one of the wives of The Messenger of Allah "Allah's blessing and peace be upon him". At the same time The Messenger of Allah "Allah's blessing and peace be upon him" came in while she was with her. She said to him: "O Messenger of Allah! This is Fatimah Bint Qais, whom so and so divorced (irrevocably), and sent some maintenance to her, which she refused, and he pretended that this (maintenance) was something he had given voluntarily." He (the Prophet) said: "He has told the truth." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Move to the house of Umm Kulthum, and spend in her house the period of your Iddat." But he said: "However, Umm Kulthum is a woman, whose visitors are more. So, move to the house of Abdullah Ibn Umm Maktum, for he is blind." She went to the house of Abdullah Ibn Umm Maktum, and spent the period of her Iddat there until when it was fulfilled, both Abu Al-Jahm and Mu'awiyah Ibn Abu Sufyan demanded her hand. She went to The Messenger of Allah "Allah's blessing and peace be upon him" and sought her verdict concerning them, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "As for Abu Al-Jahm I fear his moving the stick (therewith he beats women so much) for you; and as for Mu'awiyah, he is lacking in property." Later on, she got married to Usamah Ibn Zaid.

**3545-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman Ibn Awf that Fatimah Bint Qais was the wife of Abu Amr Ibn Hafs Ibn Al-Mughirah Al-Makhzumi, who divorce her with the last and third pronouncement of divorce (i.e. divorced her irrevocably). She asserted that she went to The Messenger of Allah "Allah's blessing and peace be upon him", asking for his religious verdict regarding her coming out of her house. He (The Prophet) ordered her to move to the house of Ibn Umm Maktum, the blind (to spend there the period of her Iddat). Marwan (who was Medina's governor at that time) refused to believe in that narration of Fatimah Bint Qais as regards the coming out of the divorced woman from

إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ﴿٢٤﴾ قَالَ: نَسَخْتُهَا ﴿٢٥﴾ وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَزْبَعَةَ أَشْهُرٍ وَعَشْرًا ﴿٢٦﴾ [البقرة، الآية: 234].

### (70) - الرُّحْصَةُ فِي خُرُوجِ الْمَبْتُوتَةِ مِنْ بَيْتِهَا فِي عِدَّتِهَا لِسُكْنَاهَا

3544 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا أَبُو جَرِيحٍ عَنْ عَطَاءٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَاصِمٍ: أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ وَكَانَتْ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ أَنَّهُ طَلَّقَهَا ثَلَاثًا وَخَرَجَ إِلَى بَعْضِ الْمَعَازِي وَأَمَرَ وَكَيْلَهُ أَنْ يُعْطِيَهَا بَعْضَ النَّفَقَةِ فَتَقَالَّتْهَا فَأَنْطَلَقَتْ إِلَى بَعْضِ نِسَاءِ النَّبِيِّ ﷺ فَدَخَلَ رَسُولُ اللَّهِ ﷺ وَهِيَ عِنْدَهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ هَذِهِ فَاطِمَةُ بِنْتُ قَيْسٍ طَلَّقَهَا فَلَانَ فَأَرْسَلْتُ إِلَيْهَا بِبَعْضِ النَّفَقَةِ فَرَدَّهَا وَزَعَمَ أَنَّهُ شَيْءٌ تَطَوَّلَ بِهِ قَالَ: صَدَقَ. قَالَ النَّبِيُّ ﷺ: «فَانْتَقِلِي إِلَى أُمِّ كُلْثُومٍ فَاعْتَدِي عِنْدَهَا» ثُمَّ قَالَ: «إِنَّ أُمَّ كُلْثُومٍ أَمْرَأَةٌ يَكْثُرُ عُوَادُهَا فَانْتَقِلِي إِلَى عَبْدِ اللَّهِ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ أَعْمَى» فَانْتَقَلْتُ إِلَى عَبْدِ اللَّهِ فَاعْتَدْتُ عِنْدَهُ حَتَّى انْقَضَتْ عِدَّتُهَا ثُمَّ خَطَبَهَا أَبُو الْجَهْمِ وَمُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ فَجَاءَتْ رَسُولَ اللَّهِ ﷺ تَسْتَأْمِرُهُ فِيهِمَا فَقَالَ: «أَمَّا أَبُو الْجَهْمِ فَرَجُلٌ أَخَافُ عَلَيْكَ قِسْقَاسَتَهُ لِلْعَصَا وَأَمَّا مُعَاوِيَةُ فَرَجُلٌ أَمْلَقُ مِنَ الْمَالِ». فَتَزَوَّجْتُ أُسَامَةَ بْنَ زَيْدٍ بَعْدَ ذَلِكَ.

3545 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ فَاطِمَةَ بِنْتُ قَيْسٍ: أَنَّهَا أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ فَزَعَمَتْ فَاطِمَةُ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ فَاسْتَفْتَتْهُ فِي خُرُوجِهَا مِنْ بَيْتِهَا فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى فَأَبَى مَرْوَانَ أَنْ يُصَدِّقَ فَاطِمَةَ فِي خُرُوجِ الْمُطَلَّاقَةِ مِنْ بَيْتِهَا.



her house (before finishing the prescribed period of her Iddat). Urwah said that A'ishah also denied that (statement) of Fatimah Bint Qais.

**3546-** It is narrated on the authority of Fatimah Bint Qais that she said: I said: "O Messenger of Allah! My husband divorced me thrice (i.e. irrevocably), and I fear my house might be intruded (by thieves and robbers since it is very far from the habitation)." He ordered me (to leave it) and I left it (accordingly for the house of Ibn Umm Maktum).

**3547-** It is narrated on the authority of Ash-Sha'bi that he said: I visited Fatimah Bint Qais, and asked her about the judgement of The Messenger of Allah "Allah's blessing and peace be upon him" upon her, thereupon she told that her husband divorced her irrevocably, and she appealed to The Messenger of Allah "Allah's blessing and peace be upon him" to judge between them concerning the matter of maintenance and residence, and he judged that neither residence nor maintenance be due to me, and rather he ordered me to spend the period of my Iddat in the house of Ibn Umm Maktum (the blind).

**3548-** It is narrated on the authority of Ash-Sha'bi from Fatimah Bint Qais that she said: My husband divorced me irrevocably, and I liked to move (from the house), and so I went direct to The Messenger of Allah "Allah's blessing and peace be upon him" (and asked him about that), thereupon he said: "Move to the house of your paternal cousin Amr Ibn Umm Maktum and spend the period of your Iddat there." Al-Aswad threw him (Ash-Sha'bi) with pebbles and said to him: "Woe to you! How do you give such religious verdict? (Do you not know that) Umar said to her: "If you bring two witnesses, to bear witness that they had heard that from The Messenger of Allah "Allah's blessing and peace be upon him" (we might adopt it), otherwise, we are not to leave Allah's Book just for the statement of a woman." (Allah Almighty says): " and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness." (At-Talaq 1)

### **[71] Such As Whose Husband Dies And She Is Spending The Period Of Her Iddat Comes Out Of The House During The Day**

**3549-** It is narrated on the authority of Jabir that his maternal aunt was divorced, and she wanted to come out to her date-palms (during the period of her Iddat), and she met a man (on the way) who forbade her. She went to The Messenger of Allah "Allah's blessing and peace be upon him" who said to her: "Come out and pluck the fruits of your date-palms, perchance you might give in charity and do favour."



قَالَ عُرْوَةُ: أَنْكَرْتُ عَائِشَةَ ذَلِكَ عَلَى فَاطِمَةَ.

3546 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا حَفْصُ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ فَاطِمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ زَوْجِي طَلَّقَنِي ثَلَاثًا وَأَخَافُ أَنْ يُفْتَحَمَ عَلَيَّ فَأَمَرَهَا فَتَحَوَّلَتْ.

3547 - أَخْبَرَنَا يَعْقُوبُ بْنُ مَاهَانَ بِضَرِيٍّ عَنْ هُشَيْمٍ قَالَ: حَدَّثَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَدَاوُدُ بْنُ أَبِي هِنْدٍ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَذَكَرَ آخَرِينَ عَنْ الشَّعْبِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: طَلَّقَهَا زَوْجُهَا أَلْبَتَّةَ فَخَاصَمَتْهُ إِلَى رَسُولِ اللَّهِ ﷺ فِي السُّكْنَى وَالنَّفَقَةِ قَالَتْ: فَلَمْ يَجْعَلْ لِي سَكْنَى وَلَا نَفَقَةً وَأَمَرَنِي أَنْ أَعْتَدَ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ.

3548 - أَخْبَرَنِي أَبُو بَكْرٍ بْنُ إِسْحَاقَ الصَّاعَانِيُّ قَالَ: حَدَّثَنَا أَبُو الْجَوَابِ قَالَ: حَدَّثَنَا عَمَّارٌ هُوَ ابْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ عَنِ الشَّعْبِيِّ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي فَأَرَدْتُ النُّفْلَةَ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «أَنْتَقِلِي إِلَى بَيْتِ ابْنِ عَمِّكَ عَمْرِو ابْنِ أُمِّ مَكْتُومٍ فَأَعْتَدِي فِيهِ» فَحَصَبَهُ الْأَسْوَدُ وَقَالَ: وَبِذَلِكَ لَمْ تُفْتِي بِمِثْلِ هَذَا؟ قَالَ عَمْرٌ: إِنْ جِئْتُ بِشَاهِدَيْنِ يَشْهَدَانِ أَنَّهُمَا سَمِعَاهُ مِنْ رَسُولِ اللَّهِ ﷺ وَإِلَّا لَمْ نَتْرُكْ كِتَابَ اللَّهِ لِقَوْلِ امْرَأَةٍ: «لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ» [الطلاق: 1].

### (71) - بَابُ خُرُوجِ الْمُتَوَقَّى عَنْهَا بِالنَّهَارِ

3549 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: طَلَّقْتُ خَالَتَهُ فَأَرَادَتْ أَنْ تَخْرُجَ إِلَى نَخْلٍ لَهَا فَلَقِيتُ رَجُلًا فَهَاجَهَا فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَ: «أَخْرِجِي فَبُجْدِي نَخْلِكَ لَعَلَّكَ أَنْ تَصَدَّقِي وَتَفْعَلِي مَعْرُوفًا».

### [72] The Maintenance Of Such As Irretrievably Divorced

**3550-** It is narrated on the authority of Abu Bakr Ibn Abu Al-Jahm that he said: I and Abu Salamah visited Fatimah Bint Qais, and she said: My husband divorced me, and fixed neither residence nor maintenance for me, and rather deposited ten Sa's with a paternal cousin of him, five of parley and five of dates. I soon went to The Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon he said: "He has told the truth." He ordered me to spend the period of my Iddat in the house of so and so. Her husband divorced her irretrievably.

### [73] The Maintenance Of The Pregnant Whose Divorce Is Final

**3551-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah that Abdullah Ibn Amr Ibn Uthman irrevocably divorced the daughter of Sa'id Ibn Zaid, whose mother was Hamnah Bint Qais, thereupon her maternal aunt Fatimah Bint Qais ordered her to leave the house of Abdullah Ibn Amr. Marwan (who was at that time the governor of Medina) heard of that, and he sent to her with the order to return to her house until the term of her Iddat would be fulfilled. She sent to him with the message that her maternal aunt Fatimah Bint Qais gave her such religious verdict, and told her that The Messenger of Allah "Allah's blessing and peace be upon him" gave her the religious verdict to leave the house when Abu Amr Ibn Hafs Al-Makhzumi divorced her (irrevocably). Marwan sent to her Qabisah Ibn Dhu'aib to ask her about that, and she told that she was the wife of Abu Amr Ibn Hafs Ibn Al-Mughirah. When The Messenger of Allah "Allah's blessing and peace be upon him" appointed Ali Ibn Abu Talib as the governor of Yemen, he set out with him and he sent to her (a message in which he pronounced the third and) last divorce which remained for her, and ordered that Al-Harith Ibn Hisham and Ayyash Ibn Abu Rabie'ah to give her maintenance. She sent to both Al-Harith and Ayyash to ask them about the maintenance which her husband ordered them to give her, and They said (to her): "By Allah! She has no (right of) maintenance (on us), unless she is pregnant, nor has she the right to live in our residence unless it is with our permission." She went to The Prophet "Allah's blessing and peace be upon him" and mentioned to him their statement which he confirmed. She asked: "Where would I move O Messenger of Allah?" he said: "To (the house of) Ibn Umm Maktum." However, he was the blind one, in connection with whom Allah Almighty blamed His Messenger in His Book. I moved to his house, in whose house, I was able to put off my garment (without seeing me). (When the period of her Iddat was over) The Prophet "Allah's blessing and peace be upon him" gave her in marriage to Usamah Ibn Zaid.



## (72) - بَابُ نَفَقَةِ الْبَائِنَةِ

3550 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي فَلَمْ يَجْعَلْ لِي سُكْنَى وَلَا نَفَقَةً قَالَتْ: فَوَضَعَ لِي عَشْرَةَ أَفْئِزَةٍ عِنْدَ ابْنِ عَمٍّ لَهُ خَمْسَةُ شَعِيرٍ وَخَمْسَةُ تَمْرٍ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ لَهُ ذَلِكَ فَقَالَ: «صَدَقَ» وَأَمَرَنِي أَنْ أَعْتَدَ فِي بَيْتِ فُلَانٍ وَكَانَ زَوْجُهَا طَلَّقَهَا طَلَاقًا بَائِنًا.

## (73) - نَفَقَةُ الْحَامِلِ الْمَبْتُوتَةِ

3551 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ بْنِ كَثِيرٍ بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ قَالَ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ عُثْمَانَ طَلَّقَ ابْنَتَهُ سَعِيدِ بْنِ زَيْدٍ وَأُمُّهَا حَمَتُهُ بِنْتُ قَيْسِ الْبَتَّةِ فَأَمَرَتْهَا خَالَتُهَا فَاطِمَةُ بِنْتُ قَيْسٍ بِالْإِنْتِقَالِ مِنْ بَيْتِ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَسَمِعَ بِذَلِكَ مَرْوَانَ فَأَرْسَلَ إِلَيْهَا فَأَمَرَهَا أَنْ تَرْجِعَ إِلَى مَسْكِنِهَا حَتَّى تَنْقُضِيَ عِدَّتُهَا فَأَرْسَلَتْ إِلَيْهِ تُخْبِرُهُ أَنَّ خَالَتَهَا فَاطِمَةَ أَفْتَتَهَا بِذَلِكَ وَأَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ ﷺ أَفْتَاهَا بِالْإِنْتِقَالِ حِينَ طَلَّقَهَا أَبُو عَمْرٍو بْنُ حَفْصٍ الْمَخْزُومِيُّ فَأَرْسَلَ مَرْوَانُ قَبِيصَةَ بِنْتُ دُؤَيْبٍ إِلَى فَاطِمَةَ فَسَأَلَهَا عَنْ ذَلِكَ فَزَعَمَتْ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرٍو لَمَّا أَمَرَ رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَى الْيَمَنِ خَرَجَ مَعَهُ فَأَرْسَلَ إِلَيْهَا بِتَطْلِيْقَةٍ وَهِيَ بَقِيَّةُ طَلَاقِهَا فَأَمَرَ لَهَا الْحَارِثُ بْنُ هِشَامٍ وَعِيَّاشُ بْنُ أَبِي رَبِيعَةَ بِنَفَقَتِهَا فَأَرْسَلَتْ إِلَى الْحَارِثِ وَعِيَّاشٍ تَسْأَلُهُمَا النِّفَقَةَ الَّتِي أَمَرَ لَهَا بِهَا زَوْجُهَا فَقَالَا: وَاللَّهِ مَا لَهَا عَلَيْنَا نَفَقَةٌ إِلَّا أَنْ تَكُونَ حَامِلًا وَمَا لَهَا أَنْ تَسْكُنَ فِي مَسْكِنِنَا إِلَّا بِإِذْنِنَا فَزَعَمَتْ فَاطِمَةُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ فَصَدَّقَهُمَا قَالَتْ: فَقُلْتُ: أَيْنَ أَنْتَقِلُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَنْتَقِلِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ». وَهُوَ الْأَعْمَى الَّذِي عَاتَبَهُ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ فَأَنْتَقَلْتُ عِنْدَهُ فَكُنْتُ أَضْعُ ثِيَابِي عِنْدَهُ حَتَّى أَنْكَحَهَا رَسُولُ اللَّهِ ﷺ زَعَمَتْ أُسَامَةُ بْنُ زَيْدٍ.



### [74] The Monthly Periods

**3552-** It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding (from the uterus according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and offer your prayers in the period between one menses and another."

### [75] The Abrogation Of Bringing Back One's Wife After The Three Pronouncements Of Divorce

**3553-** It is narrated on the authority of Ibn Abbas, concerning Allah's saying: "None of our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Do you not know that Allah has power over all things?" (Al-Baqarah 106) and: "When We substitute one revelation for another, - and Allah knows best what He reveals (in stages)." (An-Nahl 101) and: "Allah does blot out or confirm what He pleases: with Him is the Mother of the Book." (Ar-Ra'd 39) he said: The Qiblah was the first to be abrogated as shown in the Qur'an (for at first it was towards the direction of Jerusalem, and then it was turned to the Sacred House of the Ka'bah). Allah Almighty says: "Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah has created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation." (Al-Baqarah 228) it was the habit that if a man divorced his wife, he had the right to remarry her even though he divorced her thrice. But this was abrogated by Allah's saying: "A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness." (Al-Baqarah 229)

### [76] Bringing Back One's Wife

**3554-** it is narrated on the authority of Ibn Umar that he said: Abdullah Ibn Umar divorced his wife once, while she was menstruating. Then, Umar went to the Messenger of Allah "Allah's blessing and peace be upon him" and asked for his verdict, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell him to take her back (and keep her) until she is clean and then divorce her if he so likes (before approaching her)." I (Yunus) asked: "Was it counted (as valid one divorce)?" he (Ibn

## (74) - الْأَفْرَاءُ

3552 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ بُكَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ فَاطِمَةَ ابْنَةَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ فَشَكَتَ إِلَيْهِ الدَّمَ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ عِرْقٌ فَإِنْظِرِي إِذَا أَتَاكَ قَرْوُكَ فَلَا تُصَلِّي فَإِذَا مَرَّ قَرْوُكَ فَلْتَظْهَرِي» قَالَ: «ثُمَّ صَلِّي مَا بَيْنَ الْقَرَّءِ إِلَى الْقَرَّءِ».

## (75) - بَابُ نَسْخِ الْمَرَاJَعَةِ بَعْدَ التَّطْلِيقَاتِ الثَّلَاثِ

3553 - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاqِدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا﴾ [البقرة، الآية: 106] وَقَالَ: ﴿وَإِذَا بَدَلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزِيلُ﴾. [النحل، الآية: 101] الْآيَةُ وَقَالَ: ﴿يَمَحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾ [الرعد، الآية: 39] فَأَوَّلُ مَا نُسِخَ مِنَ الْقُرْآنِ الْقِبْلَةُ وَقَالَ: ﴿وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَنْحَامِهِنَّ﴾ إِلَى قَوْلِهِ ﴿إِنْ أَرَادُوا إِصْلَاحًا﴾ [البقرة، الآية: 228] وَذَلِكَ بِأَنَّ الرَّجُلَ كَانَ إِذَا طَلَّقَ امْرَأَتَهُ فَهُوَ أَحَقُّ بِرَجْعَتِهَا وَإِنْ طَلَّقَهَا ثَلَاثًا فَنَسَخَ ذَلِكَ وَقَالَ: ﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحُ بِإِحْسَنٍ﴾ [البقرة، الآية: 229].

## (76) - بَابُ الرَّجْعَةِ

3554 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ يُوسُفَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ فَأَتَى النَّبِيَّ ﷺ عَمْرٌ فَذَكَرَ لَهُ ذَلِكَ فَقَالَ النَّبِيُّ ﷺ: «مُرْهُ أَنْ يُرَاجِعَهَا فَإِذَا طَهَرَتْ يَعْنِي



Umar) said: "What would prevent it to be so? What would you think if someone became helpless (to take his wife back) and foolish?"

**3555-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that he had divorced his wife while she was menstruating. Umar Ibn Al-Khattab made a mention of that to Allah's Apostle "Allah's blessing and peace be upon him". Allah's Apostle "Allah's blessing and peace be upon him" said: "Order him to take her back (and keep her) till she gets her next period and when she becomes clean, let him divorce her if he so likes, or keep her if he so likes: that is the right way of divorce according to what Allah Almighty ordered when He said: " When you do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods." (At-Talaq 1)

**3556-** It is narrated on the authority of Nafi' that he said: whenever Ibn Umar was asked about such as divorced his wife while she was menstruating, he used to say: "If one divorced his wife once or twice, no doubt, Allah's Apostle "Allah's blessing and peace be upon him" ordered him to take her back, and keep her until she would get her next menses, and become clean from it and then he could divorce her before approaching her (if he so liked). But in case one divorced his wife thrice, no doubt, you've disobeyed Allah in what He Almighty ordered you concerning the divorce of your wife, and your wife then would depart from you irrevocably."

**3557-** It is narrated on the authority of Salim that Ibn Umar divorced his wife while she was menstruating, thereupon Allah's Apostle "Allah's blessing and peace be upon him" ordered him to take her back; and he did accordingly.

**3558-** it is narrated on the authority of Ibn Umar that he was asked about a man who divorced his wife while she was menstruating, and he said: "Do you know Abdullah Ibn Umar?" he (the asker) said: "Yes." He said: "Abdullah Ibn Umar divorced his wife while she was menstruating. Then, Umar went to the Messenger of Allah "Allah's blessing and peace be upon him" and asked for his verdict, thereupon he said: "Tell him to take her back (and keep her) until she is clean (from her menses)."

**3559-** It is narrated on the authority of Ibn Abbas from Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" divorced Hafsa (once) and then he took her back; and Allah knows better.



فَإِنْ شَاءَ فَلْيُطْلَقْهَا» قُلْتُ لِابْنِ عُمَرَ: فَاحْتَسَبْتَ مِنْهَا؟ فَقَالَ: «مَا يَمْنَعُهَا أَرَأَيْتَ إِنْ عَجَزَ وَأَسْتَحَمَقَ؟».

3555 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ آدَمَ عَنْ ابْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ وَيَحْيَى بْنِ سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ . ح . وَأَخْبَرَنَا زُهَيْرٌ وَمُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالُوا: إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لِلنَّبِيِّ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى فَإِذَا طَهَّرَتْ فَإِنْ شَاءَ طَلَّقْهَا وَإِنْ شَاءَ أَمْسَكْهَا فَإِنَّهُ الطَّلَاقُ الَّذِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ قَالَ تَعَالَى: ﴿فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ﴾».

3556 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَيَقُولُ: أَمَّا إِنْ طَلَّقَهَا وَاحِدَةً أَوْ اثْنَتَيْنِ فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكُهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ثُمَّ تَطْهَرُ ثُمَّ يُطَلِّقُهَا قَبْلَ أَنْ يَمْسَهَا وَأَمَّا إِنْ طَلَّقَهَا ثَلَاثًا فَقَدْ عَصَيْتَ اللَّهَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلَاقِ امْرَأَتِكَ وَبَانَ مِنْكَ امْرَأَتُكَ.

3557 - أَخْبَرَنَا يُونُسُ بْنُ عِيسَى مَرْوَزِيٌّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَنْظَلَةُ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ فَرَاجَعَهَا.

3558 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِيهِ ابْنُ طَاوُسٍ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا فَقَالَ: أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ قَالَ: نَعَمْ قَالَ: فَإِنَّهُ طَلَّقَ امْرَأَتَهُ حَائِضًا فَأَتَى عُمَرَ النَّبِيَّ ﷺ فَأَخْبَرَهُ الْخَبَرَ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى تَطْهَرُ وَلَمْ أَسْمَعْهُ يَزِيدُ عَلَى هَذَا.

3559 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ آدَمَ . ح . وَأَنْبَأَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدٍ أَبُو سَعِيدٍ قَالَ: نُبْتُ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ صَالِحِ بْنِ صَالِحٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ . وَقَالَ عَمْرُو: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ طَلَّقَ حَفْصَةَ ثُمَّ رَاجَعَهَا وَاللَّهُ أَعْلَمُ.

## (28) THE BOOK OF HORSES

### [1]

**3560-** It is narrated on the authority of Salamah Ibn Nufail Al-Kindi that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a man said: "O Messenger of Allah! The people underestimated horses, and put down the weapons and said: "There is no Jihad (fight in Allah's Cause) since war laid down its burdens (and came to its end)." the Messenger of Allah "Allah's blessing and peace be upon him" faced them and said: "They've told a lie. Now! Now! It is time for fight (in Allah's Cause). A group of my nation will remain fighting in truth, for whom Allah Almighty will cause the hearts of other nations to swerve (from the truth) for their sake (in order to fight them and) provide them with their sustenance from them, until the Hour (of Judgement) is established and Allah's Promise comes true. Of a surety, good is tied in the forelocks of horses to the Day of Judgement. I've been divinely revealed that I will die and I will never abide (in this world forever), and you are going to follow me, in the form of opposing groups, striking the necks of each other. To be sure, Sham will be the homeland of the faithful believers."

**3561-** It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "Goodness is tied in the forelocks of horses to the Day of Judgement. (Keeping) horses is for three (purposes): they may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom they will be a source of reward is the one who keeps them in Allah's Cause and prepares them (for holy war) and they never get anything in their bellies but that a reward will be written for him in return for it and if he grazes them in a pasture, they never eat anything but that a reward will be written for him in return for it,, and if he waters them from a flowing river, then in return for every drop of water they get in their bellies a reward will be written for him (and he also made a mention of the reward their owner will receive in their urine and dung); and if they cover one or two hills, for every step they take, a reward will be written for him. As for him, to whom horses are a shelter from poverty it is him, who keeps them for earning his living so as not to ask others, and at the same time he does not forget the right due upon their backs and bellies, at both times of adversity and prosperity. As for him to whom they are (a cause of) burden it is that who keeps horses just out of arrogance, pride, luxury and to be seen of men: it is he, to whom they are (a cause of) sin."

## (28) - كتاب الخيل

## (1) - [بَابُ]

3560 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا مَرْوَانُ وَهُوَ ابْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ صَالِحِ بْنِ صَبِيحِ الْمُرِّي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عُبَلَةَ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ عَنْ جُبَيْرِ بْنِ نَفِيرٍ عَنْ سَلَمَةَ بْنِ نَفِيلٍ الْكِنْدِيِّ قَالَ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَذَالَ النَّاسُ الْخَيْلَ وَوَضَعُوا السَّلَاحَ وَقَالُوا: لَا جِهَادَ قَدْ وَضَعَتِ الْحَرْبُ أَوْزَارَهَا فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ بِوَجْهِهِ وَقَالَ: «كَذَبُوا، الْآنَ الْآنَ جَاءَ الْقِتَالُ وَلَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ يُقَاتِلُونَ عَلَى الْحَقِّ وَيُرِغُ اللَّهُ لَهُمْ قُلُوبَ أَقْوَامٍ وَيَرْزُقُهُمْ مِنْهُمْ حَتَّى تَقُومَ السَّاعَةُ وَحَتَّى يَأْتِيَ وَعْدُ اللَّهِ، وَالْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، وَهُوَ يُوحَى إِلَيَّ أَنِّي مَقْبُوضٌ غَيْرَ مُلَبَّثٍ وَأَنْتُمْ تَتَّبِعُونِي أَفْنَادًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ وَعُقُرُ دَارِ الْمُؤْمِنِينَ الشَّامُ».

3561 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ يَعْنِي الْفَزَارِيَّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ. الْخَيْلُ ثَلَاثَةٌ فَهِيَ لِرَجُلٍ أَجْرٌ وَهِيَ لِرَجُلٍ سَتْرٌ وَهِيَ عَلَى رَجُلٍ وَزْرٌ فَأَمَّا الَّذِي هِيَ لَهُ أَجْرٌ فَالَّذِي يَحْتَسِبُهَا فِي سَبِيلِ اللَّهِ فَيَتَّخِذُهَا لَهُ وَلَا تُغَيَّبُ فِي بَطُونِهَا شَيْئًا إِلَّا كُتِبَ لَهُ بِكُلِّ شَيْءٍ غِيَّبَتْ فِي بَطُونِهَا أَجْرٌ وَلَوْ عَرَضَتْ لَهُ مَرْجٌ». وَسَاقَ الْحَدِيثَ.



**3562-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Keeping horses may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (by preparing it for holy war) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then: in this way, it will be a (source of) reward for him. (Horses are a shelter from poverty to) such as ties them for earning his living so as not to ask others, and at the same time he does not forget to give Allah's right (by giving what is due upon) their necks, and (lending) their backs (for carriage and transportation): for this reason, they are a (cause of) covering for him. He who ties horses just out of pride and for showing off and as a means of harming Muslims, his horses will be (a source of) sins to him." When the Prophet "Allah's blessing and peace be upon him" was asked about donkeys, he replied: "Nothing was revealed to me regarding them in particular except the uniquely comprehensive verses: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (Az-Zalzalah 7:8)

## **[2] Loving Horses**

**3563-** It is narrated on the authority of Anas that he said: Nothing was dearer to Allah's Apostle "Allah's blessing and peace be upon him" (in this world) after women than horses.

## **[3] Which Characteristics Of Horses Are Desirable**

**3564-** It is narrated on the authority of Abu Wahb Al-Jushmi, and he was a companion of the Prophet, that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Name yourselves by the names of the Prophets, and the dearest names in the Sight of Allah Almighty are Abdullah (servant of Allah) and Abd Ar-Rahman (servant of (Allah) Most Gracious). Furthermore, tie (and keep) horses (in Allah's Cause), and wipe (dust and dirt off) their forelocks and thighs, and prepare them (for war in Allah's Way), and do not tie them with strings (to get ready for taking revenge as was the habit during the pre-Islamic period of ignorance); and I advise you to keep the horse of red complexion, white forehead, and white

3562 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحِ السَّمَانِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْخَيْلُ لِرَجُلٍ أَجْرٌ وَلِرَجُلٍ سِتْرٌ وَعَلَى رَجُلٍ وَزْرٌ فَأَمَّا الَّذِي هِيَ لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ فِي الْمَرْجِ أَوْ الرَّوْضَةِ كَانَ لَهُ حَسَنَاتٌ وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا ذَلِكَ فَاسْتَنْتَ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ أَثَارُهَا» وَفِي حَدِيثِ الْحَارِثِ «وَأَزْوَائُهَا حَسَنَاتٌ لَهُ وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يَرِدْ أَنْ تُسْقَى كَانَ ذَلِكَ حَسَنَاتٍ فَهِيَ لَهُ أَجْرٌ وَرَجُلٌ رَبَطَهَا تَغْنِيًا وَتَعْقُفًا وَلَمْ يَنْسَ حَقَّ اللَّهِ عَزَّ وَجَلَّ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لِذَلِكَ سِتْرٌ وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنَوَاءً لِأَهْلِ الْإِسْلَامِ فَهِيَ عَلَى ذَلِكَ وَزْرٌ» وَسُئِلَ النَّبِيُّ ﷺ عَنِ الْحَمِيرِ فَقَالَ: «لَمْ يَنْزِلْ عَلَيَّ فِيهَا شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادَةُ» ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾ [الزلزلة: 7-8] .

## (2) - بَابُ حُبِّ الْخَيْلِ

3563 - أَخْبَرَنِي أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ سَعِيدِ بْنِ أَبِي عُرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «لَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ بَعْدَ النَّسَاءِ مِنَ الْخَيْلِ» .

## (3) - مَا يُسْتَحَبُّ مِنْ شِيَةِ الْخَيْلِ

3564 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الْبَرَّازُ هِشَامُ بْنُ سَعِيدٍ الطَّالْقَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ الْأَنْصَارِيُّ عَنْ عَقِيلِ بْنِ شَيْبٍ عَنْ أَبِي وَهْبٍ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِأَسْمَاءِ الْأَنْبِيَاءِ وَأَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ وَأَرْتَبَطُوا الْخَيْلَ



legs, or the horse of bold complexion, white forehead and legs, or the horse of very dark complexion, white forehead and legs.”

#### **[4] The Limb-Opposing Horses**

**3565-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” disliked the limb-opposing horses (which had whiteness in both the right leg and left arm, or in both the left leg and the right arm).

**3566-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to dislike the limb-opposing horses. Abu Abd Ar-Rahman (the composer) says: It is to have whiteness in three legs and not in the fourth, or to have whiteness in one leg and not in the other three; and it applies only to the legs and not the hands.

#### **[5] The Omen Of Horses**

**3567-** It is narrated on the authority of Salim from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "(If there is) omen, it should be in three: the woman, the horse and the house."

**3568-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "(If there is) omen, it should be in the house, the woman, and the horse."

**3569-** It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "If it (omen) is to be in anything, it should be in the house, the woman, and the horse."

#### **[6] The Blessing Of Horses**

**3570-** It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "There is blessing in the forelocks of horses."

#### **[7] Twisting The Forelock Of A Horse**

**3571-** It is narrated on the authority of Jarir Ibn Abdullah that he said: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” twisting the forelock of a horse with his fingers, saying: “Horses have goodness resulting from reward (for rearing them for Jihad) and spoils of war tied in their forelocks to the Day of Judgment.”

**3572-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Horses have goodness tied in their forelocks to the Day of Judgement."



وَأَمْسَحُوا بِتَوَاصِيهَا وَأَكْفَالَهَا وَقَلْدُوهَا وَلَا تُقَلِّدُوهَا الْأَوْتَارَ وَعَلَيْكُمْ بِكُلِّ كُمَيْتٍ أَعْرَ مُحَجَّلٍ أَوْ أَشَقَرٍ أَعْرَ مُحَجَّلٍ أَوْ أَذْهَمٍ أَعْرَ مُحَجَّلٍ».

#### (4) - الشَّكَاةُ فِي الْخَيْلِ

3565 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ ح. وَأَنْبَأَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بَشَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَكْرَهُ الشَّكَاةَ مِنَ الْخَيْلِ». وَاللَّفْظُ لِإِسْمَاعِيلَ.

3566 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ كَرِهَ الشَّكَاةَ مِنَ الْخَيْلِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: الشَّكَاةُ مِنَ الْخَيْلِ أَنْ تَكُونَ ثَلَاثُ قَوَائِمٍ مُحَجَّلَةٌ وَوَاحِدَةٌ مُظْلَفَةٌ أَوْ تَكُونَ الثَّلَاثَةُ مُظْلَفَةٌ وَرَجُلٌ مُحَجَّلَةٌ وَلَيْسَ يَكُونُ الشَّكَاةُ إِلَّا فِي رَجُلٍ وَلَا يَكُونُ فِي الْيَدِ.

#### (5) - بَابُ سُؤْمِ الْخَيْلِ

3567 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ مَنْصُورٍ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «السُّؤْمُ فِي ثَلَاثَةِ الْمَرْأَةِ وَالْفَرَسِ وَالِدَّارِ».

3568 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنَا مَالِكٌ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ حَمْزَةَ وَسَالِمٍ ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «السُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ».

3569 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ يَكُ فِي شَيْءٍ فَفِي الرِّبْعَةِ وَالْمَرْأَةِ وَالْفَرَسِ».

#### (6) - بَابُ بَرَكَةِ الْخَيْلِ

3570 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ».

#### (7) - بَابُ قَتْلِ نَاصِيَةِ الْفَرَسِ

3571 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُونُسُ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ جَرِيرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْتُلُ نَاصِيَةَ فَرَسٍ بَيْنَ أَضْبُعَيْهِ وَيَقُولُ: «الْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْغَنِيمَةُ».

3572 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

**3573-** It is narrated on the authority of Urwah Al-Bariqi that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Horses have goodness tied in their forelocks to the Day of Judgement.”

**3574-** It is narrated on the authority of Urwah Ibn Abu Al-Ja'd that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Horses have goodness resulting from reward (for rearing them for Jihad) and spoils of war tied in their forelocks to the Day of Judgment.”

**3575-** It is narrated on the authority of Urwah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Horses have goodness resulting from reward (for rearing them for Jihad) and spoils of war tied in their forelocks to the Day of Judgment.”

**3576-** It is narrated on the authority of Urwah Ibn Abu Al-Ja'd from the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: “Horses have goodness resulting from reward (for rearing them for Jihad) and spoils of war tied in their forelocks to the Day of Judgment.”

### **[8] One Should Train His Horse**

**3577-** It is narrated on the authority of Khalid Ibn Yazid Al-Juhani that he said: Uqbah Ibn Amir used to come upon me, and say: "O Khalid! Let's come out to practice archery!" when it was one day, I delayed to come to him, thereupon he said to me: "O Khalid! Come to me, so that I would tell you of what the Messenger of Allah “Allah’s blessing and peace be upon him” said." I came to him, and he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah admits three persons to the Garden with each single arrow: its maker, who expects good (and reward from Allah) with its making, its archer, and the provider of its shots. Practice archery and horsemanship, even though archery is dearer to me than horsemanship. Furthermore, only three (types of) amusement are permissible: to train one’s horse, to play with one’s wife, and to practice archery; and if one leaves archery after having being well-versed in it, out of refraining from it, has indeed left (or rejected) a blessing.”

### **[9] The Supplication Pertaining To Horses**

**3578-** It is narrated on the authority of Abu Dharr that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "There is no Arab-born horse but that it is given permission to have two invocations a short while before dawn every night: 'O Allah! You've made me in possession of such of mankind as in whose possession You've made me, and subjugated me to him: make me the dearest of his household and property to him, or from amongst the dearest of his property and household to him."



3573 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ عَنْ حُصَيْنٍ عَنْ عَامِرٍ عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

3574 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ حُصَيْنٍ عَنِ الشَّعْبِيِّ عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْمَغْنَمُ».

3575 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ عَنْ عُرْوَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْمَغْنَمُ».

3576 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: أَنْبَأَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حُصَيْنٌ وَعَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ أَنَّهُمَا سَمِعَا الشَّعْبِيَّ يَحْدُثُ عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْمَغْنَمُ».

### (8) - تَأْدِيبُ الرَّجُلِ فَرَسَهُ

3577 - أَخْبَرَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ: حَدَّثَنِي أَبُو سَلَامٍ الدَّمَشَقِيُّ عَنْ خَالِدِ بْنِ يَزِيدَ الْجُهَنِيِّ قَالَ: كَانَ عُقْبَةُ بْنُ عَامِرٍ يَمُرُّ بِي فَيَقُولُ: يَا خَالِدُ أَخْرِجْ بِنَا تَرْمِي فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَبْطَأَتْ عَنْهُ فَقَالَ: يَا خَالِدُ تَعَالَ أَخْبِرْكَ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ فَأَتَيْتُهُ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ صَانِعُهُ يَحْتَسِبُ فِي صُنْعِهِ الْخَيْرَ وَالرَّامِي بِهِ وَمُنْبَلِّهُ وَأَرْمُوا وَأَرْكَبُوا وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا وَلَيْسَ اللَّهُوَ إِلَّا فِي ثَلَاثَةِ تَأْدِيبِ الرَّجُلِ فَرَسَهُ وَمُلَاعَبَتِهِ أَمْرَاتُهُ وَرَمِيهِ بِقَوْسِهِ وَنَبْلِهِ وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلِمَهُ رَغْبَةً عَنْهُ فَإِنَّهَا نِعْمَةٌ كَفَرَهَا» أَوْ قَالَ: «كَفَرُ بِهَا».

### (9) - بَابُ دَعْوَةِ الْخَيْلِ

3578 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ سُوَيْدِ بْنِ قَيْسٍ عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤَدُّنَ لَهُ عِنْدَ كُلِّ سَحَرٍ بِدَعْوَتَيْنِ اللَّهُمَّ خَوَّلْتَنِي مِنْ خَوَّلَتْنِي مِنْ بَنِي آدَمَ وَجَعَلْتَنِي لَهُ فَأَجْعَلْنِي أَحَبَّ أَهْلِهِ وَمَالِهِ إِلَيْهِ أَوْ مِنْ أَحَبِّ مَالِهِ وَأَهْلِهِ إِلَيْهِ».



### **[10] The Severe Warning Of Getting Donkeys Jump Over Horses**

**3579-** It is narrated on the authority of Ali Ibn Abu Talib that he said: A mule was presented to the Messenger of Allah "Allah's blessing and peace be upon him", and he rode it, thereupon Ali Ibn Abu Talib said: "If we have the donkeys jump over horses (for the purpose of copulation), we will have (resulting animals) like that (mule)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as do so have no knowledge."

**3580-** It is narrated on the authority of Abdullah Ibn Ubaidullah Ibn Abbas that he said: I was sitting in the house of Ibn Abbas when one asked him whether the Messenger of Allah "Allah's blessing and peace be upon him" used to recite (Qur'an aloud) in both Zhuhr and Asr prayer, and Ibn Abbas answered in the negative. He said to him: "Perhaps he used to recite secretly, i.e. in himself." On that he said: "Let your complexion be lacerated! This (which you've said) is worse than the first. He was a servant, commanded (by Allah to convey His Message), and he really conveyed Allah's Message (as it should be); and he never favoured us apart from all the people but with three things: he commanded us to perform ablution perfectly, not to accept the charity, and not to get a donkey jump over a horse (for the purpose of copulation)."

### **[11] The Fodder Of Horses**

**3581-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a horse in Allah's Cause, out of his sincere faith in Allah and trust in Allah's Promise, its fodder, water, urine and dung will be recorded as good deeds in his account."

### **[12] The Race Of Horses Which Are Not Made Lean**

**3582-** It is narrated on the authority of Abdullah Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" issued an order for a horse race. The horses which were made lean were to run from a place called Al-Hafya to Thaniyyat Al-Wada and the horses which were not made lean were to run from Ath-Thaniyyah to the mosque of Banu Zuraiq.

### **[13] Making Horses Lean To Take Part In The Race**

**3583-** It is narrated on the authority of Abdullah Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" issued an order for a horse race. The horses which were made lean were to run from a place called Al-Hafya to Thaniyyat Al-Wada and the horses which were not made

## (10) - التَّشْدِيدُ فِي حَمْلِ الْحَمِيرِ عَلَى الْخَيْلِ

3579 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنِ ابْنِ زُرَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ بَغْلَةً فَرَكِبَهَا فَقَالَ عَلِيٌّ: لَوْ حَمَلْنَا الْحَمِيرَ عَلَى الْخَيْلِ لَكَانَتْ لَنَا مِثْلُ هَذِهِ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ».

3580 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي جَهْضَمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ فَسَأَلَهُ رَجُلٌ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: لَا قَالَ: فَلَعَلَّهُ كَانَ يَقْرَأُ فِي نَفْسِهِ؟ قَالَ: خَمَشًا هَذِهِ شَرْ مِنْ الْأُولَى إِنَّ رَسُولَ اللَّهِ ﷺ عَبْدُ أَمْرِهِ اللَّهُ تَعَالَى بِأَمْرِهِ فَلَعَلَّهُ وَاللَّهِ مَا اخْتَصَنَّا رَسُولَ اللَّهِ ﷺ بِشَيْءٍ دُونَ النَّاسِ إِلَّا بِثَلَاثَةِ أَمْرَيْنَا أَنْ نُسَيِّغَ الْوُضُوءَ وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ وَلَا نُتْرِي الْحُمْرَ عَلَى الْخَيْلِ.

## (11) - عَلَفُ الْخَيْلِ

3581 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ حَدَّثَنِي طَلْحَةُ بْنُ أَبِي سَعِيدٍ أَنَّ سَعِيدَ الْمَقْبُرِيِّ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ اخْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ إِيْمَانًا بِاللَّهِ وَتَضَدِيقًا لَوَعْدِ اللَّهِ كَانَ شِبَعُهُ وَرِيئُهُ وَبَوْلُهُ وَرَوْنُهُ حَسَنَاتٍ فِي مِيزَانِهِ».

## (12) - غَايَةُ السَّبْقِ لِلَّتِي لَمْ تُضَمَّرَ

3582 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ ابْنِ أَبِي ذُئْبٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بَيْنَ الْخَيْلِ يُرْسِلُهَا مِنَ الْحَفِيَاءِ وَكَانَ أَمْدُهَا ثَنِيَّةَ الْوَدَاعِ وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضَمَّرَ وَكَانَ أَمْدُهَا مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ.

## (13) - بَابُ إِضْمَارِ الْخَيْلِ لِلْسَّبْقِ

3583 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنَ الْحَفِيَاءِ وَكَانَ أَمْدُهَا ثَنِيَّةَ الْوَدَاعِ وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضَمَّرَ



lean were to run from Ath-Thaniyyah to the mosque of Banu Zuraiq; and Abdullah was one of those who took part in the horse race.

#### [14] The Prize Of Race

**3584-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No race is lawful (for which there is prize) except in such things as a blade, a hoof of a horse or a camel." (i.e. those things which are used in war, in exhortation to get them, and set out and take part in Jihad).

**3585-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No race is lawful (for which there is prize) except in such things as a blade, a hoof of a camel or a horse." (i.e. those things which are used in war, in exhortation to get them, and set out and take part in Jihad).

**3586-** It is narrated on the authority of Abu Hurairah that he said: "No race is lawful (for which there is prize) except in such things as a hoof of a camel or a horse."

**3587-** It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" had a she-camel called Al-Adba which could not be excelled in speed. Once a Bedouin came riding a camel below six years of age which surpassed it in the race. The Muslims felt it so much that when The Prophet "Allah's blessing and peace be upon him" noticed (the sign of distress) on their faces, they said: "O Messenger of Allah! Al-Adba was surpassed." On that he said: "It is Allah's Law that nothing in the world rises but that He Almighty brings it down."

**3588-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No race is lawful (for which there is prize) except in a hoof of a camel or a horse."

#### [15] Making Assaults (In Races)

**3589-** It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None should follow a horseman engaged in a horse race to make assaults (on the other contenders) nor should one set aside (another horse in addition to such as involved in the race, with the intention to ride it in case his horse weakens or is exhausted), nor should there be Shighar in Islam; and he, who commits robbery does not belong to us."

مِنَ النَّبِيِّ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ وَأَنَّ عَبْدَ اللَّهِ كَانَ مِمَّنْ سَابَقَ بِهَا .

#### (14) - بَابُ السَّبْقِ

3584 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ ابْنِ أَبِي ذَثْبٍ عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا سَبْقَ إِلَّا فِي نَضْلِ أَوْ حَافِرٍ أَوْ حُفٍّ» .

3585 - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو عُبَيْدٍ اللَّهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي ذَثْبٍ عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا سَبْقَ إِلَّا فِي نَضْلِ أَوْ حُفٍّ أَوْ حَافِرٍ» .

3586 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ ابْنِ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أَبِي عُبَيْدٍ اللَّهِ مَوْلَى الْجُنْدَعِيِّينَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَا يَحِلُّ سَبْقُ إِلَّا عَلَى حُفٍّ أَوْ حَافِرٍ» .

3587 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: كَانَتْ لِرَسُولِ اللَّهِ ﷺ نَافَةٌ تَسْمَى الْعَضْبَاءَ لَا تُسَبَّقُ فَجَاءَ أَغْرَابِيٌّ عَلَى قَعُودٍ فَسَبَقَهَا فَشَقَّ عَلَى الْمُسْلِمِينَ فَلَمَّا رَأَى مَا فِي وُجُوهِهِمْ قَالُوا: يَا رَسُولَ اللَّهِ سُبِقَتِ الْعَضْبَاءُ قَالَ: «إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لَا يَرْتَفَعَ مِنَ الدُّنْيَا شَيْءٌ إِلَّا وَضَعَهُ» .

3588 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي الْحَكَمِ مَوْلَى لِبْنِي لَيْثٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَبْقَ إِلَّا فِي حُفٍّ أَوْ حَافِرٍ» .

#### (15) - الْجَلْبُ

3589 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنَا الْحَسَنُ عَنْ عِمْرَانَ بْنِ حَصِينٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا جَلْبَ وَلَا جَنْبَ وَلَا شِغَارَ فِي الْإِسْلَامِ وَمَنْ أُنْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا» .



### [16] Setting Aside (A Spare Horse To Be Used At Necessity)

3590- It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None should set aside (a spare horse in addition to such as involved in the race, with the intention to ride it in case his horse weakens or is exhausted), nor should one follow a horseman engaged in a horse race to make assaults (on the other contenders), nor should there be Shighar in Islam."

3591- It is narrated on the authority of Anas that he said: A desert dweller (on his camel) raced the Messenger of Allah "Allah's blessing and peace be upon him" (on his she-camel), and he preceded him, with the result that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" seemed to have become angry within themselves. When a mention of that was made to him he said: "It is Allah's Law that nothing raises itself high in the world but that Allah Almighty brings it down."

### [17] The Shares Of Horses

3592- It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: In the year of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" fixed four shares for Az-Zubair Ibn Al-Awwam: one for him, one for the kinship, i.e. Az-Zubair's mother Safiyyah Bint Abd Al-Muttalib, and two for his horse.

## (16) - الجنب

3590 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي قَزَعَةَ عَنِ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا جَلَبَ وَلَا جَنَبَ وَلَا شِغَارَ فِي الْإِسْلَامِ».

3591 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: حَدَّثَنِي حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلَ رَسُولَ اللَّهِ ﷺ أَغْرَابِيَّ فَسَبَقَهُ فَكَأَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ وَجَدُوا فِي أَنْفُسِهِمْ مِنْ ذَلِكَ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ: «حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْفَعَ شَيْءٌ نَفْسُهُ فِي الدُّنْيَا إِلَّا وَضَعَهُ اللَّهُ».

## (17) - بابُ سُهْمَانَ الْخَيْلِ

3592 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهْبٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ يَحْيَى بْنِ عَبَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ جَدِّهِ أَنَّهُ كَانَ يَقُولُ: «ضَرَبَ رَسُولُ اللَّهِ ﷺ عَامَ خَيْبَرَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ أَرْبَعَةَ أَسْهُمٍ سَهْمًا لِلزُّبَيْرِ وَسَهْمًا لِذِي الْقُرْبَى لِصَفِيَّةَ بِنْتِ عَبْدِ الْمُطَّلِبِ أُمَّ الزُّبَيْرِ وَسَهْمَيْنِ لِلْفَرَسِ».



## (29) THE BOOK OF ENDOWMENTS

### [1]

**3593-** It is narrated on the authority of Amr Ibn Al-Harith that he said: the Messenger of Allah "Allah's blessing and peace be upon him" left no Dinar nor Dirham, nor slave nor slave-girl (in short he left nothing after him) barring his white mule, which he used to ride, his weapon, and a (piece of) land, which he gave as endowment in Allah's Cause (or which he left to be given in charity according to Qutaibah).

**3594-** It is narrated on the authority of Amr Ibn Al-Harith that he said: the Messenger of Allah "Allah's blessing and peace be upon him" left nothing after him barring his white mule, his weapon, and a (piece of) land, which he left to be given in charity.

**3595-** It is narrated on the authority of Amr Ibn Al-Harith that he said: I saw that the Messenger of Allah "Allah's blessing and peace be upon him" left nothing after him barring his white mule, his weapon, and a (piece of) land, which he left to be given in charity.

### [2] How Should An Endowment Be Made?

**3596-** It is narrated on the authority of Nafi from Ibn Umar that Umar Ibn Al-Khattab said: I've got some land in Khaibar and I went to The Prophet "Allah's blessing and peace be upon him" (to consult him about it) saying: "O Messenger of Allah! I've got some land in Khaibar better and dearer than which I have never had, what do you suggest for me to do with it?" The Prophet "Allah's blessing and peace be upon him" said: "If you like you can give it in charity (as an endowment)." So Umar gave it in charity as an endowment on the condition that it should neither be sold, nor given to anybody as a gift. However, its yield would be given in charity to the poor people, to the Kith and kin, for manumitting slaves, for Allah's Cause, to the guests and travellers. But there would be no harm if the administrator of the endowment ate from it, according to his need, and fed others without the intention of getting wealthy from it.

**3597-** The same is narrated on the authority of Nafi from Ibn Umar from Umar Ibn Al-Khattab from the Messenger of Allah "Allah's blessing and peace be upon him".

**3598-** It is narrated on the authority of Nafi from Ibn Umar that Umar Ibn Al-Khattab got some land in Khaibar and he went to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've got some land in Khaibar better than which I have never had, what do you

## (29) - كتاب الأخْبَاسِ

## (1) - [بَابُ]

3593 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ الْحَارِثِ قَالَ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَاراً وَلَا دِرْهماً وَلَا عَبْدًا وَلَا أَمَةً إِلَّا بَغَلْتُهُ الشَّهْبَاءَ الَّتِي كَانَ يَرْكُبُهَا وَسِلَاحَهُ وَأَرْضاً جَعَلَهَا فِي سَبِيلِ اللَّهِ وَقَالَ قُتَيْبَةُ مَرَّةً أُخْرَى: صَدَقَهُ.

3594 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرُو بْنَ الْحَارِثِ يَقُولُ: «مَا تَرَكَ رَسُولُ اللَّهِ ﷺ إِلَّا بَغَلْتُهُ الْبَيْضَاءَ وَسِلَاحَهُ وَأَرْضاً تَرَكَهَا صَدَقَهُ».

3595 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَمْرُو بْنَ الْحَارِثِ يَقُولُ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ مَا تَرَكَ إِلَّا بَغَلْتُهُ الشَّهْبَاءَ وَسِلَاحَهُ وَأَرْضاً تَرَكَهَا صَدَقَهُ».

## (2) - الأخْبَاسُ

## كَيْفَ يُكْتَبُ الْحُبْسُ وَذِكْرُ الاختِلَافِ عَلَى ابْنِ عَوْنٍ فِي خَبَرِ ابْنِ عَمَرَ فِيهِ

3596 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَمْرُو بْنُ سَعْدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ ابْنِ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ قَالَ: أَصَبْتُ أَرْضاً مِنْ أَرْضِ خَيْبَرَ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: أَصَبْتُ أَرْضاً لَمْ أُصِبْ مَالاً أَحَبَّ إِلَيَّ وَلَا أَنْفَسَ عِنْدِي مِنْهَا قَالَ: «إِنْ شِئْتَ تَصَدَّقْتُ بِهَا». فَتَصَدَّقَ بِهَا عَلَى أَنْ لَا تُبَاعَ وَلَا تُوهَبَ فِي الْفُقَرَاءِ وَذِي الْقُرْبَى وَالرَّقَابِ وَالضُّعْفِ وَابْنِ السَّبِيلِ لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ بِالْمَعْرُوفِ غَيْرَ مُتَمَوِّلٍ مَالاً وَيُطْعَمَ.

3597 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ عَنْ أَيُّوبَ بْنِ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ نَحْوَهُ.

3598 - أَخْبَرَنَا حَمِيدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ قَالَ: أَصَابَ عَمْرُ أَرْضاً بِخَيْبَرَ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: أَصَبْتُ أَرْضاً لَمْ أُصِبْ مَالاً قَطُّ أَنْفَسَ عِنْدِي فَكَيْفَ تَأْمُرُ بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا



suggest for me to do with it?" The Prophet "Allah's blessing and peace be upon him" said: "If you like you can give the land as endowment and give its yield in charity." So Umar gave it in charity as an endowment on the condition that it should neither be sold, given to anybody as a gift, nor be inherited. However, its yield would be given in charity to the poor people, to the Kith and kin, for manumitting slaves, for Allah's Cause, to the guests and wayfarers. But there would be no harm if the administrator of the endowment ate from it, according to his need, and fed others without the intention of getting wealthy from it.

**3599-** It is narrated on the authority of Nafi from Ibn Umar that Umar Ibn Al-Khattab got some land in Khaibar and he went to The Prophet "Allah's blessing and peace be upon him" to consult him about it saying: "O Messenger of Allah! I've got a great piece of land in Khaibar better than which I have never had, what do you suggest for me to do with it?" The Prophet "Allah's blessing and peace be upon him" said: "If you like you can give the land as endowment and give its yield in charity." So Umar gave it in charity as an endowment on the condition that it should neither be sold, given to anybody as a gift, nor be inherited. However, its yield would be given in charity to the poor people, to the Kith and kin, for manumitting slaves, for Allah's Cause, to the wayfarers and guests. But there would be no harm if the administrator of the endowment ate from it, according to his need, and fed others without the intention of getting wealthy from it.

**3600-** It is narrated on the authority of Nafi from Ibn Umar that Umar Ibn Al-Khattab got some land in Khaibar and he went to The Prophet "Allah's blessing and peace be upon him" to consult him about it. The Prophet "Allah's blessing and peace be upon him" said: "If you like you can give the land as endowment and give its yield in charity." So Umar gave it in charity as an endowment on the condition that it should neither be sold, nor be given to anybody as a gift, nor be inherited. However, its yield would be given in charity to the poor people, to the Kith and kin, for manumitting slaves, for the indigent, to the wayfarers and guests. But there would be no harm if the administrator of the endowment ate from it, according to his need, and fed others without the intention of getting wealthy from it.

**3601-** It is narrated on the authority of Anas that he said: When the following Holy Verse was revealed: " By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, of a truth Allah knows it well" (Al Imran 92) Abu Talhah said: "No doubt, our Lord asks us to give (in charity) out of our wealth; and I make you witness, O Messenger of Allah, that I've given my land (in charity

وَتَصَدَّقَتْ بِهَا». فَتَصَدَّقَ بِهَا عَلَى أَنْ لَا تُبَاعَ وَلَا تُوهَبَ وَلَا تُورَثَ فِي الْفُقَرَاءِ وَالْقُرْبَى وَالرَّقَابِ وَفِي سَبِيلِ اللَّهِ وَالضَّيْفِ وَأَبْنِ السَّبِيلِ لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ وَيُطْعِمَ صَدِيقاً غَيْرَ مُتَمَوِّلٍ فِيهِ.

3599 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ أَبِي عَوْنٍ قَالَ: وَأَنْبَأَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا أَبُو عَوْنٍ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ قَالَ: أَصَابَ عُمَرُ أَرْضاً بِخَيْرٍ فَأَتَى النَّبِيَّ ﷺ فَاسْتَأْمَرَهُ فِيهَا فَقَالَ: إِنِّي أَصَبْتُ أَرْضاً كَثِيراً لَمْ أَصِبْ مَالاً قَطُّ أَنْفَسَ عِنْدِي مِنْهُ فَمَا تَأْمُرُ فِيهَا؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا» فَتَصَدَّقَ بِهَا عَلَى أَنَّهُ لَا تُبَاعَ وَلَا تُوهَبَ فَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَالْقُرْبَى وَفِي الرَّقَابِ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ وَالضَّيْفِ لَا جُنَاحَ يَعْنِي عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ أَوْ يُطْعِمَ صَدِيقاً غَيْرَ مُتَمَوِّلٍ. اللَّفْظُ لِإِسْمَاعِيلَ.

3600 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَزْهَرُ السَّمَّانُ عَنْ أَبِي عَوْنٍ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: أَنَّ عُمَرَ أَصَابَ أَرْضاً بِخَيْرٍ فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمَرُهُ فِي ذَلِكَ فَقَالَ: «إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا» فَحَبَسَ أَصْلَهَا أَنْ لَا تُبَاعَ وَلَا تُوهَبَ وَلَا تُورَثَ فَتَصَدَّقَ بِهَا عَلَى الْفُقَرَاءِ وَالْقُرْبَى وَالرَّقَابِ وَفِي الْمَسَاكِينِ وَأَبْنِ السَّبِيلِ وَالضَّيْفِ لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ أَوْ يُطْعِمَ صَدِيقَهُ غَيْرَ مُتَمَوِّلٍ فِيهِ.

3601 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بِهِزُ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿لَنْ نَنَالُوا الْآلَ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران، الآية: 92] قَالَ أَبُو طَلْحَةَ: إِنَّ رَبَّنَا لَيَسْأَلُنَا عَنْ أَمْوَالِنَا فَأُشْهِدُكَ يَا رَسُولَ اللَّهِ أَنِّي قَدْ جَعَلْتُ أَرْضِي لِلَّهِ فَقَالَ



as endowment for the Sake of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Distribute it among your kith and kin, i.e. Hassan Ibn Thabit and Ubai Ibn Ka'b."

### **[3] The Endowment Of (One's Portion Of) The Common Property**

**3602-** It is narrated on the authority of Ibn Umar that Umar Ibn Al-Khattab said to the Messenger of Allah "Allah's blessing and peace be upon him": "I've never got any property much dearer to me than the one hundred shares I've got in Khaibar, and I like to give it in charity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give the land as endowment, and give its yield in Allah's Cause."

**3603-** It is narrated on the authority of Ibn Umar from Umar that Umar Ibn Al-Khattab went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've got property, the like of which I've never got. I had one hundred heads (of animals) therewith I purchased (a land of) one hundred shares in Khaibar from its owners, and I like to come much nearer to Allah Almighty through it (i.e. by giving it in Allah's Cause)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give the land as an endowment, and give its yield in Allah's Cause."

**3604-** It is narrated on the authority of Ibn Umar from Umar that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about a (piece of) land belonging to me in Thamgh, thereupon he said: "Give the land as an endowment, and give its yield in Allah's Cause."

### **[4] The Endowment Of Mosques**

**3605-** It is narrated on the authority of Husain Ibn Abd Ar-Rahman from Umar Ibn Jawan, a man belonging to (the tribe of) Banu Tamim, that I said to him: "Tell me, what is the reason for which Al-Ahnaf Ibn Qais isolated himself (from both Ali and Mu'awiyah)?" he said: I heard Al-Ahnaf Ibn Qais having said: I came to Medina as a pilgrim, and while we were in our dwelling places, unpacking our luggage, a comer came and said: "The people are now gathering in the mosque." I looked and behold! the people were gathering in the mosque around some men in the middle who were sitting. Behold! They were Ali Ibn Abu Talib, Talhah, Az-Zubair and Sa'd Ibn Abu Waqqas "Allah's Mercy be upon them". When I approached them, it was said: "This is Uthman Ibn Affan and he has come." Uthman came having a yellow sheet. I said to my companions: "Be firm in your place until I see what he has brought." Uthman said: "Is there Ali? Is there Talhah? Is there Az-Zubair? Is there Sa'd?" they answered in the affirmative. He said: "I



رَسُولُ اللَّهِ ﷺ: «أَجْعَلُهَا فِي قَرَابَتِكَ فِي حَسَانِ بْنِ ثَابِتٍ وَأَبِي بِنِ كَعْبٍ».

### (3) - بَابُ حُبْسِ الْمَشَاعِ

3602 - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ لِلنَّبِيِّ ﷺ: إِنَّ الْمِائَةَ سَهْمٍ الَّتِي لِي بِخَيْبَرَ لَمْ أُصِْبْ مَالًا قَطُّ أَعْجَبَ إِلَيَّ مِنْهَا قَدْ أَرَدْتُ أَنْ أَتَصَدَّقَ بِهَا فَقَالَ النَّبِيُّ ﷺ: «أَحْسِنِ أَضْلَهَا وَسَبِّلِ ثَمَرَتَهَا».

3603 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَلَنْجِيُّ بِبَيْتِ الْمُقَدِّسِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصِيبْتُ مَالًا لَمْ أُصِْبْ مِثْلَهُ قَطُّ كَانَ لِي مِائَةُ سَهْمٍ مِنْ خَيْبَرَ مِنْ أَهْلِهَا وَإِنِّي قَدْ أَرَدْتُ أَنْ أَتَقَرَّبَ بِهَا إِلَى اللَّهِ عَزَّ وَجَلَّ قَالَ: «فَاحْسِنِ أَضْلَهَا وَسَبِّلِ الثَّمَرَةَ».

3604 - أَخْبَرَنَا مُحَمَّدُ بْنُ مُصَفًّى بْنِ بَهْلُولٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ سَعِيدِ بْنِ سَالِمِ الْمَكِّيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ عُمَرَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ أَرْضٍ لِي بِمَنْعٍ قَالَ: «أَحْسِنِ أَضْلَهَا وَسَبِّلِ ثَمَرَتَهَا».

### (4) - بَابُ وَقْفِ الْمَسَاجِدِ

3605 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُمَرَ بْنِ جَاوَانَ رَجُلٍ مِنْ بَنِي تَمِيمٍ وَذَلِكَ إِنِّي قُلْتُ لَهُ: أَرَأَيْتَ اغْتِزَالَ الْأَخْنَفِ بْنِ قَيْسٍ مَا كَانَ؟ قَالَ: سَمِعْتُ الْأَخْنَفَ يَقُولُ أَتَيْتُ الْمَدِينَةَ وَأَنَا حَاجٌّ فَبَيْنَا نَحْنُ فِي مَنَازِلِنَا نَضْعُ رِحَالَنَا إِذْ أَتَى آتٍ فَقَالَ: قَدْ اجْتَمَعَ النَّاسُ فِي الْمَسْجِدِ فَاطْلَعْتُ فَإِذَا يَعْنِي النَّاسُ مُجْتَمِعُونَ وَإِذَا بَيْنَ أَظْهَرِهِمْ نَفَرٌ قُعُودٌ فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالزُّبَيْرُ وَطَلْحَةُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ رَحِمَهُمُ اللَّهُ عَلَيْهِمْ فَلَمَّا قُمْتُ عَلَيْهِمْ قِيلَ: هَذَا عُثْمَانُ بْنُ عَفَّانَ قَدْ جَاءَ قَالَ: فَجَاءَ وَعَلَيْهِ مُلَيَّةٌ صَفْرَاءُ فَقُلْتُ لِصَاحِبِي: كَمَا أَنْتَ حَتَّى أَنْظُرَ مَا جَاءَ بِهِ فَقَالَ عُثْمَانُ: أَهْهَنَا عَلِيٌّ؟ أَهْهَنَا الزُّبَيْرُ؟ أَهْهَنَا سَعْدٌ؟ قَالُوا: نَعَمْ قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ

beseech you by Allah, other than Whom there is no god (to be worshipped): do you know that the Messenger of Allah "Allah's blessing and peace be upon him" said: 'Who could purchase the date-drying place of sons of so and so, Allah forgives him'? I then purchased it and when I came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him, he said: 'Make it in our mosque, and you will receive its reward.'" They said: "Yes by Allah (we know that)." He said: "I beseech you by Allah, other than Whom there is no god (to be worshipped): do you know that the Messenger of Allah "Allah's blessing and peace be upon him" said: 'Who could purchase the well of Rumah Allah forgives him'? I then purchased it and when I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: 'I've purchased it.' He said: 'Make it a source of water for the Muslims, and you will receive its reward.'" They said: "Yes by Allah (we know that)." He said: "I beseech you by Allah, other than Whom there is no god (to be worshipped): do you know that the Messenger of Allah "Allah's blessing and peace be upon him" said: 'Who could prepare the army of Difficulty, Allah forgives for him'? I then prepared it to the extent that even no rope nor nose-string was missing." They said: "Yes by Allah (we know that)." On that he said: "O Allah! Be Witness to that! O Allah! Be Witness to that! O Allah! Be Witness to that!"

**3606-** It is narrated on the authority of Al-Ahnaf Ibn Qais that he said: We set out as pilgrims, and we went to Medina with the intention to perform Hajj, and while we were in our dwelling places, unpacking our luggage, a comer came and said: "The people have been scared and they are now gathering in the mosque." We went and found the people having gathered in the mosque around some men in the middle, including Ali, Talhah, Az-Zubair and Sa'd Ibn Abu Waqqas. Such being the case, Uthman came having a yellow sheet therewith he covered his head. He said: "Is there Talhah? Is there Az-Zubair? Is there Sa'd?" they answered in the affirmative. He said: "I beseech you by Allah, other than Whom there is no god (to be worshipped): do you know that the Messenger of Allah "Allah's blessing and peace be upon him" said: 'Who could purchase the date-drying place of sons of so and so, Allah forgives him'? I then purchased it for twenty or twenty-five thousand (Dirhams) and when I came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him, he said: 'Make it in our mosque, and you will receive its reward.'" They said: "Yes by Allah (we know that)." He said: "I beseech you by Allah, other than Whom there is no god (to be worshipped): do you know that the Messenger of Allah "Allah's blessing and peace be upon him" said: 'Who could purchase the well of Rumah Allah forgives him'? I then purchased it for such and such (money)



إِلَّا هُوَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ مِرْبَدَ بَنِي فُلَانٍ غَفَرَ اللَّهُ لَهُ» فَأَبْتَعْتُهُ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي أَبْتَعْتُ مِرْبَدَ بَنِي فُلَانٍ قَالَ: «فَأَجْعَلُهُ فِي مَسْجِدِنَا وَأَجْرُهُ لَكَ» قَالُوا: نَعَمْ قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ بِثَرِ رُومَةَ غَفَرَ اللَّهُ لَهُ». فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: قَدْ أَبْتَعْتُ بِثَرِ رُومَةَ قَالَ: «فَأَجْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ» قَالُوا: نَعَمْ قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُجَهِّزُ جَيْشَ الْعُسْرَةِ غَفَرَ اللَّهُ لَهُ» فَجَهَّزْتُهُمْ حَتَّى مَا يَفْقِدُونَ عَقَالاً وَلَا خِطَاماً قَالُوا: نَعَمْ قَالَ: اللَّهُمَّ أَشْهَدْ اللَّهُمَّ أَشْهَدْ اللَّهُمَّ أَشْهَدْ.

3606 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ:

سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ عُمَرَ بْنِ جَاوَانَ عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: خَرَجْنَا حُجَّاجاً فَقَدِمْنَا الْمَدِينَةَ وَنَحْنُ نُرِيدُ الْحَجَّ فَبَيْنَا نَحْنُ فِي مَنْازِلِنَا نَضَعُ رِحَالَنَا إِذْ أَتَانَا آتٍ فَقَالَ: إِنَّ النَّاسَ قَدْ اجْتَمَعُوا فِي الْمَسْجِدِ وَفَزِعُوا فَاَنْطَلَقْنَا فَإِذَا النَّاسُ مُجْتَمِعُونَ عَلَى نَفَرٍ فِي وَسْطِ الْمَسْجِدِ وَإِذَا عَلِيٌّ وَالزُّبَيْرُ وَطَلْحَةُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ فَإِنَّا لَكَذَلِكَ إِذْ جَاءَ عُثْمَانُ بْنُ عَفَّانَ عَلَيْهِ مِلَّةٌ صَفْرَاءُ قَدْ قَنَعَ بِهَا رَأْسُهُ فَقَالَ: أَهْلُنَا عَلِيٌّ؟ أَهْلُنَا طَلْحَةُ؟ أَهْلُنَا الزُّبَيْرُ؟ أَهْلُنَا سَعْدُ؟ قَالُوا: نَعَمْ قَالَ: فَإِنِّي أَنْشِدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ مِرْبَدَ بَنِي فُلَانٍ غَفَرَ اللَّهُ لَهُ». فَأَبْتَعْتُهُ بِعِشْرِينَ أَلْفًا أَوْ بِخَمْسَةِ وَعِشْرِينَ أَلْفًا فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: أَجْعَلْهَا فِي مَسْجِدِنَا وَأَجْرُهُ لَكَ قَالُوا: اللَّهُمَّ نَعَمْ قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ بِثَرِ رُومَةَ غَفَرَ اللَّهُ لَهُ» فَأَبْتَعْتُهُ بِكَذَا



and when I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: 'I've purchased it for such and such' he said: 'Make it a source of water for the Muslims, and you will receive its reward'" They said: "Yes by Allah (we know that)." He said: "I beseech you by Allah, other than Whom there is no god (to be worshipped): do you know that the Messenger of Allah "Allah's blessing and peace be upon him" caught a glimpse of the faces of the people and said: 'Who could prepare those (Muslims who are going to take part in) the army of Difficulty, Allah forgives for him'? I then prepared it to the extent that even no rope nor nose-string was missing." They said: "Yes by Allah (we know that)." On that he said: "O Allah! Be Witness to that! O Allah! Be Witness to that! O Allah! Be Witness to that!"

**3607-** It is narrated on the authority of Thumamah Ibn Hazn Al-Qushairi that he said: I was present when Uthman looked at the people from the window of his house and said: "I beseech you by Allah and Islam: do you know that the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina and there was no sweet water (fitting for drink) barring that of the well of Rumah, thereupon he said: 'He, who purchases the well of Rumah, and makes his (portion of it no more than a) bucket in it with the buckets of the Muslims, will have what is better than it in the Garden'? I then purchased it from my own wealth, and made my (portion in it no more than a) bucket in it with the buckets of the Muslims; and now, you prevent me from drinking from it, to the extent that I drink from the water of the (well that is in the house, and it is as salty as the water of the) sea." They said: "Yes, by Allah (we bear witness to that)." He further said: "I beseech you by Allah and Islam: do you know that I've prepared the army of Difficulty from my own wealth?" they said: "Yes, by Allah (we know that)." He said: "I beseech you by Allah and Islam: do you know that the mosque became too narrow to imply its visitors, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: 'He, who purchases the piece of land of so and so, therewith to increase the area of the mosque, will have what is better than it in the Garden'? I then purchased it from my own wealth, therewith I increased the area of the mosque; even though you now prevent me from offering even a two-rak'ah prayer in it." They said: "Yes, by Allah (we know that)." He said: "I beseech you by Allah and Islam: do you know that once, the Messenger of Allah "Allah's blessing and peace be upon him" was on Thabir mountain of Mecca, in the company of Abu Bakr, Umar and I, and then the mountain trembled thereupon the Messenger of Allah "Allah's blessing and peace be upon him" kicked it and said: 'Be at rest O Thabir! None other than a Prophet, a Truly Faithful Believer and two martyrs are on

وَكَذَا فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ قَدْ ابْتُعْتُهَا بِكَذَا وَكَذَا قَالَ: «أَجْعَلُهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ» قَالُوا: اللَّهُمَّ نَعَمْ قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَظَرَ فِي وُجُوهِ الْقَوْمِ فَقَالَ: «مَنْ جَهَّزَ هَؤُلَاءَ غَفَرَ اللَّهُ لَهُ» يَغْنِي جَيْشَ الْعُسْرَةِ فَجَهَّزْتُهُمْ حَتَّى مَا يَفْقِدُونَ عِقَالًا وَلَا خِطَامًا قَالُوا: اللَّهُمَّ نَعَمْ قَالَ: اللَّهُمَّ أَشْهَدُ اللَّهُمَّ أَشْهَدُ.

3607 - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ يَحْيَى بْنِ أَبِي الْحَجَّاجِ عَنْ سَعِيدِ الْجُرَيْرِيِّ عَنْ ثُمَامَةَ بْنِ حَزْنِ الْقُشَيْرِيِّ قَالَ: شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ: أَنْشِدُكُمْ بِاللَّهِ وَبِالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعَذَّبُ غَيْرَ بَثْرِ رُومَةٍ فَقَالَ: «مَنْ يَشْتَرِي بَثْرَ رُومَةٍ فَيَجْعَلُ فِيهَا دَلْوَهُ مَعَ دَلَاءِ الْمُسْلِمِينَ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ؟». فَأَشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَجَعَلْتُ دَلْوِي فِيهَا مَعَ دَلَاءِ الْمُسْلِمِينَ وَأَنْتُمْ الْيَوْمَ تَمْنَعُونِي مِنَ الشَّرْبِ مِنْهَا حَتَّى أَشْرَبَ مِنْ مَاءِ الْبَحْرِ قَالُوا: اللَّهُمَّ نَعَمْ قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنِّي جَهَّزْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِي؟ قَالُوا: اللَّهُمَّ نَعَمْ قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ ضَاقَ بِأَهْلِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَشْتَرِي بُقْعَةَ آلِ فُلَانٍ فَيَزِيدُهَا فِي الْمَسْجِدِ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ؟» فَأَشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَرَدْتُهَا فِي الْمَسْجِدِ وَأَنْتُمْ تَمْنَعُونِي أَنْ أَصْلِيَ فِيهِ رَكَعَتَيْنِ قَالُوا: اللَّهُمَّ نَعَمْ قَالَ: أَنْشِدُكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى ثَبِيرٍ ثَبِيرٍ مَكَّةَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَأَنَا فَتَحَرَّكَ الْجَبَلُ فَرَكَّضَهُ رَسُولُ اللَّهِ ﷺ بِرِجْلِهِ وَقَالَ: «أَسْكُنْ ثَبِيرٌ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ» قَالُوا: اللَّهُمَّ نَعَمْ قَالَ:



you'?" They said: "Yes, by Allah (we bear witness to that)." On that he said: "Allah is Greater! They bore witness to me, by the Lord of the Ka'bah, that I will be a martyr."

**3608-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he said: When Uthman was besieged, he looked at the people from the window of his house and said: "I beseech by Allah a man who heard the Messenger of Allah "Allah's blessing and peace be upon him" having said on the day of the mountain, when it trembled, thereupon he kicked it and said: 'Be at rest, for none other than a Prophet, or a Truly Faithful Believer, or two martyrs are on you!' at that time, I was with him (on the mountain." Some people responded to his appeal (and bore witness in his favour). He said: "I beseech by Allah a man who saw the Messenger of Allah "Allah's blessing and peace be upon him" on the day (the Muslims swore) fealty which received Allah's Good Pleasure, and the Messenger of Allah "Allah's blessing and peace be upon him" said: 'This is the Hand of Allah, and this is the hand of Uthman.'" Some men responded to his appeal (and bore witness in his favour). He further said: "I beseech by Allah a man who heard the Messenger of Allah "Allah's blessing and peace be upon him" having said on the day of the army of Difficulty: 'Who could spend something to be accepted (by Allah)?' and I prepared half the army from my own wealth." Some men responded to his appeal (and bore witness in his favour). He said: "I beseech by Allah a man who heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: 'He, who increases the area of this mosque (with that piece of land) will have a house in the Garden ', and I purchased from my own wealth that (piece of land therewith I increased the area of the mosque)." Some men responded to his appeal (and bore witness in his favour). He said: "I beseech by Allah a man who saw the (well of) Rumah being sold, and I purchased it from my own wealth, and gave it in charity to the wayfarers." Some men responded to his appeal (and bore witness in his favour).

**3609-** It is narrated on the authority of Abu Abd Ar-Rahman As-Salami that when Uthman was besieged in his house, the people gathered around his house, and he looked at them from a window in his house...and the rest is the same.



اللَّهُ أَكْبَرُ شَهِدُوا لِي وَرَبِّ الْكَعْبَةِ يَعْنِي أَنِّي شَهِيدٌ.

3608 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ بْنُ رَاشِدٍ قَالَ: حَدَّثَنَا خَطَّابُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنِي أَبِي عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ عُثْمَانَ أَشْرَفَ عَلَيْهِمْ حِينَ حَصَرُوهُ فَقَالَ: أَنْشُدْ بِاللَّهِ رَجُلًا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ يَوْمَ الْجَبَلِ حِينَ أَهْتَزَّ فَرَكْلَهُ بِرِجْلِهِ وَقَالَ: «أَسْكُنْ فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صَدِيقٌ أَوْ شَهِيدَانِ» وَأَنَا مَعَهُ فَانْتَشَدَ لَهُ رَجُلًا ثُمَّ قَالَ: أَنْشُدْ بِاللَّهِ رَجُلًا شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ بَيْعَةِ الرِّضْوَانِ يَقُولُ: «هَذِهِ يَدُ اللَّهِ وَهَذِهِ يَدُ عُثْمَانَ». فَانْتَشَدَ لَهُ رَجُلًا ثُمَّ قَالَ: أَنْشُدْ بِاللَّهِ رَجُلًا سَمِعَ رَسُولَ اللَّهِ ﷺ يَوْمَ جَيْشِ الْعُسْرَةِ يَقُولُ: «مَنْ يُنْقِ نَفَقَةً مُتَقَبَّلَةً؟» فَجَهَّزْتُ نِصْفَ الْجَيْشِ مِنْ مَالِي فَانْتَشَدَ لَهُ رَجُلًا ثُمَّ قَالَ: أَنْشُدْ بِاللَّهِ رَجُلًا سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يَزِيدُ فِي هَذَا الْمَسْجِدِ بَيْتٌ فِي الْجَنَّةِ؟» فَاشْتَرَيْتُهُ مِنْ مَالِي فَانْتَشَدَ لَهُ رَجُلًا ثُمَّ قَالَ: أَنْشُدْ بِاللَّهِ رَجُلًا شَهِدَ رُومَةَ تَبَاعُ فَاشْتَرَيْتُهَا مِنْ مَالِي فَأَبْحَثُهَا لِابْنِ السَّبِيلِ فَانْتَشَدَ لَهُ رَجُلًا.

3609 - أَخْبَرَنِي مُحَمَّدُ بْنُ مُوَهَّبٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَيْسَةَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ قَالَ: لَمَّا حُصِرَ عُثْمَانُ فِي دَارِهِ أَجْتَمَعَ النَّاسُ حَوْلَ دَارِهِ قَالَ: فَأَشْرَفَ عَلَيْهِمْ، وَسَاقَ الْحَدِيثَ.

## (30) THE BOOK OF BEQUESTS

### [1] It Is Undesirable To Defer The Bequest

**3610-** It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Which (object of) charity is greater in reward?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to give in charity while you are still healthy and niggardly, fearing poverty, and hoping for survival, and do not wait until when it (the soul) reaches the throat (and you are on the threshold of death), you say: 'Give so and so such and such, and so and so will have such and such (property).'"

**3611-** It is narrated on the authority of Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Who among you to whom the property of his heir is dearer than his own property?" they said: "O Messenger of Allah! There is none of us, but that his own property is much dearer to him than the property of his heir." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, it should be known to you that there is none of you but that the property of his heir is dearer to him than his own property, for you own property is that which you send forward, and the property of your heir is that which you withhold (and keep with you until death)."

**3612-** It is narrated on the authority of Mutarrif from his father that The Messenger of Allah "Allah's blessing and peace be upon him" recited: "The mutual rivalry for piling up (wealth) diverts you (from the more serious things), Until you visit the graves." He said: "The son of Adam claims: My wealth, my wealth!" He (The Prophet) said: "O son of Adam! Is there anything as your belonging except that which you consumed, which you utilized, or which you wore and then it was worn out or you gave as charity and sent it forward?"

**3613-** It is narrated on the authority of Abu Habibah At-Ta'i that a man bequeathed that some Dinars should be given in Allah's Cause, and when Abu Ad-Darda' was asked about that, he related from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The example of such as emancipates (a slave) or gives in charity while being at the threshold of death is like the example of such as gives a gift after having been satisfied."

**3614-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is

## (30) - كِتَابُ الْوَصَايَا

## (1) - الْكَرَاهِيَّةُ فِي تَأْخِيرِ الْوَصِيَّةِ

3610 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْبَقَاءَ وَلَا تُمَهِّلَ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ».

3611 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟» قَالُوا: يَا رَسُولَ اللَّهِ مَا مِنَّا مِنْ أَحَدٍ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالٍ وَارِثُهُ قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْلَمُوا أَنَّهُ لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلَّا مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ مَالُكَ مَا قَدَّمْتَ وَمَالُ وَارِثِكَ مَا أَخَّرْتَ».

3612 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَهْنَكُمْ التَّكَاثُرُ ﴿١﴾ حَتَّى زُرْتُمْ الْمَقَابِرَ ﴿٢﴾ [التكاثر، الآيتان: 1، 2] قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي وَإِنَّمَا مَالُكَ مَا أَكَلْتَ فَأَقْنَيْتَ أَوْ لَبَسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ».

3613 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ سَمِعَ أَبَا حَبِيبَةَ الطَّائِيَّ قَالَ: أَوْصَى رَجُلٌ بِدَنَانِيرَ فِي سَبِيلِ اللَّهِ فَسُئِلَ أَبُو الدَّرْدَاءِ فَحَدَّثَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الَّذِي يَعْتِقُ أَوْ يَتَصَدَّقُ عِنْدَ مَوْتِهِ مَثَلُ الَّذِي يَهْدِي بَعْدَ مَا يَشْبَعُ».

3614 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْفُضَيْلُ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا حَقُّ أَمْرِيءٍ مُسْلِمٍ لَهُ شَيْءٌ



incumbent upon a Muslim person who has something concerning which a bequest should be made not to spend two nights without his bequest being written and placed with him."

**3615-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is incumbent upon a Muslim person who has something concerning which a bequest should be made not to spend two nights without his bequest being written and placed with him."

**3616-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

**3617-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is incumbent upon a Muslim not to spend three nights without his bequest being (written and) placed with him." Abdullah Ibn Umar said: Since I heard that from The Messenger of Allah "Allah's blessing and peace be upon him", I've never spent (three nights) but that my bequest is placed with me."

**3618-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is incumbent upon a Muslim person who has something concerning which a bequest should be made not to spend three nights without his bequest being written and placed with him."

## **[2] Has The Prophet "Peace Be Upon Him" Made A Bequest?**

**3619-** It is narrated on the authority of Talhah that he said: I asked Ibn Abu Awfa: "Has The Messenger of Allah "Allah's blessing and peace be upon him" made a bequest?" he answered in the negative. I further asked: "Then, how has he made incumbent upon the Muslims to make bequests?" he said: "He has bequeathed of Allah's Book (to be acted upon)."

**3620-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" left no Dinar nor Dirham, nor sheep nor camel (to be inherited), nor did he make a bequest.

**3621-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" left no Dirham nor Dinar, nor sheep nor camel (to be inherited), nor did he make a bequest.

**3622-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" left no Dinar nor Dirham, nor sheep nor camel (to be inherited), nor did he make a bequest.

يُوصَى فِيهِ أَنْ يَبْتَ لَيْلَتَيْنِ إِلَّا وَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ.

3615 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا حَقُّ أَمْرِي مُسْلِمٍ لَهُ شَيْءٌ يُوصَى فِيهِ يَبْتَ لَيْلَتَيْنِ إِلَّا وَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

3616 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا جَبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ ابْنِ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَوْلَهُ.

3617 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: فَإِنَّ سَالِمًا أَخْبَرَنِي عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا حَقُّ أَمْرِي مُسْلِمٍ تَمُرُّ عَلَيْهِ ثَلَاثُ لَيَالٍ إِلَّا وَعِنْدَهُ وَصِيَّتُهُ». قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: مَا مَرَّتْ عَلَيَّ مِنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ إِلَّا وَعِنْدِي وَصِيَّتِي.

3618 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنِ سُلَيْمَانَ قَالَ: سَمِعْتُ ابْنَ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا حَقُّ أَمْرِي مُسْلِمٍ لَهُ شَيْءٌ يُوصَى فِيهِ فَيَبْتَ ثَلَاثَ لَيَالٍ إِلَّا وَصِيَّتُهُ عِنْدَهُ مَكْتُوبَةٌ».

## (2) - هَلْ أَوْصَى النَّبِيُّ ﷺ؟

3619 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ قَالَ: حَدَّثَنَا طَلْحَةُ قَالَ: سَأَلْتُ ابْنَ أَبِي أَوْفَى أَوْصَى رَسُولُ اللَّهِ ﷺ قَالَ: لَا قُلْتُ: كَيْفَ كَتَبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةَ؟ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ.

3620 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ عَنْ الْأَعْمَشِ وَأَنْبَأَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَحْمَدُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَارًا وَلَا دِرْهَمًا وَلَا شَاةً وَلَا بَعِيرًا وَلَا أَوْصَى بِشَيْءٍ».

3621 - أَخْبَرَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا مُضْعَبٌ حَدَّثَنَا دَاوُدُ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِرْهَمًا وَلَا دِينَارًا وَلَا شَاةً وَلَا بَعِيرًا وَمَا أَوْصَى».

3622 - أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ الْهَذِيلِ وَأَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عِيَّاشٍ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِرْهَمًا وَلَا دِينَارًا وَلَا شَاةً وَلَا بَعِيرًا وَلَا أَوْصَى». لَمْ يَذْكُرْ جَعْفَرٌ دِينَارًا وَلَا دِرْهَمًا.



**3623-** It is narrated on the authority of A'ishah that she said: They say that The Messenger of Allah "Allah's blessing and peace be upon him" make a bequest to Ali (to be his successor): however, he asked for a bowl to urinate, and then he "Allah's blessing and peace be upon him" broke down (and died) even though I felt not: to whom (and when) did The Messenger of Allah "Allah's blessing and peace be upon him" make his bequest?

**3624-** It is narrated on the authority of A'ishah that she said: When The Messenger of Allah "Allah's blessing and peace be upon him" died, none was with him barring me; and (a short while before his death) he asked for a bowl (to urinate).

### [3] The Bequest Should Be With One-Third The Property

**3625-** It is narrated on the authority of Amir Ibn Sa'd from his father that he said: I fell ill and was about to die as a result of that disease. The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me (and enquire about my health). I said: "O Allah's Apostle! I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?" He said: "No." I said: "Shall I then give one half of it in charity?" He said: "No." I said: "Shall I then give one-third my property in charity?" he said: "(Give) one-third (in charity); and even one-third is too much. No doubt, it is better to leave your heirs rich than to leave them poor, begging from others."

**3626-** It is narrated on the authority of Amir Ibn Sa'd from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me (and enquire about my health) while I was in Mecca. I said: "O Allah's Apostle! Shall I make a bequest that my property (be given in charity)?" He said: "No." I said: "Shall I then give one half of it?" He said: "No." I said: "Shall I then give one-third my property?" he said: "(Give) one-third (in charity); and even one-third is too much. No doubt, it is better to leave your heirs rich than to leave them poor, begging from others, i.e. from what they have in their hands."

**3627-** It is narrated on the authority of Amir Ibn Sa'd that The Messenger of Allah "Allah's blessing and peace be upon him" came to visit him (and enquire about his health) while being in Mecca, and he disliked to die in the very land, from which he emigrated (in Allah's Cause). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon Sa'd Ibn Afra'!" I said: "O Allah's Apostle! Shall I make a bequest that my property (be given in charity)?" He said: "No." I said: "Shall I then give one half of it?" He said: "No." I said: "Shall I then give one-third my



3623 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَزْهَرُ قَالَ: أَنْبَأَنَا ابْنُ عَوْنٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ﷺ أَوْصَى إِلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ لَقَدْ دَعَا بِالطَّلَسِ لِيُيُولَ فِيهَا فَأَنْخَنَتْ نَفْسُهُ ﷺ وَمَا أَشْعُرُ فَلِإِي مَنْ أَوْصَى؟».

3624 - أَخْبَرَنِي أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَامِرٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ابْنِ عَوْنٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «تُوْفِّي رَسُولُ اللَّهِ ﷺ وَلَيْسَ عِنْدَهُ أَحَدٌ غَيْرِي قَالَتْ: وَدَعَا بِالطَّلَسِ».

### (3) - بَابُ الْوَصِيَّةِ بِالثَّلْثِ

3625 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: مَرَضْتُ مَرَضاً أَشْفَيْتُ مِنْهُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ لِي مَالاً كَثِيراً وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي أَفَأَتَصَدَّقُ بِثُلْثِي مَالِي؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرُ؟ قَالَ: «لَا» قُلْتُ: فَالْثُلُثُ؟ قَالَ: «الْثُلُثُ وَالْثُلُثُ كَثِيرٌ إِنَّكَ أَنْ تَتْرَكَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ لَهُمْ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ».

3626 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَأَحْمَدُ بْنُ سُلَيْمَانَ وَاللَّفْظُ لِأَحْمَدَ قَالَا: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ سَعْدٍ قَالَ: جَاءَنِي النَّبِيُّ ﷺ يَعُودُنِي وَأَنَا بِمَكَّةَ قُلْتُ: يَا رَسُولَ اللَّهِ أَوْصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قُلْتُ: فَالْثُلُثُ؟ قَالَ: «لَا» قُلْتُ: فَالْثُلُثُ؟ قَالَ: «الْثُلُثُ وَالْثُلُثُ كَثِيرٌ إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ يَتَكَفَّفُونَ فِي أَيْدِيهِمْ».

3627 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَعُودُهُ وَهُوَ بِمَكَّةَ وَهُوَ يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّذِي هَاجَرَ مِنْهَا قَالَ النَّبِيُّ ﷺ: «رَحِمَ اللَّهُ سَعْدَ بْنَ عَفْرَاءَ» أَوْ: «بِرَحْمِ اللَّهِ سَعْدَ بْنَ عَفْرَاءَ» وَلَمْ يَكُنْ لَهُ إِلَّا ابْنَةٌ وَاحِدَةٌ قَالَ: يَا رَسُولَ اللَّهِ أَوْصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قُلْتُ: النَّصْفُ؟ قَالَ: «لَا» قُلْتُ: فَالْثُلُثُ؟

property?" he said: "(Give) one-third (in charity); and even one-third is too much. No doubt, it is better to leave your heirs rich than to leave them poor, begging from others, i.e. from what they have in their hands."

**3628-** It is narrated on the authority of Sa'd Ibn Ibrahim that he said: One of Sa'd's family told me: The Messenger of Allah "Allah's blessing and peace be upon him" Came to visit Sa'd, and Sa'd said to him: "O Messenger of Allah! Should I make a bequest that the whole of my property (be given in charity)?" he answered in the negative...and the rest is the same.

**3629-** It is narrated on the authority of Amir Ibn Sa'd from his father that he fell ill (in Mecca), and The Messenger of Allah "Allah's blessing and peace be upon him" came to visit him (and enquire about his health), and when he saw him, he said: "Should I die in the very land from which I migrated?" he said: "No, Allah Willing." He further said: "Should I bequeath the whole of my property (to be given in charity) in Allah's Cause?" he said: "No." he said: "Then, let it be two-thirds!" he said: "No." he said: "Then, let it be a half!" he said: "No." he said: "Then, let it be one-third!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Give) one-third (in charity); and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, begging from others."

**3630-** It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me (and enquire about my health) when I fell ill. He asked me: "Have you made a bequest?" I answered in the affirmative. He said: "How much (of your property have you bequeathed)?" I said: "The whole of my property." He asked: "Then, what have you left for your dependents?" I said: "They are not in need." He said: "Make a bequest only with one-tenth (your property)!" he kept saying, and I kept asking for increase until he said: "Bequeath one-third (your property), and even though one-third is so much."

**3631-** It is narrated on the authority of Sa'd that The Messenger of Allah "Allah's blessing and peace be upon him" came to visit him (and enquire about his health) when he fell ill. he asked him: "O Messenger of Allah! Should I bequeath the whole of my property (to be given in Allah's Cause)?" he answered in the negative. He said: "Then, let it be a half of it!" he answered in the negative. He said: "Then, let it be one-third!" he said: "Let it be one-third, even though one-third is so much."

**3632-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" came to visit Sa'd (and enquire about his health), thereupon he said to him: "O Messenger of Allah!

قَالَ: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ يَتَكَفَّفُونَ فِي أَيْدِيهِمْ».

3628 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي بَعْضُ آلِ سَعْدِ قَالَ: مَرِضَ سَعْدٌ فَدَخَلَ رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَوْصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» وَسَأَلَ الْحَدِيثَ.

3629 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ قَالَ: حَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارٍ قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدٍ عَنْ أَبِيهِ أَنَّهُ اشْتَكَى بِمَكَّةَ فَجَاءَهُ رَسُولُ اللَّهِ ﷺ فَلَمَّا رَأَاهُ سَعْدٌ بَكَى وَقَالَ: يَا رَسُولَ اللَّهِ أَمُوتُ بِالْأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا؟ قَالَ: «لَا إِنْ شَاءَ اللَّهُ» وَقَالَ: يَا رَسُولَ اللَّهِ أَوْصِي بِمَالِي كُلِّهِ فِي سَبِيلِ اللَّهِ؟ قَالَ: «لَا» قَالَ: يَعْني بِثُلُثَيْهِ؟ قَالَ: «لَا» قَالَ: فَنِصْفُهُ؟ قَالَ: «لَا» قَالَ: فَثُلُثُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ أَنْ تَتْرَكَ بَنِيكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرَكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ».

3630 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: عَادَنِي رَسُولُ اللَّهِ ﷺ فِي مَرَضِي فَقَالَ: «أَوْصَيْتَ؟» قُلْتُ: نَعَمْ قَالَ: «بِكَمْ؟» قُلْتُ: بِمَالِي كُلِّهِ فِي سَبِيلِ اللَّهِ قَالَ: «فَمَا تَرَكْتَ لِوَلَدِكَ؟» قُلْتُ: هُمْ أَغْنِيَاءُ قَالَ: «أَوْصِ بِالْعَشْرِ» فَمَا زَالَ يَقُولُ وَأَقُولُ حَتَّى قَالَ: «أَوْصِ بِالثُّلُثِ وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ».

3631 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ عَادَهُ فِي مَرَضِهِ فَقَالَ: يَا رَسُولَ اللَّهِ أَوْصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَالْشُّطْرُ؟ قَالَ: «لَا» قَالَ: فَالْثُّلُثُ؟ قَالَ: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ».

3632 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الْفَحَّامُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى سَعْدًا يَعُودُهُ فَقَالَ لَهُ سَعْدٌ:



Should I bequeath two-thirds my property (to be given in Allah's Cause?" he answered in the negative. He asked: "Then, should I bequeath half of it?" he answered in the negative. He further asked: "Then, should I bequeath one-third?" he said: "Let it be one-third, even though one-third is so much. No doubt, it is better to leave your heirs rich than to leave them poor, begging from others."

**3633-** It is narrated on the authority of Ibn Abbas that he said: If the people reduce (their bequests to no more than) one-fourth (their property, it would be better), for The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let it be one-third, even though one-third is so much."

**3634-** It is narrated on the authority of Muhammad Ibn Sa'd from his father Sa'd Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" came to visit him (and enquire about his health), while he was ill. he said: "I have only one daughter: should I bequeath the whole of my property (to be given in Allah's Cause)?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the negative. He said: "Then, should I bequeath half of it (to be given in Allah's Cause)?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the negative. He said: "Then, should I bequeath one-third?" he said: "Let it be one-third, even though one-third is so much."

**3635-** It is narrated on the authority of Jabir Ibn Abdullah that his father was martyred on the day of (the holy battle of) Uhud, and left six daughters and he was in debt. When it was time for plucking the fruits of the date-palms, (and he resumed) I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "You've known that my father was martyred on the day of (the holy battle of) Uhud, and he left so much debt to be fulfilled, and I like that the creditors should see you." He said: "Go, and place every kind of dates in a pile in one side (of the garden)." I did accordingly, and then I invited him. When they (the creditors) looked at the (dates), they seemed to have been tempted against me at that time. When The Messenger of Allah "Allah's blessing and peace be upon him" saw what they were doing, he went round the most huge pile of the dates three times, over which he sat down and said to me: "Invite your creditors." He kept weighing for them (their due) until Allah Almighty helped the debt of my father to be fulfilled, and I was well-pleased to have the debt of my father fulfilled (if no fruit remained) even though no fruit decreased.

يَا رَسُولَ اللَّهِ أَوْصِي بِثُلْثِي مَالِي؟ قَالَ: «لَا» قَالَ: فَأَوْصِي بِالنِّصْفِ؟ قَالَ: «لَا» قَالَ: فَأَوْصِي بِالثُّلُثِ؟ قَالَ: «نَعَمْ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ أَوْ كَثِيرٌ إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ فَقُرَاءَ يَتَكَفَّفُونَ».

3633 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَوْ غَضَّ النَّاسُ إِلَى الرَّبْعِ لَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ أَوْ كَثِيرٌ».

3634 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ سَعْدِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ جَاءَهُ وَهُوَ مَرِيضٌ فَقَالَ: إِنَّهُ لَيْسَ لِي وَلَدٌ إِلَّا ابْنَةٌ وَاحِدَةٌ فَأَوْصِي بِمَالِي كُلِّهِ؟ قَالَ النَّبِيُّ ﷺ: «لَا» قَالَ: فَأَوْصِي بِنِصْفِهِ؟ قَالَ النَّبِيُّ ﷺ: «لَا» قَالَ: فَأَوْصِي بِثُلْثِهِ؟ قَالَ: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ».

3635 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنُ دِينَارٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ شَيْبَانَ عَنْ فِرَاسٍ عَنِ الشَّعْبِيِّ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ أَبَاهُ اسْتَشْهَدَ يَوْمَ أُحُدٍ وَتَرَكَ سِتَّ بَنَاتٍ وَتَرَكَ عَلَيْهِ دَيْنًا فَلَمَّا حَضَرَ جَدَّادُ النَّخْلِ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: قَدْ عَلِمْتُ أَنَّ وَالِدِي اسْتَشْهَدَ يَوْمَ أُحُدٍ وَتَرَكَ دَيْنًا كَثِيرًا وَإِنِّي أُحِبُّ أَنْ يَرَكَ الْغُرَمَاءُ قَالَ: «أَذْهَبْ فَيَبْدُرْ كُلُّ تَمْرٍ عَلَى نَاحِيَةٍ» فَفَعَلْتُ ثُمَّ دَعَوْتُهُ فَلَمَّا نَظَرُوا إِلَيْهِ كَانَتْ أَعْيُنُهُمْ عَلَى بِي تِلْكَ السَّاعَةِ فَلَمَّا رَأَى مَا يَصْنَعُونَ أَطَافَ حَوْلَ أَعْظَمِهَا بَيْدَرًا ثَلَاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قَالَ: «أَدْعُ أَصْحَابَكَ» فَمَا زَالَ يَكِيلُ لَهُمْ حَتَّى أَدَّى اللَّهُ أَمَانَةَ وَالِدِي وَأَنَا رَاضٍ أَنْ يُؤَدِّيَ اللَّهُ أَمَانَةَ وَالِدِي لَمْ تَنْقُصْ تَمْرَةً وَاحِدَةً.



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#### [4] Fulfilling The Debt Before Giving The Wealth To The Heirs

**3636-** It is narrated on the authority of Jabir that his father died and he was in debt. He said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My father died, and he was indebt, and he left nothing except the yield of his date-palms, which is too insufficient to fulfill his debt unless it is given for many years. So, please, O Messenger of Allah, come with me, lest the creditors would behave offensively against me." Allah's Apostle "Allah's blessing and peace be upon him" came, and went round every pile of dates, asking for Allah's Peace, and invoking good. Then, he sat over which and invited the creditors, and gave them their due in full, with the like of what they took remaining.

**3637-** It is narrated on the authority of Jabir that he said: Abdullah Ibn Amr Ibn Haram (my father) died, and he was in debt. I asked The Messenger of Allah "Allah's blessing and peace be upon him" to use his good offices with the creditors to have my creditors reduce anything from their due, and he required them to do, but they rejected. The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Go and classify your dates (In heaps) according to their different kinds: the date-paste (the best kind of dates in Medina) on one side, the cluster of Zaid (a bad kind of dates) on another side, etc. Then call me." I did accordingly, and The Prophet "Allah's blessing and peace be upon him" came and sat at the head or in the middle of the heaps and ordered me: "Weigh (the dates) for the people (creditors)." I weighed for them till I paid all the debts. My dates remained as if nothing had been taken from them.

**3638-** It is narrated on the authority of Jabir Ibn Abdullah that he said: My father owed a Jew some dates, and he (my father) was killed on the day of (the holy battle of) Uhud, and left two gardens, and the dates of the Jew was to take up all the yield of the two gardens. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Would you take half of your dates this year, and defer the remaining half to the next year?" he answered in the negative. The Messenger of Allah "Allah's blessing and peace be upon him" said (to Jabir): "Then, would you start plucking the fruits now? Notify me (when it is time for that)." I notified him, and he and Abu Bakr came, and we went on plucking and weighing (for the Jew) from the lower portion of the date-palms, while The Messenger of Allah "Allah's blessing and peace be upon him" was invoking blessing until his due was given to him in full from the smaller of both gardens, as Ammar (a sub-narrator thought). I brought fresh-dates and water for them, and they ate and drank and then Allah's



## (4) - بَابُ قَضَاءِ الدِّينِ قَبْلَ الْمِيرَاثِ

وَذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاqِيلِينَ لَخَبَرِ جَابِرٍ فِيهِ

3636 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ وَهُوَ الْأَزْرَقُ قَالَ: حَدَّثَنَا زَكَرِيَّا عَنِ الشَّعْبِيِّ عَنْ جَابِرٍ: أَنَّ أَبَاهُ تُوفِي وَعَلَيْهِ دَيْنٌ فَاتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي تُوفِي وَعَلَيْهِ دَيْنٌ وَلَمْ يَتْرِكْ إِلَّا مَا يُخْرِجُ نَحْلَهُ وَلَا يَبْلُغُ مَا يُخْرِجُ نَحْلَهُ مَا عَلَيْهِ مِنَ الدِّينِ دُونَ سِنِينَ فَاَنْطَلِقُ مَعِيَ يَا رَسُولَ اللَّهِ لِكَيْ لَا يَفَحَشُ عَلَيَّ الْغَرَامُ فَآتَى رَسُولُ اللَّهِ ﷺ يَدُورَ بَيْنَدْرًا بَيْنَدْرًا فَسَلَّمَ حَوْلَهُ وَدَعَا لَهُ ثُمَّ جَلَسَ عَلَيْهِ وَدَعَا الْغَرَامَ فَأَوْفَاهُمْ وَبَقِيَ مِثْلُ مَا أَخَذُوا.

3637 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ عَنْ جَابِرٍ قَالَ: تُوفِي عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَرَامٍ: وَتَرَكَ دَيْنًا فَاسْتَشْفَعْتُ بِرَسُولِ اللَّهِ ﷺ عَلَى غُرْمَائِهِ أَنْ يَضَعُوا مِنْ دَيْنِهِ شَيْئًا فَطَلَبَ إِلَيْهِمْ فَأَبَوْا فَقَالَ لِي النَّبِيُّ ﷺ: «اذهبْ فَصَنِّفْ تَمْرَكَ أَصْنَافًا الْعَجْوَةَ عَلَى حِدَةٍ وَعَذَقْ ابْنَ زَيْدٍ عَلَى حِدَةٍ وَأَصْنِافَهُ ثُمَّ ابْعَثْ إِلَيَّ» قَالَ: فَفَعَلْتُ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ فِي أَعْلَاهُ أَوْ فِي أَوْسَطِهِ ثُمَّ قَالَ: «كُلْ لِلْقَوْمِ» قَالَ: فَكَلْتُ لَهُمْ حَتَّى أَوْفَيْتُهُمْ ثُمَّ بَقِيَ تَمْرِي كَأَن لَمْ يَنْقُصْ مِنْهُ شَيْءٌ.

3638 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ حَرَمِيٍّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَادٌ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ لِيَهُودِيٍّ عَلَى أَبِي تَمْرٍ فَقُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ حَدِيقَتَيْنِ وَتَمْرُ الْيَهُودِيِّ يَسْتَوْعِبُ مَا فِي الْحَدِيقَتَيْنِ فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ أَنْ تَأْخُذَ الْعَامَ نِصْفَهُ وَتُوَخَّرَ نِصْفَهُ؟» فَأَبَى الْيَهُودِيُّ فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ أَنْ تَأْخُذَ الْجُدَادَ؟ فَادْنِ». فَادْنَتْهُ فَجَاءَ هُوَ وَأَبُو بَكْرٍ فَجَعَلَ يُجَدُّ وَيُكَالُ مِنْ أَسْفَلِ النَّخْلِ وَرَسُولُ اللَّهِ ﷺ يَدْعُو بِالْبَرَكَاتِ حَتَّى وَفَيْنَاهُ جَمِيعَ حَقِّهِ مِنْ أَصْغَرِ الْحَدِيقَتَيْنِ فِيمَا يَحْسِبُ عَمَّارٌ ثُمَّ أَتَيْتُهُمْ بِرُطَبٍ وَمَاءٍ فَأَكَلُوا وَشَرَبُوا ثُمَّ

Apostle "Allah's blessing and peace be upon him" said: "Those are of the bliss about which you are going to be asked (on the Day of Judgement)."

**3639-** It is narrated on the authority of Jabir Ibn Abdullah that he said: My father died, and he was in debt. I proposed that my creditors should take the fruits (of the date-palms) in return for their debts, but they refused on the basis that this would not fulfill their debts. I went to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "When you pluck the fruits and gather the yield in the date-drying place, notify me." When I plucked the fruits and gathered the yield in the date-drying place, I came to The Messenger of Allah "Allah's blessing and peace be upon him" (and notified him). He came in the company of Abu Bakr and Umar, and he sat over it, and invoked blessing upon it. Then he said: "Invite your creditors and give them their due in full." I've never left anyone whom my father owed a debt but that I fulfilled his debt, with thirteen Wasaqs (of dates) remaining. When I made a mention of that to him he smiled and said: "Go to Abu Bakr and Umar and tell them of that." I came to Abu Bakr and Umar and told them of that, thereupon they said: "Since The Messenger of Allah "Allah's blessing and peace be upon him" did what he had done, we have come to know that this (which has happened) would be so."

#### **[5] There Is No Bequest For An Heir**

**3640-** It is narrated on the authority of Amr Ibn Kharijah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "No doubt, Allah Almighty has given everyone having a right his due, in the sense that there is no bequest for an heir."

**3641-** It is narrated on the authority of Ibn Kharijah that he saw The Messenger of Allah "Allah's blessing and peace be upon him" addressing the people on his riding mount, which was chewing its vomit, and its saliva was flowing, in which The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has given to everyone his due portion from the heritage, in the sense that no bequest is valid for an heir."

**3642-** It is narrated on the authority of Amr Ibn Kharijah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has given everyone having a right his due, in the sense that there is no bequest for an heir."

#### **[6] When One Makes A Bequest In Favour Of His Nearest Kinsmen**

**3643-** It is narrated on the authority of Abu Hurairah that he said: When the following Verse was revealed: "And admonish your nearest Kinsmen"

قَالَ: «هَذَا مِنَ النَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ».

3639 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ حَدِيثِ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: ثَوَّقِي أَبِي وَعَلَيْهِ دَيْنٌ فَعَرَضْتُ عَلَى غُرَمَائِهِ أَنْ يَأْخُذُوا الثَّمَرَةَ بِمَا عَلَيْهِ فَأَبَوْا وَلَمْ يَرَوْا فِيهِ وَقَاءً فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ قَالَ: «إِذَا جَدَدْتُهُ فَوَضَعْتُهُ فِي الْمِرْبَدِ فَأَذْنِي» فَلَمَّا جَدَدْتُهُ وَوَضَعْتُهُ فِي الْمِرْبَدِ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَجَاءَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ فَجَلَسَ عَلَيْهِ وَدَعَا بِالْبَرَكَةِ ثُمَّ قَالَ: «أَدْعُ غُرَمَاءَكَ فَأَوْفِيهِمْ» قَالَ: فَمَا تَرَكْتُ أَحَدًا لَهُ عَلَى أَبِي دَيْنٍ إِلَّا قَضَيْتُهُ وَفَضَّلَ لِي ثَلَاثَةَ عَشَرَ وَسَقًا فَذَكَرْتُ ذَلِكَ لَهُ فَضَحِكَ وَقَالَ: «أَتَيْتُ أَبَا بَكْرٍ وَعُمَرَ فَأَخْبِرُهُمَا ذَلِكَ» فَأَتَيْتُ أَبَا بَكْرٍ وَعُمَرَ فَأَخْبَرْتُهُمَا فَقَالَا: قَدْ عَلِمْنَا إِذْ صَنَعَ رَسُولُ اللَّهِ ﷺ مَا صَنَعَ أَنَّهُ سَيَكُونُ ذَلِكَ.

#### (5) - بَابُ إِبْطَالِ الْوَصِيَّةِ لِلْوَارِثِ

3640 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ عَنْ عَمْرِو بْنِ خَارِجَةَ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ وَلَا وَصِيَّةَ لَوَارِثٍ».

3641 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ شَهْرِ بْنِ حَوْشَبٍ أَنَّ ابْنَ غَنَمٍ ذَكَرَ أَنَّ ابْنَ خَارِجَةَ ذَكَرَ لَهُ: أَنَّهُ شَهِدَ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ عَلَى رَاحِلَتِهِ وَإِنَّهَا لَتَقْصَعُ بِجَرَّتِهَا وَإِنْ لَعَابَهَا لَيَسِيلُ فَقَالَ رَسُولُ اللَّهِ ﷺ فِي خُطْبَتِهِ: «إِنَّ اللَّهَ قَدْ قَسَمَ لِكُلِّ إِنْسَانٍ قِسْمَهُ مِنَ الْمِيرَاثِ فَلَا تَجُوزُ لَوَارِثٍ وَصِيَّةٌ».

3642 - أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللَّهِ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَتَادَةَ عَنْ عَمْرِو بْنِ خَارِجَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ أَسْمُهُ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ وَلَا وَصِيَّةَ لَوَارِثٍ».

#### (6) - بَابُ إِذَا أَوْصَى لِعَشِيرَتِهِ الْأَقْرَبِينَ

3643 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ دَعَا



(The Poets 214), The Messenger of Allah "Allah's blessing and peace be upon him" invited (the people of) Quraish, and when they gathered he addressed them generally and namely saying: "O sons of Ka'b Ibn Lu'ai! O sons of Murrah Ibn Ka'b! O sons of Abd Shams! O sons of Abd Manaf! O sons of Hashim! O sons of Abd Al-Muttalib! Save yourselves from the (Hell) fire! O Fatimah! Save yourself from the (Hell) fire! No doubt, I cannot protect you from Allah (if He wanted to punish you). But you have relation with me, which I would keep (and support)."

**3644-** It is narrated on the authority of Musa Ibn Talhah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O sons of Abd Manaf! Buy (and save) yourselves from (the punishment of) your Lord, for I could not protect you from Allah (if He Almighty wanted to punish you). O sons of Abd Al-Muttalib! Buy (and save) yourselves from (the punishment of) your Lord, for I could not protect you from Allah (if He Almighty wanted to punish you). But you have relation with me, which I would keep (and support)."

**3645-** It is narrated on the authority of Abu Hurairah that he said: When Allah revealed the Verse: "And admonish your nearest Kinsmen" Allah's Apostle "Allah's blessing and peace be upon him" said: "O community of Quraish! Buy (and Save) yourselves (from the Hellfire), as I cannot save you from Allah's Punishment. O Banu Abd Al-Muttalib! I cannot save you from Allah's Punishment. O Abbas Ibn Abd Al-Muttalib! I cannot save you from Allah's punishment. O Safiyyah, (the Aunt of The Messenger of Allah "Allah's blessing and peace be upon him")! I cannot save you from Allah's Punishment. O Fatimah Bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."

**3646-** It is narrated on the authority of Abu Hurairah that he said: When Allah revealed the Verse: "And admonish your nearest Kinsmen" Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "O community of Quraish! Buy (and Save) yourselves (from the Hellfire), as I cannot save you from Allah's Punishment. O Banu Abd Manaf! I cannot save you from Allah's Punishment. O Abbas Ibn Abd Al-Muttalib! I cannot save you from Allah's punishment. O Safiyyah, (the Aunt of The Messenger of Allah "Allah's blessing and peace be upon him")! I cannot save you from Allah's Punishment. O Fatimah Bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment."

**3647-** It is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah that she said: When the following Verse was revealed: "And admonish your nearest Kinsmen" (The Poets 214), The Messenger of Allah

رَسُولُ اللَّهِ ﷺ قُرَيْشًا فَاجْتَمَعُوا فَعَمَّ وَخَصَّ فَقَالَ: «يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ يَا بَنِي مُرَّةَ بْنِ كَعْبِ يَا بَنِي عَبْدِ شَمْسٍ وَيَا بَنِي عَبْدِ مَنَاةٍ وَيَا بَنِي هَاشِمٍ وَيَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ وَيَا فَاطِمَةُ أَنْقِذِي نَفْسَكَ مِنَ النَّارِ إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا غَيْرَ أَنَّ لَكُمْ رَجَمًا سَابِلُهَا بِلَالُهَا».

3644 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ مُعَاوِيَةَ وَهُوَ ابْنُ إِسْحَاقَ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا بَنِي عَبْدِ مَنَاةٍ اشْتَرُوا أَنْفُسَكُمْ مِنْ رَبِّكُمْ إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا يَا بَنِي عَبْدِ الْمُطَّلِبِ اشْتَرُوا أَنْفُسَكُمْ مِنْ رَبِّكُمْ إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا وَلَكِنْ بَيْنِي وَبَيْنَكُمْ رَحِمٌ أَنَا بَالُهَا بِبِلَالِهَا».

3645 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حِينَ أَنْزَلَ عَلَيْهِ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ قَالَ: «يَا مَعْشَرَ قُرَيْشٍ اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا بَنِي عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ ﷺ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَلِينِي مَا شِئْتُ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا».

3646 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا يَشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ عَلَيْهِ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ فَحَدَّثَنَا قَالَ: «يَا مَعْشَرَ قُرَيْشٍ اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا بَنِي عَبْدِ مَنَاةٍ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ ﷺ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا يَا فَاطِمَةُ سَلِينِي مَا شِئْتُ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا».

3647 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ وَهُوَ ابْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَأَنْذِرْ



“Allah’s blessing and peace be upon him” said: “O Fatimah Bint Muhammad! O Safiyyah Bint Abd Al-Muttalib! O sons of Abd Al-Muttalib! I have no power to protect you from Allah (in case he wanted to punish you). Ask me for whatever you wanted from my own property.”

### **[7] If One Is Overtaken By Sudden Death: Is It Desirable That His Family Should Give In Charity On His Behalf?**

**3648-** It is narrated on the authority of Hisham Ibn Urwah from his father from A’ishah that a man said to The Messenger of Allah “Allah’s blessing and peace be upon him”: “My mother was overtaken by sudden death, and had she been able to speak, she would have given in charity: should I give in charity on her behalf?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Yes.” He gave in charity on her behalf.

**3649-** It is narrated on the authority of Sa’id Ibn Amr Ibn Shurahbil Ibn Sa’id Ibn Sa’d Ibn Ubadah from his father from his grandfather that he said: Sa’d set out with The Messenger of Allah “Allah’s blessing and peace be upon him” in a certain holy battle, and (during his absence) death approached his mother in Medina; and she was required to make a bequest, thereupon she said: “With which should I make a bequest, since the whole property is Sa’d’s?” then, she died before Sa’d’s arrival to Medina. When Sa’d arrived, a mention of that was made to him, and he said: “O Messenger of Allah! Is it of benefit to her to give in charity on her behalf?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Yes.” On that Sa’d said: “Then such and such garden (and he named it) is an object of charity on her behalf.”

### **[8] The Excellence Of Giving In Charity On Behalf Of A Dead**

**3650-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If the son of Adam dies, (the reward of) his deed will cease barring that of three (things): a charity to be recurrent, a (piece of) knowledge to be a source of benefit (to the people), and a good child to invoke (good) upon him.”

**3651-** It is narrated on the authority of Abu Hurairah that he said: A man said to The Messenger of Allah “Allah’s blessing and peace be upon him”: “My father died, and left property, even though he made no bequest: should I plot out (of his sins) to give in charity on his behalf?” he said: “Yes.”

**3652-** It is narrated on the authority of Ash-Sharid Ibn Suwaid Ath-Thaqafi that he said: I went to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “My mother made a bequest that a slave should be emancipated on her behalf; and I have a Nubian slave-girl: is it



عَشِيرَتَكَ الْأَقْرَبِينَ ﴿ [الشعراء، الآية: 214] قَالَ رَسُولُ اللَّهِ ﷺ: «يَا فَاطِمَةُ ابْنَةُ مُحَمَّدٍ يَا صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ يَا بِنِي عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

(7) - إِذَا مَاتَ الْفَجَاءَةُ هَلْ يُسْتَحَبُّ لِأَهْلِهِ أَنْ يَتَصَدَّقُوا عَنْهُ؟

3648 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ: «إِنَّ أُمِّي أَفْتَلَتَتْ نَفْسَهَا وَإِنَّهَا لَوْ تَكَلَّمَتْ تَصَدَّقْتُ أَفَأَتَصَدَّقُ عَنْهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» فَتَصَدَّقْ عَنْهَا.

3649 - أَنْبَأَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي الْقَاسِمِ عَنْ مَالِكٍ عَنْ سَعِيدِ بْنِ عَمْرٍو بْنِ شُرْحَيْلٍ بْنِ سَعِيدِ بْنِ سَعْدِ بْنِ عَبَادَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: خَرَجَ سَعْدُ بْنُ عَبَادَةَ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ مَغَازِيهِ وَحَضَرَتْ أُمُّهُ الْوَفَاءُ بِالْمَدِينَةِ فَقِيلَ لَهَا: أَوْصِي فَقَالَتْ: فِيمَ أَوْصِي؟ الْمَالُ مَا لُ سَعْدٍ فَتَوَفِّيَتْ قَبْلَ أَنْ يَفْدَمَ سَعْدٌ فَلَمَّا قَدِمَ سَعْدٌ ذَكَرَ ذَلِكَ لَهُ فَقَالَ: يَا رَسُولَ اللَّهِ هَلْ يَنْفَعُهَا أَنْ أَتَصَدَّقَ عَنْهَا؟ فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ» فَقَالَ سَعْدٌ: حَاطُ كَذَا وَكَذَا صَدَقَةٌ عَنْهَا لِحَاطِطِ سَمَاءُ.

(8) - فَضْلُ الصَّدَقَةِ عَنِ الْمَيِّتِ

3650 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا الْعَلَاءُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ مِنْ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يُتَّقَعُ بِهِ وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ».

3651 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: «إِنَّ أَبِي مَاتَ وَتَرَكَ مَالاً وَلَمْ يُوصِ فَهَلْ يُكْفَرُ عَنْهُ أَنْ أَتَصَدَّقَ عَنْهُ؟ قَالَ: «نَعَمْ».

3652 - أَخْبَرَنَا مُوسَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنِ الشَّرِيدِ بْنِ سُوَيْدِ الثَّقَفِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنَّ أُمِّي أَوْصَتْ أَنْ تُعْتَقَ عَنْهَا رَقَبَةٌ وَإِنَّ عِنْدِي جَارِيَةً نُوبِيَّةَ

sufficient for me to emancipate her on her behalf?" he said: "Bring her to me." I brought her to him, and The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Who is your Lord?" she said: "Allah." He further asked: "Who am I?" she said: "The Messenger of Allah." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Emancipate her for she is a believing (slave-girl)."

**3653-** It is narrated on the authority of Ibn Abbas that Sa'd asked The Messenger of Allah "Allah's blessing and peace be upon him": "My mother died, and made no bequest: should I give in charity on her behalf?" he answered in the affirmative.

**3654-** It is narrated on the authority of Ibn Abbas that a man said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! My mother died: is it of benefit to her to give in charity on her behalf?" he said: "Yes." On that he said: "I have got a fenced garden of palms, and I make you witness that I've given it in charity on her behalf."

**3655-** It is narrated on the authority of Ibn Abbas that Sa'd came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died and a vow was due upon her: is it sufficient for her to emancipate a slave on her behalf?" he said: "Emancipate a slave on behalf of your mother."

**3656-** It is narrated on the authority of Ibn Abbas that Sa'd Ibn Ubadah sought the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to a vow which was due upon her, and she died before she fulfilled it, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fulfill it on her behalf."

**3657-** It is narrated on the authority of Ibn Abbas that Sa'd Ibn Ubadah sought the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to a vow which was due upon her, and she died before she fulfilled it, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fulfill it on her behalf."

**3658-** It is narrated on the authority of Ibn Abbas that he said: Sa'd sought the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to a vow which was due upon her, and she died before she fulfilled it, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fulfill it on her behalf."

أَفِيْجْزِيْ عَنِّيْ أَنْ أُعْتِقَهَا عَنْهَا؟ قَالَ: «أَتُبْنِيْ بِهَا» فَاتَّبَعَتْهُ بِهَا فَقَالَ لَهَا النَّبِيُّ ﷺ: «مَنْ رَبُّكَ؟» قَالَتْ: اللَّهُ قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ قَالَ: «فَاعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ».

3653 - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيْسَى قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: أَنَّ سَعْدًا سَأَلَ النَّبِيَّ ﷺ: إِنَّ أُمِّي مَاتَتْ وَلَمْ تُوصِ أَفَأَتَصَدَّقُ عَنْهَا؟ قَالَ: «نَعَمْ».

3654 - أَخْبَرَنَا أَحْمَدُ بْنُ الْأَزْهَرِ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمَّهُ تُوفِّيَتْ أَفَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ» قَالَ: فَإِنَّ لِي مَخْرَفًا فَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا.

3655 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ سَعْدِ بْنِ عُبَادَةَ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ أَفِيْجْزِيْ عَنْهَا أَنْ أُعْتِقَ عَنْهَا؟ قَالَ: «أُعْتِقْ عَنْ أُمِّكَ».

3656 - أَخْبَرَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ أَبُو يُوسُفَ الصِّدْلَانِيُّ عَنْ عِيْسَى قَالَ: حَدَّثَنَا عِيْسَى وَهُوَ ابْنُ يُونُسَ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ أَخْبَرَهُ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ سَعْدِ بْنِ عُبَادَةَ: أَنَّهُ اسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ فَتُوفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْضِهِ عَنْهَا».

3657 - أَخْبَرَنَا مُحَمَّدُ بْنُ صَدَقَةَ الْحِمَصِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ أَخْبَرَهُ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ سَعْدِ بْنِ عُبَادَةَ: أَنَّهُ اسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ فَمَاتَتْ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْضِهِ عَنْهَا».

3658 - أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنُ مَزِيدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ أَنَّ عُبَيْدَ اللَّهِ بْنِ عَبْدِ اللَّهِ أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ قَالَ: اسْتَفْتَى سَعْدُ رَسُولَ اللَّهِ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ فَتُوفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْضِهِ عَنْهَا».



### [9] The Different Citation-Forms Of Sufyan's Narration

**3659-** It is narrated on the authority of Ibn Abbas that Sa'd Ibn Ubadah sought the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to a vow which was due upon her, and she died before she fulfilled it, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fulfill it on her behalf."

**3660-** It is narrated on the authority of Ibn Abbas from Sa'd Ibn Ubadah that he said: My mother died and there was a vow due upon her. I asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, thereupon he ordered me to fulfill it on her behalf.

**3661-** It is narrated on the authority of Ibn Abbas that he said: Sa'd Ibn Ubadah Al-Ansari sought the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to a vow which was due upon her, and she died before she fulfilled it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fulfill it on her behalf."

**3662-** It is narrated on the authority of Ibn Abbas that he said: Sa'd Ibn Ubadah came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died and there was a vow due upon her, which she did not fulfill, thereupon he said: "Fulfill it on her behalf."

**3663-** It is narrated on the authority of Sa'd Ibn Ubadah that he said: I said: "O Messenger of Allah! My mother died: should I give in charity on her behalf?" he answered in the affirmative. I further asked: "Which (object of) charity is the best?" he said: "To supply water (to the people)."

**3664-** It is narrated on the authority of Sa'd Ibn Ubadah that he said: I said: "O Messenger of Allah! Which (object of) charity is the best?" he said: "To supply water (to the people)."

**3665-** It is narrated on the authority of Sa'd Ibn Ubadah that his mother died thereupon he said: "O Messenger of Allah! My mother died: should I give in charity on her behalf?" he answered in the affirmative. He further asked: "Which (object of) charity is the best?" he said: "To supply water (to the people)." This is then the well of Sa'd in Medina.

### [10] It Is Undesirable To Be A Guardian Over An Orphan's Property

**3666-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Dharr! I see you are a weak man, and I like for you the same as I like for myself: do not (seek to) be a chief even over two persons, nor should you (seek to) be a guardian over an orphan's property."

## (9) - ذِكْرُ الاختلافِ على سُفْيَانَ

3659 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ أَسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ فُتُوئِتٌ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ: «أَقْضِهِ عَنْهَا».

3660 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبَّاسٍ عَنْ سَعْدِ بْنِ عُبَادَةَ أَنَّهُ قَالَ: مَاتَتْ أُمِّي وَعَلَيْهَا نَذْرٌ فَسَأَلْتُ النَّبِيَّ ﷺ فَأَمَرَنِي أَنْ أَقْضِيَهُ عَنْهَا.

3661 - أَخْبَرَنَا فُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبَّاسٍ قَالَ: أَسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ الْأَنْصَارِيُّ رَسُولَ اللَّهِ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ فُتُوئِتٌ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْضِهِ عَنْهَا».

3662 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ الهمداني عَنْ عَبْدِ عَنْ هِشَامٍ هُوَ ابْنُ عُرْوَةَ عَنْ بَكْرِ بْنِ وَاثِلٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبَّاسٍ قَالَ: جَاءَ سَعْدُ بْنُ عُبَادَةَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ وَلَمْ تَقْضِهِ قَالَ: «أَقْضِهِ عَنْهَا».

3663 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي مَاتَتْ أَفَأَتَصَدَّقُ عَنْهَا؟ قَالَ: «نَعَمْ» قُلْتُ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «سَقْيُ الْمَاءِ».

3664 - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ عَنْ وَكِيعٍ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «سَقْيُ الْمَاءِ».

3665 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: سَمِعْتُ شُعْبَةَ يُحَدِّثُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ الْحَسَنَ يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَادَةَ: أَنَّ أُمَّهُ مَاتَتْ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمِّي مَاتَتْ أَفَأَتَصَدَّقُ عَنْهَا؟ قَالَ: «نَعَمْ» قَالَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «سَقْيُ الْمَاءِ». فَبَلَغْتُ سَقَايَةَ سَعْدٍ بِالْمَدِينَةِ.

## (10) - النَّهْيُ عَنِ الْوَلَايَةِ عَلَى مَالِ الْيَتِيمِ

3666 - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي لَا تَأْمُرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلِّينَ عَلَى مَالِ يَتِيمٍ».



### [11] What Could A Trustee Have From An Orphan's Property?

**3667-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I'm a poor man and has no property, but I have an orphan under my guardianship (who has property)." On that he said: "Eat from the property of the orphan that is under your guardianship, but without extravagance, nor wastefulness, nor investing it (for your own interest)."

**3668-** It is narrated on the authority of Ibn Abbas that when Allah Almighty revealed: "Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire" everyone who had an orphan under his guardianship hurried and separated his food and drink from those of the guardian (and his family). This became hard upon them (the guardians), and they mentioned that to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon, Allah Almighty revealed: "They ask you concerning orphans. Say: the best thing to do is what is for their good; if you mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."

**3669-** It is narrated on the authority of Ibn Abbas that he said concerning Allah's saying: "Those who unjustly eat up the property of orphans": It was the habit that if a man had an orphan under his guardianship, he would separate his food, drink and utensils, and when this was difficult upon the Muslims, Allah Almighty revealed: "if you mix their affairs with yours, they are your brethren." In this way mixing with them was made lawful for them.

### [12] Refraining From Eating Up The Orphan's Property

**3670-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Avoid committing the seven destructive (major) sins." It was said: "O Messenger of Allah! What are they?" he said: "To associate others with Allah (in worship), (to be in the state of) niggardliness, to unlawfully kill the human which Allah prohibited except legally, to consume the orphan's property, to consume the usury, to flee on the day of the advance (of the enemy), and to slander the chaste innocent believing women."



## (11) - مَا لِلْوَصِيِّ مِنْ مَالِ الْيَتِيمِ إِذَا قَامَ عَلَيْهِ

3667 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُصَيْنٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي فَقِيرٌ لَيْسَ لِي شَيْءٌ وَلِي يَتِيمٌ قَالَ: «كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَاذِرٍ وَلَا مُتَأَنِّلٍ».

3668 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ قَالَ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ وَهُوَ ابْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ [الأنعام: 152] وَ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا﴾ [النساء: 10] قَالَ: اجْتَنَبَ النَّاسُ مَالَ الْيَتِيمِ وَطَعَامَهُ فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَشَكُّوا ذَلِكَ إِلَى النَّبِيِّ ﷺ فَأَنْزَلَ اللَّهُ ﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ﴾ إِلَى قَوْلِهِ: ﴿لَا غَنْتُكُمْ﴾ [البقرة: 220].

3669 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا﴾ قَالَ: كَانَ يَكُونُ فِي حَجَرِ الرَّجُلِ الْيَتِيمِ فَيَعْزِلُ لَهُ طَعَامُهُ وَشَرَابُهُ وَآيَتُهُ فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَأَن تَحْاطُّوهُمْ فَأَخَوْنَكُمْ﴾ [البقرة: 220] فِي الدِّينِ فَأَحَلَّ لَهُمْ خُلُطَتَهُمْ.

## (12) - اجْتِنَابُ أَكْلِ مَالِ الْيَتِيمِ

3670 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ ثَوْرٍ بْنِ زَيْدٍ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اجْتَنِبُوا السَّعْيَ الْمُوبِقَاتِ». قِيلَ: يَا رَسُولَ اللَّهِ مَا هِيَ؟ قَالَ: «الشُّرْكُ بِاللَّهِ، وَالشُّحُّ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ».

## (31) THE BOOK OF GIVING A GIFT

### [1] The Different Narrations Of The Story Of An-Nu'man Ibn Bashir

**3671-** It is narrated on the authority of An-Nu'man Ibn Bashir that his father gave him a slave as a gift, and he went to The Messenger of Allah "Allah's blessing and peace be upon him" to make him witness to that, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you given all of your sons the same?" he answered in the negative. On that he said: "Then, take it back."

**3672-** It is narrated on the authority of An-Nu'man Ibn Bashir that his father went with him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've given this son of mine a slave which was in my possession as a gift." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you given all of your sons the same?" he answered in the negative, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, take it back."

**3673-** It is narrated on the authority of An-Nu'man Ibn Bashir that his father Bashir Ibn Sa'd went with his son An-Nu'man to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've given this son of mine a slave which was in my possession as a gift." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you given all of your sons the same?" he answered in the negative, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, take it back."

**3674-** It is narrated on the authority of Bashir Ibn Sa'd that he went with his son An-Nu'man Ibn Bashir (to The Messenger of Allah) and said: "I've given this son of mine a slave which was in my possession as a gift: if you like that I should carry that out, I shall do." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you given all of your sons the same?" he answered in the negative, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, take it back."

**3675-** It is narrated on the authority of An-Nu'man Ibn Bashir that his father gave him a gift, and his mother said to him: "Make The Messenger of Allah "Allah's blessing and peace be upon him" witness to what you've given my son." He went to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" disliked to be a witness in his favour.

## (31) - كِتَابُ النُّحْلِ

(1) - ذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ

لِخَبَرِ الثُّعْمَانِ بْنِ بَشِيرٍ فِي النُّحْلِ

3671 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ حُمَيْدٍ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: سَمِعْنَاهُ مِنَ الزُّهْرِيِّ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ وَمُحَمَّدُ بْنُ الثُّعْمَانِ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ نَحَلَهُ غُلَامًا فَأَتَى النَّبِيَّ ﷺ يُشْهِدُهُ فَقَالَ: «أَكُلْ وَلَدِكَ نَحَلْتُ؟» قَالَ: لَا قَالَ: «فَارْذُدْهُ». وَاللَّفْظُ لِمُحَمَّدٍ.

3672 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي الْقَاسِمِ عَنْ مَالِكٍ عَنْ أَبِي شَهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ وَمُحَمَّدِ بْنِ الثُّعْمَانِ يُحَدِّثَانِهِ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ أَتَى بِهِ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ أَبْنِي غُلَامًا كَانَ لِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكُلْ وَلَدِكَ نَحَلْتُهُ؟» قَالَ: لَا، قَالَ رَسُولُ اللَّهِ ﷺ: «فَارْجِعْهُ».

3673 - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ وَعَنْ مُحَمَّدِ بْنِ الثُّعْمَانِ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ بِشِيرُ بْنُ سَعْدٍ جَاءَ بِأَبْنِهِ الثُّعْمَانَ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي نَحَلْتُ أَبْنِي هَذَا غُلَامًا كَانَ لِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكُلْ بَنِيكَ نَحَلْتُ؟» قَالَ: لَا قَالَ: «فَارْجِعْهُ».

3674 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ أَنَّ مُحَمَّدَ بْنَ الثُّعْمَانِ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَاهُ عَنْ بَشِيرِ بْنِ سَعْدٍ: أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ بِالثُّعْمَانِ بْنِ بَشِيرٍ فَقَالَ: إِنِّي نَحَلْتُ أَبْنِي هَذَا غُلَامًا فَإِنْ رَأَيْتَ أَنْ تُنْفِذَهُ أَنْفَذْتُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكُلْ بَنِيكَ نَحَلْتُهُ؟» قَالَ: لَا قَالَ: «فَارْذُدْهُ».

3675 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ نَحَلَهُ نُحْلًا فَقَالَتْ لَهُ أُمُّهُ: أَشْهَدُ النَّبِيَّ ﷺ عَلَى مَا نَحَلْتُ أَنْتَ. فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَكَرِهَ النَّبِيُّ ﷺ أَنْ يَشْهَدَ لَهُ.



**3676-** It is narrated on the authority of Urwah from Bashir that he gave his son (An-Nu'man) a slave as a gift, and he went to The Messenger of Allah "Allah's blessing and peace be upon him" with the intention to make The Messenger of Allah "Allah's blessing and peace be upon him" witness to that, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you given all of your sons the same?" he answered in the negative. On that he said: "Then, take it back."

**3677-** It is narrated on the authority of Hisham Ibn Urwah from his father that Bashir went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Prophet of Allah! I've given An-Nu'man a gift." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Have you given all of his brothers the same?" he answered in the negative, thereupon he said to him: "Then, take it back."

**3678-** It is narrated on the authority of An-Nu'man Ibn Bashir that his father went carrying him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Be a witness that I've given An-Nu'man as a gift such and such from my property." He asked him: "Have you given all of your sons the same as you have given An-Nu'man?"

**3679-** It is narrated on the authority of An-Nu'man Ibn Bashir that his father went with him to the Messenger of Allah "Allah's blessing and peace be upon him" in order to make him witness to the fact that he gave An-Nu'man as a gift such and such (things out of his property). He said: "Have you given all of your sons the same as you've given An-Nu'man?" he answered in the negative, he said: "Then, I will not be witness to that. Would you not be pleased to have all of them (i.e. your sons) equally dutiful and kind to you?" he answered in the affirmative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, it is not" (i.e. do not give him anything apart from them).

**3680-** It is narrated on the authority of An-Nu'man Ibn Bashir that his mother Amrah Bint Rawahah asked his father to present a gift from his property to her son. He hesitated for a year, after which it seemed to him (to give it to him). She (his mother) said: "I would not be satisfied unless The Messenger of Allah "Allah's blessing and peace be upon him" is made a witness to it." He said: "O Messenger of Allah! The mother of this (boy), Bint Rawahah, struggled me in order to give him what I've given to him as a gift." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bashir! Do you have other sons besides him?" He said: "Yes." He asked: "Have you donated to all of them the like of that (you've donated to An-Nu'man)?" he replied in the negative. Upon this The Messenger of Allah

3676 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ يَعْنِي ابْنَ إِسْرَاهِيمَ عَنْ عُرْوَةَ عَنْ بِشِيرٍ: أَنَّهُ نَحَلَ ابْنَهُ غُلَامًا فَأَتَى النَّبِيَّ ﷺ فَأَرَادَ أَنْ يُشْهَدَ النَّبِيُّ ﷺ فَقَالَ: «أَكُلَّ وَلَدِكَ نَحْلَتُهُ مِثْلَ ذَا؟» قَالَ: لَا قَالَ: «فَارْذُدْهُ».

3677 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ هِشَامٍ عَنْ ابْنِ عُرْوَةَ عَنْ أَبِيهِ: أَنَّ بَشِيرًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ نَحَلْتُ النُّعْمَانَ نِحْلَةً قَالَ: «أَعْطَيْتَ لِإِخْوَتِهِ؟» قَالَ: لَا قَالَ: «فَارْذُدْهُ».

3678 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ الشَّعْبِيِّ عَنِ النُّعْمَانِ قَالَ: انْطَلَقَ بِهِ أَبُوهُ يَحْمِلُهُ إِلَى النَّبِيِّ ﷺ قَالَ: أُشْهَدُ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ مِنْ مَالِي كَذَا وَكَذَا قَالَ: «كُلَّ بَنِيكَ نَحَلْتُ مِثْلَ الَّذِي نَحَلْتُ النُّعْمَانَ؟».

3679 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ عَنِ النُّعْمَانِ: أَنَّ أَبَاهُ أَتَى بِهِ النَّبِيَّ ﷺ يُشْهَدُ عَلَى نُحْلٍ نَحَلَهُ إِيَّاهُ فَقَالَ: «أَكُلَّ وَلَدِكَ نَحَلْتُ مِثْلَ مَا نَحَلْتُهُ؟» قَالَ: لَا قَالَ: «فَلَا أُشْهَدُ عَلَى شَيْءٍ أَلَيْسَ يَسْرُكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً؟» قَالَ: بَلَى قَالَ: «فَلَا إِذَا».

3680 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا أَبُو حَيَّانٍ عَنِ الشَّعْبِيِّ قَالَ: حَدَّثَنِي النُّعْمَانُ بْنُ بِشِيرٍ الْأَنْصَارِيُّ: أَنَّ أُمَّهُ ابْنَةً رَوَّاحَةَ سَأَلَتْ أَبَاهُ بَعْضَ الْمُوَهِّبَةِ مِنْ مَالِهِ لِابْنَتِهَا فَالْتَوَى بِهَا سَنَةً ثُمَّ بَدَأَ لَهُ فَوَهَّبَهَا لَهُ فَقَالَتْ: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمَّ هَذَا ابْنَةَ رَوَّاحَةَ قَاتَلْتَنِي عَلَى الَّذِي وَهَبْتُ لَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بَشِيرُ أَلَمْ وَلَدُ سَوَى هَذَا؟» قَالَ: نَعَمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْكُلْهُمْ



"Allah's blessing and peace be upon him" said: "Then, do not make me a witness for I'm not to be a witness to an injustice."

**3681-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: My mother asked my father to present a gift from his property to me, and he did accordingly. She (my mother) said: "I would not be satisfied unless The Messenger of Allah "Allah's blessing and peace be upon him" is made a witness to it." My father caught hold of my hand, and I was still a young boy, and went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The mother of this (boy), Bint Rawahah, asked me to give this as a gift, and she liked that I should make you witness to it." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bashir! Do you have other sons besides him?" He said: "Yes." He asked: "Have you donated to all of them the like of that (you've donated to An-Nu'man)?" he replied in the negative. Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, do not make me a witness for I'm not to be a witness to an injustice."

**3682-** It is narrated on the authority of Bashir Ibn Sa'd that he went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My wife, the daughter of Rawahah, asked me to give her son An-Nu'man a gift, and told me to make you witness to that." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Do you have sons besides him?" he answered in the affirmative. He asked: "Then, have you given all of them the same as you've given him?" he answered in the negative, thereupon he said: "Then, do not make me witness to an injustice."

**3683-** It is narrated on the authority of Abdullah Ibn Utbah Ibn Mas'ud that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've given my son a gift: so, be witness to that." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Do you have other sons besides him?" he answered in the affirmative. He further asked: "Have you given all of them the same as you've given him?" he answered in the negative, thereupon he said: "Then, should I be a witness to an injustice?"

**3684-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: My father went with me to The Messenger of Allah "Allah's blessing and peace be upon him" in order to make him witness to something he had given me as a gift, thereupon he asked him: "Do you have other sons besides him?" he answered in the affirmative. On that he made a row with the help of his fingers and said: "Should you not treat them equally?"

وَهَبْتَ لَهُمْ مِثْلَ الَّذِي وَهَبْتَ لِابْنِكَ هَذَا؟» قَالَ: لَا قَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا تُشْهَدْنِي إِذَا فَنَيْتِي لَا أَشْهَدُ عَلَى جَوْرِ».

3681 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا أَبُو حَيَّانَ عَنِ الشَّعْبِيِّ عَنِ النُّعْمَانِ قَالَ: سَأَلْتُ أُمِّي أَبِي بَعْضَ الْمَوْهَبَةِ فَوَهَبَهَا لِي فَقَالَتْ: لَا أَرْضَى حَتَّى أَشْهَدَ رَسُولُ اللَّهِ ﷺ قَالَ: فَأَخَذَ أَبِي بِيَدِي وَأَنَا غُلَامٌ فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمَّ هَذَا ابْنَةَ رَوَاحَةَ طَلَبْتُ مِنِّي بَعْضَ الْمَوْهَبَةِ وَقَدْ أَعْجَبَهَا أَنْ أَشْهَدَكَ عَلَى ذَلِكَ قَالَ: «يَا بَشِيرُ أَلَيْكَ ابْنٌ غَيْرُ هَذَا؟» قَالَ: نَعَمْ قَالَ: «فَوَهَبْتَ لَهُ مِثْلَ مَا وَهَبْتَ لِهَذَا؟» قَالَ: لَا، قَالَ: «فَلَا تُشْهَدْنِي إِذَا، فَنَيْتِي لَا أَشْهَدُ عَلَى جَوْرِ».

3682 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ غَامِرٍ قَالَ: أَخْبِرْتُ أَنَّ بَشِيرَ بْنَ سَعْدٍ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمْرَأَتِي عَمْرَةَ بِنْتُ رَوَاحَةَ أَمَرْتَنِي أَنْ أَتَصَدَّقَ عَلَى ابْنِهَا نُعْمَانَ بِصَدَقَةٍ وَأَمَرْتَنِي أَنْ أَشْهَدَكَ عَلَى ذَلِكَ فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ بَنُونَ سِوَاهُ؟» قَالَ: نَعَمْ قَالَ: «فَأَعْطَيْتُهُمْ مِثْلَ مَا أَعْطَيْتَ لِهَذَا؟» قَالَ: لَا قَالَ: «فَلَا تُشْهَدْنِي عَلَى جَوْرِ».

3683 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زَكَرِيَّا عَنْ غَامِرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُثْبَةَ بْنِ مَسْعُودٍ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ زَكَرِيَّا عَنِ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ وَقَالَ مُحَمَّدٌ: أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي تَصَدَّقْتُ عَلَى ابْنِي بِصَدَقَةٍ فَاشْهَدْ فَقَالَ: «هَلْ لَكَ وَلَدٌ غَيْرُهُ؟» قَالَ: نَعَمْ قَالَ: «أَعْطَيْتُهُمْ كَمَا أَعْطَيْتَهُ؟» قَالَ: لَا قَالَ: «لَا أَشْهَدُ عَلَى جَوْرِ».

3684 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ فِطْرِ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ صُبَيْحٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: ذَهَبَ بِي أَبِي إِلَى النَّبِيِّ ﷺ يُشْهَدُهُ عَلَى شَيْءٍ أَعْطَانِيهِ فَقَالَ: «أَلَيْكَ وَلَدٌ غَيْرُهُ؟» قَالَ: نَعَمْ وَصَفَّ بِيَدِهِ بِكَفِّهِ أَجْمَعَ كَذَا «أَلَا سَوِّتَ بَيْنَهُمْ!».



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3685- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: My father went with me to The Messenger of Allah "Allah's blessing and peace be upon him" in order to make him witness to something he had given me as a gift, thereupon he asked him: "Do you have other sons besides him?" he answered in the affirmative. On that he said to him: "Treat them equally."

3686- It is narrated on the authority of An-Nu'man Ibn Bashir that he said while addressing the people: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do justice with all of your sons! Do justice with all of your sons!"

3685 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أُنْبَأَنَا حِبَانُ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ عَنْ فِطْرِ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ قَالَ: سَمِعْتُ النُّعْمَانَ يَقُولُ: وَهُوَ يَخْطُبُ أُنْظِلَقَ بِي أَبِي إِلَى رَسُولِ اللَّهِ ﷺ يُشْهَدُهُ عَلَى عَطِيَّةٍ أَعْطَانِيهَا فَقَالَ: «هَلْ لَكَ بَنُونَ سِوَاهُ؟» قَالَ: نَعَمْ قَالَ: «سَوْ يَتَّهِمُ».

3686 - أَخْبَرَنَا يَعْقُوبُ بْنُ سُفْيَانَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ جَابِرِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْدِلُوا بَيْنَ أِبْنَائِكُمْ أَعْدِلُوا بَيْنَ أِبْنَائِكُمْ».



## (32) THE BOOK OF GIFT

### [1] The Common Gift

**3687-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: We were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" when the delegate of (the tribe of) Hawazin came to him and said: "O Muhammad! We're a main tribe (of the Arabs) and a (well-known) clan (among them), and we've been put to such distress as it is not hidden from you: grant us (our property and captives) might Allah grant you (blessing)." He said: "Choose either your property or your women and children." They said: "You've given us the freedom to choose our ancestry or property, and we choose our women and children." The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for that which is under the disposal of me and the sons of Abd Al-Muttalib, it will be brought back to you. When I offer Zhuhr prayer, stand up and say: 'We seek the help of the Messenger of Allah to get the faithful believers or Muslims (give us back) our women and children'." When they offered Zhuhr prayer, they stood up and said so, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for that which is under the disposal of me and the sons of Abd Al-Muttalib, it will be brought back to you." The Muhajirs said: "As for that which is under the disposal of us, it is under the disposal of The Messenger of Allah "Allah's blessing and peace be upon him". The Ansar said: "As for that which is under the disposal of us, it is under the disposal of The Messenger of Allah "Allah's blessing and peace be upon him". Al-Aqra' Ibn Habis said: "As for me and Banu Tamim, this is not so." Uyainah Ibn Hisn said: "As for me and Banu Fazarah, this is not so." Al-Abbas Ibn Mirdas said: "As for me and Banu Sulaim, this is not so." Banu Sulaim said: "You've told a lie! As for that which is under the disposal of us, it is under the disposal of The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Give them back their women and children, and whoever among you stuck to anything of that (and he would bring it back), would be given by us six camels from (one-fifth) the first booty of war which will be granted to us by Allah Almighty." Then, the Messenger of Allah "Allah's blessing and peace be upon him" rode his mount and the people rode (and walked) after him, saying pressingly: "Distribute the booty among us!" this forced him to come closer to a tree, which snatched his garment, thereupon he said: "O people! Bring back my garment! By Allah! Had you got as much camels as the trees of Tihamah, I would have distributed them among you with justice, and you

## (32) - كِتَابُ الْهَبَةِ

## (1) - هَبَةُ الْمَشَاعِ

3687 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدٍ قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ أَتَتْهُ وَفْدٌ هَوَازِنٌ فَقَالُوا: يَا مُحَمَّدُ إِنَّا أَضْلُ وَعَشِيرَةٌ وَقَدْ نَزَلَ بِنَا مِنَ الْبَلَاءِ مَا لَا يَخْفَى عَلَيْكَ فَأَمْنُنْ عَلَيْنَا مَنَّ اللَّهُ عَلَيْكَ فَقَالَ: «أَخْتَارُوا مِنْ أَمْوَالِكُمْ أَوْ مِنْ نِسَائِكُمْ وَأَبْنَائِكُمْ» فَقَالُوا: قَدْ خَيْرْتَنَا بَيْنَ أَحْسَابِنَا وَأَمْوَالِنَا بَلْ نَخْتَارُ نِسَاءَنَا وَأَبْنَاءَنَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا مَا كَانَ لِي وَلِبَنِي عَبْدِ الْمُطَّلِبِ فَهُوَ لَكُمْ فَإِذَا صَلَّيْتُ الظُّهْرَ فَقُومُوا فَقُولُوا: إِنَّا نَسْتَعِينُ بِرَسُولِ اللَّهِ عَلَى الْمُؤْمِنِينَ أَوْ الْمُسْلِمِينَ فِي نِسَائِنَا وَأَبْنَائِنَا» فَلَمَّا صَلَّوْا الظُّهْرَ قَامُوا فَقَالُوا ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَا كَانَ لِي وَلِبَنِي عَبْدِ الْمُطَّلِبِ فَهُوَ لَكُمْ». فَقَالَ الْمُهَاجِرُونَ: وَمَا كَانَ لَنَا فَهُوَ لِرَسُولِ اللَّهِ ﷺ وَقَالَتِ الْأَنْصَارُ: وَمَا كَانَ لَنَا فَهُوَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ: أَمَّا أَنَا وَبَنُو تَمِيمٍ فَلَا، وَقَالَ عُيَيْنَةُ بْنُ حِصْنٍ: أَمَّا أَنَا وَبَنُو فِزَارَةَ فَلَا وَقَالَ الْعَبَّاسُ بْنُ مِرْدَاسٍ: أَمَّا أَنَا وَبَنُو سُلَيْمٍ فَلَا فَقَامَتْ بَنُو سُلَيْمٍ فَقَالُوا: كَذَبْتَ مَا كَانَ لَنَا فَهُوَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ رُدُّوا عَلَيْهِمْ نِسَاءَهُمْ وَأَبْنَاءَهُمْ فَمَنْ تَمَسَّكَ مِنْ هَذَا الْفَقِيءِ بِشَيْءٍ فَلَهُ سِتٌّ فَرَأَيْضَ مِنْ أَوَّلِ شَيْءٍ يُفِيئُهُ اللَّهُ عَزَّ وَجَلَّ عَلَيْنَا» وَرَكِبَ رَاحِلَتَهُ وَرَكِبَ النَّاسُ أَقْسِمَ عَلَيْنَا فَيَأْتَانَا فَأَلْجَأُوهُ إِلَى شَجَرَةٍ فَخِطَفَتْ رِدَاءَهُ فَقَالَ: «يَا أَيُّهَا النَّاسُ رُدُّوا عَلَيَّ رِدَائِي، فَوَاللَّهِ لَوْ أَنَّ لَكُمْ شَجَرَ تَهَامَةً نَعْمًا قَسَمْتُهُ عَلَيْكُمْ، ثُمَّ لَمْ



would have seen me neither niggard nor coward nor liar." Then, he came closer to a camel, and took a hair from its hump with his fingers and said: "O people! I have nothing from that booty, and not even this barring the one-fifth, (which should be assigned to Allah and His Messenger), and even this one-fifth is given back to you." A man having some hair in his hand stood up and said: "I've taken this to mend a saddle belonging to me." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As to that which is under the disposal of me and the sons of Abd Al-Muttalib, it is lawful for you to take (and as to the shares of the others, they should give their consent concerning that)." He said: "As long as it has come to such a state, I have then no need for that (cluster of hair)." He then threw it. He said: "O people! Give back (everything of that booty, even if it is) a needle and a string. No doubt, the misappropriation will be a cause of shame and disgrace on the Day of Judgement."

## **[2] The Father Could Take Back What He Grants To His Son**

**3688-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should take back his gift barring a father who could take back his gift which he grants to his son; and such as takes back his gift is like him, who swallows back his vomit."

**3689-** It is narrated on the authority of both Ibn Abbas and Ibn Umar, tracing it up to The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "It is unlawful for a man to take back his gift, except a father, (who could take back) what he grants to his son; and the example of such as takes back his gift is like the example of a dog, which eats, and when it is satisfied, it vomits, and then returns to eat its vomit once again."

**3690-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as takes back his gift is like a dog, which vomits, and then returns to eat its vomit."

**3691-** It is narrated on the authority of Tawus that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a man to take back his gift, except (a father who could take back) what he grants to his son." Tawus said: When I was still young, I used to hear 'such as eats back his vomit', and I did not know that he (the Prophet) set forth an example for them saying: "and the example of such as does so (i.e. takes back his gift) is like the example of a dog, which eats, and then vomits, and then returns to eat its vomit."

تَلْقُونِي بِخَيْلٍ وَلَا جَبَانًا وَلَا كَذُوبًا»، ثُمَّ أَتَى بَعِيرًا فَأَخَذَ مِنْ سَنَامِهِ وَبَرَةً بَيْنَ أَصْبُعَيْهِ ثُمَّ يَقُولُ: «هَا إِنَّهُ لَيْسَ لِي مِنَ الْفَنَاءِ شَيْءٌ وَلَا هَذِهِ إِلَّا خُمُسٌ وَالْخُمُسُ مَرْدُودٌ فِيكُمْ»، فَقَامَ إِلَيْهِ رَجُلٌ بِكَبَّةٍ مِنْ شَعْرِ فَقَالَ: يَا رَسُولَ اللَّهِ أَخَذْتَ هَذِهِ لِأَصْلَحَ بِهَا بَرْدَعَةَ بَعِيرٍ لِي فَقَالَ: «أَمَّا مَا كَانَ لِي وَلِئَنِّي عَبْدُ الْمُطَّلِبِ فَهُوَ لَكَ» فَقَالَ: «أَوْ بَلَغْتَ هَذِهِ فَلَا أَرَبَ لِي فِيهَا» فَتَبَذَهَا وَقَالَ: «يَا أَيُّهَا النَّاسُ أَذُوا الْخِيَاظِ وَالْمَخِيظِ فَإِنَّ الْغُلُولَ يَكُونُ عَلَى أَهْلِهِ عَارًا وَشَتَارًا يَوْمَ الْقِيَامَةِ».

## (2) - رُجُوعُ الْوَالِدِ فِيمَا يُعْطِي وَلَدَهُ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ لِلْخَبَرِ فِي ذَلِكَ

3688 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ غَامِرِ الْأَحْوَلِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَرْجِعُ أَحَدٌ فِي هَبَّتِهِ إِلَّا وَالِدٌ مِنْ وَلَدِهِ وَالْعَائِدُ فِي هَبَّتِهِ كَالْعَائِدِ فِي قَيْتِهِ».

3689 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ حُسَيْنٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ قَالَ: حَدَّثَنِي طَاوُسٌ عَنْ أَبِي عَمْرٍ وَابْنِ عَبَّاسٍ يَرْفَعَانِ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِرَجُلٍ يُعْطِي عَطِيَّةً ثُمَّ يَرْجِعُ فِيهَا إِلَّا الْوَالِدُ فِيمَا يُعْطِي وَلَدَهُ وَمَثَلُ الَّذِي يُعْطِي عَطِيَّةً ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فِي قَيْتِهِ».

3690 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَلَنْجِيُّ الْمَقْدِسِيُّ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ وَهُوَ مَوْلَى بَنِي هَاشِمٍ عَنْ وَهْبٍ قَالَ: حَدَّثَنَا أَبُو طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَائِدُ فِي هَبَّتِهِ كَالْكَلْبِ يَبْقَى ثُمَّ يَعُودُ فِي قَيْتِهِ».

3691 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا جَبَانٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِأَحَدٍ أَنْ يَهَبَ هَبَةً ثُمَّ يَرْجِعَ فِيهَا إِلَّا مِنْ وَلَدِهِ» قَالَ طَاوُسٌ: كُنْتُ أَسْمَعُ وَأَنَا صَغِيرٌ عَائِدٌ فِي قَيْتِهِ فَلَمْ نَذِرْ أَنَّهُ ضَرَبَ لَهُ مَثَلًا قَالَ فَمَنْ فَعَلَ ذَلِكَ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ يَأْكُلُ ثُمَّ يَبْقَى ثُمَّ يَعُودُ فِي قَيْتِهِ.



### [3] The Different Narrations Of Abdullah Ibn Abbas

**3692-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: " The example of such as takes back his object of charity is like the example of a dog, which eats back its vomit."

**3693-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah “Allah’s blessing and peace be upon him” said: " The example of such as gives something in charity, and then takes back his object of charity is like the example of a dog, which vomits and then returns to eat its vomit."

**3694-** It is narrated on the authority of Abdullah Ibn Abbas that The Messenger of Allah “Allah’s blessing and peace be upon him” said: " The example of such as takes back his object of charity is like the example of a dog, which vomits and then returns to eat its vomit."

**3695-** It is narrated on the authority of Abdullah Ibn Abbas that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Such as takes back his gift is like him who eats back his vomit."

**3696-** It is narrated on the authority of Abdullah Ibn Abbas that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Such as takes back his gift is like him who eats back his vomit."

**3697-** It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "It is not fitting for us to do anything for which the bad example is set forth: Such as takes back his gift is like him who eats back his vomit."

**3698-** It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "It is not fitting for us to do anything for which the bad example is set forth: Such as takes back his gift is like a dog which eats back its vomit."

**3699-** It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "It is not fitting for us to do anything for which the bad example is set forth: Such as takes back his gift is like a dog which eats back its vomit."

### [4] The Different Narrations Of Tawus Of Taking Back One's Gift

**3700-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle “Allah’s blessing and peace be upon him” said: " Such as takes back his gift is like a dog, which vomits and then eats back its vomit."

## (3) - ذِكْرُ الاختِلَافِ لِخَبَرِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فِيهِ

3692 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ كَمَثَلِ الْكَلْبِ يَرْجِعُ فِي قَيْئِهِ فَيَأْكُلُهُ».

3693 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا حَرْبٌ وَهُوَ ابْنُ شَدَّادٍ قَالَ: حَدَّثَنِي يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عُمَرَ وَهُوَ الْأَوْزَاعِيُّ: أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ حُسَيْنِ بْنِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ حَدَّثَهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَثَلُ الَّذِي يَتَصَدَّقُ بِالصَّدَقَةِ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ قَاءً ثُمَّ عَادَ فِي قَيْئِهِ فَأَكَلَهُ».

3694 - أَخْبَرَنَا الْهَيْثَمُ بْنُ مَرْوَانَ بْنِ الْهَيْثَمِ بْنِ عِمْرَانَ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ بَكَّارٍ بْنُ بِلَالٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْأَوْزَاعِيِّ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ حَدَّثَهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ كَمَثَلِ الْكَلْبِ يَبْقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ» قَالَ الْأَوْزَاعِيُّ: سَمِعْتُهُ يُحَدِّثُ عَطَاءُ بْنُ أَبِي رَبَاحٍ بِهَذَا الْحَدِيثِ.

3695 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَائِدُ فِي هَبْتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

3696 - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَائِدُ فِي هَبْتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

3697 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ وَهُوَ سُلَيْمَانُ بْنُ حَيَّانٍ عَنْ سَعِيدِ بْنِ أَبِي عُرُوبَةَ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ لَنَا مَثَلُ السَّوِّءِ الْعَائِدِ فِي هَبْتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

3698 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ لَنَا مَثَلُ السَّوِّءِ الْعَائِدِ فِي هَبْتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ».

3699 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ نُعَيْمٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ لَنَا مَثَلُ السَّوِّءِ الرَّاجِعِ فِي هَبْتِهِ كَالْكَلْبِ يَرْجِعُ فِي قَيْئِهِ».

## (4) - ذِكْرُ الاختِلَافِ عَلَى طَاوُسٍ فِي الرَّاجِعِ فِي هَبْتِهِ

3700 - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هَبْتِهِ كَالْكَلْبِ يَبْقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ».



3701- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: " Such as takes back his gift is like him who eats back his vomit."

3702- It is narrated on the authority of both Ibn Abbas and Ibn Umar, tracing it up to The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "It is unlawful for a man to take back his gift, except a father, (who could take back) what he grants to his son; and the example of such as takes back his gift is like the example of a dog, which eats, and when it is satisfied, it vomits, and then returns to eat its vomit once again."

3703- It is narrated on the authority of Tawus that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a man to take back his gift, except (a father who could take back) what he grants to his son." Tawus said: When I was still young, I used to hear the boys saying: 'O man who eats back his vomit', and I did not know that The Messenger of Allah "Allah's blessing and peace be upon him" set forth an example until we learnt that he said: "The example of such as gives a gift and then takes it back is like the example of a dog which eats its vomit."

3704- It is narrated on the authority of Tawus that he said: One who caught up the time of told us that he said: "The example of such as gives a gift and then takes it back is like the example of a dog which eats, vomits and then eats back its vomit."

3701 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَائِدُ فِي هَبَّتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

3702 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ قَالَ: حَدَّثَنَا بِهِ حُسَيْنُ الْمُعَلَّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ طَاوُسٍ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجِلُّ لِأَحَدٍ أَنْ يُعْطِيَ الْعَطِيَّةَ فَيَرْجِعَ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ وَمِثْلُ الَّذِي يُعْطِي الْعَطِيَّةَ فَيَرْجِعُ فِيهَا كَالْكَلْبِ يَأْكُلُ حَتَّى إِذَا شَبِعَ قَاءً ثُمَّ عَادَ فَرَجَعَ فِي قَيْئِهِ».

3703 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ طَاوُسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجِلُّ لِأَحَدٍ يَهَبُ هَبَةً ثُمَّ يَعُودُ فِيهَا إِلَّا الْوَالِدَ» قَالَ طَاوُسٌ: كُنْتُ أَسْمَعُ الصَّبْيَانَ يَقُولُونَ: يَا عَائِدًا فِي قَيْئِهِ وَلَمْ أَشْعُرْ أَنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ ذَلِكَ مَثَلًا حَتَّى بَلَّغْنَا أَنَّهُ كَانَ يَقُولُ: «مِثْلُ الَّذِي يَهَبُ الْهَبَةَ ثُمَّ يَعُودُ فِيهَا» وَذَكَرَ كَلِمَةً مَعْنَاهَا: «كَمِثْلِ الْكَلْبِ يَأْكُلُ قَيْئَهُ».

3704 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ نَعِيمٍ قَالَ: حَدَّثَنَا جِبَانُ أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَنْظَلَةَ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: أَخْبَرَنَا بَعْضُ مَنْ أَدْرَكَ النَّبِيَّ ﷺ أَنَّهُ قَالَ: «مِثْلُ الَّذِي يَهَبُ فَيَرْجِعُ فِي هَبَّتِهِ كَمِثْلِ الْكَلْبِ يَأْكُلُ فَيَقِيءُ ثُمَّ يَأْكُلُ قَيْئَهُ».

## (33) THE BOOK OF RUQBA

(The Gift In Connection With Which Watching Death Is Observed): This kind of giving is that a man says to another: Get benefit from this thing of me, and if I die before you, it should be for you; and if you die before me, it should be brought back to me. In this case, each of them watches (and expects) the death of the other.

### [1] The Different Citation-Forms Of The Narration Of Abu Najih

**3705-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The gift in connection with which watching death is observed becomes a reward (for such as to whom it is given, in the sense that it should not be brought back to its giver)."

**3706-** It is narrated on the authority of Zaid Ibn Thabit that The Messenger of Allah "Allah's blessing and peace be upon him" made the gift in connection with which watching death is observed right for such as to whom it is given continually (in the sense that it should not be brought back to its giver).

**3707-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No gift in connection with which watching death is observed is (fitting for the interests of the people); and if one is given such, it should become a portion of his heritage (which is given to his heirs after his death)."

### [2] The Citation-Forms Of The Narration Of Abu Az-Zubair

**3708-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not give your property to each other by way of gifts, in connection with which watching death is observed; and if such is given to anyone, it should be for him, to whom it is given (forever)."

**3709-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift becomes a reward for such as to whom it is given, and the gift in connection with which watching death is observed becomes also a reward for such as to whom it is given (in the sense that both should not be brought back to the giver); and such as takes back his gift is like such as takes back (and eats) his vomit."



## (33) - كِتَابُ الرُّقْبَى

(1) - ذَكَرُ الاختِلَافِ عَلَى ابْنِ أَبِي نَجِيحٍ فِي خَبَرِ زَيْدِ بْنِ ثَابِتٍ فِيهِ

3705 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ وَهُوَ ابْنُ عَمْرٍو عَنْ سُفْيَانَ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ طَاوُسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الرُّقْبَى جَائِزَةٌ».

3706 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ يَوْسَفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ طَاوُسٍ عَنْ رَجُلٍ عَنْ زَيْدِ بْنِ ثَابِتٍ: «أَنَّ النَّبِيَّ ﷺ جَعَلَ الرُّقْبَى لِلَّذِي أَرْقَبَهَا».

3707 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ طَاوُسٍ لَعَلَّهُ عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَا رُقْبَى فَمَنْ أَرْقَبَ شَيْئًا فَهُوَ سَبِيلُ الْمِيرَاثِ».

## (2) - ذَكَرُ الاختِلَافِ عَلَى أَبِي الزُّبَيْرِ

3708 - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تُرْقِبُوا أَمْوَالَكُمْ فَمَنْ أَرْقَبَ شَيْئًا فَهُوَ لِمَنْ أَرْقَبَهُ».

3709 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمَرَى جَائِزَةٌ لِمَنْ أَعْمَرَهَا وَالرُّقْبَى جَائِزَةٌ لِمَنْ أَرْقَبَهَا وَالْعَائِدُ فِي هَبْتِهِ كَالْعَائِدِ فِي قَبْتِهِ».

**3710-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the lifetime gift and the gift in connection with which watching death is observed are equal" (in the sense that they become right for such as to whom they are given, and they should not be brought back to the giver).

**3711-** It is narrated on the authority of Ibn Abbas that he said: "No gift in connection with which watching death is observed, nor lifetime gift is lawful (i.e. both are unfitting for the interests of the people); and if one is given a lifetime gift, it should become right for him, to whom it is given, and if one is given a gift in connection with which watching death is observed, it should become right for him, to whom it is given."

**3712-** It is narrated on the authority of Ibn Abbas that he said: "No lifetime gift nor a gift in connection with which watching death is observed is fitting (for the interests of the people); and if one is given a lifetime gift, or if one is given a gift in connection with which watching death is observed, it should become right for him, to whom it is given, during his life and after his death."

**3713-** It is narrated on the authority of Tawus that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No gift in connection with which watching death is observed is lawful (i.e. fitting for the interests of the people); and if one is given such, it should become a portion of his heritage (which is given to his heirs after his death)."

**3714-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift becomes a portion of one's heritage."

**3715-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift goes to one's heir (since it becomes a portion of his heritage)."

**3716-** It is narrated on the authority of Zaid Ibn Thabit that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift becomes a reward (for such as to whom it is given)."

**3717-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift goes to one's heir (since it becomes a portion of his heritage)."

**3718-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift goes to one's heir (since it becomes a portion of his heritage); and Allah Almighty knows better."

3710 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «الْعُمَرَى وَالرُّقْبَى سَوَاءٌ».

3711 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَا تَحِلُّ الرُّقْبَى وَلَا الْعُمَرَى فَمَنْ أَعْمَرَ شَيْئًا فَهُوَ لَهُ وَمَنْ أَرْقَبَ شَيْئًا فَهُوَ لَهُ».

3712 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَا تَضْلُجُ الْعُمَرَى وَلَا الرُّقْبَى فَمَنْ أَعْمَرَ شَيْئًا أَوْ أَرْقَبَهُ فَإِنَّهُ لِمَنْ أَعْمَرَهُ وَأَرْقَبَهُ حَيَاتُهُ وَمَوْتُهُ». أَرْسَلَهُ حَنْظَلَةُ.

3713 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا جَبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ حَنْظَلَةَ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحِلُّ الرُّقْبَى فَمَنْ أَرْقَبَ رُقْبَى فَهُوَ سَبِيلُ الْمِيرَاثِ».

3714 - أَخْبَرَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ طَاوُسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمَرَى مِيرَاثٌ».

3715 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ حُجْرِ الْمَدَرِيِّ عَنْ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمَرَى لِلْوَارِثِ».

3716 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ حُجْرِ الْمَدَرِيِّ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمَرَى جَائِزَةٌ».

3717 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ ابْنِ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمَرَى لِلْوَارِثِ».

3718 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا جَبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ دِينَارٍ يُحَدِّثُ عَنْ طَاوُسٍ عَنْ حُجْرِ الْمَدَرِيِّ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعُمَرَى لِلْوَارِثِ» وَاللَّهُ أَعْلَمُ.



## (34) THE BOOK OF UMRA

(It is a lifetime gift, in the sense that a man gives a gift to another to get benefit from it during his lifetime; and it has three cases: the first is to give him something continually, in the sense that it is for him as well as for his heirs after his death, and it is unanimously agreed that it is permissible, on the basis that it is a gift. The second is to give another something stipulating the condition that it is for him as long as he is alive, and once he dies, it should be brought back to the giver; and it is permissible, but without the same common agreement among the religious scholars. The third is to give something to another with no conditions at all).

### [1]

3719- It is narrated on the authority of Zaid Ibn Thabit that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The lifetime gift goes to one's heir (since it becomes a portion of his heritage)."

3720- It is narrated on the authority of Zaid Ibn Thabit that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The lifetime gift goes to one's heir (since it becomes a portion of his heritage)."

3721- It is narrated on the authority of Zaid Ibn Thabit that The Messenger of Allah “Allah’s blessing and peace be upon him” passed the judgement that "The lifetime gift goes to one's heir (since it becomes a portion of his heritage)."

3722- It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If one gives a lifetime gift, (it should be known that) The lifetime gift becomes right for him, to whom it is given, during his lifetime and after his death. Furthermore, do not give anything to each other by way of a gift in connection with which watching death is observed, for if one gives anything to another by way of a gift in connection with which watching death is observed should go to him, to whom it is given."

3723- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The lifetime gift becomes a reward (for such as to whom it is given, in the sense that it should not be brought back to the giver).”

3724- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The lifetime gift becomes a reward (for such as to whom it is given, in the sense that it should not be brought back to the giver).”

## (34) - كِتَابُ الْعُمَرَى

## (1) - [بَابُ]

3719 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمَرَى هِيَ لِلْوَارِثِ».

3720 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنْ حُجْرِ الْمَدَرِيِّ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعُمَرَى لِلْوَارِثِ».

3721 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ عَنْ عَمْرِو عَنْ طَاوُسٍ عَنْ حُجْرِ الْمَدَرِيِّ عَنْ زَيْدِ بْنِ ثَابِتٍ: «أَنَّ النَّبِيَّ ﷺ قَضَى بِالْعُمَرَى لِلْوَارِثِ».

3722 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي أَبِي أَنَّهُ عَرَضَ عَلَيَّ مَعْقِلٌ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ حُجْرِ الْمَدَرِيِّ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْمَرَ شَيْئًا فَهُوَ لِمُعْمَرِهِ مَحْيَاهُ وَمَمَاتُهُ وَلَا تَرْقُبُوا فَمَنْ أَرْقَبَ شَيْئًا فَهُوَ لِسَبِيلِهِ».

3723 - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَخْرَمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ عَنِ الْحَجُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمَرَى جَائِزَةٌ».

3724 - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَعِيدٌ هُوَ ابْنُ بَشِيرٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْعُمَرَى جَائِزَةٌ».

**3725-** It is narrated on the authority of Tawus that The Messenger of Allah “Allah’s blessing and peace be upon him” forbade both the lifetime gift, and the gift in connection with which watching death is observed.

## **[2] The Different Citation-Forms Of Jabir's Narration**

**3726-** It is narrated on the authority of Jabir that The Messenger of Allah “Allah’s blessing and peace be upon him” addressed them saying: “The lifetime gift becomes a reward (for such as to whom it is given, in the sense that it should not be brought back to the giver).”

**3727-** It is narrated on the authority of Ata' that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade both the lifetime gift and the gift in connection with which watching death is observed. I asked him: "What is the gift in connection with which watching death is observed?" he said: "It is that a man says to another: 'Let such be yours as long as you are alive (and if you die first, it will be brought back to me; and if I die first, it will be yours continually)'; but even if you do, it becomes a reward (for such as to whom it is given, in the sense that it should not be brought back to the giver).”

**3728-** It is narrated on the authority of Jabir that The Messenger of Allah “Allah’s blessing and peace be upon him” addressed them saying: “The lifetime gift becomes a reward (for such as to whom it is given, in the sense that it should not be brought back to the giver).”

**3729-** It is narrated on the authority of Ata' that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who is given something as a lifetime gift, it should be right for him during his lifetime as well as after his death (and in this case it goes to his heirs)."

**3730-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Do not give anything to each other by way of gifts, in connection with which watching death is observed, nor by way of lifetime gifts; and if one is given something by way of a gift in connection with which watching death is observed, or by way of a lifetime gift, it should be right for the heirs of him, to whom it is given by this way or another."

**3731-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No lifetime gift, nor a gift in connection with which watching death is observed is (fitting for the interests of Muslims), and whoever is given anything by way of a lifetime gift, or by way of a gift in connection with which watching death is observed, it becomes right for him during his life and after his death."



3725 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا جَبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا مَكْحُولٌ عَنْ طَاوُسٍ: «بَتَلَ رَسُولُ اللَّهِ ﷺ الْعُمَرَى وَالرُقْبَى».

## (2) - ذِكْرُ اخْتِلَافِ الْفَاطِطِ النَّاقِلِينَ لَخَبْرِ جَابِرٍ فِي الْعُمَرَى

3726 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا بِسْطَامُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَهُمْ فَقَالَ: «الْعُمَرَى جَائِزَةٌ».

3727 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا عُبيدُ اللَّهِ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الْكَرِيمِ عَنْ عَطَاءٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْعُمَرَى وَالرُقْبَى قُلْتُ: وَمَا الرُقْبَى؟ قَالَ: يَقُولُ الرَّجُلُ لِلرَّجُلِ: هِيَ لَكَ حَيَاتِكَ فَإِنْ فَعَلْتُمْ فَهُوَ جَائِزَةٌ.

3728 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ عَطَاءٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمَرَى جَائِزَةٌ».

3729 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا جَبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أُعْطِيَ شَيْئًا حَيَاتَهُ فَهُوَ لَهُ حَيَاتُهُ وَمَوْتُهُ».

3730 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُرْقِبُوا وَلَا تُعْمِرُوا فَمَنْ أُرْقِبَ أَوْ أُعْمِرَ شَيْئًا فَهُوَ لِرَبِّهِ».

3731 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ أَنْبَأَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ ابْنِ عُمرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عُمَرَى وَلَا رُقْبَى فَمَنْ أُعْمِرَ شَيْئًا أَوْ أُرْقِبَ فَهُوَ لَهُ حَيَاتُهُ وَمَمَاتُهُ».

**3732-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No lifetime gift, nor a gift in connection with which watching death is observed is (fitting for the interests of Muslims), and whoever is given anything by way of a lifetime gift, or by way of a gift in connection with which watching death is observed, it becomes right for him during his life as well as after his death." Ata' said: I.e. to the other (to whom it is given).

**3733-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the gift in connection with which watching death is observed and said: "He, who is given a gift in connection with which watching death is observed, it becomes right for him to whom it is given (continually)."

**3734-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a lifetime gift, it becomes right for him to whom it is given (continually) during his lifetime as well as after his death."

**3735-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O community of Ansar! Withhold giving your property (to each other) by way of lifetime gifts, for he, who is given a lifetime gift, it becomes right for him (continually) during his lifetime and after his death."

**3736-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Withhold giving your property (to each other) by way of lifetime gifts, for he, who is given a lifetime gift during his life, it becomes right for him (continually) during his lifetime and after his death."

**3737-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The gift in connection with which watching death is observed becomes right for him to whom it is given (continually during his life and after his death)."

**3738-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift becomes a reward for such as to whom it is given, and the gift in connection with which watching death is observed becomes also a reward for such as to whom it is given."

3732 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ ابْنِ عُمَرَ وَلَمْ يَسْمَعْهُ مِنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عُمَرَى وَلَا رُقْبَى فَمَنْ أُعْمِرَ شَيْئاً أَوْ أُرْقِبَهُ فَهُوَ لَهُ حَيَاتُهُ وَمَمَاتُهُ». قَالَ عَطَاءٌ: «هُوَ لِلْآخِرِ».

3733 - أَخْبَرَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ زِيَادٍ بْنِ أَبِي الْجَعْدِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الرُقْبَى وَقَالَ: «مَنْ أُرْقِبَ رُقْبَى فَهُوَ لَهُ».

3734 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أُعْمِرَ شَيْئاً فَهُوَ لَهُ حَيَاتُهُ وَمَمَاتُهُ».

3735 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ عَنْ بِشْرِ بْنِ الْمُفَضَّلِ قَالَ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ عَنْ أَبِي الزُّبَيْرِ قَالَ: حَدَّثَنَا جَابِرٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الْأَنْصَارِ أَمْسِكُوا عَلَيْكُمْ يَغْنِي أَمْوَالُكُمْ لَا تُعْمِرُوهَا فَإِنَّهُ مَنْ أُعْمِرَ شَيْئاً فَإِنَّهُ لِمَنْ أُعْمِرَهُ حَيَاتُهُ وَمَمَاتُهُ».

3736 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ هِشَامٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ وَلَا تُعْمِرُوهَا فَمَنْ أُعْمِرَ شَيْئاً حَيَاتُهُ فَهُوَ لَهُ حَيَاتُهُ وَبَعْدَ مَوْتِهِ».

3737 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُقْبَى لِمَنْ أُرْقِبَهَا».

3738 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ دَاوُدَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمَرَى جَائِزَةٌ لِأَهْلِهَا وَالرُقْبَى جَائِزَةٌ لِأَهْلِهَا».



### [3] The Different Citation-Forms Of Az-Zuhri's Narration

**3739-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is given a lifetime gift becomes right for him, and for his offspring in the sense that it becomes a portion of his heritage inherited by his offspring after his death."

**3740-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift becomes right for him to whom it is given, and for his offspring in the sense that it becomes a portion of his heritage inherited by his offspring after him."

**3741-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift becomes right for him to whom it is given, and for his offspring in the sense that it becomes a portion of his heritage inherited by his offspring after him."

**3742-** It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever gives another a lifetime gift to be utilized by him as well as by his offspring after him, it should become right for him, as well as for such of his offspring as inherit his property after his death, since it becomes a portion of the heritage."

**3743-** It is narrated on the authority of Jabir that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever gives another a lifetime gift to be utilized by him as well as by his offspring after him, his statement has indeed cancelled his right (of restoring it), and thus it should become right for him, as well as for his offspring."

**3744-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is donated a lifetime gift along with his offspring, then it should belong to the donee, and should not return to the donator, because he has given it as a gift to which the (rules of) inheritance would apply."

**3745-** It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" passed his judgement concerning the one who gave a lifetime gift to another along with his offspring (after him), that it will be an irretrievable gift to him to whom it is given, in such a way that it should not be brought back to the giver, since it becomes a portion of the heritage of him (to whom it is given, to be inherited by his offspring after him) to which the rules and right of Allah's inheritance apply.

## (3) - ذِكْرُ الاختِلَافِ عَلَى الزُّهْرِيِّ فِيهِ

3739 - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ الْأَوْزَاعِيِّ حَدَّثَنَا ابْنُ شِهَابٍ قَالَ: وَأَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ أَنْبَأَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْمَرَ عُمَرَى فَهِيَ لَهُ وَلِعَقِبِهِ يَرِثُهَا مَنْ يَرِثُهُ مِنْ عَقِبِهِ».

3740 - أَخْبَرَنَا عِيسَى بْنُ مُسَاوِرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمَرَى لِمَنْ أَعْمَرَهَا هِيَ لَهُ وَلِعَقِبِهِ يَرِثُهَا مَنْ يَرِثُهُ مِنْ عَقِبِهِ».

3741 - أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامٍ الْبَغْلَبَكِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ وَأَبِي سَلَمَةَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمَرَى لِمَنْ أَعْمَرَهَا هِيَ لَهُ وَلِعَقِبِهِ يَرِثُهَا مَنْ يَرِثُهُ مِنْ عَقِبِهِ».

3742 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ الدَّمَشَقِيُّ عَنْ أَبِي عَمَرَ الصَّنْعَانِيِّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَعْمَرَ رَجُلًا عُمَرَى لَهُ وَلِعَقِبِهِ فَهِيَ لَهُ وَلِمَنْ يَرِثُهُ مِنْ عَقِبِهِ مَوْرُوثَةٌ».

3743 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْمَرَ رَجُلًا عُمَرَى لَهُ وَلِعَقِبِهِ فَقَدْ قَطَعَ قَوْلُهُ حَقَّهُ وَهِيَ لِمَنْ أَعْمَرَ وَلِعَقِبِهِ».

3744 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَعْمَرَ عُمَرَى لَهُ وَلِعَقِبِهِ فَإِنَّهَا لِلَّذِي يُعْطَاهَا لَا تَرْجِعُ إِلَى الَّذِي أَعْطَاهَا لِأَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

3745 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرًا أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّهُ مَنْ أَعْمَرَ رَجُلًا عُمَرَى لَهُ وَلِعَقِبِهِ فَإِنَّهَا لِلَّذِي أَعْمَرَهَا يَرِثُهَا مِنْ صَاحِبِهَا الَّذِي أَعْطَاهَا مَا وَقَعَ مِنْ مَوَارِيثِ اللَّهِ وَحَقِّهِ».



**3746-** It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” passed his judgement concerning the one who has been given a permanent life gift along with his offspring (after him), that it should be an irretrievable gift to him (and then to his offspring after him), in such a way that the donator would not be permitted to give any condition or exception as regards it. Abu Salamah said: That’s because he (the donator) has given a gift to which the (rules of) inheritance would apply; and it is that which abrogated his condition.

**3747-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that Jabir Ibn Abdullah told him: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whoever donated a lifetime gift to somebody along with his offspring, by saying: 'I’ve given this as a lifetime gift to you and then to your offspring (after you) as long as anyone of you survives', then it should belong to the one to whom it was granted, and should not return to the donator, because he has given it as a gift to which the (rules of) inheritance would apply.”

**3748-** It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah “Allah’s blessing and peace be upon him” passed the judgement concerning the lifetime gift that a man gives a lifetime gift to another as well as to his offspring, making an exception that 'If something befalls you, and your offspring, it should go back to me and my offspring', that it becomes right for him, to whom it is given, as well as to his offspring after him.

#### **[4] The Different Citation-Forms Of Abu Salamah's Narration**

**3749-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The lifetime gift becomes right for such as to whom it is granted."

**3750-** It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "The lifetime gift becomes right for such as to whom it is granted."

**3751-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Let no lifetime gift be done; and (it should be known that) whoever is given a lifetime gift it becomes right for such as to whom it is granted."

**3752-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Whoever is given a lifetime gift, (it should be known that) it becomes right for such as to whom it is granted."



3746 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْحَكَمِ عَنْ ابْنِ أَبِي فُدَيْكٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِيمَنْ أَعْمَرَ عُمَرَى لَهُ وَلِعَقِبِهِ فِيهِ لَهُ بَثْلَةٌ لَا يَجُوزُ لِلْمُعْطِي مِنْهَا شَرْطٌ وَلَا ثُنْيَا». قَالَ أَبُو سَلَمَةَ لَأَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ فَقَطَعَتْ الْمَوَارِيثُ شَرْطَهُ.

3747 - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَعْمَرَ رَجُلًا عُمَرَى لَهُ وَلِعَقِبِهِ قَالَ قَدْ أُعْطِيَتْكُمَا وَعَقَبُكَ مَا بَقِيَ مِنْكُمْ أَحَدٌ فَإِنَّهَا لِمَنْ أُعْطِيَهَا وَإِنَّهَا لَا تَرْجِعُ إِلَى صَاحِبِهَا مِنْ أَجْلِ أَنَّهُ أَعْطَاهَا عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

3748 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالْعُمَرَى أَنَّ يَهَبَ الرَّجُلُ لِلرَّجُلِ وَلِعَقِبِهِ الْهَبَةُ وَيَسْتَنْتِي إِنْ حَدَثَ بِكَ حَدَثٌ وَبِعَقَبِكَ فَهُوَ إِلَيَّ وَإِلَى عَقِبِي إِنَّهَا لِمَنْ أُعْطِيَهَا وَلِعَقِبِهِ».

#### (4) - ذِكْرُ اخْتِلَافِ يَحْيَى بْنِ أَبِي كَثِيرٍ وَمُحَمَّدِ بْنِ عَمْرٍو عَلَى أَبِي سَلَمَةَ فِيهِ

3749 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمَرَى لِمَنْ وَهَبَتْ لَهُ».

3750 - أَخْبَرَنَا يَحْيَى بْنُ دُرُوسٍ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ نَبِيِّ اللَّهِ ﷺ قَالَ: «الْعُمَرَى لِمَنْ وَهَبَتْ لَهُ».

3751 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ مُحَمَّدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عُمَرَى فَمَنْ أَعْمَرَ شَيْئًا فَهُوَ لَهُ».

3752 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى وَعَبْدَةُ بْنُ سُلَيْمَانَ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ أَعْمَرَ شَيْئًا فَهُوَ لَهُ».

**3753-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift is permissible (to become right for such as to whom it is given)."

**3754-** It is narrated on the authority of Qatadah that he said: Sulaiman Ibn Hisham asked me about the lifetime gift, and I told him that Muhammad Ibn Sirin told me from Shuraih: The Messenger of Allah "Allah's blessing and peace be upon him" judged that the lifetime gift is permissible (to become right for such as to whom it is given)."

**3755-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift is permissible (to become right for such as to whom it is given)."

**3756-** It is narrated on the authority of Qatadah that he said: Al-Hasan used to say: "The lifetime gift is permissible (to become right for such as to whom it is given)."

**3757-** It is narrated on the authority of Qatadah that he said: Az-Zuhri says: "The lifetime gift (becomes right for such as to whom it is given in case it) is granted to one and to his offspring after him. But in case it is not made to his offspring after him, its giver has (the right to stipulate) such of conditions (as he likes)."

**3758-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The lifetime gift is permissible (to become right for such as to whom it is given)."

**3759-** It is narrated on the authority of Qatadah that he said: Az-Zuhri says: "But even, the caliphs did not adopt this judgement."

**3760-** It is narrated on the authority of Ata' that he said: "But Abd Al-Malik Ibn Marwan passed the same judgement (that the lifetime gift is permissible to become right for such as to whom it is given)."

#### **[5] The Woman's Gift Without The Leave Of Her Husband**

**3761-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not fitting for a woman to give a gift from her own property as long as she is under the guardianship of her husband." (But however, this does not mean that her gift is not permissible at any way).

**3762-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" conquered Mecca, he stood and delivered a

3753 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنِ النَّضْرِ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهَيْكٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمَرَى جَائِزَةٌ».

3754 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: سَأَلَنِي سُلَيْمَانُ بْنُ هِشَامٍ عَنِ الْعُمَرَى فَقُلْتُ: حَدَّثَ مُحَمَّدُ بْنُ سِيرِينَ عَنْ شُرَيْحٍ قَالَ: «قَضَى نَبِيُّ اللَّهِ ﷺ أَنَّ الْعُمَرَى جَائِزَةٌ».

3755 - قَالَ قَتَادَةُ: قُلْتُ حَدَّثَنِي مُحَمَّدُ بْنُ النَّضْرِ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهَيْكٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الْعُمَرَى جَائِزَةٌ».

3756 - قَالَ قَتَادَةُ وَقُلْتُ: كَانَ الْحَسَنُ يَقُولُ: «الْعُمَرَى جَائِزَةٌ».

3757 - قَالَ قَتَادَةُ: فَقَالَ الزُّهْرِيُّ: إِنَّمَا الْعُمَرَى إِذَا أَعْمَرَ وَعَقِبَهُ مِنْ بَعْدِهِ فَإِذَا لَمْ يَجْعَلْ عَقِبَهُ مِنْ بَعْدِهِ كَانَ لِلَّذِي يَجْعَلُ شَرْطَهُ.

3758 - قَالَ قَتَادَةُ فَسُئِلَ عَطَاءُ بْنُ أَبِي رَبَاحٍ فَقَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعُمَرَى جَائِزَةٌ».

3759 - قَالَ قَتَادَةُ: فَقَالَ الزُّهْرِيُّ: كَانَ الْخُلَفَاءُ لَا يَقْضُونَ بِهَذَا.

3760 - قَالَ عَطَاءُ: قَضَى بِهَا عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ.

#### (5) - عَطِيَّةُ الْمَرْأَةِ بِغَيْرِ إِذْنِ زَوْجِهَا

3761 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ ح. وَأَخْبَرَنِي إِبْرَاهِيمُ بْنُ يُونُسَ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ وَهُوَ ابْنُ أَبِي هِنْدٍ وَحَبِيبُ الْمُعَلَّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجُوزُ لِمَرْأَةٍ هَبَةٌ فِي مَالِهَا إِذَا مَلَكَ زَوْجُهَا عِصْمَتَهَا». اللفظ لمحمد.

3762 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ح. وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَامَ خَطِيبًا فَقَالَ فِي



sermon in which he said: "It is not permissible for a woman to give a gift (from her own property) without the leave of her husband."

**3763-** It is narrated on the authority of Abd Ar-Rahman Ibn Alqamah Ath-Thaqafi that he said: The delegate of Thaqif came to The Messenger of Allah "Allah's blessing and peace be upon him", having a present with them. He said to them: "Is it a present or an object of charity? If it is a present, then, it is the countenance of The Messenger of Allah "Allah's blessing and peace be upon him" that should be sought with it, and the fulfillment of the need; and if it is an object of charity, it is the Countenance of Allah Almighty that should be sought with it." They said: "No, it is a present." Then he accepted it from them. He sat with them (for a long time) asking them (about their affairs) as well as they were asking him (about the matters of religion), to the extent that he combined both Zhuhr and Asr prayers.

**3764-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've intended not to accept a present except from one belonging to the Quraish, the Ansar, the (tribe of) Thaqif, or the (tribe of) Daws."

**3765-** It is narrated on the authority of Anas Ibn Malik that once meat was brought to The Messenger of Allah "Allah's blessing and peace be upon him" to eat, thereupon he asked: "What is that?" it was said: "It is something given to Barirah in charity." On that he said: "It is an object of charity (when it is given) to her, and (when she gives it) to us, it is a gift."

خُطْبَتِهِ: «لَا يَجُوزُ لِمَرْأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا».

3763 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ يَحْيَى بْنِ أَبِي هَانِيءٍ عَنْ أَبِي حُذَيْفَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ مُحَمَّدٍ بْنِ بَشِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلْقَمَةَ الثَّقَفِيِّ قَالَ: قَدِمَ وَفَدُ ثَقِيفٍ عَلَى رَسُولِ اللَّهِ ﷺ وَمَعَهُمْ هَدِيَّةٌ فَقَالَ: «أَهْدِيَّةٌ أَمْ صَدَقَةٌ؟ فَإِنْ كَانَتْ هَدِيَّةً فَإِنَّمَا يُبْتَغَى بِهَا وَجْهُ رَسُولِ اللَّهِ ﷺ وَقَضَاءُ الْحَاجَةِ وَإِنْ كَانَتْ صَدَقَةً فَإِنَّمَا يُبْتَغَى بِهَا وَجْهُ اللَّهِ عَزَّ وَجَلَّ» قَالُوا: لَا بَلْ هَدِيَّةٌ فَقَبِلَهَا مِنْهُمْ وَقَعَدَ مَعَهُمْ يُسَائِلُهُمْ وَيُسَائِلُونَهُ حَتَّى صَلَّى الظُّهْرَ مَعَ الْعَصْرِ.

3764 - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَبِي عَجْلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ».

3765 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِلَخْمٍ فَقَالَ: «مَا هَذَا؟» فَقِيلَ: تُصَدَّقُ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

## **(35) THE BOOK OF OATHS AND VOWS**

**[1]**

**3766-** It is narrated on the authority of Ibn Umar that he said: The oath which The Messenger of Allah "Allah's blessing and peace be upon him" used to take whenever he swore was: "No, by Him, Who turns the hearts!"

### **[2] Taking Oath By Him Who Changes The Hearts In Many Ways**

**3767-** It is narrated on the authority of Ibn Umar that he said: The oath which The Messenger of Allah "Allah's blessing and peace be upon him" used to take whenever he swore was: "No, by Him, Who changes the hearts in so many ways!"

### **[3] Taking Oath By The Power And Honour Of Allah Almighty**

**3768-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah created the Garden He said to Gabriel: "O Gabriel! Go and catch a glimpse of it, and of what I've prepared for its inhabitants in it." He went and looked at it and returned and said: "O Lord! By Your Power and Honour! None hears of it but that he will (hasten to) enter it (in desire for its pleasures and delights)." Then, He Almighty surrounded it with the hateful things (referring to the judgements and commandments of law enjoined upon the people against their will), and then said to him: "O Gabriel! Go and catch a glimpse of it." He went and looked at it and then he returned and said: "O Lord! By Your Power and Honour! I fear none will (have wish to) enter it." When Allah created the fire (of Hell) He said to Gabriel: "O Gabriel! Go and catch a glimpse of it, and of what I've prepared for its denizens in it." He went and looked at it and behold! Its different parts were overlapping each other! He then returned and said: "O Lord! By Your Power and Honour! None hears of it but that he will have no (desire to) enter it (for fear of its severity)." Then, He Almighty ordered that it be surrounded by the things that are desired and coveted for, and then said to him: "O Gabriel! Go and catch a glimpse of it." He went and looked at it and behold! It was surrounded by the things that are desired and coveted for. then he returned and said: "O Lord! By Your Power and Honour! I fear none remains but that he will enter it."

### **[4] The Severe Warning Of Swearing By Anything Other Than Allah**

**3769-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone is inevitably going to swear, let not him take an oath but with Allah



## (35) - كِتَابُ الْإِيمَانِ وَالنُّذُورِ

## (1) - [بَابُ]

3766 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الرَّهَائِيُّ وَمُوسَى بْنُ عَبْدِ الرَّحْمَنِ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ عُمَرَ قَالَ: «كَانَتْ يَمِينُ يَحْلِفُ عَلَيْهَا رَسُولُ اللَّهِ ﷺ لَا وَمُقْلَبِ الْقُلُوبِ».

## (2) - الْحَلْفُ بِمُصْرَفِ الْقُلُوبِ

3767 - أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ أَبُو يَعْلَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ عَنْ عَبَّادِ بْنِ إِسْحَاقَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «كَانَتْ يَمِينُ رَسُولِ اللَّهِ ﷺ الَّتِي يَحْلِفُ بِهَا لَا وَمُصْرَفِ الْقُلُوبِ».

## (3) - الْحَلْفُ بِعِزَّةِ اللَّهِ تَعَالَى

3768 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيلَ عَلَيْهِ السَّلَامُ إِلَى الْجَنَّةِ فَقَالَ: أَنْظِرْ إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا فَنَظَرَ إِلَيْهَا فَرَجَعَ فَقَالَ: وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا فَأَمَرَ بِهَا فَحُقَّتْ بِالْمَكَارِهِ فَقَالَ: أَذْهَبَ إِلَيْهَا فَانْظُرْ إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا فَنَظَرَ إِلَيْهَا فَإِذَا هِيَ قَدْ حُقَّتْ بِالْمَكَارِهِ فَقَالَ: وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ: أَذْهَبَ فَانْظُرْ إِلَى النَّارِ وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا فَنَظَرَ إِلَيْهَا فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا بَعْضًا فَرَجَعَ فَقَالَ: وَعِزَّتِكَ لَا يَدْخُلُهَا أَحَدٌ فَأَمَرَ بِهَا فَحُقَّتْ بِالشَّهَوَاتِ فَقَالَ: أَرْجِعْ فَانْظُرْ إِلَيْهَا فَنَظَرَ إِلَيْهَا فَإِذَا هِيَ قَدْ حُقَّتْ بِالشَّهَوَاتِ فَرَجَعَ وَقَالَ: وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا».

## (4) - التَّشْدِيدُ فِي الْحَلْفِ بِغَيْرِ اللَّهِ تَعَالَى

3769 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ وَهُوَ أَبُو جَعْفَرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ أَبِيهِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ حَالِفًا فَلَا يَحْلِفُ إِلَّا بِاللَّهِ».

Almighty." However, it was the habit of the Quraish (people) to swear by their fathers, thereupon the Prophet said: "Do not swear by your fathers."

**3770-** It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah forbids you to swear by your fathers."

#### **[5] Taking Oaths By Fathers**

**3771-** It is narrated on the authority of Salim from his father that once the Messenger of Allah "Allah's blessing and peace be upon him" heard Umar having said: "By my father! By my father!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah forbids you to take oaths by your fathers." (Umar said): "By Allah! Afterwards I've never uttered it whether by myself or on relating anything (from others)."

**3772-** It is narrated on the authority of Salim from his father from Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah forbids you to take oaths by your fathers." Umar said: "By Allah! Afterwards I've never uttered it whether by myself or on relating anything (from others)."

**3773-** It is narrated on the authority of Salim from his father from Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah forbids you to take oaths by your fathers." Umar said: "By Allah! Afterwards I've never uttered it whether by myself or on relating anything (from others)."

#### **[6] Taking Oaths By Mothers**

**3774-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not swear by your fathers, nor by your mothers, nor by the (idols which the pagans make) rivals (onto the God); and do not swear but by Allah Almighty, and do not swear unless you are truthful."

#### **[7] Swearing By Any Cult Other Than Islam**

**3775-** It is narrated on the authority of Thabit Ibn Ad-Dahhak that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes oath by any cult other than Islam (such as Christianity, Judaism, Magianism etc), while he is telling a lie, (or intentionally according to the narration of Qutaibah), he is then (a pagan or an infidel) the same as he says (about himself); and he, who commits suicide by anything, Allah Almighty will punish him with the same thing in the fire of Hell."

وَكَانَتْ قُرَيْشٌ تَخْلِفُ بِأَبَائِهَا فَقَالَ: «لَا تَخْلِفُوا بِأَبَائِكُمْ».

3770 - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو عُلَيْيَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي غِفَارٍ فِي مَجْلِسِ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: يَغْنِي أَبُو عَمَرَ وَهُوَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بِأَبَائِكُمْ».

#### (5) - الْحَلْفُ بِالْأَبَاءِ

3771 - أَخْبَرَنَا عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمِ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ عُمَرَ مَرَّةً وَهُوَ يَقُولُ: وَأَبِي وَأَبِي فَقَالَ: «إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بِأَبَائِكُمْ» فَوَاللَّهِ مَا حَلَفْتُ بِهَا بَعْدُ ذَاكِرًا وَلَا آثِرًا.

3772 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمِ عَنْ أَبِيهِ عَنْ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بِأَبَائِكُمْ» قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا بَعْدُ ذَاكِرًا وَلَا آثِرًا.

3773 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: أَنْبَأَنَا مُحَمَّدٌ وَهُوَ أَبُو حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ سَالِمِ عَنْ أَبِيهِ: أَنَّهُ أَخْبَرَهُ عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بِأَبَائِكُمْ». قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا بَعْدُ ذَاكِرًا وَلَا آثِرًا.

#### (6) - الْحَلْفُ بِالْأُمَّهَاتِ

3774 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَخْلِفُوا بِأُمَّهَاتِكُمْ وَلَا بِأُمَّهَاتِكُمْ وَلَا بِالْأَنْدَادِ وَلَا تَخْلِفُوا إِلَّا بِاللَّهِ وَلَا تَخْلِفُوا إِلَّا وَأَنْتُمْ صَادِقُونَ».

#### (7) - الْحَلْفُ بِمِلَّةِ سِوَى الْإِسْلَامِ

3775 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ خَالِدِ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ» قَالَ قُتَيْبَةُ فِي حَدِيثِهِ: «مُتَعَمِّدًا» وَقَالَ يَزِيدُ: «كَاذِبًا فَهُوَ كَمَا قَالَ وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللَّهُ فِي نَارِ جَهَنَّمَ».



**3776-** It is narrated on the authority of Thabit Ibn Ad-Dahhak that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes oath by any cult other than Islam (such as Christianity, Judaism, Magianism etc), while he is telling a lie, he is then (a pagan or an infidel) the same as he says (about himself); and he, who commits suicide by anything, Allah Almighty will punish him with the same thing in the fire of Hell."

#### **[8] Taking Oath By Being Free From Islam**

**3777-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: 'I'm free from Islam' (by way of swearing): if he has told a lie, then, he is the same as he describes himself; and if he has told the truth, he will never return to Islam with the same soundness (as he was before taking such oath)."

#### **[9] Swearing By The Ka'bah**

**3778-** It is narrated on the authority of Qutailah, a woman belonging to (the tribe of) Juhainah, that a Jew came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "No doubt, you (Muslims) take rivals, and join things with Allah (in service): you say: 'As Allah and you (Messenger of Allah) will' and say: 'By the Ka'bah'." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to say, if they wanted to swear: "By the Lord of the Ka'bah", and to say: "As Allah Almighty wills, and as you (Messenger of Allah) will."

#### **[10] Swearing by idols**

**3779-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not swear by your fathers, nor by the idols."

#### **[11] Swearing By Lati**

**3780-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes oath, saying (even unintentionally): 'By Lati', let him say at once: 'There is no god (to be worshipped) but Allah'; and he, who says to his companion: 'Come so that I would gamble you', let him then give in charity."

#### **[12] Taking Oath By Lati And Uzza**

**3781-** It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he said: We were discussing some affairs, and at that time, I was still close to the time of ignorance, thereupon I took oath by Lati and Uzza. On

3776 - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو عَنْ يَحْيَى أَنَّهُ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ قَالَ: حَدَّثَنِي ثَابِتُ بْنُ الضَّحَّاكِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةِ سِوَى الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَ بِهِ فِي الْآخِرَةِ».

#### (8) - الْحَلْفُ بِالْبَرَاءَةِ مِنَ الْإِسْلَامِ

3777 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ إِنِّي بَرِيءٌ مِنَ الْإِسْلَامِ فَإِنْ كَانَ كَاذِبًا فَهُوَ كَمَا قَالَ وَإِنْ كَانَ صَادِقًا لَمْ يَعُدْ إِلَى الْإِسْلَامِ سَالِمًا».

#### (9) - الْحَلْفُ بِالْكَعْبَةِ

3778 - أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا مِسْعَرُ عَنْ مَعْبَدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ عَنْ قُتَيْبَةَ أَمْرَأَةٍ مِنْ جُهَيْنَةَ: «أَنَّ يَهُودِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّكُمْ تَنْدُدُونَ وَإِنَّكُمْ تُشْرِكُونَ تَقُولُونَ مَا شَاءَ اللَّهُ وَشِئْتُمْ وَتَقُولُونَ وَالْكَعْبَةِ فَأَمَرَهُمُ النَّبِيُّ ﷺ إِذَا أَرَادُوا أَنْ يَحْلِفُوا أَنْ يَقُولُوا وَرَبُّ الْكَعْبَةِ وَيَقُولُونَ مَا شَاءَ اللَّهُ ثُمَّ شِئْتُمْ».

#### (10) - الْحَلْفُ بِالطَّوَاعِثِ

3779 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أُنْبَأَنَا هِشَامٌ عَنِ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَحْلِفُوا بِأَبَائِكُمْ وَلَا بِالطَّوَاعِثِ».

#### (11) - الْحَلْفُ بِاللَّاتِ

3780 - أَخْبَرَنَا كَثِيرُ بْنُ عُبيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقَالَ بِاللَّاتِ فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرَكَ فَلْيَتَصَدَّقْ».

#### (12) - الْحَلْفُ بِاللَّاتِ وَالْمَرْئِ

3781 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ مُضْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: كُنَّا نَذْكُرُ بَعْضَ الْأَمْرِ وَأَنَا حَدِيثُ عَهْدٍ



that some from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "How bad is that which you've said! Go to the Messenger of Allah "Allah's blessing and peace be upon him", and tell him of that, for we do not see but you've become infidel." I went to him, and told him of that, thereupon he said to me: "Say: 'There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner' thrice, seek refuge with Allah from Satan thrice, spit on your left side thrice, and do not return to that (utterance)."

**3782-** It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he said: I swore by Lati and Uzza, thereupon my companions said to me: "How bad is that which you've said! You've uttered a foul wording." I went to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "Say: 'There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner: to Him be the dominion, and to Him be the praise: and He has power over all things', spit on your left side thrice, and seek refuge with Allah from Satan, and do not return to that once again."

### **[13] Fulfilling The Oath**

**3783-** It is narrated on the authority of Al-Bara Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do seven things. He ordered us to follow the funeral procession, to visit the patient (in order to enquire about his health), to reply to the sneezer (by saying: Might Allah bestow mercy upon you, in case he said after sneezing: Praise be to Allah), to accept the invitation, to help the wronged (take his right), to fulfill the oath, and to greet whomever we meet.

### **[14] When One Takes Oath To Do Something And Then Sees That It Is Better To Do Another**

**3784-** It is narrated on the authority of Abu Musa that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I never take an oath to do something on earth and then see that it is more beneficial to do another thing, but that I would do what is better (and make expiation for my oath)."

### **[15] Making Expiation Before Breaking The Oath**

**3785-** It is narrated on the authority of Abu Musa that he said: I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of conveyance. He said: "By Allah, I will not provide you with any means of conveyance; and I have nothing to make you ride on." We stayed as long as Allah wished. Then some camels were brought to The Messenger of Allah "Allah's blessing and



بِالْجَاهِلِيَّةِ فَحَلَفْتُ بِاللَّاتِ وَالْعُزَّى فَقَالَ لِي أَصْحَابُ رَسُولِ اللَّهِ ﷺ : بِئْسَ مَا قُلْتَ  
أَنْتَ رَسُولَ اللَّهِ ﷺ فَأَخْبِرْهُ فَإِنَّا لَا نَرَاكَ إِلَّا قَدْ كَفَرْتَ فَأَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ لِي : «قُلْ  
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ثَلَاثَ مَرَّاتٍ وَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثَ مَرَّاتٍ  
وَأَنْفُلْ عَنِ يَسَارِكَ ثَلَاثَ مَرَّاتٍ وَلَا تَعُدْ لَهُ» .

3782 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ : حَدَّثَنَا مَخْلَدٌ قَالَ : حَدَّثَنَا  
يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ قَالَ : حَدَّثَنِي مُضْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ : حَلَفْتُ  
بِاللَّاتِ وَالْعُزَّى فَقَالَ لِي أَصْحَابِي : بِئْسَ مَا قُلْتَ قُلْتَ هُجْرًا ، فَأَتَيْتُ  
رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ : «قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ  
الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنْفُتْ عَنْ يَسَارِكَ ثَلَاثًا وَتَعَوَّذْ بِاللَّهِ مِنَ  
الشَّيْطَانِ ثُمَّ لَا تَعُدْ» .

### (13) - إِبْرَارُ الْقَسَمِ

3783 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ : حَدَّثَنَا  
شُعْبَةُ عَنْ الْأَشْعَثِ بْنِ سُلَيْمٍ عَنْ مُعَاوِيَةَ بْنِ سُؤَيْدٍ بْنِ مُقَرِّنٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ  
قَالَ : «أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعِ أَمْرٍ بَاتِّبَاعِ الْجَنَائِزِ وَعِيَادَةِ الْمَرِيضِ وَتَشْمِيتِ  
الْعَاطِسِ وَإِجَابَةِ الدَّاعِي وَنَصْرِ الْمَظْلُومِ وَإِبْرَارِ الْقَسَمِ وَرَدِّ السَّلَامِ» .

### (14) - مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا

3784 - أَخْبَرَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ عَنْ أَبِي السَّلِيلِ  
عَنْ زَهْدَمٍ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ : «مَا عَلَى الْأَرْضِ يَمِينٌ أَخْلِفَ عَلَيْهَا  
فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُهُ» .

### (15) - الْكَفَّارَةُ قَبْلَ الْحِنْثِ

3785 - أَخْبَرَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا حَمَّادٌ عَنْ عِيلَانَ بْنِ جَرِيرٍ عَنْ أَبِي بُرْدَةَ عَنْ  
أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ : أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ  
فَقَالَ : «وَاللَّهِ لَا أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ» ثُمَّ لَبِثْنَا مَا شَاءَ اللَّهُ فَأَتَيْتُ بِإِبِلٍ

peace be upon him” and he ordered that we should be given three camels. When we set out we (or some of us) said: “By Allah! We will never be blessed (with what we have been given). We came to The Prophet “Allah’s blessing and peace be upon him” and asked him to provide us with means of conveyance, but he took an oath not to provide us with any means of conveyance. (Let’s go and remind him).” We returned and told him. He replied: “I have not provided you with means of conveyance, but it is Allah Who has provided you with it, and by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will give expiation for my oath and do the thing which is better.”

**3786-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who takes an oath to do something, and then he sees that it is much better to do another thing, let him make expiation for his oath, and then do what is better."

**3787-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If anyone of you takes an oath to do something, and then he sees that it is much better to do another thing, let him make expiation for his oath, and then consider what is better and do it."

**3788-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If you take an oath to do something, (and then you see that it is much better to do another thing), make expiation for your oath, and then do what is better."

**3789-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If you take an oath to do something, and then you see that it is much better to do another thing, make expiation for your oath, and do what is better."

### **[16] Making Expiation After Breaking The Oath**

**3790-** It is narrated on the authority of Adi Ibn Hatim that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who takes an oath to do something, and then he sees that it is much better to do another thing, let him do what is better and make expiation for his oath."

**3791-** It is narrated on the authority of Adi Ibn Hatim that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who takes an oath to do something, and then he sees that it is much better to

فَأَمَرَ لَنَا بِثَلَاثِ ذَوْدٍ فَلَمَّا انْطَلَقْنَا قَالَ بَعْضُنَا لِبَعْضٍ: لَا يَبَارِكُ اللَّهُ لَنَا أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا قَالَ أَبُو مُوسَى: فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَّرْنَا ذَلِكَ لَهُ فَقَالَ: «مَا أَنَا حَمَلْتُكُمْ بَلِ اللَّهُ حَمَلَكُمْ إِنِّي وَاللَّهِ لَا أَخْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ».

3786 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكْفِرْ عَنْ يَمِينِهِ وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ».

3787 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ عَنْ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا حَلَفَ أَحَدُكُمْ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكْفِرْ عَنْ يَمِينِهِ وَلْيَنْظُرِ الَّذِي هُوَ خَيْرٌ فَلْيَأْتِهِ».

3788 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَمِعْتُ الْحَسَنَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَلَفْتَ عَلَى يَمِينٍ فَكُفِّرْ عَنْ يَمِينِكَ ثُمَّ أَتِ الَّذِي هُوَ خَيْرٌ».

3789 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ عَنْ عَبْدِ الْأَعْلَى وَذَكَرَ كَلِمَةً مَعْنَاهَا حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكُفِّرْ عَنْ يَمِينِكَ وَأَتِ الَّذِي هُوَ خَيْرٌ».

### (16) - الْكَفَّارَةُ بَعْدَ الْحَنْثِ

3790 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ يُحَدِّثُ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَلْيُكْفِرْ عَنْ يَمِينِهِ».

3791 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ تَمِيمِ بْنِ طَرْفَةَ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى



do another thing, let him leave his oath and rather do what is better and then make expiation for his oath."

**3792-** It is narrated on the authority of Adi Ibn Hatim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes an oath to do something, and then he sees that it is much better to do another thing, let him do what is better and leave his oath (and then make expiation for it)."

**3793-** It is narrated on the authority of Abu Al-Ahwas from his father that he said: I said: "O Messenger of Allah! Tell me of a cousin of mine, whom I came and begged, but he gave me nothing, nor did he keep good relation with me; and when he became in need he came to me and begged me, and I took an oath not to give him, nor keep good relation with him." On that he ordered me to do what is better and make expiation for my oath.

**3794-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If you take an oath to do something, and then you see that it is better to do another thing, do what is better and make expiation for your oath."

**3795-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you take an oath to do something, and then you see that it is better to do another thing, do what is better and make expiation for your oath."

**3796-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If you take an oath to do something, and then you see that it is better to do another thing, do what is better and make expiation for your oath."

### **[17] Taking Oath In That Which Is Not In One's Possession**

**3797-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No oath nor vow (should be taken) in that which is not in your possession, nor in what leads to disobedience (of Allah Almighty), nor in what leads to severing relation with one's kith and kin."

### **[18] When One Takes Oath And Make Exception**

**3798-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one takes an oath, making exception (by saying 'Allah Willing'), then, it is up to him to fulfill it if he so likes, or leave it if he so likes without being considered to have broken his oath."

يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَدْعُ يَمِينَهُ وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَلْيَكْفُرْهَا».

3792 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ قَالَ: سَمِعْتُ تَمِيمَ بْنَ طَرَفَةَ يُحَدِّثُ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى خَيْرًا مِنْهَا فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَلْيَتْرِكْ يَمِينَهُ».

3793 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا أَبُو الرَّغَرَاءِ عَنْ عَمِّهِ أَبِي الْأَخْوَصِ عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ: أَرَأَيْتَ ابْنَ عَمٍّ لِي أَتَيْتُهُ أَسْأَلُهُ فَلَا يُعْطِينِي وَلَا يَصِلُنِي ثُمَّ يَحْتَاجُ إِلَيَّ فَيَأْتِينِي فَيَسْأَلُنِي وَقَدْ حَلَفْتُ أَنْ لَا أُعْطِيَهُ وَلَا أَصِلَهُ؟ فَأَمَرَنِي أَنْ أَتِيَ الَّذِي هُوَ خَيْرٌ وَأَكْفَرُ عَنْ يَمِينِي.

3794 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ وَيُونُسُ عَنْ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «إِذَا أَلَيْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الَّذِي هُوَ خَيْرٌ وَكْفُرْ عَنْ يَمِينِكَ».

3795 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو عَوْنٍ عَنْ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ يَعْنِي رَسُولُ اللَّهِ ﷺ: «إِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الَّذِي هُوَ خَيْرٌ مِنْهَا وَكْفُرْ عَنْ يَمِينِكَ».

3796 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ فِي حَدِيثِهِ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ الْحَسَنِ الْبَصْرِيِّ قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الَّذِي هُوَ خَيْرٌ وَكْفُرْ عَنْ يَمِينِكَ».

### (17) - الِیْمِینُ فِیْمَا لَا یَمْلِکُ

3797 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذْرٌ وَلَا يَمِينٌ فِيمَا لَا تَمْلِكُ وَلَا فِي مَعْصِيَةٍ وَلَا قَطِيعَةٍ رَحِمَ».

### (18) - مَنْ حَلَفَ فَاسْتَنْتَى

3798 - أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جِبَّانٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ فَاسْتَنْتَى فَإِنْ شَاءَ مَضَى وَإِنْ شَاءَ تَرَكَ غَيْرَ حَنْثٍ».



### **[19] The Intent In The Oath**

**3799-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The validity and reward of) deeds depend upon intentions, and every person gets but what he has intended. So, whoever emigrated to Allah and His Messenger, then, his migration would be regarded for Allah and His Messenger; and whoever emigrated for worldly benefits, or for a woman to marry, his migration is for what he emigrated for."

### **[20] Making Unlawful What Was Made Lawful By Allah Almighty**

**3800-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to spend some time in the house of Zainab, the daughter of Jahsh, and drink honey there. So Hafsa and I agreed secretly that, if he should come to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir." When he entered upon one of us, we said that to him. He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again." Then Allah revealed: "O Prophet! Why do you hold to be forbidden that which Allah has made lawful to you? You do seek to please your consorts. But Allah is Oft-Forgiving, Most Merciful." (Prohibition "At-Tahrim" 1) he also said: "If you two turn in repentance to Him (meaning Hafsa and A'ishah), your hearts are indeed so inclined." (4) He also said: "When the Prophet disclosed a matter in confidence to one of his consorts (meaning The Prophet's saying: "I drank honey"), and she divulged it (to another)." (3)

### **[21] When One Takes Oath He Will Not Eat And Then He Eats Bread With Vinegar As Condiment**

**3801-** It is narrated on the authority of Jabir that he said: I entered the house of Allah's Apostle "Allah's blessing and peace be upon him" in his company and behold! There was a fragment of bread and vinegar, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "Eat, for indeed, what a good condiment vinegar is!"

### **[22] When One Swears And Tells A Lie As He Has No True Faith In His Oath**

**3802-** It is narrated on the authority of Qais Ibn Abu Gharzah that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we (the assembly of traders) were called the brokers. The Messenger of Allah "Allah's blessing and peace be upon him" gave us a name much better than that, when he said: "O community of traders! No



## (19) - النَّبِيُّ فِي الْيَمِينِ

3799 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُلَيْمُ بْنُ حَيَّانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

## (20) - تَحْرِيمُ مَا أَحَلَّ اللَّهُ عَزَّ وَجَلَّ

3800 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: زَعَمَ عَطَاءٌ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ عُمَيْرٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تَزْعُمُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرِبُ عِنْدَهَا عَسَلًا فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنْ آيْتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ. إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ أَكَلْتَ مَغَافِيرَ، فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ فَقَالَ: «لَا بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ» فَتَزَلَّتْ «يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ» إِلَى «إِنْ تَتُوبَا إِلَى اللَّهِ» عَائِشَةُ وَحَفْصَةُ «وَإِذَا أَسْرَ النَّبِيُّ ﷺ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا» لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلًا».

## (21) - إِذَا حَلَفَ أَنْ لَا يَأْتِدِمَ فَأَكَلَ خُبْرًا بَخْلًا

3801 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ نَافِعٍ عَنْ جَابِرٍ قَالَ: دَخَلْتُ مَعَ النَّبِيِّ ﷺ بَيْتَهُ فَإِذَا فُلْقٌ وَخَلٌّ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلْ فَنِعَمَ الْإِدَامُ الْخَلُّ».

## (22) - فِي الْحَلْفِ وَالْكَذِبِ لِمَنْ لَمْ يَعْتَقِدِ الْيَمِينَ بِقَلْبِهِ

3802 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ عَنْ أَبِي وَائِلٍ عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ قَالَ: كُنَّا نُسَمِّي السَّمَاوِيَّةَ فَأَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَبِيعُ فَسَمَّانَا بِأَسْمٍ هُوَ خَيْرٌ مِنْ أَسْمَانَا فَقَالَ: «يَا مَعْشَرَ التُّجَّارِ

doubt, both false oaths and telling lies prevail in the transaction: so, you should (stop from that, or at least) mix it with charity (in order to remove the evil traces)."

**3803-** It is narrated on the authority of Qais Ibn Abu Gharzah that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to practice transaction in Baqi', and The Messenger of Allah "Allah's blessing and peace be upon him" came to us and said: "O community of traders!" however we (the assembly of traders) were called the brokers. The Messenger of Allah "Allah's blessing and peace be upon him" gave us a name much better than that: "No doubt, both false oaths and telling lies prevail in the transaction: so, you should (stop from that, or at least) mix it with charity (in order to remove the evil traces)."

### **[23] What About Falsity And Telling Lies?**

**3804-** It is narrated on the authority of Qais Ibn Abu Gharzah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us while we were in the market (practicing transaction) and said: "No doubt, both false oaths and telling lies prevail in this market: so, mix it with (giving in) charity (to remove the evil traces)."

**3805-** It is narrated on the authority of Qais Ibn Abu Gharzah that he said: We (the assembly of traders) were in Medina, practicing the trade of the Wasaqs (of dates), and we called ourselves the brokers, and so did the people. One day, The Messenger of Allah "Allah's blessing and peace be upon him" came upon us, and gave us a name much better than that which we gave to ourselves, and so did the people, when he said: "O community of traders! No doubt, both false oaths and telling lies prevail in the transaction: so, you should (stop from that, or at least) mix it with giving in charity (in order to remove the evil traces)."

### **[24] It Is Forbidden To Make Vows**

**3806-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade making vows and said: "It brings about no good, but therewith such (of things as vowed) is extracted from the (property of the) niggard (who is not to give anything out of his property without this vow)."

**3807-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade making vows and said: "It brings back nothing, but therewith such (of things as vowed) is extracted from the (property of the) niggard (who is not to give anything out of his property without this vow)."

إِنَّ هَذَا الْبَيْعَ يَحْضُرُهُ الْحَلْفُ وَالْكَذِبُ فَشُوبُوا بَيْعَكُمْ بِالصَّدَقَةِ».

3803 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ عَنْ عَبْدِ الْمَلِكِ وَعَاصِمٍ وَجَامِعٍ عَنْ أَبِي وَائِلٍ عَنْ قَيْسِ بْنِ أَبِي غَزَزَةَ قَالَ: كُنَّا نَبِيعُ بِالْبَقِيعِ فَأَتَانَا رَسُولُ اللَّهِ ﷺ وَكُنَّا نُسَمِّي السَّمَايَةَ فَقَالَ: «يَا مَعْشَرَ الثُّجَّارِ» فَسَمَّانَا بِأَسْمِ هُوَ خَيْرٌ مِنْ أَسْمَانَا ثُمَّ قَالَ: «إِنَّ هَذَا الْبَيْعَ يَحْضُرُهُ الْحَلْفُ وَالْكَذِبُ فَشُوبُوهُ بِالصَّدَقَةِ».

### (23) - فِي اللَّغْوِ وَالْكَذِبِ

3804 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُغِيرَةَ عَنْ أَبِي وَائِلٍ عَنْ قَيْسِ بْنِ أَبِي غَزَزَةَ قَالَ: أَتَانَا النَّبِيُّ ﷺ وَنَحْنُ فِي السُّوقِ فَقَالَ: «إِنَّ هَذِهِ السُّوقَ يُخَالِطُهَا اللَّغْوُ وَالْكَذِبُ فَشُوبُوهَا بِالصَّدَقَةِ».

3805 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَمُحَمَّدُ بْنُ قُدَّامَةَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ قَيْسِ بْنِ أَبِي غَزَزَةَ قَالَ: كُنَّا بِالْمَدِينَةِ نَبِيعُ الْأَوْسَاقَ وَنَبْتَاعُهَا وَكُنَّا نُسَمِّي أَنْفُسَنَا السَّمَايَةَ وَيُسَمِّيْنَا النَّاسُ فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَسَمَّانَا بِأَسْمِ هُوَ خَيْرٌ مِنَ الَّذِي سَمَّيْنَا أَنْفُسَنَا وَسَمَّانَا النَّاسُ فَقَالَ: «يَا مَعْشَرَ الثُّجَّارِ إِنَّهُ يَشْهَدُ بَيْعَكُمْ الْحَلْفُ وَالْكَذِبُ فَشُوبُوهُ بِالصَّدَقَةِ».

### (24) - النَّهْيُ عَنِ التَّنْذِرِ

3806 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَنْصُورٌ عَنْ عَبْدِ اللَّهِ بْنِ مَرْثَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ التَّنْذِرِ وَقَالَ: «إِنَّهُ لَا يَأْتِي بِخَيْرٍ إِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

3807 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ مَنْصُورٍ عَنْ عَبْدِ اللَّهِ بْنِ مَرْثَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّنْذِرِ وَقَالَ: «إِنَّهُ لَا يَرُدُّ شَيْئًا إِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الشَّحِيحِ».



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**[25] A Vow Never Brings Anything Forward Or Backward**

**3808-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By no means does a vow bring anything forward or backward, but therewith such (of things as vowed) is extracted from the (property of the) niggard (who is not to give anything out of his property without this vow)."

**3809-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Allah says) by no means does a vow bring anything upon mankind, which I've not decreed for him, but it is something to be extracted from the (property of the) niggard (who is not to give anything out of his property without it)."

**[26] With The Vow, Something Is Taken Out Of The (Property Of The) Niggard**

**3810-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not make vows, for by no means does a vow avail aught against the Divine decree, but with it, something is extracted from the (property of the) niggard (who is not to give anything out of his property without it)."

**[27] Making Vows In Obedience (Of Allah)**

**3811-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who vows to obey Allah, let him obey Him (in fulfillment of his vow); and he, who vows to disobey Allah, let not him disobey Him (since his vow is of no effect)."

**[28] Making Vows In Disobedience (Of Allah)**

**3812-** It is narrated on the authority of A'ishah that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who vows to obey Allah, let him obey Him (in fulfillment of his vow); and he, who vows to disobey Allah, let not him disobey Him (since his vow is of no effect)."

**3813-** It is narrated on the authority of A'ishah that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who vows to obey Allah, let him obey Him (in fulfillment of his vow); and he, who vows to disobey Allah, let not him disobey Him (since his vow is of no effect)."

## (25) - النَّذْرُ لَا يُقَدَّمُ شَيْئًا وَلَا يُؤَخَّرُهُ

3808 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ أَبِي عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «النَّذْرُ لَا يُقَدَّمُ شَيْئًا وَلَا يُؤَخَّرُهُ إِنَّمَا هُوَ شَيْءٌ يُسْتَخْرَجُ بِهِ مِنَ الشَّحِيحِ».

3809 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَأْتِي النَّذْرُ عَلَى ابْنِ آدَمَ شَيْئًا لَمْ أَقْدَرُهُ عَلَيْهِ وَلَكِنَّهُ شَيْءٌ أُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

## (26) - النَّذْرُ يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ

3810 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَنْذِرُوا فَإِنَّ النَّذْرَ لَا يُغْنِي مِنَ الْقَدْرِ شَيْئًا وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

## (27) - النَّذْرُ فِي الطَّاعَةِ

3811 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِه».

## (28) - النَّذْرُ فِي الْمَعْصِيَةِ

3812 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ الْمَلِكِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِه».

3813 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِه».

### [29] Fulfilling The Vow

**3814-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you are the people who belong to my generation. Then those next to them, then those next to them, and then those next to them. (Imran said: I do not know whether The Messenger of Allah "Allah's blessing and peace be upon him" mentioned two or three generations after his (own generation) Then after them there would come a people who would be dishonest and not trustworthy, who would give evidence before they are asked for it, who would make vows but would not fulfill them, and they would be distinguished with bulkiness."

### [30] Making Vows Therewith Allah's Countenance Is Not Sought

**3815-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was driving another by a rope, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of it and cut it. On that the man said: "This is (in fulfillment of) a vow."

**3816-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was circumambulating the Ka'bah, being driven by another with the help of a nose-string, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" cut it with his hand, and ordered him to drive him by his hand. It is further narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" came upon him and he was circumambulating the Ka'bah, and a man was tying his hand by another with the help of a strap, or a string, or something similar, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" cut it with his hand, and said to him: "Drive him by your hand."

### [31] Making A Vow In That Which Is Not In One's Possession

**3817-** It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience of Allah, nor in that which is not in the possession of mankind."

**3818-** It is narrated on the authority of Thabit Ibn Ad-Dahhak that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes oath by any cult other than Islam (such as Christianity, Judaism, Magianism etc), while he is telling a lie, he is then (a pagan or an infidel) the same as he says (about himself); and he, who commits suicide by anything in



## (29) - الْوَفَاءُ بِالنَّذْرِ

3814 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ عَنْ زُهْدَمَ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حَصِينٍ يَذْكُرُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ» فَلَا أَذْرِي أَذَكَرَ مَرَّتَيْنِ بَعْدَهُ أَوْ ثَلَاثًا ثُمَّ ذَكَرَ قَوْمًا يَخُونُونَ وَلَا يُؤْتَمِنُونَ وَيَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَنْذِرُونَ وَلَا يُؤْفُونَ، وَيَظْهَرُ فِيهِمُ السَّمَنُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا نَصْرُ بْنُ عِمْرَانَ أَبُو جَمْرَةَ.

## (30) - النَّذْرُ فِيمَا لَا يُرَادُّ بِهِ وَجْهُ اللَّهِ

3815 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي جُرَيْجٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ الْأَحْوَلُ عَنْ طَاوُسٍ عَنْ أَبِي عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَقُودُ رَجُلًا فِي قَرْنٍ فَنَاقَلَهُ النَّبِيُّ ﷺ فَقَطَعَهُ قَالَ إِنَّهُ نَذَرُ.

3816 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنْ أَبِي عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِرَجُلٍ وَهُوَ يَطُوفُ بِالْكَعْبَةِ يَقُودُهُ إِنْسَانٌ يَخْزِمُهُ فِي أَنْفِهِ فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ، قَالَ أَبُو جُرَيْجٍ: وَأَخْبَرَنِي سُلَيْمَانُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنْ أَبِي عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يَطُوفُ بِالْكَعْبَةِ وَإِنْسَانٌ قَدْ رَبَطَ يَدَهُ بِإِنْسَانٍ آخَرَ بِسِيرٍ أَوْ خَيْطٍ أَوْ بِشَيْءٍ غَيْرِ ذَلِكَ فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ قَالَ: «قُدِّهِ بِيَدِكَ».

## (31) - النَّذْرُ فِيمَا لَا يَمْلِكُ

3817 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَيُّوبُ قَالَ: حَدَّثَنَا أَبُو قِلَابَةَ عَنْ عَمِّهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نَذَرَ فِي مَعْصِيَةِ اللَّهِ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

3818 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى عَنْ أَبِي قِلَابَةَ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى مِلَّةِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ وَمَنْ قَتَلَ نَفْسَهُ

the world, Allah Almighty will punish him with the same thing on the Day of Judgement; and no vow is binding upon one in anything which is not in his possession."

### **[32] When One Vows To Go To Allah's House On Foot**

**3819-** It is narrated on the authority of Uqbah Ibn Amir that he said: My sister made a vow to go to the House of Allah Almighty on foot, and she asked me to seek the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to that; and when I sought the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to that he said: "Tell her to walk (as long as she is able to do so) and ride (when she feels tired and fails to continue walking)."

### **[33] When A Woman Swears To Walk As Barefooted And Unveiled**

**3820-** It is narrated on the authority of Uqbah Ibn Amir that he sought the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to one of his sisters who made a vow to walk as barefooted and unveiled, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Tell her to veil herself, ride (and not walk) and observe three fasts (as expiation for breaking her vow)."

### **[34] When One Vows To Fast And Dies Before He Fasts**

**3821-** It is narrated on the authority of Ibn Abbas that he said: A woman sailed aboard the sea, and she had made a vow to observe a fast of a month, and she died before she fasted. Her sister came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he ordered her to fast on her behalf.

### **[35] When One Dies And There Is A Vow Due Upon Him**

**3822-** It is narrated on the authority of Ibn Abbas that Sa'd Ibn Ubadah sought the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to a vow which was due upon his mother, who died before she fulfilled it, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Fulfill it on her behalf."

**3823-** It is narrated on the authority of Ibn Abbas that he said: Sa'd Ibn Ubadah sought the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to a vow which was due upon his mother, who died before she fulfilled it, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fulfill it on her behalf."

بِشَيْءٍ فِي الدُّنْيَا عَذَبَ بِهِ يَوْمَ الْقِيَامَةِ وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُ».

(32) - مَنْ نَذَرَ أَنْ يَمْشِيَ إِلَى بَيْتِ اللَّهِ تَعَالَى

3819 - أَخْبَرَنِي يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَخْبَرَهُ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ فَأَمَرْتَنِي أَنْ أَسْتَفْتِيَ لَهَا رَسُولَ اللَّهِ ﷺ فَاسْتَفْتَيْتُ لَهَا النَّبِيَّ ﷺ فَقَالَ: «لَتَمْشِيَ وَلَتَرْكَبَ».

(33) - إِذَا حَلَفَتِ الْمَرْأَةُ لَتَمْشِيَ حَافِيَةً غَيْرَ مُخْتَمِرَةٍ

3820 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ زُحَيْرٍ وَقَالَ عَمْرُو: إِنَّ عُبَيْدَ اللَّهِ بْنَ زُحَيْرٍ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَخْبَرَهُ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ أُخْتٍ لَهُ نَذَرَتْ أَنْ تَمْشِيَ حَافِيَةً غَيْرَ مُخْتَمِرَةٍ فَقَالَ لَهُ النَّبِيُّ ﷺ: «مُرْهَا فَلْتُخْتَمِرَ وَلْتَرْكَبَ وَلْتَصُومَ ثَلَاثَةَ أَيَّامٍ».

(34) - مَنْ نَذَرَ أَنْ يَصُومَ ثُمَّ مَاتَ قَبْلَ أَنْ يَصُومَ

3821 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ يُحَدِّثُ عَنْ مُسْلِمِ بْنِ أَبِي بَكْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: رَكِبَتْ أَمْرَأَةُ الْبَحْرَ فَذَرَتْ أَنْ تَصُومَ شَهْرًا فَمَاتَتْ قَبْلَ أَنْ تَصُومَ فَأَتَتْ أُخْتُهَا النَّبِيَّ ﷺ وَذَكَرَتْ ذَلِكَ لَهُ فَأَمَرَهَا أَنْ تَصُومَ عَنْهَا.

(35) - مَنْ مَاتَ وَعَلَيْهِ نَذْرٌ

3822 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ سُلَيْمَانَ بْنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ أَسْتَفْتَى رَسُولَ اللَّهِ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ تَوَفَّيْتُ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ: «أَقْضِهِ عَنْهَا».

3823 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللَّهِ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ تَوَفَّيْتُ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْضِهِ عَنْهَا».



**3824-** It is narrated on the authority of Ibn Abbas that he said: Sa'd Ibn Ubadah came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died and there was a vow due upon her, which she did not fulfill." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fulfill it on her behalf."

### **[36] When One Makes A Vow And Then Embraces Islam Before Its Fulfillment**

**3825-** It is narrated on the authority of Ibn Umar that a vow was due upon Umar which he made during the pre-Islamic period of ignorance to stay in seclusion (in the Ka'bah) for a night, and he asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he ordered him to stay in seclusion (for a night in the Ka'bah).

**3826-** It is narrated on the authority of Ibn Umar that a vow was due upon Umar (which he made during the pre-Islamic period of ignorance) to stay in seclusion in the Sacred Mosque for a night, and he asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he ordered him to stay in seclusion (for a night in the Ka'bah).

**3827-** It is narrated on the authority of Ibn Umar that Umar made it binding upon himself during the pre-Islamic period of ignorance to stay in seclusion (in the Sacred Mosque) for a day, and he asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he ordered him to stay in seclusion (for a day in the Ka'bah).

**3828-** It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik from his father that he said to the Messenger of Allah "Allah's blessing and peace be upon him" when his repentance was accepted: "O Messenger of Allah! Let me deprive myself of all of my property (and give it) in charity for the Sake of Allah and His Messenger." the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Keep some of your property for you: this is much better for you."

### **[37] When One Offers His Property As A Gift By Way Of A Vow**

**3829-** It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik that he said: I heard Ka'b Ibn Malik relating his story when he remained behind the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, in which he said: When I sat in front of him, I said: "O Messenger of Allah! It is out of my repentance that I should deprive myself of all of my property (and give it) in charity for the Sake of Allah and His Messenger." the Messenger of Allah "Allah's blessing and peace be upon

3824 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ وَهَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ عَنْ عَبْدِ اللَّهِ عَنْ هِشَامٍ وَهُوَ ابْنُ عُرْوَةَ عَنْ بَكْرِ بْنِ وَاثِلٍ عَنِ الزُّهْرِيِّ عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ سَعْدُ ابْنُ عُبَادَةَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ فَلَمْ تَقْضِهِ قَالَ: «أَقْضِهِ عَنْهَا».

### (36) - إِذَا نَذَرْتُمْ أَسْلَمَ قَبْلَ أَنْ يَفِيَّ

3825 - أَخْبَرَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ عُمَرَ: «أَنَّهُ كَانَ عَلَيْهِ لَيْلَةٌ نَذَرَ فِي الْجَاهِلِيَّةِ يَعْتَكِفُهَا فَسَأَلَ رَسُولَ اللَّهِ ﷺ فَأَمَرَهُ أَنْ يَعْتَكِفَ».

3826 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ عَلَى عُمَرَ نَذْرٌ فِي اعْتِكَافٍ لَيْلَةٍ فِي الْمَسْجِدِ الْحَرَامِ فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَأَمَرَهُ أَنْ يَعْتَكِفَ.

3827 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عُبيدَ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ كَانَ جَعَلَ عَلَيْهِ يَوْمًا يَعْتَكِفُهُ فِي الْجَاهِلِيَّةِ فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَأَمَرَهُ أَنْ يَعْتَكِفَهُ.

3828 - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ حِينَ تَبَّ عَلَيْهِ يَا رَسُولَ اللَّهِ إِنِّي أَنْخَلِعُ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَرَسُولِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: يُشْبِهُ أَنْ يَكُونَ الزُّهْرِيُّ سَمِعَ هَذَا الْحَدِيثَ مِنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ وَمِنْ عَبْدِ الرَّحْمَنِ عَنْهُ فِي هَذَا الْحَدِيثِ الطَّوِيلِ تَوْبَهُ كَعْبٌ.

### (37) - إِذَا أَهْدَى مَالَهُ عَلَى وَجْهِ النَّذْرِ

3829 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ قَالَ: قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ كَعْبٍ بْنُ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ قَالَ: فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ



him" said to him: "Keep some of your property for you: this is much better for you." I said: "Then, let me keep my share in Khaibar for me."

**3830-** It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik that he said: I heard Ka'b Ibn Malik relating his story when he remained behind the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, in which he said: I said: "O Messenger of Allah! It is out of my repentance that I should deprive myself of all of my property (and give it) in charity for the Sake of Allah and His Messenger." the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Keep your property for you: this is much better for you." I said: "Then, let me keep my share in Khaibar for me."

**3831-** It is narrated on the authority of Ubaidullah Ibn Ka'b Ibn Malik that he said: I heard my father Ka'b Ibn Malik having said: I said: "O Messenger of Allah! No doubt, Allah Almighty has saved me (from punishment) because of my truthfulness, and It is out of my repentance that I should deprive myself of all of my property (and give it) in charity for the Sake of Allah and His Messenger." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep some of your property for you: this is much better for you." I said: "Then, let me keep my share in Khaibar for me."

### **[38] Is The Land Included In The Property When A Vow Is Made Pertaining To It?**

**3832-** It is narrated on the authority of Abu Hurairah that he said: When we were with the Messenger of Allah "Allah's blessing and peace be upon him" in the year (in which we conquered) Khaibar, we gained nothing but property, goods and garments as booty. A man belonging to Banu Dubaib known as Rifa'ah Ibn Zaid presented to the Messenger of Allah "Allah's blessing and peace be upon him" A black slave called Mid'am. Then the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on to the valley of Al-Qura. When we reached the valley of Al-Qura, and While Mid'am was dismounting the saddle of The Messenger of Allah "Allah's blessing and peace be upon him" he was hit by an arrow the thrower of which was unknown. The people said: "Congratulations to you for the Garden." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, by Him, in Whose Hand my soul is, the sheet (of cloth) which he had misappropriated on the day of Khaibar from the booty before its distribution, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to The Prophet "Allah's blessing and peace be upon him" and said: "These are things I



فَهُوَ خَيْرٌ لَكَ» فَقُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْرٍ. مُخْتَصِرٌ.

3830 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بْنُ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ» قُلْتُ: فَإِنِّي أُمْسِكُ عَلَيَّ سَهْمِي الَّذِي بِخَيْرٍ.

3831 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعِينٍ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ عَنْ عَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِنَّمَا نَجَّانِي بِالصَّدَقِ وَإِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَقَالَ: «أُمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ» قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْرٍ.

### (38) - هَلْ تَدْخُلُ الْأَرْضُونَ فِي الْمَالِ إِذَا نَذَرْتَ؟

3832 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ أَبِي الْغَيْثِ مَوْلَى ابْنِ مُطِيعٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ فَلَمْ نَعْنَمْ إِلَّا الْأَمْوَالَ وَالْمَتَاعَ وَالثِّيَابَ فَأَهْدَى رَجُلٌ مِنْ بَنِي الصُّبَيْبِ يُقَالُ لَهُ رِفَاعَةُ بْنُ زَيْدٍ لِرَسُولِ اللَّهِ ﷺ غُلَامًا أَسْوَدَ يُقَالُ لَهُ مِدْعَمٌ فَوُجَّهَ رَسُولُ اللَّهِ ﷺ إِلَى وَادِي الْقُرَى حَتَّى إِذَا كُنَّا بِوَادِي الْقُرَى بَيْنَا مِدْعَمٌ يَحِطُّ رَحْلَ رَسُولِ اللَّهِ ﷺ فَجَاءَهُ سَهْمٌ فَأَصَابَهُ فَفَتَلَهُ فَقَالَ النَّاسُ: هَيْنَا لَكَ الْجَنَّةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الشَّمْلَةَ الَّتِي أَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَتَشْتَعِلَ عَلَيْهِ نَارًا» فَلَمَّا سَمِعَ النَّاسُ بِذَلِكَ جَاءَ

misappropriated." The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is a strap, or these are two straps of Fire."

### [39] Making Exception

**3833-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes oath in which he says: 'Allah Willing', has, indeed, made exception (according to which, it is up to him to fulfill his oath if he so likes, or leave it if he so likes, without being considered to have broken his oath)."

**3834-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes oath in which he says: 'Allah Willing', has, indeed, made exception (according to which, it is up to him to fulfill his oath if he so likes, or leave it if he so likes, without being considered to have broken his oath)."

**3835-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes oath in which he says: 'Allah Willing', he has the freedom of choice: it is up to him to fulfill his oath if he so likes, or leave it if he so likes (without being considered to have broken his oath)."

### [40] When One Takes Oath And Another Says To Him "Allah Willing": Is That Considered As An Exception?

**3836-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The Prophet) Solomon, son of David once said: "Tonight I will go round (and sleep with) ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause." On this, his companion said to him: "Say: "Allah willing!" But he did not say Allah willing. Solomon then slept with all the women, but none of them became pregnant barring one woman who later delivered a half-man. By Him in Whose Hand Mohammad's soul is, if he (Solomon) had said: 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers."

### [41] Making Expiation For Breaking A Vow

**3837-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The expiation of breaking a vow is the same as the expiation of breaking an oath (in case it is in disobedience of Allah)."

رَجُلٍ بِشِرَاكِ أَوْ بِشِرَاكَيْنِ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ: «شِرَاكٌ أَوْ شِرَاكَانِ مِنْ نَارٍ».

### (39) - الاسْتِثْنَاءُ

3833 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهَبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ كَثِيرَ بْنَ فَرْقِدٍ حَدَّثَهُ أَنَّ نَافِعًا حَدَّثَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ فَقَالَ إِنْ شَاءَ اللَّهُ فَقَدْ أَسْتَثْنَى».

3834 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ فَقَالَ: إِنْ شَاءَ اللَّهُ فَقَدْ أَسْتَثْنَى».

3835 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وَهَبٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ: إِنْ شَاءَ اللَّهُ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ أَمْضَى وَإِنْ شَاءَ تَرَكَ».

### (40) - إِذَا حَلَفَ فَقَالَ لَهُ رَجُلٌ إِنْ شَاءَ اللَّهُ هَلْ لَهُ اسْتِثْنَاءٌ؟

3836 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: أَتَيْنَا شُعَيْبَ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ لِأَطُوفَنَ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً كُلُّهُنَّ يَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ لَهُ صَاحِبُهُ: قُلْ إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ إِنْ شَاءَ اللَّهُ فَطَافَ عَلَيْهِنَّ جَمِيعًا فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً جَاءَتْ بِشِقِّ رَجُلٍ وَأَيْمُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قَالَ: إِنْ شَاءَ اللَّهُ لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعِينَ».

### (41) - كَفَّارَةُ النَّذْرِ

3837 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنِ سُلَيْمَانَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهَبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ كَعْبِ بْنِ عَلَقَمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْبَيْعِينَ».



**3838-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty)."

It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3840-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3841-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3842-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3843-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3844-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3845-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3846-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3847-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow

3838 - أَخْبَرَنَا كَثِيرُ بْنُ عُبيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ أَنَّهُ بَلَغَهُ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ».

3839 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ».

3840 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُحَرَّمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

3841 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

3842 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَقَدْ قِيلَ إِنَّ الزُّهْرِيَّ لَمْ يَسْمَعْ هَذَا مِنْ أَبِي سَلَمَةَ.

3843 - أَخْبَرَنَا هَارُونُ بْنُ مُوسَى الْفَرَوِيُّ قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ».

3844 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التُّرَيْمِذِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ وَمُوسَى بْنُ عُقْبَةَ عَنْ ابْنِ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ أَرْقَمَ أَنَّ يَحْيَى بْنَ أَبِي كَثِيرٍ الَّذِي كَانَ يَسْكُنُ الْيَمَامَةَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُخْبِرُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهَا كَفَّارَةُ يَمِينٍ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: سُلَيْمَانُ بْنُ أَرْقَمَ مَثْرُوكُ الْحَدِيثِ وَاللَّهُ أَعْلَمُ خَالَفَهُ غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ يَحْيَى بْنِ أَبِي كَثِيرٍ فِي هَذَا الْحَدِيثِ.

3845 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ ابْنِ الْمُبَارَكِ وَهُوَ عَلِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ الْحَنْظَلِيِّ عَنْ أَبِيهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

3846 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ أَبِي عَمْرٍو وَهُوَ الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ الْحَنْظَلِيِّ عَنْ أَبِيهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهَا كَفَّارَةُ يَمِينٍ».

3847 - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ الْحَنْظَلِيِّ عَنْ أَبِيهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ



is (binding) while being in the state of anger (which leads to the disobedience of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3848-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) while being in the state of anger (which leads to the disobedience of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3849-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) while being in the state of anger (which leads to the disobedience of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3850-** It is narrated on the authority of Imran Ibn Husain that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The vow is of two kinds: such of vows as is in obedience of Allah Almighty is for the Sake of Allah, in which fulfillment is binding; and such of vows as is in disobedience of Allah Almighty is for the sake of Satan, in which no fulfillment is binding; and it is expiated by the same which expiates the oath."

**3851-** It is narrated on the authority of Muhammad Ibn Az-Zubair Al-Hanzali from his father that a man asked Imran Ibn Husain about a man who vowed not to offer the (obligatory) prayers in the mosque of his people, thereupon Imran said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "No vow is (binding) while being in the state of anger (which leads to the disobedience of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."

**3852-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah) nor while being in the state of anger (which leads to disobedience); and its expiation is the same as the expiation of breaking an oath."

**3853-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty); and its expiation is the same as the expiation of breaking an oath."



رَسُولُ اللَّهِ ﷺ: «لَا نَذَرَ فِي غَضَبٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مُحَمَّدُ بْنُ الزُّبَيْرِ ضَعِيفٌ لَا يَقُومُ بِمِثْلِهِ حُجَّةٌ وَقَدْ اخْتَلَفَ عَلَيْهِ فِي هَذَا الْحَدِيثِ.

3848 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا

شَيْبَانُ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عَنْ عِمْرَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذَرَ فِي غَضَبٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ».

3849 - أَخْبَرَنَا قُتَيْبَةُ أَنْبَأَنَا حَمَّادٌ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عِمْرَانَ قَالَ: قَالَ

النَّبِيُّ ﷺ: «لَا نَذَرَ فِي غَضَبٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ» وَقِيلَ إِنَّ الزُّبَيْرَ لَمْ يَسْمَعْ هَذَا الْحَدِيثَ مِنْ عِمْرَانَ بْنِ حُصَيْنٍ.

3850 - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي

أَبْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ قَالَ: صَحِبْتُ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّذْرُ نَذْرَانِ فَمَا كَانَ مِنْ نَذْرٍ فِي طَاعَةِ اللَّهِ فَذَلِكَ لِلَّهِ وَفِيهِ الْوَفَاءُ وَمَا كَانَ مِنْ نَذْرٍ فِي مَعْصِيَةِ اللَّهِ فَذَلِكَ لِلشَّيْطَانِ وَلَا وَفَاءَ فِيهِ وَيُكْفَرُهُ مَا يُكْفَرُ الْيَمِينِ».

3851 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ

الْوَارِثِ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ الْحَنْظَلِيِّ قَالَ: أَخْبَرَنِي أَبِي: أَنَّ رَجُلًا حَدَّثَهُ أَنَّهُ سَأَلَ عِمْرَانَ بْنَ حُصَيْنٍ عَنْ رَجُلٍ نَذَرَ نَذْرًا لَا يَشْهَدُ الصَّلَاةَ فِي مَسْجِدِ قَوْمِهِ فَقَالَ عِمْرَانُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نَذَرَ فِي غَضَبٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

3852 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ

مُحَمَّدِ بْنِ الزُّبَيْرِ عَنِ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذَرَ فِي مَعْصِيَةِ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

3853 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو سُلَيْمٍ وَهُوَ عُبَيْدُ بْنُ يَحْيَى

قَالَ: حَدَّثَنَا أَبُو بَكْرِ النَّهْشَلِيُّ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ عَنِ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذَرَ فِي الْمَعْصِيَةِ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ» خَالَفَهُ مَنْصُورُ بْنُ زَادَانَ فِي لَفْظِهِ.

**3854-** It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) upon mankind in that which is not in his possession, nor in disobedience of Allah Almighty."

**3855-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty), nor in that which is not in the possession of mankind."

**3856-** It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is (binding) in disobedience (of Allah Almighty), nor in that which is not in the possession of mankind."

#### **[42] When One Makes A Vow Binding Upon Him And He Fails To Fulfill It: What Is Due Upon Him?**

**3857-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" saw a man reclining against two men, and when he asked about that it was said to him: "He made a vow to go to Allah's House on foot." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty is not in need of such torment as to which this man is putting himself. Tell him to ride."

**3858-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came upon an old man reclining against two men. He asked: "What is the matter with this man?" They said: "He made a vow to go (to Allah's House) on foot." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty is not in need of such torment as to which this man is putting himself. Tell him to ride." In this way, he ordered him to ride.

**3859-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came upon an old man reclining against his two sons. He asked: "What is the matter with this man?" They said: "He made a vow to go to the Ka'bah on foot." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty does nothing with such torment as to which this man is putting himself." He ordered him to ride.

3854 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا مَنْصُورٌ عَنْ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ يَغْنِي النَّبِيُّ ﷺ: «لَا نَذْرَ لَابْنِ آدَمَ فِيمَا لَا يَمْلِكُ وَلَا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ» خَالَفَهُ عَلِيُّ بْنُ زَيْدٍ فَرَوَاهُ عَنِ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ.

3855 - أَخْبَرَنِي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا خَلْفُ بْنُ تَمِيمٍ قَالَ: حَدَّثَنَا زَائِدَةُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ بْنُ جَدْعَانَ عَنِ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَلِيُّ بْنُ زَيْدٍ ضَعِيفٌ وَهَذَا الْحَدِيثُ خَطَأً وَالصَّوَابُ عِمْرَانُ بْنُ حُصَيْنٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ مِنْ وَجْهِ آخَرَ.

3856 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَيُّوبُ قَالَ: حَدَّثَنَا أَبُو قِلَابَةَ عَنْ عَمِّهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

(42) - مَا الْوَاجِبُ عَلَى مَنْ أَوْجَبَ عَلَى نَفْسِهِ نَذْرًا فَعَجَزَ عَنْهُ؟

3857 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا حَمَادُ بْنُ مَسْعَدَةَ عَنْ حُمَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: رَأَى النَّبِيُّ ﷺ رَجُلًا يُهَادِي بَيْنَ رَجُلَيْنِ فَقَالَ: «مَا هَذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ إِلَى بَيْتِ اللَّهِ قَالَ: «إِنَّ اللَّهَ غَنِيٌّ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ مَرَّةً فَلْيَرْكَبْ».

3858 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِشَيْخٍ يُهَادِي بَيْنَ اثْنَيْنِ فَقَالَ: «مَا بَالُ هَذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ قَالَ: «إِنَّ اللَّهَ غَنِيٌّ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ مَرَّةً فَلْيَرْكَبْ» فَأَمَرَهُ أَنْ يَرْكَبَ.

3859 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ يُهَادِي بَيْنَ ابْنَيْهِ فَقَالَ: «مَا شَأْنُ هَذَا؟» فَقِيلَ: نَذَرَ أَنْ يَمْشِيَ إِلَى الْكَعْبَةِ فَقَالَ: «إِنَّ اللَّهَ لَا يَضْنَعُ بِتَعْذِيبِ هَذَا نَفْسَهُ شَيْئًا»، فَأَمَرَهُ أَنْ يَرْكَبَ.



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### [43] Making Exception

**3860-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "He, who takes oath in which he says: 'Allah Willing', has, indeed, made exception (according to which, it is up to him to fulfill his oath if he so likes, or leave it if he so likes, without being considered to have broken his oath)."

**3861-** It is narrated on the authority of Abu Hurairah that he said, tracing it to the Messenger of Allah: Solomon, the son of David, said: “Tonight I will go round (and have sexual intercourse with) ninety ladies each of whom will conceive a child who will fight in Allah's Cause.” It was said to him: “Say 'Allah willing'.” But Solomon did not say it. He visited them (and had sexual intercourse with them). But, none of those women got pregnant except one who gave birth to a half child. The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Had Solomon said 'Allah willing', he would not have failed (to have such children), and it would have been his access to get his need.”

## (43) - الْأَسْتِثْنَاءُ

3860 - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: أُنْبَأْنَا عَبْدُ الرَّزَّاقِ قَالَ: أُنْبَأْنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ: إِنْ شَاءَ اللَّهُ فَقَدْ أَسْتَثْنَى».

3861 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أُنْبَأْنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ «قَالَ سُلَيْمَانُ: لَا طَوْفَنَ اللَّيْلِ عَلَى تِسْعِينَ أَمْرًا تَلِدُ كُلُّ أَمْرَةٍ مِنْهُنَّ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ فَقِيلَ لَهُ: قُلْ: إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ فَظَافَ بِهِنَّ فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا أَمْرًا وَاحِدَةً نِصْفَ إِنْسَانٍ». فَقَالَ رَسُولُ اللَّهِ ﷺ: لَوْ قَالَ: «إِنْ شَاءَ اللَّهُ لَمْ يَحْنُثْ وَكَانَ دَرَكًا لِحَاجَتِهِ».

## (36) THE BOOK OF SHARECROPPING

### [44] The Third Of Conditions, Including Sharecropping And Documentation

**3862-** It is narrated on the authority of Abu Sa'id that he said: "If you hire a worker, you should inform him of his charge (before getting him work)."

**3863-** It is narrated on the authority of Al-Hasan that he disliked that a man should employ a hireling before informing him of his rental fee.

**3864-** It is narrated on the authority of Hammad Ibn Abu Sulaiman that he was asked about a man who hired a worker in return for food, thereupon he said: "No, until you inform him."

**3865-** It is narrated on the authority of both Hammad and Qatadah that a man said to another: "I hire you (to convey me) to Mecca for such and such charge: if I keep marching for a month or such and such time (less than a month), you will have an increase of such and such", thereupon they saw no harm in that. But they disliked that a man should say to another: "I hire you for such and such charge: if I keep marching more than a month, I will reduce from your charge such and such."

**3866-** It is narrated on the authority of Ibn Juraij that he said: I said to Ata': "Tell me if I hire a slave for a year in return for providing him with food and another year in return for such and such charge." He said: "There is no harm in that, and it is sufficient for him that you stipulate such condition when you hire him for many days." (Ibn Juraij said) "Or even when you hired him and a portion of the year has elapsed." He said: "You should not reckon me (the hireling) for what has elapsed."

### [45] The Different Narrations Pertaining To The Forbiddance Of Renting The Land In Return For One-Third Or One-Fourth The Yields

**3867-** It is narrated on the authority of Usaid Ibn Zuhair that he went out to his people, Banu Harithah, and said: "O Banu Harithah! A calamity has befallen you." They asked: "What is that?" he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land." We said: "O Messenger of Allah! Let's rent it in return for a specific amount of grains." He answered in the negative. He said: "We used to rent it in return for a specific amount of fodder." He answered in the negative. He said: "We used to rent it in return for what would grow on the bank of a spring." On that he said: "No: you should cultivate it yourself, otherwise, give it to your brother (to cultivate) as gratis."



## (36) - كِتَابُ الْمُرَارَعَةِ

## (44) - الثَّلَاثُ مِنَ الشَّرُوطِ فِيهِ الْمُرَارَعَةُ وَالْوَثَائِقُ

3862 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ أَبِي سَعِيدٍ قَالَ: «إِذَا اسْتَأْجَرْتَ أَجِيرًا فَأَعْلِمْهُ أَجْرَهُ».

3863 - أَخْبَرَنَا مُحَمَّدٌ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ يُونُسَ عَنِ الْحَسَنِ: «أَنَّهُ كَرِهَ أَنْ يَسْتَأْجِرَ الرَّجُلُ حَتَّى يُعْلِمَهُ أَجْرَهُ».

3864 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ جَرِيرِ بْنِ حَازِمٍ عَنْ حَمَّادٍ هُوَ ابْنُ أَبِي سُلَيْمَانَ: أَنَّهُ سُئِلَ عَنْ رَجُلٍ اسْتَأْجَرَ أَجِيرًا عَلَى طَعَامِهِ قَالَ: لَا حَتَّى تُعْلِمَهُ.

3865 - أَخْبَرَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنْ حَمَّادٍ وَقَتَادَةَ فِي رَجُلٍ قَالَ لِرَجُلٍ: اسْتَكْرِي مِنْكَ إِلَى مَكَّةَ بِكَذَا وَكَذَا فَإِنْ سِرْتُ شَهْرًا أَوْ كَذَا وَكَذَا شَيْئًا سَمَّاهُ فَلكَ زِيَادَةُ كَذَا وَكَذَا فَلَمْ يَرَيَا بِهِ بَأْسًا وَكَرِهَهَا أَنْ يَقُولَ اسْتَكْرِي مِنْكَ بِكَذَا وَكَذَا فَإِنْ سِرْتُ أَكْثَرَ مِنْ شَهْرٍ نَقَضْتُ مِنْ كِرَائِكَ كَذَا وَكَذَا.

3866 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ ابْنِ جُرَيْجٍ قِرَاءَةً قَالَ: قُلْتُ لِعَطَاءٍ عَبْدُ أَوْ أَجَرُهُ سَنَةً بِطَعَامِهِ وَسَنَةً أُخْرَى بِكَذَا وَكَذَا قَالَ: لَا بَأْسَ بِهِ وَيُجْزِئُهُ اشْتِرَاؤُكَ حِينَ تُؤَاجِرُهُ أَيَّامًا أَوْ أَجَرْتَهُ وَقَدْ مَضَى بَعْضُ السَّنَةِ قَالَ: إِنَّكَ لَا تُحَاسِبُنِي لِمَا مَضَى.

## (45) - ذِكْرُ الْأَحَادِيثِ الْمُخْتَلِفَةِ فِي النَّهْيِ عَنِ كِرَاءِ الْأَرْضِ بِالثَّلَاثِ

## وَالرُّبْعِ وَاخْتِلَافِ أَلْفَاظِ النَّاqِلِينَ لِلخَبَرِ

3867 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا خَالِدُ هُوَ ابْنُ الْحَارِثِ قَالَ: قَرَأْتُ عَلَى عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ أَخْبَرَنِي أَبِي عَنْ رَافِعِ بْنِ أُسَيْدٍ بْنِ ظَهْرٍ عَنْ أَبِيهِ أُسَيْدِ بْنِ ظَهْرٍ: أَنَّهُ خَرَجَ إِلَى قَوْمِهِ إِلَى بَنِي حَارِثَةَ فَقَالَ: يَا بَنِي حَارِثَةَ لَقَدْ دَخَلْتُ عَلَيْكُمْ مُصِيبَةً قَالُوا: مَا هِيَ؟ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ قُلْنَا: يَا رَسُولَ اللَّهِ إِذَا نُكْرِيهَا بِشَيْءٍ مِنَ الْحَبِّ قَالَ: «لَا». قَالَ: وَكُنَّا نُكْرِيهَا بِالثَّلَاثِ فَقَالَ: «لَا» وَكُنَّا نُكْرِيهَا بِمَا عَلَى الرَّبِيعِ السَّاقِي قَالَ: «لَا أَرْزَعُهَا أَوْ أَمْنَحُهَا أَحَاكَ». خَالَفَهُ مُجَاهِدٌ.

**3868-** It is narrated on the authority of Usaid Ibn Zuhair that he said: Rafi' Ibn Khadij came to us and said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do Muhaqalah (renting the field in return for one-third or one-fourth the yield), and Muzabanah (selling fresh fruits on the trees for a measured amount of fruits of the same kind).

**3869-** It is narrated on the authority of Usaid Ibn Zuhair that he said: Rafi' Ibn Khadij came to us and said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do a thing, which was been of benefit for us, but the obedience of Allah and His Messenger is much more beneficial for us. He forbade you to do Muhaqalah, and said: "He, who has got a (piece of) land, let him (cultivate it by himself, or) give it as gratis, or leave it." He also forbade Muzabanah, i.e. that a man has a great clusters of date-palms, and another one comes to buy it for such and such (measured amount of) Wasaqs of dates.

**3870-** It is narrated on the authority of Usaid Ibn Zuhair that he said: Rafi' Ibn Khadij came to us and said to us, even though I did not understand the significance of what he had said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do a thing, which was been of benefit for you, even though the obedience of Allah and His Messenger is much more beneficial for you. the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do Muhaqalah, i.e. to rent the land for one-third or one-fourth its yield. He, who has got a (piece of) land, and he is not in need of it, let him give it as gratis to his brother (to cultivate), or leave it. He also forbade Muzabanah, i.e. that a man has a great clusters of date-palms, and he comes to another and says to him: "Take it for such and such (measured amount of) Wasaqs of the dates of this year."

**3871-** It is narrated on the authority of Usaid Ibn Zuhair that he said: Rafi' Ibn Khadij said to us: the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do a thing, which was been of benefit for us, even though the obedience of Allah and His Messenger is much more beneficial for you. He said: "He, who has got a (piece of) land, let him cultivate it by himself, and if he fails to do so, let him give it as gratis to his brother to cultivate it."

**3872-** It is narrated on the authority of Mujahid that he said: I took hold of the hand of Tawus and got him enter upon Ibn Rafi' Ibn Khadij, who related to him from his father from the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade renting the land (for a specific share of its yield). Tawus rejected that narration and said: I heard that Ibn Abbas saw no harm in it.



3868 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارِكِ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ وَهُوَ ابْنُ مَهْلَهْلٍ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ أُسَيْدِ بْنِ ظَهْرٍ قَالَ: جَاءَنَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ نَهَاكُمْ عَنِ الْحَقْلِ وَالْحَقْلِ الثَّلَاثِ وَالرُّبْعِ وَعَنِ الْمَزَابِنَةِ وَالْمَزَابِنَةِ شِرَاءَ مَا فِي رُؤُوسِ النَّخْلِ بِكَذَا وَكَذَا وَسَقَا مِنْ تَمْرٍ».

3869 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ أُسَيْدِ بْنِ ظَهْرٍ قَالَ: أَتَانَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا وَطَاعَةُ رَسُولِ اللَّهِ ﷺ خَيْرٌ لَكُمْ نَهَاكُمْ عَنِ الْحَقْلِ وَقَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَمْنَحْهَا أَوْ لِيَدْعُهَا وَنَهَى عَنِ الْمَزَابِنَةِ وَالْمَزَابِنَةِ الرَّجُلُ يَكُونُ لَهُ الْمَالُ الْعَظِيمُ مِنَ النَّخْلِ فَيَجِيءُ الرَّجُلُ فَيَأْخُذُهَا بِكَذَا وَكَذَا وَسَقَا مِنْ تَمْرٍ».

3870 - أَخْبَرَنِي مُحَمَّدُ بْنُ قَدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ أُسَيْدِ بْنِ ظَهْرٍ قَالَ: أَتَى عَلَيْنَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: وَلَمْ أَفْهَمْ فَقَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ نَهَاكُمْ عَنْ أَمْرٍ كَانَ يَنْفَعُكُمْ وَطَاعَةُ رَسُولِ اللَّهِ ﷺ خَيْرٌ لَكُمْ مِمَّا يَنْفَعُكُمْ نَهَاكُمْ رَسُولُ اللَّهِ ﷺ عَنِ الْحَقْلِ وَالْحَقْلِ الْمُرَارَعَةِ بِالثَّلَاثِ وَالرُّبْعِ فَمَنْ كَانَ لَهُ أَرْضٌ فَاسْتَغْنَى عَنْهَا فَلْيَمْنَحْهَا أَخَاهُ أَوْ لِيَدْعُ وَنَهَاكُمْ عَنِ الْمَزَابِنَةِ وَالْمَزَابِنَةِ الرَّجُلُ يَجِيءُ إِلَى النَّخْلِ الْكَثِيرِ بِالْمَالِ الْعَظِيمِ فَيَقُولُ: خُذْهُ بِكَذَا وَكَذَا وَسَقَا مِنْ تَمْرٍ ذَلِكَ الْعَامَ».

3871 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُجَاهِدٍ قَالَ: حَدَّثَنِي أُسَيْدُ بْنُ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَافِعُ بْنُ خَدِيجٍ: نَهَاكُمْ رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا وَطَاعَةُ رَسُولِ اللَّهِ ﷺ أَنْفَعُ لَنَا قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا فَإِنْ عَجَزَ عَنْهَا فَلْيُزْرِعْهَا أَخَاهُ» خَالَفَهُ عَبْدُ الْكَرِيمِ بْنُ مَالِكٍ.

3872 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ عَمْرِو عَنْ عَبْدِ الْكَرِيمِ عَنْ مُجَاهِدٍ قَالَ: أَخَذْتُ بِيَدِ طَاوُسٍ حَتَّى أَدْخَلْتُهُ عَلَى ابْنِ رَافِعِ بْنِ خَدِيجٍ فَحَدَّثَهُ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى عَنْ كِرَاءِ الْأَرْضِ فَأَبَى طَاوُسٌ فَقَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ لَا يَرَى بِذَلِكَ بَأْسًا. وَرَوَاهُ أَبُو عَوَانَةَ عَنْ أَبِي حَصِينٍ عَنْ مُجَاهِدٍ قَالَ: قَالَ عَنْ رَافِعٍ مُرْسَلًا.



**3873-** It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do a thing, which was been of benefit for us, but the command of the Messenger of Allah "Allah's blessing and peace be upon him" should be carried out: he forbade us to rent the land for a specific share of its yield.

**3874-** It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came upon the land of a man from amongst the Ansar, and the Messenger of Allah "Allah's blessing and peace be upon him" knew that he was in need, and asked: "Whose is this land?" he said: "It is the land of so and so, who has rented it to me (to cultivate) for charge." On that he said: "If he gives it as gratis to his brother (it would be much better)." On that Rafi' Ibn Khadij came to the Ansar and said to them: the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do a thing, which was been of benefit for you, even though the obedience of Allah and His Messenger is much more beneficial for you."

**3875-** It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade Haql (to rent the land for a specific share of its yield).

**3876-** It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came out to us and forbade us to do a thing, which was been of benefit for us, (even though the obedience of Allah and His Messenger is much more beneficial for us). He said: "He, who has got a (piece of) land, let him cultivate it by himself, or give it as gratis (to his brother to cultivate), or leave it."

**3877-** It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came out to us and forbade us to do a thing, which was been of benefit for us, even though the obedience of Allah and His Messenger is much more beneficial for us. He said: "He, who has got a (piece of) land, let him cultivate it by himself, or leave it (uncultivated) or give it as gratis (to his brother to cultivate)."

**3878-** It is narrated on the authority of Amr Ibn Dinar that Tawus disliked to rent his land in return for gold or silver, and he saw no harm to rent it in return for one-third or one-fourth its yield. Mujahid said to him: "Go to Ibn Rafi' Ibn Khadij, and listen to his narration." On that he said: "By Allah, had I known that the Messenger of Allah "Allah's blessing and peace be upon him" forbade it, surely, I would not have done it. But the one who is more

3873 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي حَصِينٍ عَنْ مُجَاهِدٍ قَالَ: قَالَ رَافِعُ بْنُ خَدِيجٍ: «نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرِ كَانَ لَنَا نَافِعًا وَأَمْرُ رَسُولِ اللَّهِ ﷺ عَلَى الرَّأْسِ وَالْعَيْنِ نَهَانَا أَنْ نَتَقَبَّلَ الْأَرْضَ بِبَعْضِ خُرْجِهَا». تَابَعَهُ إِبْرَاهِيمُ بْنُ مُهَاجِرٍ.

3874 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ مُجَاهِدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى أَرْضٍ رَجُلٍ مِنَ الْأَنْصَارِ قَدْ عَرَفَ أَنَّهُ مُحْتَاجٌ فَقَالَ: «لِمَنْ هَذِهِ الْأَرْضُ؟» قَالَ: لِفُلَانٍ أَعْطَانِيهَا بِالْأَجْرِ فَقَالَ: «لَوْ مَنَحَهَا أَحَاهُ» فَأَتَى رَافِعُ الْأَنْصَارَ فَقَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ نَهَاكُمْ عَنْ أَمْرِ كَانَ لَكُمْ نَافِعًا وَطَاعَةُ رَسُولِ اللَّهِ ﷺ أَنْفَعُ لَكُمْ».

3875 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَقْلِ».

3876 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ خَالِدٍ وَهُوَ ابْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ الْمَلِكِ عَنْ مُجَاهِدٍ قَالَ: حَدَّثَ رَافِعُ بْنُ خَدِيجٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَتَهَانَا عَنْ أَمْرِ كَانَ لَنَا نَافِعًا فَقَالَ: «مَنْ كَانَ لَهُ أَرْضٌ فَلْيُزْرِعْهَا أَوْ يَمْنَحْهَا أَوْ يَذَرْهَا».

3877 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ عَنْ عَطَاءٍ وَطَاوُسٍ وَمُجَاهِدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَتَهَانَا عَنْ أَمْرِ كَانَ لَنَا نَافِعًا وَأَمْرُ رَسُولِ اللَّهِ ﷺ خَيْرٌ لَنَا قَالَ: «مَنْ كَانَ لَهُ أَرْضٌ فَلْيُزْرِعْهَا أَوْ لِيَذَرْهَا أَوْ لِيَمْنَحْهَا» وَمِمَّا يَدُلُّ عَلَى أَنَّ طَاوُسًا لَمْ يَسْمَعْ هَذَا الْحَدِيثَ.

3878 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: كَانَ طَاوُسٌ يَكْرَهُ أَنْ يُؤَاجِرَ أَرْضَهُ بِالذَّهَبِ وَالْفِضَّةِ وَلَا يَرَى بِالثَّلْثِ وَالرُّبْعِ بَأْسًا فَقَالَ لَهُ مُجَاهِدٌ: أَذْهَبَ إِلَى ابْنِ رَافِعِ بْنِ خَدِيجٍ فَاسْمَعْ مِنْهُ حَدِيثَهُ فَقَالَ: إِنِّي وَاللَّهِ لَوْ أَعْلَمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ مَا فَعَلْتُهُ



learnt than him (Ibn Rafi'), i.e. Ibn Abbas, told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you give his land as gratis to his brother (to cultivate it), it will be much better for him than to take a specific amount for renting it.""

**3879-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has got a (piece of) land, let him cultivate it by himself, and in case he fails to cultivate it by himself, let him give it as gratis to his Muslim brother (to cultivate it), without renting it to him."

**3880-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has got a (piece of) land, let him cultivate it by himself, otherwise, let him give it as gratis to his brother (to cultivate it), without renting it to him."

**3881-** It is narrated on the authority of Jabir that he said: Some people had surplus land, which they used to rent for a half, one-third or one-fourth the yield, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has got a (piece of) land, let him cultivate it by himself, or let him give it as gratis to his brother to cultivate it, otherwise, let him leave it (uncultivated)."

**3882-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "He, who has got a (piece of) land, let him cultivate it by himself, otherwise, let him give it (as gratis to his brother) to cultivate it, but he should not rent it (for a specific share of its yield)."

**3883-** It is narrated on the authority of Jabir, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade renting the land (for a specific share of its yield).

**3884-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Mukhabarah (renting the land for a fixed amount of the crops), Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Muhaqalah (renting the land for a specific share of its yield), and selling date-palm trees until (their fruits) have become ripe and fit for eating, except for the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

**3885-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (renting the



وَلَكِنْ حَدَّثَنِي مَنْ هُوَ أَعْلَمُ مِنْهُ أَبُو عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ إِنَّمَا قَالَ: «لَأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرَجًا مَعْلُومًا». وَقَدْ اخْتَلَفَ عَلَى عَطَاءٍ فِي هَذَا الْحَدِيثِ فَقَالَ عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ عَنْ عَطَاءٍ عَنْ رَافِعٍ وَقَدْ تَقَدَّمَ ذِكْرُنَا لَهُ وَقَالَ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ جَابِرٍ.

3879 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ لَهُ أَرْضٌ فَلْيُزْرِعْهَا فَإِنْ عَجَزَ أَنْ يَزْرِعَهَا فَلْيَمْنَحْهَا أَخَاهُ الْمُسْلِمَ وَلَا يَزْرِعْهَا لِإِيَّاهُ».

3880 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ وَلَا يُكْرِيهَا». تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو الْأَوْزَاعِيِّ.

3881 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ يَحْيَى بْنِ حَمْرَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: كَانَ لِأَنَاسٍ فُضُولُ أَرْضَيْنِ يُكْرُونَهَا بِالنِّصْفِ وَالثُّلُثِ وَالرُّبْعِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا أَوْ يُمَسِّكْهَا». وَافَقَهُ مَطَرُ بْنُ طَهْمَانَ.

3882 - أَخْبَرَنَا عَيْسَى بْنُ مُحَمَّدٍ وَهُوَ أَبُو عُمَيْرٍ بْنُ النَّحَّاسِ وَعَيْسَى بْنُ يُونُسَ هُوَ الْفَاخُورِيُّ قَالَا: حَدَّثَنَا ضَمْرَةُ عَنْ أَبِي شَوْذَبٍ عَنْ مَطَرٍ عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا أَوْ لِيُزْرِعْهَا وَلَا يُؤَاجِرْهَا».

3883 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ مَطَرٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ رَفَعَهُ: نَهَى عَنْ كِرَاءِ الْأَرْضِ. وَافَقَهُ عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْعَزِيزِ بْنُ جُرَيْجٍ عَلَى النَّهْيِ عَنْ كِرَاءِ الْأَرْضِ.

3884 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُفَضَّلُ عَنْ أَبِي جُرَيْجٍ عَنْ عَطَاءٍ وَأَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ «نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَبَيْعِ الثَّمَرِ حَتَّى يُطْعَمَ إِلَّا الْعَرَائِيَا». تَابَعَهُ يُونُسُ بْنُ عُبَيْدٍ.

3885 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ «نَهَى عَنِ الْمُحَاقَلَةِ

land for a specific share of its yield), Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), and Mukhabarah (renting the land for a fixed amount of the crops), and (he also forbade) making exception unless it is known (in measure and weight). However, Ata' did not listen from Jabir his narration he related from the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "He, who has got a (piece of) land, let him cultivate it by himself..."

**3886-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has got a (piece of) land, let him cultivate it by himself, otherwise, let him give it (as gratis) to his brother to cultivate it, but he should not rent it to him (for a specific share of its yield)." He also forbade Muhaqalah (renting the land for a specific share of its yield).

**3887-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Haql, which is similar (in its danger and negative effects) to Muzabanah.

**3888-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), and Mukhabarah, which means here to sell the fruits before being ripe (i.e. their benefit seems evident and they become fit for eating), as well as it also means to sell vine for such and such (a fixed amount of) Sa's of raisins.

**3889-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (renting the land for a specific share of its yield), and Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes).

**3890-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (renting the land for a specific share of its yield), and Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes).

**3891-** It is narrated on the authority of Rafi' Ibn Khadij that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (renting the land for a specific share of its yield), and Muzabanah



وَالْمَرْأَبَنَّةَ وَالْمُخَابِرَةَ وَعَنِ الثُّنَيَا إِلَّا أَنْ تُغْلَمَ» وَفِي رِوَايَةِ هَمَّامِ بْنِ يَحْيَى كَالذَّلِيلِ عَلَى: أَنَّ عَطَاءً لَمْ يَسْمَعْ مِنْ جَابِرٍ حَدِيثَهُ عَنِ النَّبِيِّ ﷺ «مَنْ كَانَ لَهُ أَرْضٌ فَلْيُزْرِعْهَا».

3886 - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى قَالَ: سَأَلَ عَطَاءُ سُلَيْمَانَ بْنَ مُوسَى قَالَ: حَدَّثَ جَابِرٌ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا أَوْ لِيُزْرِعْهَا أَخَاهُ وَلَا يُكْرِيهَا أَخَاهُ». وَقَدْ رَوَى النَّهْيُ عَنِ الْمُحَاقَلَةِ يَزِيدُ بْنُ نُعَيْمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ.

3887 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبُو تَوْبَةَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ يَزِيدَ بْنِ نُعَيْمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ «نَهَى عَنِ الْحَقْلِ وَهِيَ الْمَرْأَبَنَّةُ» خَالَفَهُ هِشَامٌ وَرَوَاهُ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ.

3888 - أَخْبَرَنَا الثَّقَفُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ «نَهَى عَنِ الْمَرْأَبَنَةِ وَالْمُخَاصِرَةِ وَقَالَ: الْمُخَاصِرَةُ بَيْعُ الثَّمَرِ قَبْلَ أَنْ يَزْهُوَ وَالْمُخَابِرَةُ بَيْعُ الْكَرْمِ بِكَذَا وَكَذَا صَاعٍ» خَالَفَهُ عَمْرُو بْنُ أَبِي سَلَمَةَ فَقَالَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ.

3889 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمَرْأَبَنَةِ» خَالَفَهُمَا مُحَمَّدُ بْنُ عَمْرٍو فَقَالَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ.

3890 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمَرْأَبَنَةِ» خَالَفَهُمُ الْأَسْوَدُ بْنُ الْعَلَاءِ فَقَالَ: عَنْ أَبِي سَلَمَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ.

3891 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ حُمَرَانَ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنِ الْأَسْوَدِ بْنِ الْعَلَاءِ عَنْ أَبِي سَلَمَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ رَسُولَ اللَّهِ ﷺ «نَهَى عَنِ الْمُحَاقَلَةِ وَالْمَرْأَبَنَةِ»



(selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes).

3892- It is narrated on the authority of Uthman Ibn Murrah that he said: I asked Al-Qasim about sharecropping, thereupon he related to me from Rafi Ibn Khadij that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade Muhaqalah (renting the land for a specific share of its yield), and Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes).

3893- It is narrated on the authority of Uthman Ibn Murrah that he said: I asked Al-Qasim about renting the land (for a specific share of its yield), thereupon he related to me that Rafi Ibn Khadij said: the Messenger of Allah “Allah’s blessing and peace be upon him” forbade renting the land (for a specific share of its yield).

3894- It is narrated on the authority of Abu Ja’far Al-Khatmi, and his name is Umair Ibn Yazid, that he said: My paternal uncle sent me in the company of a young man belonging to him to Sa’id Ibn Al-Musayyab, in order to ask him about sharecropping. He said: Ibn Umar, at first, thought there was no harm in it until he was informed of the narration of Rafi’ Ibn Khadij concerning that. He went to him, and Rafi’ told him that the Messenger of Allah “Allah’s blessing and peace be upon him” went to the land of Banu Harithah (and found the land of Zuhair, the landlord, well-cultivated), thereupon he said: “How good is the plant of Zuhair!” they said: “It is not the plant of Zuhair.” He asked: “Is it not the land of Zuhair?” they said: “Yes, but he rented it to somebody to cultivate it.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, take your plant and restore the agricultural cost to him.” Rafi’ added: Then, we took our plant and restored the agricultural cost to him.

3895- It is narrated on the authority of Rafi’ Ibn Khadij that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade Muhaqalah (renting the field in return for a measured amount of the yield), and Muzabanah (selling fresh fruits on the trees for a measured amount of fruits of the same kind), and he said: “Three (types of people are permitted to) cultivate (their land): a man who has a (piece of) land in his possession, which he cultivates by himself; a man who is granted a (piece of) land, and he cultivates whatever gift he is given; and a man who takes on lease a (piece of) land, which he cultivates in return for (coins of) gold and silver.”

رَوَاهُ الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ .

3892 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ مُرَّةٍ قَالَ: سَأَلْتُ الْقَاسِمَ عَنِ الْمَزَارَعَةِ فَحَدَّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ ﷺ «نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ» .

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مَرَّةٌ أُخْرَى .

3893 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: قَالَ أَبُو عَاصِمٍ: عَنْ عُثْمَانَ بْنِ مُرَّةٍ قَالَ: سَأَلْتُ الْقَاسِمَ عَنْ كِرَاءِ الْأَرْضِ فَقَالَ: قَالَ رَافِعُ بْنُ خَدِيجٍ: أَنَّ رَسُولَ اللَّهِ ﷺ «نَهَى عَنْ كِرَاءِ الْأَرْضِ» وَأُخْتُلِفَ عَلَى سَعِيدِ بْنِ الْمُسَيَّبِ فِيهِ .

3894 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي جَعْفَرٍ الْخَطَمِيِّ وَأَسْمُهُ عُمَيْرُ بْنُ يَزِيدَ قَالَ: أَرْسَلَنِي عَمِّي وَغُلَامًا لَهُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ أَسْأَلُهُ عَنِ الْمَزَارَعَةِ فَقَالَ: كَانَ ابْنُ عُمَرَ لَا يَرَى بِهَا بَأْسًا حَتَّى بَلَغَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ فَلَقِيَهُ فَقَالَ رَافِعٌ: أَتَى النَّبِيُّ ﷺ بَنِي حَارِثَةَ فَرَأَى زَرْعًا فَقَالَ: مَا أَحْسَنَ زَرْعَ ظَهِيرٍ فَقَالُوا: لَيْسَ لِظَهِيرٍ فَقَالَ: أَلَيْسَ أَرْضُ ظَهِيرٍ؟ قَالُوا: بَلَى وَلَكِنَّهُ أَزْرَعَهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا زَرْعَكُمْ وَرُدُّوْا إِلَيْهِ نَفَقَتَهُ» . قَالَ: فَأَخَذْنَا زَرْعَنَا وَرَدَدْنَا إِلَيْهِ نَفَقَتَهُ . وَرَوَاهُ طَارِقُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ سَعِيدٍ وَأُخْتُلِفَ عَلَيْهِ فِيهِ .

3895 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ طَارِقِ بْنِ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَقَالَ: «إِنَّمَا يَزْرَعُ ثَلَاثَةُ رَجُلٍ لَهُ أَرْضٌ فَهُوَ يَزْرَعُهَا أَوْ رَجُلٌ مُنِحَ أَرْضًا فَهُوَ يَزْرَعُ مَا مُنِحَ أَوْ رَجُلٌ اسْتَكْرَى أَرْضًا بِذَهَبٍ أَوْ فِضَّةٍ» مَيَّزَهُ إِسْرَائِيلُ عَنْ طَارِقٍ فَأَرْسَلَ الْكَلَامَ الْأَوَّلَ وَجَعَلَ الْآخِرَ مِنْ قَوْلِ سَعِيدٍ .



**3896-** It is narrated on the authority of Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (renting the field in return for a measured amount of the yield).

**3897-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: "Three (types of people are permitted to) cultivate (their land): a man who has a (piece of) land in his possession (which he cultivates by himself); a man who is granted a (piece of) land (and he cultivates whatever gift he is given); and a man who takes on lease a (piece of) land, which he cultivates in return for (coins of) gold and silver."

**3898-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (renting the field in return for a measured amount of the yield), and Muzabanah (selling fresh fruits on the trees for a measured amount of fruits of the same kind).

**3899-** It is narrated on the authority of Sa'id Ibn Abu Waqqas that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the people used to rent their farms for what would grow on the banks of the springs, and they came to The Messenger of Allah "Allah's blessing and peace be upon him", and appealed to him to judge between them concerning their disputes about that, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" forbade them to rent their farms on that condition, and said: "Rent (your farms) for gold and silver."

**3900-** It is narrated on the authority of Rafi' Ibn Khadij that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to rent the land for one-third or one-fourth (its yield), or for a definite amount of food. One day, one of my paternal uncles came to us and said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do a thing, which was been of benefit for us, but the obedience of Allah and His Messenger is much more beneficial for us. He forbade us to rent the land for one-third or one-fourth (its yield), or for a definite amount of food. Therefore, he ordered that the landlord should either cultivate the land himself (if he so liked), or give it to somebody else gratis to cultivate it. He (The Prophet) disliked renting it and the like of that."

**3901-** It is narrated on the authority of Rafi' Ibn Khadij that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to rent the land for one-third or one-fourth (its yield) or for a definite amount of food.



3896 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ طَارِقٍ عَنْ سَعِيدٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ» قَالَ سَعِيدٌ فَذَكَرَهُ نَحْوَهُ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ طَارِقٍ.

3897 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ وَهُوَ ابْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ طَارِقٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: «لَا يُضْلِحُ الزَّرْعَ غَيْرُ ثَلَاثٍ: أَرْضُ يَمْلِكُ رَقَبَتَهَا أَوْ مَنَحَةٌ أَوْ أَرْضٌ بَيْضَاءُ يَسْتَأْجِرُهَا بِذَهَبٍ أَوْ فِضَّةٍ» وَرَوَى الزُّهْرِيُّ الْكَلَامَ الْأَوَّلَ عَنْ سَعِيدٍ فَأَرْسَلَهُ.

3898 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَسُولَ اللَّهِ ﷺ «نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ» وَرَوَاهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ لَبِيَّةٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ فَقَالَ عَنْ سَعِيدِ بْنِ أَبِي وَقَاصٍ.

3899 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ عِكْرِمَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ لَبِيَّةٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعِيدِ بْنِ أَبِي وَقَاصٍ قَالَ: كَانَ أَصْحَابُ الْمَزَارِعِ يَكْرَهُونَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ مَزَارِعَهُمْ بِمَا يَكُونُ عَلَى السَّاقِي مِنَ الزَّرْعِ فَجَاؤُوا رَسُولَ اللَّهِ ﷺ فَاخْتَصَمُوا فِي بَعْضِ ذَلِكَ فَتَنَاهَاهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَكْرَهُوا بِذَلِكَ وَقَالَ: «أَكْرَهُوا بِالذَّهَبِ وَالْفِضَّةِ» وَقَدْ رَوَى هَذَا الْحَدِيثَ سُلَيْمَانُ عَنْ رَافِعٍ فَقَالَ عَنْ رَجُلٍ مِنْ عُمُومَتِهِ.

3900 - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُليَّةٍ قَالَ: أَنْبَأَنَا أَيُّوبُ عَنْ يَغْلَى بْنِ حَكِيمٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا نَحَاقِلُ بِالْأَرْضِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَتُكْرِيهَا بِالثُّلُثِ وَالرُّبْعِ وَالطَّعَامِ الْمُسَمَّى فَجَاءَ ذَاتَ يَوْمٍ رَجُلٌ مِنْ عُمُومَتِي فَقَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا وَطَوَاعِيَةً لِلَّهِ وَرَسُولِهِ أَنْفَعُ لَنَا نَهَانًا أَنْ نَحَاقِلَ بِالْأَرْضِ وَنُكْرِيهَا بِالثُّلُثِ وَالرُّبْعِ وَالطَّعَامِ الْمُسَمَّى وَأَمَرَ رَبَّ الْأَرْضِ أَنْ يَزْرِعَهَا أَوْ يَزْرِعَهَا وَكَرِهَ كِرَاءَهَا وَمَا سِوَى ذَلِكَ». أَيُّوبُ لَمْ يَسْمَعْهُ مِنْ يَغْلَى.

3901 - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ قَالَ: كَتَبَ إِلَيَّ يَغْلَى بْنُ حَكِيمٍ أَنِّي سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: «كُنَّا نَحَاقِلُ الْأَرْضَ نُكْرِيهَا بِالثُّلُثِ وَالرُّبْعِ وَالطَّعَامِ الْمُسَمَّى» رَوَاهُ سَعِيدٌ عَنْ يَغْلَى بْنِ حَكِيمٍ.

**3902-** It is narrated on the authority of Rafi' Ibn Khadij that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to rent the land (for one-third or one-fourth its yield. He pretended that one of his paternal uncles came to him and said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to do a thing, which was been of benefit for us, but the obedience of Allah and His Messenger is much more beneficial for us." We asked: "What is that?" He said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has got a (piece of) land, let him cultivate it by himself, or give it as gratis to his brother to cultivate it, and let not him rent the land for one-third or one-fourth (its yield), or for a definite amount of food."

**3903-** It is narrated on the authority of Hanzalah Ibn Qais from Rafi' Ibn Khadij that he said: One of my paternal uncles told me that during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", they used to rent the land for what would grow on the banks of the spring, in addition to something from the yield which the landlord would keep for himself. The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do so. I asked Rafi': "Then, how should the land be rented? Should it be rented for Dinar and Dirham?" Rafi' said: "There is no harm in that."

**3904-** It is narrated on the authority of Hanzalah Ibn Qais Al-Ansari that he said: I asked Rafi' Ibn Khadij about renting the land for Dinar and Dirham, thereupon he said: There is no harm in that. during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", they used to rent the land for what would grow on the banks of the springs, and the heads of the streams, and it happened that that portion would be safe and this portion would be blighted, and vice versa; and since the people at that time had no other way of renting their farms other than that, they were forbidden to do so. But as for renting the land for a definite thing (such as money), there is no harm in it.

**3905-** It is narrated on the authority of Hanzalah Ibn Qais Al-Ansari that he said: I asked Rafi' Ibn Khadij about renting the land. He said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that. I asked him: "Even for Dinar and Dirham (i.e. gold and silver)? He said: No. he forbade renting the land for what would be produced out of it. But as for renting it for gold and silver, there is no harm in it.

**3906-** It is narrated on the authority of Hanzalah Ibn Qais Al-Ansari that he said: I asked Rafi' Ibn Khadij about renting the land for Dinar and



3902 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ يَعْلَى بْنِ حَكِيمٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: كُنَّا نَحَاقِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَزَعَمَ أَنَّ بَعْضَ عُمُومَتِهِ أَتَاهُ فَقَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ أَمْرِ كَانَ لَنَا نَافِعًا وَطَوَاعِيَّةُ اللَّهِ وَرَسُولِهِ أَنْفَعُ لَنَا قُلْنَا: وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا أَوْ لِيُزْرِعْهَا أَخَاهُ وَلَا يُكَارِبْهَا بِثُلُثٍ وَلَا رُبْعٍ وَلَا طَعَامٍ مُسَمًّى» رَوَاهُ حَنْظَلَةُ بْنُ قَيْسٍ عَنْ رَافِعٍ فَأَخْتَلَفَ عَلَى رَبِيعَةَ فِي رِوَايَتِهِ.

3903 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ حَنْظَلَةَ بْنِ قَيْسٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: حَدَّثَنِي عَمِّي: أَنَّهُمْ كَانُوا يُكْرُونَ الْأَرْضَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِمَا يَنْبُتُ عَلَى الْأَرْبَعَاءِ وَشَيْءٍ مِنَ الزَّرْعِ يَسْتَثْنِي صَاحِبُ الْأَرْضِ فَنَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ فَقُلْتُ لِرَافِعٍ: فَكَيْفَ كِرَاؤُهَا بِالْذِّينَارِ وَالْدَّرْهَمِ؟ فَقَالَ رَافِعٌ: لَيْسَ بِهَا بَأْسٌ بِالْذِّينَارِ وَالْدَّرْهَمِ. خَالَفَهُ الْأَوْزَاعِيُّ.

3904 - أَخْبَرَنِي الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ حَنْظَلَةَ بْنِ قَيْسٍ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ بِالْذِّينَارِ وَالْوَرِقِ فَقَالَ: لَا بَأْسَ بِذَلِكَ إِنَّمَا كَانَ النَّاسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يُؤَاجِرُونَ عَلَى الْمَادِيَّاتِ وَأَقْبَالِ الْجَدَاوِلِ فَيَسْلَمُ هَذَا وَيَهْلِكُ هَذَا وَيَسْلَمُ هَذَا وَيَهْلِكُ هَذَا فَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلَّا هَذَا فَلِذَلِكَ زَجَرَ عَنْهُ فَأَمَّا شَيْءٌ مَعْلُومٌ مَضْمُونٌ فَلَا بَأْسَ بِهِ. وَافَقَهُ مَالِكُ بْنُ أَنَسٍ عَلَى إِسْنَادِهِ وَخَالَفَهُ فِي لَفْظِهِ.

3905 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مَالِكُ عَنْ رَبِيعَةَ عَنْ حَنْظَلَةَ بْنِ قَيْسٍ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ قُلْتُ: بِالذَّهَبِ وَالْوَرِقِ؟ قَالَ: لَا إِنَّمَا نَهَى عَنْهَا بِمَا يَخْرُجُ مِنْهَا فَأَمَّا الذَّهَبُ وَالْفِضَّةُ فَلَا بَأْسَ. رَوَاهُ سُفْيَانُ الثَّوْرِيُّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَبِيعَةَ وَلَمْ يَرْفَعْهُ.

3906 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ رَبِيعَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَنْظَلَةَ بْنِ قَيْسٍ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ



Dirham, thereupon he said: It is lawful, since there is no harm in that. As such the land should be rented.

**3907-** It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to rent our land (for a specific share of its yield), and at that time, there was no (renting for) gold and silver, and by then a man used to rent his farm for what would grow on the bank of the spring or on the head of the stream, or for a definite amount of things...and the rest is the same.

**3908-** The same is narrated on the authority of Salim Ibn Abdullah.

**3909-** It is narrated on the authority of Ibn Shihab: Salim Ibn Abdullah told me that Abdullah Ibn Umar used to rent his land, until he was informed that Rafi Ibn Khadij related from The Messenger of Allah "Allah's blessing and peace be upon him" that he forbade renting the land. Abdullah met him and asked: "O Ibn Khadij! What do you narrate from The Messenger of Allah "Allah's blessing and peace be upon him" as regards renting the land?" Rafi Ibn Khadij said to Abdullah: "I heard my two paternal uncles – and they had attended the holy battle of Badr- telling some of the family members that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden renting the land." Abdullah said: "No doubt, I learnt that the land used to be rented during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"." But, Abdullah feared that perhaps The Messenger of Allah "Allah's blessing and peace be upon him" might have issued a latest command (by which he forbade it), which he (Abdullah) did not know. So, he abandoned renting the land.

**3910-** It is narrated on the authority of Az-Zuhri that he said: We were reported that Rafi Ibn Khadij related from his two paternal uncles –and he pretended that they had attended the holy battle of Badr- that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land.

**3911-** It is narrated on the authority of Az-Zuhri that he said: Sa'id Ibn Al-Musayyab used to say: There is no harm in renting the land for gold and silver (i.e. for money), even though Rafi' Ibn Khadij related that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that.

**3912-** It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land. Afterwards Rafi' was asked about the way they used to rent their land, thereupon he said: "(They used to rent the land) for a definite amount of food, on the condition that what would grow on the banks of the springs and the heads of the streams should be for us (the landlords)."

الْبَيْضَاءِ بِالذَّهَبِ وَالْفِضَّةِ فَقَالَ: حَلَالٌ لَا بَأْسَ بِهِ ذَلِكَ فَرَضُ الْأَرْضِ. رَوَاهُ يَحْيَى بْنُ سَعِيدٍ عَنْ حَنْظَلَةَ بْنِ قَيْسٍ وَرَفَعَهُ كَمَا رَوَاهُ مَالِكٌ عَنْ رِبِيعَةَ.

3907 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ فِي حَدِيثِهِ عَنْ حَمَادِ بْنِ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ حَنْظَلَةَ بْنِ قَيْسٍ عَنْ رَافِعِ بْنِ خَدِيجٍ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ أَرْضِنَا وَلَمْ يَكُنْ يَوْمَئِذٍ ذَهَبٌ وَلَا فِضَّةٌ فَكَانَ الرَّجُلُ يُكْرِى أَرْضَهُ بِمَا عَلَى الرَّبِيعِ وَالْأَقْبَالِ وَأَشْيَاءَ مَعْلُومَةٍ. وَسَاقَهُ. رَوَاهُ سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَافِعِ بْنِ خَدِيجٍ وَاخْتَلَفَ عَلَى الزُّهْرِيِّ فِيهِ.

3908 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ أَسْمَاءَ عَنْ جُوَيْرِيَةَ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ: أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ وَذَكَرَ نَحْوَهُ. تَابَعَهُ عُقَيْلُ بْنُ خَالِدٍ.

3909 - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ جَدِّي قَالَ: أَخْبَرَنِي عُقَيْلُ بْنُ خَالِدٍ عَنْ أَبِي شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُكْرِى أَرْضَهُ حَتَّى بَلَغَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ كَانَ يَنْهَى عَنْ كِرَاءِ الْأَرْضِ فَلَقِيَهُ عَبْدُ اللَّهِ فَقَالَ: يَا أَبْنُ خَدِيجٍ مَاذَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي كِرَاءِ الْأَرْضِ فَقَالَ رَافِعٌ لِعَبْدِ اللَّهِ: سَمِعْتُ عَمِّي وَكَانَا قَدْ شَهِدَا بَدْرًا يُحَدِّثَانِ أَهْلَ الدَّارِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ قَالَ عَبْدُ اللَّهِ: فَلَقَدْ كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ أَنَّ الْأَرْضَ تُكْرَى ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ أَحَدَثَ فِي ذَلِكَ شَيْئًا لَمْ يَكُنْ يَعْلَمُهُ فَتَرَكَ كِرَاءَ الْأَرْضِ. أَرْسَلَهُ شُعَيْبُ بْنُ أَبِي حَمْزَةَ.

3910 - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ بْنُ خَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: بَلَغَنَا أَنَّ رَافِعَ بْنَ خَدِيجٍ كَانَ يُحَدِّثُ أَنَّ عَمِّيهِ وَكَانَا يَزْعُمُ شَهِدَا بَدْرًا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ. رَوَاهُ عُثْمَانُ بْنُ سَعِيدٍ عَنْ شُعَيْبٍ وَلَمْ يَذْكُرْ عَمِّيهِ.

3911 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ شُعَيْبٍ قَالَ الزُّهْرِيُّ: كَانَ ابْنُ الْمُسَيَّبِ يَقُولُ لَيْسَ بِاسْتِكْرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْوَرِقِ بَأْسٌ وَكَانَ رَافِعُ بْنُ خَدِيجٍ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ذَلِكَ. وَافَقَهُ عَلَى إِرسَالِهِ عَبْدُ الْكَرِيمِ بْنُ الْحَارِثِ.

3912 - قَالَ الْحَارِثُ بْنُ مَسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهْبٍ قَالَ: أَخْبَرَنِي أَبُو خُزَيْمَةَ عَبْدُ اللَّهِ بْنُ طَرِيفٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ عَنْ أَبِي شِهَابٍ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ» قَالَ ابْنُ شِهَابٍ: فَسُئِلَ رَافِعٌ بَعْدَ ذَلِكَ كَيْفَ كَانُوا يُكْرُونَ الْأَرْضَ؟ قَالَ: بِشَيْءٍ مِنَ الطَّعَامِ مُسَمًّى وَيُشْتَرَطُ أَنَّ لَنَا مَا تُنْتَبِثُ مَاذِيَانَاثُ الْأَرْضِ وَأَقْبَالُ الْجَدَاوِلِ». رَوَاهُ نَافِعٌ عَنْ رَافِعِ بْنِ خَدِيجٍ وَاخْتَلَفَ عَلَيْهِ فِيهِ.



**3913-** It is narrated on the authority of Rafi' Ibn Khadij that he told Abdullah Ibn Umar that his paternal uncles went to The Messenger of Allah "Allah's blessing and peace be upon him" and when they returned they told that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting farms. Abdullah said: "We learn that during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", he had a farm in his possession, which he used to rent on the condition that he should have what would grow on the bank of the spring, from which the water would gush forth, in addition to a definite amount of fodder, and I do not know how much it was.

**3914-** It is narrated on the authority of Nafi' that he said: Abdullah Ibn Umar used to rent his land, and some news pertaining to that reached him from Rafi' Ibn Khadij, thereupon he took hold of my hand, and walked to Rafi' and I was in his company, and Rafi' told him from some of his paternal uncles that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land. Afterwards Abdullah abandoned that.

**3915-** It is narrated on the authority of Nafi' that he said: Abdullah Ibn Umar used to rent his land until Rafi' told him from some of his paternal uncles that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land. Afterwards Abdullah abandoned that.

**3916-** It is narrated on the authority of Nafi' that he said: Abdullah Ibn Umar used to rent his farms, until he was informed, during the last portion of Mu'awiyah's caliphate, that Rafi' Ibn Khadij related that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land. He went to him and I was in his company, and when he asked him, Rafi' told him that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the farms. Afterwards Abdullah abandoned that; and whenever he was asked about it, he used to say: Rafi' Ibn Khadij pretended that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land.

**3917-** It is narrated on the authority of Nafi' that he said: Abdullah Ibn Umar used to rent his farms, until he was informed that Rafi' Ibn Khadij related that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land. He went to him at Balat (a rocky ground in Medina) and I was in his company, and when he asked him, Rafi' said: "Yes, The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the farms." Afterwards Abdullah abandoned that.



3913 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا فَضِيلٌ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ رَافِعَ بْنَ خَدِيجٍ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ: أَنَّ عُمُومَتَهُ جَاؤُوا إِلَى رَسُولِ اللَّهِ ﷺ ثُمَّ رَجَعُوا فَأَخْبَرُوا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ فَقَالَ عَبْدُ اللَّهِ: قَدْ عَلِمْنَا أَنَّهُ كَانَ صَاحِبَ مَزْرَعَةٍ يُكْرِيهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ عَلَى أَنَّ لَهُ مَا عَلَى الرَّبِيعِ السَّافِي الَّذِي يَتَفَجَّرُ مِنْهُ الْمَاءُ وَطَائِفَةٌ مِنَ التَّبَنِ لَا أَذْرِي كَمْ هِيَ. رَوَاهُ أَبُو عَوْنٍ عَنْ نَافِعٍ فَقَالَ عَنْ بَعْضِ عُمُومَتِهِ.

3914 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أُنْبَأَنَا أَبُو عَوْنٍ عَنْ نَافِعٍ: كَانَ أَبُو عُمَرَ يَأْخُذُ كِرَاءَ الْأَرْضِ فَبَلَغَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ شَيْءٌ فَأَخَذَ بِيَدِي فَمَشَى إِلَى رَافِعٍ وَأَنَا مَعَهُ فَحَدَّثَهُ رَافِعٌ عَنْ بَعْضِ عُمُومَتِهِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ فَتَرَكَ عَبْدُ اللَّهِ بَعْدُ.

3915 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ قَالَ: حَدَّثَنَا أَبُو عَوْنٍ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: أَنَّهُ كَانَ يَأْخُذُ كِرَاءَ الْأَرْضِ حَتَّى حَدَّثَهُ رَافِعٌ عَنْ بَعْضِ عُمُومَتِهِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ فَتَرَكَهَا بَعْدُ. رَوَاهُ أَيُّوبُ عَنْ نَافِعٍ عَنْ رَافِعٍ وَلَمْ يَذْكُرْ عُمُومَتَهُ.

3916 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ أَبُو زُرَيْعٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ: أَنَّ أَبْنَ عُمَرَ كَانَ يُكْرِِي مَزَارِعَهُ حَتَّى بَلَغَهُ فِي آخِرِ خِلَافَةِ مُعَاوِيَةَ أَنَّ رَافِعَ بْنَ خَدِيجٍ يُخْبِرُ فِيهَا بِنَهْيِ رَسُولِ اللَّهِ ﷺ، فَأَتَاهُ وَأَنَا مَعَهُ فَسَأَلَهُ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنْ كِرَاءِ الْمَزَارِعِ فَتَرَكَهَا أَبُو عُمَرَ بَعْدُ فَكَانَ إِذَا سُئِلَ عَنْهَا قَالَ: زَعَمَ رَافِعُ بْنُ خَدِيجٍ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهَا. وَافَقَهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ وَكَثِيرُ بْنُ فَرْقَدٍ وَجُوَيْرِيَةُ بْنُ أَسْمَاءَ.

3917 - أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ كَثِيرِ بْنِ فَرْقَدٍ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُكْرِِي الْمَزَارِعَ فَحَدَّثَ أَنَّ رَافِعَ بْنَ خَدِيجٍ يَأْتُرُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى عَنْ ذَلِكَ قَالَ نَافِعٌ: فَخَرَجَ إِلَيْهِ عَلَى الْبِلَاطِ وَأَنَا مَعَهُ فَسَأَلَهُ فَقَالَ: نَعَمْ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ الْمَزَارِعِ فَتَرَكَ عَبْدُ اللَّهِ كِرَاءَهَا.

**3918-** It is narrated on the authority of Nafi' that a man told Ibn Umar that that Rafi' Ibn Khadij related a narration from The Messenger of Allah "Allah's blessing and peace be upon him" pertaining to renting the land. I set out with him and the man who told him about that, until he met Rafi' (and when he asked him) Rafi' told him that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land. Afterwards Abdullah abandoned renting the land.

**3919-** It is narrated on the authority of Nafi' that Rafi' told Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the farms.

**3920-** It is narrated on the authority of Nafi' that he said: Abdullah Ibn Umar used to rent his farms, in return for a portion of its yield, until he was informed that Rafi' Ibn Khadij forbade that, and said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land." He said: "We used to rent our land before even we knew Rafi'." But he found something suspicious within himself, thereupon he placed his hand on my shoulder (and walked) until we reached Rafi'. Abdullah asked him: "Did you hear that The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden renting the land?" Rafi' said: "I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not rent the land for anything (out of its yield)."

**3921-** It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land.

**3922-** It is narrated on the authority of Ibn Umar that he said: We used to rent our land for a fixed amount of crops, and we saw no harm in that until Rafi' Ibn Khadij pretended that the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land for a fixed amount of crops.

**3923-** It is narrated on the authority of Amr Ibn Dinar that he said: I was present when Ibn Umar was asked about renting the land for a fixed amount of crops, and he said: "We saw no harm in that until Rafi' Ibn Khadij told us last year that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden renting the land for a fixed amount of crops.

**3924-** It is narrated on the authority of Amr Ibn Dinar that he said: I heard Ibn Umar having said: " We saw no harm in renting the land for a fixed amount of crops, until when it was the last year, Rafi' Ibn Khadij pretended that the Messenger of Allah "Allah's blessing and peace be upon him" forbade it.



3918 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ: أَنَّ رَجُلًا أَخْبَرَ ابْنَ عُمَرَ أَنَّ رَافِعَ بْنَ خَدِيجٍ يَأْتُرُ فِي كِرَاءِ الْأَرْضِ حَدِيثًا فَأَنْطَلَقْتُ مَعَهُ أَنَا وَالرَّجُلُ الَّذِي أَخْبَرَهُ حَتَّى أَتَى رَافِعًا فَأَخْبَرَهُ رَافِعٌ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ فَتَرَكَ عَبْدُ اللَّهِ كِرَاءَ الْأَرْضِ.

3919 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِيءُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ أَنَّ رَافِعَ بْنَ خَدِيجٍ حَدَّثَ عَبْدَ اللَّهِ بْنَ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ «نَهَى عَنْ كِرَاءِ الْمَزَارِعِ».

3920 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي حَفْصُ بْنُ غِيَاثٍ عَنْ نَافِعٍ، أَنَّهُ حَدَّثَهُ قَالَ: كَانَ ابْنُ عُمَرَ يُكْرِي أَرْضَهُ بِبَعْضِ مَا يَخْرُجُ مِنْهَا فَبَلَغَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ يَزْجُرُ عَنْ ذَلِكَ وَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ قَالَ: كُنَّا نُكْرِي الْأَرْضَ قَبْلَ أَنْ نَعْرِفَ رَافِعًا ثُمَّ وَجَدَ فِي نَفْسِهِ فَوَضَعَ يَدَهُ عَلَى مَنْكِبِي حَتَّى دُفِعْنَا إِلَى رَافِعٍ فَقَالَ لَهُ عَبْدُ اللَّهِ: أَسَمِعْتَ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ؟ فَقَالَ رَافِعٌ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تُكْرُوا الْأَرْضَ بِشَيْءٍ».

3921 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا هِشَامُ عَنْ مُحَمَّدٍ وَنَافِعٍ أَخْبَرَاهُ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ رَسُولَ اللَّهِ ﷺ «نَهَى عَنْ كِرَاءِ الْأَرْضِ». رَوَاهُ ابْنُ عُمَرَ عَنْ رَافِعِ بْنِ خَدِيجٍ وَأَخْتَلَفَ عَلَى عَمْرِو بْنِ دِينَارٍ.

3922 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُخَابِرُ وَلَا نَرَى بِذَلِكَ بَأْسًا حَتَّى زَعَمَ رَافِعُ بْنُ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُخَابَرَةِ.

3923 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: سَمِعْتُ عَمْرًا وَبْنَ دِينَارٍ يَقُولُ: أَشْهَدُ لَسَمِعْتُ ابْنَ عُمَرَ وَهُوَ يَسْأَلُ عَنِ الْخَبْرِ فَيَقُولُ مَا كُنَّا نَرَى بِذَلِكَ بَأْسًا حَتَّى أَخْبَرَنَا عَامَ الْأَوَّلِ ابْنُ خَدِيجٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ نَهَى عَنِ الْخَبْرِ وَافَقَهُمَا حَمَادُ بْنُ زَيْدٍ.

3924 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ عَنْ عَرَبِيِّ عَنْ حَمَادِ بْنِ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا لَا نَرَى بِالْخَبْرِ بَأْسًا حَتَّى كَانَ عَامَ الْأَوَّلِ فَزَعَمَ رَافِعٌ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنْهُ.



**3925-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land for a fixed amount of crops.

**3926-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to practice Mukhabarah (renting the land for a fixed amount of the crops), Muhaqalah (renting the field for a specific share of its yield), and Muzabanah (selling fresh fruits for dry fruits of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes).

**3927-** It is narrated on the authority of both Ibn Umar and Jabir: the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fruits until their benefit seems evident; and he also forbade Mukhabarah, i.e. to lent the land for one-third or one-fourth (its yield).

**3928-** It is narrated on the authority of Rafi' Ibn Khadij that the Messenger of Allah "Allah's blessing and peace be upon him" said to Rafi': "Do you rent your fields?" he said: "Yes O Messenger of Allah. We rent them in return for the yield produced at the banks of the water streams for the rental fee, as well as for (a definite amount of crops such as) Wasaqs of parley." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not do so. Cultivate them by yourselves, or lend them (to others to cultivate them), otherwise, keep them (uncultivated)."

**3929-** It is narrated on the authority of Rafi' Ibn Khadij that he said: My uncle Zuhair Ibn Rafi' came to me and said: "Allah's Apostle "Allah's blessing and peace be upon him" forbade us to do a thing which was a source of benefit to us." I said: "What is that?" he said: "Whatever Allah's Apostle "Allah's blessing and peace be upon him" says is right. Allah's Apostle "Allah's blessing and peace be upon him" asked me: "What do you do with your farms?" I replied: "O Messenger of Allah! We get our farms rented on the basis that we get the yield produced at the banks of the water streams for the rental fee, or rent them for some Wasaqs of dates or barley." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so, but cultivate them yourselves or let them be cultivated by others gratis, or keep them uncultivated."

**3930-** It is narrated on the authority of Usaid Ibn Rafi' Ibn Khadij that the brother of Rafi' said to his people: "Allah's Apostle "Allah's blessing and peace be upon him" forbade us to do a thing which was a source of benefit to us, even though his command should be followed, since there is good in it. He forbade renting the field in return for a specific share of its yield."

3925 - خَالَفَهُ عَارِمٌ فَقَالَ عَنْ حَمَادٍ عَنْ عَمْرِو عَنْ جَابِرٍ قَالَ: حَدَّثَنَا حَرَمِيُّ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ. تَابَعَهُ مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ.

3926 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا شُرَيْحٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْمُخَابَرَةِ وَالْمُحَاقَلَةِ وَالْمَزَابَةِ. جَمَعَ سُفْيَانُ بْنُ عُيَيْنَةَ الْحَدِيثَيْنِ فَقَالَ عَنْ أَبِي عُمَرَ وَجَابِرٍ.

3927 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا ابْنُ الْمُسَوَّرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي عُمَرَ وَجَابِرٍ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ التَّمْرِ حَتَّى يَبْدُو صَلَاحُهُ وَنَهَى عَنِ الْمُخَابَرَةِ كِرَاءِ الْأَرْضِ بِالثُّلُثِ وَالرُّبْعِ. رَوَاهُ أَبُو النَّجَّاشِيِّ عَطَاءُ بْنُ صُهَيْبٍ وَاخْتَلَفَ عَلَيْهِ فِيهِ.

3928 - أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الطَّبْرَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُبَارَكُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو النَّجَّاشِيِّ قَالَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَافِعٍ: «أَتَوَاجِرُونَ مَحَاقِلَكُمْ؟» قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ نَوَاجِرُهَا عَلَى الرُّبْعِ وَعَلَى الْأَوْسَاقِ مِنَ الشَّعِيرِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَفْعَلُوا أَرْزَعُوهَا أَوْ أُعِيرُوهَا أَوْ أَمْسِكُوهَا» خَالَفَهُ الْأَوْزَاعِيُّ فَقَالَ عَنْ رَافِعٍ عَنْ ظَهْرِ بْنِ رَافِعٍ.

3929 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ عَنْ أَبِي النَّجَّاشِيِّ عَنْ رَافِعٍ قَالَ: أَتَانَا ظَهَيْرُ بْنُ رَافِعٍ فَقَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ أَمْرِ كَانَ لَنَا رَافِقًا قُلْتُ: وَمَا ذَاكَ؟ قَالَ: أَمْرُ رَسُولِ اللَّهِ ﷺ وَهُوَ حَقٌّ سَأَلَنِي كَيْفَ تَصْنَعُونَ فِي مَحَاقِلِكُمْ؟ قُلْتُ: نَوَاجِرُهَا عَلَى الرُّبْعِ وَالْأَوْسَاقِ مِنَ التَّمْرِ أَوْ الشَّعِيرِ قَالَ: «فَلَا تَفْعَلُوا أَرْزَعُوهَا أَوْ أَرْعُوهَا أَوْ أَمْسِكُوهَا» رَوَاهُ بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشَّجِ عَنْ أُسَيْدِ بْنِ رَافِعٍ فَجَعَلَ الرَّوَايَةَ لِأَخِي رَافِعٍ.

3930 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ لَيْثٍ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشَّجِ عَنْ أُسَيْدِ بْنِ رَافِعٍ عَنْ خَدِيجٍ أَنَّ أَخَا رَافِعٍ قَالَ لِقَوْمِهِ: قَدْ نَهَى رَسُولُ اللَّهِ ﷺ الْيَوْمَ عَنْ شَيْءٍ كَانَ لَكُمْ رَافِقًا وَأَمْرُهُ طَاعَةٌ وَخَيْرٌ نَهَى عَنِ الْحَقْلِ.



3931- It is narrated on the authority of Usaid Ibn Rafi' Ibn Khadij that they were forbidden to do Muhaqalah, i.e. to rent a piece of land in return for a definite portion of its yield.

3932- It is narrated on the authority of Isa Ibn Sahl Ibn Rafi' Ibn Khadij that he said: I was an orphan under the guardianship of my grandfather Rafi' Ibn Khadij until I grew up and became a man, and I performed Hajj with him. My brother Imran Ibn Sahl Ibn Rafi' Ibn Khadij came to him and said: "O my father! We've given our land to such and such a lady on lease of one hundred Dirhams." He said: "O my son! Leave that and Allah Almighty will provide you with sustenance from other sources. the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land (for a fixed amount of crops)."

3933- It is narrated on the authority of Zaid Ibn Thabit that he said: Allah might forgive for Rafi' Ibn Khadij! I, by Allah, have better knowledge of the narration than he. Two men fell in dispute (over the rented land), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "If this is your affair, then, do not rent the farms." Rafi' heard his statement 'Do not rent the farms'.

Abu Abd Ar-Rahman says:

This is a document of sharecropping on the condition that all the seeds and agricultural costs are due upon the landlord, and the farmer should have one-fourth the yield produced by Allah Almighty from the land:

"So and so, son of so and so, son of so and so, warrants that he has the authority and power to write this document, to so and so, son of so and so: 'You've given me the whole of your land in such and such a place, in such and such a city, by way of sharecropping; and it is the land known as such and such, and it is limited within four borders, one of which is neighbouring such and such a place, and so are the second, the third, and the fourth: you've given me the whole of your land limited herein by its borders, which are surrounding it, with all its rights, sources of water, rivers, and agricultural equipment, as a white empty ground, in which there are no sowed plants, for a whole year, beginning from the first day of such and such a month, of such and such a year, and ending at the end of such and such a month of such and such a year, on the condition that I should cultivate the whole of this land limited herein, whose very location is described hereof, for this year temporarily, from its beginning to its ending, whenever I like and whatever it seems to me to cultivate in it such crops as wheat, parley, beans, sesame, rice, cotton, fruits, grains, lentil, snake-cucumber, watermelon, carrot, onion,



3931 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنِ اللَّيْثِ عَنْ حَفْصِ بْنِ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ قَالَ: سَمِعْتُ أَسِيدَ بْنَ رَافِعٍ بْنِ خَدِيجٍ الْأَنْصَارِيَّ يَذْكُرُ أَنَّهُمْ مَنَعُوا الْمُحَاقَلَةَ وَهِيَ أَرْضٌ تُزْرَعُ عَلَى بَعْضِ مَا فِيهَا. رَوَاهُ عَيْسَى بْنُ سَهْلٍ بْنُ رَافِعٍ.

3932 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حَبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي شُجَاعٍ قَالَ: حَدَّثَنِي عَيْسَى بْنُ سَهْلٍ بْنُ رَافِعٍ بْنِ خَدِيجٍ قَالَ: إِنِّي لَيَتِيمٌ فِي حَجَرٍ جَدِّي رَافِعُ بْنُ خَدِيجٍ وَبَلَغْتُ رَجُلًا وَحَجَجْتُ مَعَهُ فَجَاءَ أَخِي عِمْرَانُ بْنُ سَهْلٍ بْنُ رَافِعٍ بْنِ خَدِيجٍ فَقَالَ: يَا أَبَتَاهُ إِنَّهُ قَدْ أَكْرَيْنَا أَرْضَنَا فَلَانَةَ بِمَائَتِي دِرْهَمٍ فَقَالَ: يَا بُنَيَّ دَعْ ذَاكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ سَيَجْعَلُ لَكُمْ رِزْقًا غَيْرَهُ إِنْ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْ كِرَاءِ الْأَرْضِ.

3933 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَ زَيْدُ بْنُ ثَابِتٍ: يَغْفِرُ اللَّهُ لِرَافِعِ بْنِ خَدِيجٍ أَنَا وَاللَّهُ أَعْلَمُ بِالْحَدِيثِ مِنْهُ إِنَّمَا كَانَا رَجُلَيْنِ افْتَتَلَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ هَذَا شَأْنُكُمْ فَلَا تُكْرُوا الْمَزَارِعَ». فَسَمِعَ قَوْلَهُ «لَا تُكْرُوا الْمَزَارِعَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: «كِتَابَةُ مَزَارَعَةٍ عَلَى أَنَّ الْبَذَرَ وَالتَّفَقَّةَ عَلَى صَاحِبِ الْأَرْضِ، وَلِلْمَزَارِعِ رُبْعٌ مَا يُخْرِجُ اللَّهُ عَزَّ وَجَلَّ مِنْهَا: «هَذَا كِتَابُ كِتَبِهِ فَلَانُ ابْنُ فَلَانٍ ابْنِ فَلَانٍ فِي صِحَّةٍ مِنْهُ وَجَوَّازُ أَمْرٍ لِفَلَانٍ ابْنِ فَلَانٍ، إِنَّكَ دَفَعْتَ إِلَيَّ جَمِيعَ أَرْضِكَ الَّتِي بِمَوْضِعِ كَذَا فِي مَدِينَةِ كَذَا مَزَارَعَةً، وَهِيَ الْأَرْضُ الَّتِي تُعْرَفُ بِكَذَا وَتَجْمَعُهَا حُدُودُ أَرْبَعَةٍ يُحِيطُ بِهَا كُلُّهَا وَأَحَدُ تِلْكَ الْحُدُودِ بِأَسَرِهِ لَرَبِّقِ كَذَا، وَالثَّانِي وَالثَّلَاثُ وَالرَّابِعُ دَفَعْتَ إِلَيَّ جَمِيعَ أَرْضِكَ هَذِهِ الْمَحْدُودَةِ فِي هَذَا الْكِتَابِ بِحُدُودِهَا الْمُحِيطَةِ بِهَا، وَجَمِيعَ حُقُوقِهَا وَشُرْبِهَا وَأَنْهَارِهَا وَسَوَاقِهَا أَرْضًا بَيِّضَاءَ فَارِغَةً لَا شَيْءَ فِيهَا مِنْ غَرْسٍ وَلَا زَرْعٍ سَنَةً تَامَةً، أَوَّلُهَا مُسْتَهْلٌ شَهْرٌ كَذَا مِنْ سَنَةِ كَذَا، وَآخِرُهَا انْسِلَاخُ شَهْرٍ كَذَا مِنْ سَنَةِ كَذَا، عَلَى أَنَّ أَرْزَعَ جَمِيعَ هَذِهِ الْأَرْضِ الْمَحْدُودَةِ فِي هَذَا الْكِتَابِ الْمَوْصُوفِ مَوْضِعُهَا فِيهِ هَذِهِ السَّنَةُ الْمُؤَقَّتَةُ فِيهَا مِنْ أَوَّلِهَا إِلَى آخِرِهَا كُلِّ مَا أَرَدْتُ، وَبَدَأَ لِي أَنَّ أَرْزَعَ فِيهَا مِنْ حِنْطَةٍ، وَشَعِيرٍ، وَسَمَاسِمٍ، وَأَرْزٍ، وَأَقْطَانٍ، وَرَطَابٍ، وَبَاقِلًا، وَحَمَصٍ، وَلُوبِيَا، وَعَدَسٍ، وَمَقَائِي، وَمَبَاطِيخٍ، وَجَزَرٍ، وَشَلْجَمٍ، وَفَجَلٍ

garlic, basil, etc , from all kinds of crops, during winter and summer; and all of that would be with your seeds and plants, and the related costs are due upon you and not me, on the condition that I should look after all of that with my own hand, and with such of my assistants, hirelings, cows and agricultural equipment as I like, and I should undertake the process of cultivating and constructing the land as possible as it is most convenient and beneficial to it, leveling the ground, removing the grass, watering what is in need to be watered, fertilizing what is in need of fertilizers, digging the canals and brooks, plucking the fruits and harvesting the yield, gathering and keeping what is in need of being gathered and kept, provided that all of that should be done on your expense, with my own hand and the hands of my assistants, on the condition that you should have three-fourths what is produced by Allah Almighty out of that, during this term aforementioned herein, from its beginning to its ending, on the basis of the fact that it is your land, with its sources of water, plants, and all agricultural costs, and I should have the remaining one-fourth of all of that, on the basis of my work in the process of cultivation and looking after it with myself and through my assistants. I acknowledge that you've given me this land limited herein with all of its rights and facilities, and I've received all of that on such and such a day, in such and such a month, in such and such a year, with the result that all of that has come to be under my control, even though I have no claim of ownership, nor do I have any demand but for such sharecropping as described herein, during that year appointed hereof; and when this term finishes, all of that should be brought back to you, and you should have then the right to drive me out of it and take it back from my hand as well as from anyone happened to have a hand there subsequently because of me, after the termination of that year.' This document is signed in two copies by so and so, (party one) and so and so (party two)."

#### [46] The Different Wording Pertaining To Sharecropping

**3934-** It is narrated on the authority of Ibn Awn that he said: Muhammad used to say: "In my thought, the land (as far as sharecropping is concerned) is just like the property of speculation, and what is fitting for such property of speculation is also fitting for the land, and what is not fitting for the former is also not fitting for the latter." On the other hand, he saw no harm to give the land to a farmer, on the condition that he would work in it with his own hand, and through his offspring and assistants, and cows, spending nothing on it, since the agricultural costs would be due upon the landlord.

**3935-** It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" gave the date-palms of Khaibar to



وَبَصَلٍ، وَثُومٍ، وَبُقُولٍ، وَرَيَاحِينَ وَغَيْرِ ذَلِكَ مِنْ جَمِيعِ الْعَلَّاتِ شَتَاءً وَصَيْفًا بِزُورِكَ وَبَذْرِكَ وَجَمِيعُهُ عَلَيْكَ دُونِي عَلَى أَنْ أَتَوَلَّى ذَلِكَ بِيَدِي وَبِمَنْ أَرَدْتُ مِنْ أَغَوَانِي وَأَجْرَائِي وَبَقَرِي وَأَدَوَاتِي، وَإِلَى زِرَاعَةِ ذَلِكَ وَعِمَارَتِهِ وَالْعَمَلِ بِمَا فِيهِ نَمَاؤُهُ وَمَصْلَحَتُهُ وَكَرَابُ أَرْضِهِ وَتَنْقِيَةُ حَشِيشِهَا وَسَقْيُ مَا يُحْتَاجُ إِلَى سَقْيِهِ مِمَّا زُرِعَ، وَتَسْمِيدُ مَا يُحْتَاجُ إِلَى تَسْمِيدِهِ وَحَفْرِ سَوَاقِيهِ وَأَنْهَارِهِ وَاجْتِنَاءُ مَا يُجْتَنَى مِنْهُ، وَالْقِيَامُ بِحَصَادِ مَا يُحْصَدُ مِنْهُ وَجَمْعِهِ وَدِيَاسَةِ مَا يُدَاسُ مِنْهُ وَتَذْرِيبِهِ بِنَفَقَتِكَ عَلَى ذَلِكَ كُلِّهِ دُونِي، وَأَعْمَلُ فِيهِ كُلَّهُ بِيَدِي وَأَغَوَانِي دُونَكَ عَلَى أَنْ لَكَ مِنْ جَمِيعِ مَا يُخْرِجُ اللَّهُ عَزَّ وَجَلَّ مِنْ ذَلِكَ كُلِّهِ فِي هَذِهِ الْمَدَّةِ الْمَوْصُوفَةِ فِي هَذَا الْكِتَابِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا، فَلَكَ ثَلَاثَةُ أَرْبَاعِهِ بِحِطِّ أَرْضِكَ وَشِرْبِكَ وَبَذْرِكَ وَنَفَقَاتِكَ، وَلِي الرُّبْعُ الْبَاقِي مِنْ جَمِيعِ ذَلِكَ بِزِرَاعَتِي وَعَمَلِي وَقِيَامِي عَلَى ذَلِكَ بِيَدِي وَأَغَوَانِي، وَدَفَعْتُ إِلَيَّ جَمِيعَ أَرْضِكَ هَذِهِ الْمَحْدُودَةِ فِي هَذَا الْكِتَابِ بِجَمِيعِ حُقُوقِهَا وَمَرَافِقِهَا وَقَبَضْتُ ذَلِكَ كُلَّهُ مِنْكَ يَوْمَ كَذَا مِنْ شَهْرِ كَذَا مِنْ سَنَةِ كَذَا، فَصَارَ جَمِيعُ ذَلِكَ فِي يَدِي لَكَ لَا مِلْكَ لِي فِي شَيْءٍ مِنْهُ، وَلَا دَعْوَى وَلَا طَلِبَةَ إِلَّا هَذِهِ الْمَزَارَعَةُ الْمَوْصُوفَةُ فِي هَذَا الْكِتَابِ فِي هَذِهِ السَّنَةِ الْمُسَمَّاةِ فِيهِ، فَإِذَا انْقَضَتْ فَذَلِكَ كُلُّهُ مَرْدُودٌ إِلَيْكَ وَإِلَى يَدِكَ، وَلَكَ أَنْ تُخْرِجَنِي بَعْدَ انْقِضَائِهَا مِنْهَا وَتُخْرِجَهَا مِنْ يَدِي وَبِدِّ كُلِّ مَنْ صَارَتْ لَهُ فِيهَا يَدٌ بِسَبَبِي، أَقَرُّ فُلَانٌ وَفُلَانٌ وَكُتِبَ هَذَا الْكِتَابُ نُسَخَتَيْنِ».

#### (46) - ذِكْرُ اخْتِلَافِ الْأَلْفَاظِ الْمَأْثُورَةِ فِي الْمَزَارَعَةِ

3934 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَبُو عَوْنٍ قَالَ: كَانَ مُحَمَّدٌ يَقُولُ: الْأَرْضُ عِنْدِي مِثْلُ مَالِ الْمُضَارَبَةِ فَمَا صَلَحَ فِي مَالِ الْمُضَارَبَةِ صَلَحَ فِي الْأَرْضِ وَمَا لَمْ يَصْلُحْ فِي مَالِ الْمُضَارَبَةِ لَمْ يَصْلُحْ فِي الْأَرْضِ قَالَ: وَكَانَ لَا يَرَى بَأْسًا أَنْ يَدْفَعَ أَرْضَهُ إِلَى الْأَكَّارِ عَلَى أَنْ يَعْمَلَ فِيهَا بِنَفْسِهِ وَوَلَدِهِ وَأَغَوَانِهِ وَبَقَرِهِ وَلَا يُنْفِقَ شَيْئًا وَتَكُونَ النَّفَقَةُ كُلُّهَا مِنْ رَبِّ الْأَرْضِ.

3935 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ نَافِعٍ عَنْ أَبِي عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا



the Jews of Khaibar to look after them on their expense, on the condition that Allah's Apostle "Allah's blessing and peace be upon him" (and the Muslims) should have half the yield.

**3936-** It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" gave the date-palms and the land of Khaibar to the Jews of Khaibar to look after them on their expense, on the condition that Allah's Apostle "Allah's blessing and peace be upon him" (and the Muslims) should have half the fruits.

**3937-** It is narrated on the authority of Abdullah Ibn Umar that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the farms used to be rented on the condition that the landlord should have what would grow on the bank of the spring, from which the water would gush forth, in addition to a definite amount of fodder, and I do not know how much it was.

**3938-** It is narrated on the authority of Abd Ar-Rahman Ibn Al-Aswad that he said: Both my paternal uncles used to cultivate the land in return for one-third or one-fourth (the yield), and my father was their partner, and although both Alqamah and Al-Aswad knew that, they made no change in it.

**3939-** It is narrated on the authority of Ibn Abbas that he said: "The best thing you are to do (as far as sharecropping is concerned) is that anyone of you should rent his land in return for gold and silver (i.e. money)."

**3940-** It is narrated on the authority of both Ibrahim and Sa'id Ibn Jubair that they saw no harm in renting the white land (to cultivate for money).

**3941-** It is narrated on the authority of Muhammad that he said: I do not know but that Shuraih passed two judgements concerning a speculator: sometimes, he said to him: "Bring about an evidence that a calamity has befallen you, therewith you might be excused." Sometimes he said to the property owner: "Bring about an evidence that your agent is treacherous, otherwise, let him take an oath by Allah that he has not betrayed you."

**3942-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: There is no harm in renting the white land for gold and silver. He further said: If one gives money to another for the purpose of speculation and wants to write a document on that, he should write as follows: "This is a document written by so and so, son of so and so, out of his own accord, with the warranty of authority and power to do so, in favour of so and so, son of so and so: 'You've given me, in the beginning of such and such a month, in such and such a year, say, ten thousand Dirhams, in a state of soundness, each weighing seven weights, by way of speculation on the basis of Allah's

عَلَى أَنْ يَعْمَلُوهَا مِنْ أَمْوَالِهِمْ وَأَنَّ لِرَسُولِ اللَّهِ ﷺ شَطْرَ مَا يَخْرُجُ مِنْهَا.

3936 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: أَنَّ النَّبِيَّ ﷺ دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا عَلَى أَنْ يَعْمَلُوهَا بِأَمْوَالِهِمْ وَأَنَّ لِرَسُولِ اللَّهِ ﷺ شَطْرَ ثَمَرَتِهَا.

3937 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ: كَانَتْ الْمَزَارِعُ تُكْرَى عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ عَلَى أَنْ لِرَبِّ الْأَرْضِ مَا عَلَى رِبْعِ السَّاقِي مِنَ الزَّرْعِ وَطَائِفَةٌ مِنَ التَّنْبِ لَا أَذْرِي كَمْ هُوَ.

3938 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكَ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ قَالَ: كَانَ عَمَائِي يَزْرَعَانِ بِالثُّلُثِ وَالرُّبْعِ وَأَبِي شَرِيكَهُمَا وَعَلَقَمَةُ وَالْأَسْوَدُ يَعْلَمَانِ فَلَا يُعِيرَانِ.

3939 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَعْمَرًا عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ قَالَ أَبُو عَبَّاسٍ: «إِنَّ خَيْرَ مَا أَنْتُمْ صَانِعُونَ أَنْ يُؤَاجِرَ أَحَدُكُمْ أَرْضَهُ بِالذَّهَبِ وَالْوَرَقِ».

3940 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ وَسَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُمَا كَانَا لَا يَرَيَانِ بَأْسًا بِاسْتِجَارِ الْأَرْضِ الْبَيْضَاءِ.

3941 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ قَالَ: لَمْ أَعْلَمْ شَرِيحًا كَانَ يَقْضِي فِي الْمُضَارِبِ إِلَّا بِقَضَاءَيْنِ كَانَ رَبُّمَا قَالَ لِلْمُضَارِبِ: بَيْتَكَ عَلَى مُصِيبَةٍ تُعْذَرُ بِهَا وَرَبُّمَا قَالَ لِصَاحِبِ الْمَالِ: بَيْتَكَ أَنْ أَمِينَكَ خَائِنٌ وَإِلَّا فِيمَيْنَهُ بِاللَّهِ مَا خَانَكَ.

3942 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكَ عَنْ طَارِقٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لَا بَأْسَ بِإِجَارَةِ الْأَرْضِ الْبَيْضَاءِ بِالذَّهَبِ وَالْفِضَّةِ وَقَالَ: إِذَا دَفَعَ رَجُلٌ إِلَى رَجُلٍ مَالًا قِرَاضًا فَأَرَادَ أَنْ يَكْتُبَ عَلَيْهِ بِذَلِكَ كِتَابًا كَتَبَ: هَذَا كِتَابُ كَتَبَهُ فُلَانُ بْنُ فُلَانٍ طَوْعًا مِنْهُ فِي صِحَّةٍ مِنْهُ وَجَوَّازَ أَمْرِهِ لِفُلَانِ بْنِ فُلَانٍ أَنَّكَ دَفَعْتَ إِلَيَّ مُسْتَهْلًا شَهْرٍ كَذَا مِنْ سَنَةٍ كَذَا عَشْرَةَ آلَافٍ دِرْهَمٍ وَضَحًا جَيَادًا وَزَنَ سَبْعَةَ قِرَاضًا عَلَى تَقْوَى اللَّهِ



fearingsness in secrecy and public, and bringing back the trust, on the condition that I should buy with them whenever and whatever seems to me to purchase, and to direct them in whichever way I like to do with them, on different kinds of goods, and to set out wherever I like having from them whatever I like, and to sell whatever seems to me to sell from what I purchase with them, whether by cash money (on the spot) or on credit, whether by way of showing that (to the purchasers) or suggesting to them to purchase, provided that I should work in all of that depending upon my own opinion, and appoint such of agents as I see proper: and whatever surplus and profit beyond the capital you've given to me, described and referred to herein, is gained out of that by virtue of Allah Almighty, is to be divided into two halves between you and me: yours on the basis of the portion of your capital, and mine on the basis of my own work in it, and any loss should be reduced from the capital. I acknowledge that I've received those ten thousand Dirhams, in the state of soundness, in the beginning of such and such a month, in such and such a year, and thus they've become under my control for the purpose of speculation, according to the conditions stipulated herein'. This document is signed by so and so (party one) and so and so (party two)." But if he wants to detain him from entering into transactions on credit, he should add: "And you've forbidden me to enter into transactions on credit."

**[\*] A Solidarity Company Between Three Parties:**

So and so, so and so, and so and so, warrant that they have the full authority and power to enter into this company,, i.e. a solidarity, and not a delegation, company, with a capital of thirty thousand Dirhams, in the state of soundness, each weighing seven weights ten thousand Dirhams for each of them, which have been made into a mixture, in the sense that such mixture of thirty thousand Dirhams has become in their hands, under a company of three portions, on the condition that they all should work in it by Allah's fearingsness, and out of faith of bringing back the trust from the part of each one of them to the other. According to that (agreement), they all have the right to purchase whatever they see proper to purchase, whether by cash money or on credit, from all kinds of goods, and each one of them has the right to purchase solely whatever he sees proper to purchase, whether by cash money or on credit, from all kinds of goods; and they all should work in that whether collectively as it seems more fitting to them or each solely, as it seems more fitting to him, with the permission and authority from his two companions, and his act should be acceptable to each of his partners, whether they work collectively or each solely; and what is pursuant to each of them, in more or less, should be necessarily pursuant to all of them; and whatever profit and surplus beyond the capital defined herein is produced by



فِي السِّرِّ وَالْعَلَانِيَةِ وَأَدَاءِ الْأَمَانَةِ عَلَى أَنْ أَشْتَرِيَ بِهَا مَا شِئْتُ مِنْهَا كُلَّ مَا أَرَى أَنْ أَشْتَرِيَهُ وَأَنْ أَصْرِفَهَا وَمَا شِئْتُ مِنْهَا فِيمَا أَرَى أَنْ أَصْرِفَهَا فِيهِ مِنْ صُنُوفِ التِّجَارَاتِ وَأَخْرَجَ بِمَا شِئْتُ مِنْهَا حَيْثُ شِئْتُ وَأَبِيعَ مَا أَرَى أَنْ أَبِيعَهُ مِمَّا أَشْتَرِيهِ بِنَقْدٍ رَأَيْتُ أَمْ بِنَسِيئَةٍ وَبِعَيْنٍ رَأَيْتُ أَمْ بَعَرَضٍ عَلَى أَنْ أَعْمَلَ فِي جَمِيعِ ذَلِكَ كُلِّهِ بِرَأْيِي وَأُوَكِّلَ فِي ذَلِكَ مَنْ رَأَيْتُ وَكُلُّ مَا رَزَقَ اللَّهُ فِي ذَلِكَ مِنْ فَضْلٍ وَرَبْحٍ بَعْدَ رَأْسِ الْمَالِ الَّذِي دَفَعْتُهُ الْمَذْكُورِ إِلَيَّ الْمُسَمَّى مَبْلُغُهُ فِي هَذَا الْكِتَابِ فَهُوَ بَيْنِي وَبَيْنَكَ نِصْفَيْنِ لَكَ مِنْهُ النِّصْفُ بِحِطِّ رَأْسِ مَالِكَ وَلِي فِيهِ النِّصْفُ تَامًا بِعَمَلِي فِيهِ وَمَا كَانَ فِيهِ مِنْ وَضِيعَةٍ فَعَلَى رَأْسِ الْمَالِ فَقَبَضْتُ مِنْكَ هَذِهِ الْعَشْرَةَ آلَافِ دِرْهَمٍ الْوُضْعَ الْجِيَادَ مُسْتَهْلًا شَهْرًا كَذَا فِي سَنَةٍ كَذَا وَصَارَتْ لَكَ فِي يَدِي قِرَاضًا عَلَى الشُّرُوطِ الْمُشْتَرِطَةِ فِي هَذَا الْكِتَابِ أَقَرُّ فُلَانٌ وَفُلَانٌ وَإِذَا أَرَادَ أَنْ يُطْلِقَ لَهُ أَنْ يَشْتَرِيَ وَيَبِيعَ بِالنَّسِيئَةِ كَتَبَ وَقَدْ نَهَيْتَنِي أَنْ أَشْتَرِيَ وَأَبِيعَ بِالنَّسِيئَةِ.

### شَرَكَةُ عَنَانٍ بَيْنَ ثَلَاثَةٍ

هَذَا مَا أَشْتَرَكَ عَلَيْهِ فُلَانٌ وَفُلَانٌ وَفُلَانٌ فِي صِحَّةٍ عُقُولِهِمْ وَجَوَازِ أَمْرِهِمْ، اشْتَرَكُوا شَرَكَةَ عَنَانٍ لَا شَرَكَةَ مُفَاوَضَةٍ بَيْنَهُمْ فِي ثَلَاثِينَ أَلْفَ دِرْهَمٍ وَضَحًا، جِيَادًا وَزَنَ سَبْعَةٍ، لِكُلِّ وَاحِدٍ مِنْهُمْ عَشْرَةُ آلَافِ دِرْهَمٍ خَلَطُوهَا جَمِيعًا فَصَارَتْ هَذِهِ الثَّلَاثِينَ أَلْفَ دِرْهَمٍ فِي أَيْدِيهِمْ مَخْلُوطَةً بِشَرَكَةٍ بَيْنَهُمْ أَثْلَانًا عَلَى أَنْ يَعْمَلُوا فِيهِ بِتَقْوَى اللَّهِ وَأَدَاءِ الْأَمَانَةِ مِنْ كُلِّ وَاحِدٍ مِنْهُمْ إِلَى كُلِّ وَاحِدٍ مِنْهُمْ وَيَشْتَرُونَ جَمِيعًا بِذَلِكَ وَبِمَا رَأَوْا مِنْهُ اشْتَرَاءَهُ بِالنَّقْدِ، وَيَشْتَرُونَ بِالنَّسِيئَةِ عَلَيْهِ مَا رَأَوْا أَنْ يَشْتَرُوا مِنْ أَنْوَاعِ التِّجَارَاتِ وَأَنْ يَشْتَرِيَ كُلُّ وَاحِدٍ مِنْهُمْ عَلَى حَدِّهِ دُونَ صَاحِبِهِ بِذَلِكَ، وَبِمَا رَأَى مِنْهُ مَا رَأَى اشْتِرَاءَهُ مِنْهُ بِالنَّقْدِ، وَبِمَا رَأَى اشْتِرَاءَهُ عَلَيْهِ بِالنَّسِيئَةِ يَعْمَلُونَ فِي ذَلِكَ كُلِّهِ مُجْتَمِعِينَ بِمَا رَأَوْا، وَيَعْمَلُ كُلُّ وَاحِدٍ مِنْهُمْ مُنْفَرِدًا بِهِ دُونَ صَاحِبِهِ بِمَا رَأَى جَائِزًا لِكُلِّ وَاحِدٍ مِنْهُمْ فِي ذَلِكَ كُلِّهِ عَلَى نَفْسِهِ، وَعَلَى كُلِّ وَاحِدٍ مِنْ صَاحِبِيهِ فِيمَا اجْتَمَعُوا عَلَيْهِ، وَفِيمَا انْفَرَدُوا بِهِ مِنْ ذَلِكَ كُلِّ وَاحِدٍ مِنْهُمْ دُونَ الْآخَرِينَ، فَمَا لَزِمَ كُلُّ وَاحِدٍ مِنْهُمْ فِي ذَلِكَ مِنْ قَلِيلٍ وَمِنْ كَثِيرٍ فَهُوَ لَازِمٌ لِكُلِّ وَاحِدٍ مِنْ صَاحِبِيهِ، وَهُوَ وَاجِبٌ عَلَيْهِمْ جَمِيعًا وَمَا رَزَقَ اللَّهُ فِي ذَلِكَ مِنْ فَضْلٍ وَرَبْحٍ عَلَى رَأْسِ مَالِهِمُ الْمُسَمَّى مَبْلُغُهُ

virtue of Allah Almighty, should be divided into three thirds among them; and any loss should be encumbered upon them in three thirds in accordance with their portions (in the company). This document is written in three copies, each in the hand of everyone of them: so and so, so and so, and so and so as his official document (to guarantee his right in that company); and it is signed by so and so, so and so, and so and so."

**[\*] A Delegation Company Between Four Parties:**

"Allah Almighty says: " O you who believe! Fulfill (all) obligations." (Al-Ma'idah 1) so and so, so and so, so and so, and so and so, warrant that they have the full authority and power to enter into this company, a delegation company with such and such a capital, which they collected from one kind of money, and mixed in the sense that it has come to be a mixture whose portions are undistinguishable in their hands, and all of them are equal in their portions and rights, on the condition that they all should equally work in all of that, in more or less transactions and trades, whether by cash money or on credit, in all dealings and commercial treatments, and in all that which is exchangeable among the people, whether collectively as it seems more fitting for them or each solely as it seems more fitting for him, with the permission and authority to do so from his partners, and his act should be acceptable to his partners; and what is pursuant to each of them, in relation to an acquired right, debt, in this company defined herein, should be necessarily pursuant to all of his partners referred to herein with him; and whatever profits and surplus (beyond the capital) Allah Almighty causes them to gain in that company referred to herein, and whatever profits and surplus (beyond the capital) Allah Almighty causes each of them to gain solely, should be equally divided between them; and any loss should be equally loaded upon them all. Furthermore, each of those (parties), so and so, so and so, so and so, and so and so, has delegated each one of his partners referred to in this document, as his agent in all demands and claims of his rights, to appeal, on behalf of him, to judgement in all related disputes, to receive such a right, to send to the court anyone falling in dispute with him, or having claim over him; and he also has made him a trustee of his portion in the company after his death, to fulfill his debt on his behalf, and to execute his bequests; and each one of the parties pointed out herein has accepted what has been entrusted to him by each of his companions. This document is signed by so and so, so and so, so and so, and so and so."

**[47] The Company Of Bodies**

**3943-** It is narrated on the authority of Abdullah that he said: I, Ammar and Sa'd entered into a partnership on the day of (the holy battle of) Badr



فِي هَذَا الْكِتَابِ، فَهُوَ بَيْنَهُمْ أَثْلَاثًا وَمَا كَانَ فِي ذَلِكَ مِنْ وَضِيعَةٍ وَتَبَعَةٍ فَهُوَ عَلَيْهِمْ أَثْلَاثًا عَلَى قَدْرِ رَأْسِ مَالِهِمْ، وَقَدْ كُتِبَ هَذَا الْكِتَابُ ثَلَاثَ نُسَخٍ مُتَسَاوِيَاتٍ بِالْأَفَافِ وَاحِدَةٍ فِي يَدِ كُلِّ وَاحِدٍ مِنْ فَلَانٍ وَفُلَانٍ وَفُلَانٍ وَاحِدَةٍ وَثِيقَةً لَهُ أَقْرَ فَلَانٍ وَفُلَانٍ وَفُلَانٍ.

### شَرِكَةُ مُفَاوَضَةٍ بَيْنَ أَرْبَعَةٍ عَلَى مَذْهَبٍ مِنْ يُحْيِيهَا

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾ [المائدة: 1] هَذَا مَا اشْتَرَكَ عَلَيْهِ فَلَانٌ وَفُلَانٌ وَفُلَانٌ وَفُلَانٌ بَيْنَهُمْ شَرِكَةُ مُفَاوَضَةٍ فِي رَأْسِ مَالٍ جَمَعُوهُ بَيْنَهُمْ مِنْ صِنْفٍ وَاحِدٍ وَنَقْدٍ وَاحِدٍ وَخَلَطُوهُ وَصَارَ فِي أَيْدِيهِمْ مُمْتَزِجًا لَا يُعْرَفُ بَعْضُهُ مِنْ بَعْضٍ وَمَالٌ كُلِّ وَاحِدٍ مِنْهُمْ فِي ذَلِكَ وَحَقُّهُ سَوَاءٌ عَلَى أَنْ يَعْمَلُوا فِي ذَلِكَ كُلَّهُ وَفِي كُلِّ قَلِيلٍ وَكَثِيرٍ سَوَاءٌ مِنَ الْمُبَايَعَاتِ وَالْمُتَاجَرَاتِ نَقْدًا وَنَسِيئَةً بَيْعًا وَشِرَاءً فِي جَمِيعِ الْمُعَامَلَاتِ وَفِي كُلِّ مَا يَتَعَاطَاهُ النَّاسُ بَيْنَهُمْ مُجْتَمِعِينَ بِمَا رَأَوْا وَيَعْمَلُ كُلُّ وَاحِدٍ مِنْهُمْ عَلَى انْفِرَادِهِ بِكُلِّ مَا رَأَى وَكُلُّ مَا بَدَأَ لَهُ جَائِزُ أَمْرِهِ فِي ذَلِكَ عَلَى كُلِّ وَاحِدٍ مِنْ أَصْحَابِهِ وَعَلَى أَنَّهُ كُلُّ مَا لَزِمَ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى هَذِهِ الشَّرِكَةِ الْمَوْصُوفَةِ فِي هَذَا الْكِتَابِ مِنْ حَقٍّ وَمِنْ دَيْنٍ فَهُوَ لَزِمٌ لِكُلِّ وَاحِدٍ مِنْهُمْ مِنْ أَصْحَابِهِ الْمُسَمَّيْنَ مَعَهُ فِي هَذَا الْكِتَابِ وَعَلَى أَنْ جَمِيعَ مَا رَزَقَهُمُ اللَّهُ فِي هَذِهِ الشَّرِكَةِ الْمُسَمَّاةِ فِيهِ، وَمَا رَزَقَ اللَّهُ كُلَّ وَاحِدٍ مِنْهُمْ فِيهَا عَلَى حِدَتِهِ مِنْ فَضْلٍ وَرَبْحٍ فَهُوَ بَيْنَهُمْ جَمِيعًا بِالسَّوِيَّةِ وَمَا كَانَ فِيهَا مِنْ نَقِيصَةٍ فَهُوَ عَلَيْهِمْ جَمِيعًا بِالسَّوِيَّةِ بَيْنَهُمْ وَقَدْ جَعَلَ كُلُّ وَاحِدٍ مِنْ فَلَانٍ وَفُلَانٍ وَفُلَانٍ وَفُلَانٍ كُلُّ وَاحِدٍ مِنْ أَصْحَابِهِ الْمُسَمَّيْنَ فِي هَذَا الْكِتَابِ مَعَهُ وَكِيلُهُ فِي الْمُطَالَبَةِ بِكُلِّ حَقٍّ هُوَ لَهُ وَالْمُخَاصَمَةِ فِيهِ وَقَبْضِهِ وَفِي خُصُومَةٍ كُلِّ مَنْ اعْتَرَضَهُ بِخُصُومَةٍ وَكُلِّ مَنْ يُطَالِبُهُ بِحَقٍّ وَجَعَلَهُ وَصِيَّهُ فِي شَرِكَتِهِ مِنْ بَعْدِ وَقَاتِهِ وَفِي قَضَاءِ دُيُونِهِ وَإِنْفَادِ وَصَايَاهُ وَقَبْلِ كُلِّ وَاحِدٍ مِنْهُمْ مِنْ كُلِّ وَاحِدٍ مِنْ أَصْحَابِهِ مَا جَعَلَ إِلَيْهِ مِنْ ذَلِكَ كُلِّهِ أَقْرَ فَلَانٍ وَفُلَانٍ وَفُلَانٍ وَفُلَانٍ.

### (47) - بَابُ شَرِكَةِ الْأَبْدَانِ

3943 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ:

حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ: اشْتَرَكْتُ أَنَا وَعَمَارٌ وَسَعْدٌ يَوْمَ بَدْرٍ



(that everything gained by each of us should be divided equally among us); and Sa'd brought two captives, but I and Ammar brought nothing.

**3944-** It is narrated on the authority of Az-Zuhri that he said, pertaining to two slaves, each of whom is delegated to act by the other, and one of whom writes a deed (of freedom for a certain sum of money to be paid to the master): It is permissible if one is delegated by the other to act, each of them could fulfill the obligation on behalf of the other.

### **[\*] The Cancellation Of A Company**

"This is a document written by so and so, so and so, so and so, and so and so: each one of them warrants that he has the full authority and power to acknowledge to each of his companions, pointed out herein all that is included in this document: there broke up between us commercial treatments, dealings, transactions, and partnership in property and different kinds of treatments, loans, exchanges, deposits, trusts, speculations, borrowings, debts, and different operations of renting, sharecropping; and we've repealed our partnership, on accord from all of us, on what we've collectively done, in relation to our commercial treatments and partnership in property and wealth, and now we've repealed all of that and cancelled all the operations between us in all kinds of goods; and we've shown all of that in detail, one by one, and learnt its amount and price, and known it as it is truly and really, with the result that each one of us has got his due right, and it has become in his hand, and thus anyone of us has no right, nor demand, nor claim against each of his companions referred to herein, or against anyone subsequently because of him, or on behalf of him, and that's because each one of us has got his right and what is due to him from all of that, which has now become in his hand. This document is signed by so and so, so and so, so and so, and so and so."

### **[\*] The Separation Of A Couple**

Allah Almighty says: "It is not lawful for you, (men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If you (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is not blame on either of them if she give something for her freedom." (Al-Baqarah 229) So and so, daughter of so and so, son of so and so, warrants that she has the full authority and power to write this document to so and so, son of so and so, son of so and so: "I've been your wife, and you've consummated marriage with me, and have approached me (sexually), and afterwards, I disliked your companionship, and I liked to leave you, on the condition that

فَجَاءَ سَعْدٌ بِأَسِيرَيْنِ وَلَمْ أَجِءْ أَنَا وَلَا عَمَّارٌ بِشَيْءٍ.

3944 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا أَبُو الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ: فِي عَبْدَيْنِ مُتَّفَاوِضَيْنِ كَاتَبَ أَحَدُهُمَا قَالَ: جَائِزٌ إِذَا كَانَا مُتَّفَاوِضَيْنِ يَقْضِي أَحَدُهُمَا عَنِ الْآخَرِ.

### تَفَرُّقُ الشُّرَكَاءِ عَنْ شَرِيكِهِمْ

هَذَا كِتَابٌ كَتَبَهُ فُلَانٌ وَفُلَانٌ وَفُلَانٌ بَيْنَهُمْ وَأَقَرَّ كُلُّ وَاحِدٍ مِنْهُمْ لِكُلِّ وَاحِدٍ مِنْ أَصْحَابِهِ الْمُسَمَّيْنَ مَعَهُ فِي هَذَا الْكِتَابِ بِجَمِيعِ مَا فِيهِ فِي صِحَّةٍ مِنْهُ وَجَوَازٍ أَمْرٍ أَنَّهُ جَرَتْ بَيْنَنَا مُعَامَلَاتٌ وَمُتَاجِرَاتٌ وَأُشْرِيَّةٌ وَبُيُوعٌ وَخُلْطَةٌ وَشَرِكَةٌ فِي أَمْوَالٍ وَفِي أَنْوَاعٍ مِنَ الْمُعَامَلَاتِ وَقُرُوضٍ وَمُصَارَفَاتٍ وَوَدَائِعٍ وَأَمَانَاتٍ وَسَفَاتِجٍ وَمُضَارَبَاتٍ وَعَوَارِي وَذُبُونٌ وَمُؤَاجِرَاتٍ وَمُزَارَعَاتٍ وَمُؤَكَّرَاتٍ وَإِنَّا تَنَاقَضْنَا عَلَى التَّرَاضِي مِنَّا جَمِيعاً بِمَا فَعَلْنَا جَمِيعَ مَا كَانَ بَيْنَنَا مِنْ كُلِّ شَرِكَةٍ وَمِنْ كُلِّ مُخَالَطَةٍ كَانَتْ جَرَتْ بَيْنَنَا فِي نَوْعٍ مِنَ الْأَمْوَالِ وَالْمُعَامَلَاتِ وَفَسَخْنَا ذَلِكَ كُلَّهُ فِي جَمِيعِ مَا جَرَى بَيْنَنَا فِي جَمِيعِ الْأَنْوَاعِ وَالْأَصْنَافِ، وَبَيَّنَّا ذَلِكَ كُلَّهُ نَوْعاً نَوْعاً، وَعَلِمْنَا مَبْلَغَهُ وَمُنْتَهَاهُ وَعَرَفْنَاهُ عَلَى حَقِّهِ وَصِدْقِهِ فَاسْتَوْفَى كُلُّ وَاحِدٍ مِنَّا جَمِيعَ حَقِّهِ مِنْ ذَلِكَ أَجْمَعَ وَصَارَ فِي يَدِهِ فَلَمْ يَبْقَ لِكُلِّ وَاحِدٍ مِنَّا قِبَلُ كُلِّ وَاحِدٍ مِنَ أَصْحَابِهِ الْمُسَمَّيْنَ مَعَهُ فِي هَذَا الْكِتَابِ، وَلَا قِبَلُ أَحَدٍ بِسَبَبِهِ وَلَا بِاسْمِهِ حَقٌّ وَلَا دَعْوَى وَلَا طَلِبَةٌ لِأَنَّ كُلَّ وَاحِدٍ مِنَّا قَدْ اسْتَوْفَى جَمِيعَ حَقِّهِ وَجَمِيعَ مَا كَانَ لَهُ مِنْ جَمِيعِ ذَلِكَ كُلِّهِ وَصَارَ فِي يَدِهِ مُوقِراً أَقَرَّ فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَفُلَانٌ.

### بَابُ تَفَرُّقِ الزَّوْجَيْنِ عَنْ مُزَاجَتِهِمَا

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئاً إِلَّا أَنْ يَخَافَا أَلَّا يُعْيِمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُعْيِمَا فَمَا أَفْلَحْتُمْ بِهِ﴾ [البقرة، الآية: 229]. هَذَا كِتَابٌ كَتَبْتُهُ فُلَانَةٌ بِنْتُ فُلَانٍ بِنِ فُلَانٍ فِي صِحَّةٍ مِنْهَا وَجَوَازٍ أَمْرٍ لِفُلَانٍ بِنِ فُلَانٍ بِنِ فُلَانٍ إِنِّي كُنْتُ زَوْجَةً لَكَ وَكُنْتُ دَخَلْتُ بِي فَأُفْضِيتُ إِلَيَّ ثُمَّ إِنِّي كَرِهْتُ صُحْبَتَكَ وَأَحْبَبْتُ مُفَارَقَتَكَ عَنْ غَيْرِ إِضْرَارٍ مِنْكَ بِي وَلَا مَنَعِي



you should cause no damage to me, nor prevent me from getting any right due upon you to me. When we both feared we might be unable to keep the limits ordained by Allah Almighty, I asked you to divorce me at my request, with one and final pronouncement of divorce, canceling all you owe me, including the dower which consists of such and such Dinars, and in return for such and such Dinars, I've given you besides my dower; and you've done what I've asked you to do, and divorced me with one and final pronouncement of divorce, which has cancelled all of the remaining dower due upon you to me, defined herein, and in return for the Dinars referred to herein besides (the dower); and I've accepted that from you orally, when you addressed me with it, and in response to your statement before we depart from one another; and I've paid you all of those Dinars referred to herein, hereby you've divorced me at my request, in full, besides those of which my dower comprises; and in this way, I've come to be finally divorced from you, and have the freedom and power to dispose of myself, in accordance with the final and optional divorce described herein; and thus, you have no way nor claim over me, and you have no right to bring me back (to your guardianship); and I've received from you all that is due to my fellows during the period of my Iddat, and I've got all what I need in full according to what is due to such a divorced woman as is in the like of my state, upon her husband who might be in the like of your state; and on the basis of that, none of us should have any right, demand or claim against the other, and any demand or right claimed by anyone of us in any case, against the other is invalid, and the other against whom such is claimed is free from it; and anyone of us has accepted all that is acknowledged to him (or her) by his (or her) companion, and agreed upon all from which he (or she) has cleared him (or her), in relation to what is described herein, orally, when each addressed the other before departing from one another, and leaving the gathering, where all of that has happened. This document is signed by so and so, daughter of so and so, and so and so, son of so and so."

#### **[48] The Written Deed Of Freedom (In Return For A Certain Sum)**

Allah Almighty says: " And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if you know any good in them." (An-Nur 33) "So and so, son of so and so, son of so and so, warrants the full authority and power to write this deed of freedom for his Nubian slave, called so and so, duly in his ownership and hand: 'I've written this deed of freedom for you for a sum of three thousand Dirhams, in a state of soundness, each weighing seven weights, to be paid in installments within a term of six years, beginning from the first of such and such a month in such and such a year, on the condition that you should pay



لِحَقٍّ وَاجِبٍ لِي عَلَيْكَ وَإِنِّي سَأَلْتُكَ عِنْدَمَا خِفْنَا أَنْ لَا نُقِيمَ حُدُودَ اللَّهِ أَنْ تَخْلَعَنِي  
فَتُبْسِنَنِي مِنْكَ بِتَطْلِيقَةٍ بِجَمِيعِ مَا لِي عَلَيْكَ مِنْ صَدَاقٍ وَهُوَ كَذَا وَكَذَا دِينَاراً جِيَاداً  
مَثَاقِيلَ وَبِكَذَا وَكَذَا دِينَاراً جِيَاداً مَثَاقِيلَ أَعْطَيْتُكَهَا عَلَى ذَلِكَ سِوَى مَا فِي صَدَاقِي  
فَفَعَلْتَ الَّذِي سَأَلْتُكَ مِنْهُ فَطَلَّقْتَنِي تَطْلِيقَةً بَائِنَةً بِجَمِيعِ مَا كَانَ بَقِيَ لِي عَلَيْكَ مِنْ  
صَدَاقِي الْمُسَمَّى مَبْلُغُهُ فِي هَذَا الْكِتَابِ وَبِالدَّانِيرِ الْمُسَمَّاءِ فِيهِ سِوَى ذَلِكَ فَقَبِلْتُ  
ذَلِكَ مِنْكَ مُشَافَهَةً لَكَ عِنْدَ مُحَاطَبَتِكَ إِيَّايَ بِهِ، وَمُجَابَةً عَلَى قَوْلِكَ مِنْ قَبْلِ  
تَصَادُرِنَا عَنْ مَنْطِقِنَا ذَلِكَ وَدَفَعْتُ إِلَيْكَ جَمِيعَ هَذِهِ الدَّانِيرِ الْمُسَمَّى مَبْلُغُهَا فِي هَذَا  
الْكِتَابِ الَّذِي خَالَعْتَنِي عَلَيْهَا وَافِيَةً سِوَى مَا فِي صَدَاقِي فَصِرْتُ بَائِنَةً مِنْكَ مَالِكَةً  
لِأَمْرِي بِهَذَا الْخُلْعِ الْمَوْصُوفِ أَمْرُهُ فِي هَذَا الْكِتَابِ فَلَا سَبِيلَ لَكَ عَلَيَّ وَلَا  
مُطَالَبَةَ وَلَا رَجْعَةَ وَقَدْ قَبِضْتُ مِنْكَ جَمِيعَ مَا يَجِبُ لِمِثْلِي مَا دُمْتُ فِي عِدَّةٍ مِنْكَ  
وَجَمِيعَ مَا أَحْتَاجُ إِلَيْهِ بِتَمَامٍ مَا يَجِبُ لِلْمُطَلَّقةِ الَّتِي تَكُونُ فِي مِثْلِ حَالِي عَلَى  
زَوْجِهَا الَّذِي يَكُونُ فِي مِثْلِ حَالِكَ فَلَمْ يَبْقَ لِوَاحِدٍ مِنَّا قَبْلَ صَاحِبِهِ حَقٌّ وَلَا دَعْوَى  
وَلَا طَلِبَةَ فَكُلُّ مَا أَدْعَى وَاحِدٌ مِنَّا قَبْلَ صَاحِبِهِ مِنْ حَقٍّ وَمِنْ دَعْوَى وَمِنْ طَلِبَةٍ  
بِوَجْهِهِ مِنَ الْوُجُوهِ فَهُوَ فِي جَمِيعِ دَعْوَاهُ مُبْطَلٌ وَصَاحِبُهُ مِنْ ذَلِكَ أَجْمَعَ بَرِيءٌ وَقَدْ  
قَبِلَ كُلُّ وَاحِدٍ مِنَّا كُلَّ مَا أَقْرَأَهُ بِهِ صَاحِبُهُ وَكُلَّ مَا أَبْرَأَهُ مِنْهُ مِمَّا وَصِفَ فِي هَذَا  
الْكِتَابِ مُشَافَهَةً عِنْدَ مُحَاطَبَتِهِ إِيَّاهُ قَبْلَ تَصَادُرِنَا عَنْ مَنْطِقِنَا وَأَفْتِرَاقِنَا عَنْ مَجْلِسِنَا الَّذِي  
جَرَى بَيْنَنَا فِيهِ. أَقَرَّتْ فَلَانَةُ وَفُلَانٌ.

#### (48) - الْكِتَابَةُ

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالَّذِينَ يَبْنِعُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ  
فِيهِمْ خَيْرًا﴾ [النور، الآية: 33]. هَذَا كِتَابُ كَتَبَهُ فُلَانُ ابْنُ فُلَانٍ فِي صِحَّةٍ مِنْهُ  
وَجَوَازٍ أَمْرٍ لِفَتَاهِ النُّوبِيِّ الَّذِي يُسَمَّى فُلَاناً وَهُوَ يَوْمِئِذٍ فِي مِلْكِهِ وَيَدِهِ إِنِّي كَاتَبْتُكَ  
عَلَى ثَلَاثَةِ آلَافٍ دِرْهَمٍ وَضَحِ جِيَادٍ وَزَنْ سَبْعَةِ مُنَجِّمَةٍ عَلَيْكَ سِتُّ سِنِينَ مُتَوَالِيَاتٍ  
أَوَّلُهَا مُسْتَهْلٌ شَهْرٍ كَذَا مِنْ سَنَةِ كَذَا عَلَى أَنْ تَدْفَعَ إِلَيَّ هَذَا الْمَالَ الْمُسَمَّى مَبْلُغُهُ

me this sum defined herein in installments, hereby you would become free, and has whatever rights the free men have, and bears whatever obligations the free men bear. But in case you fail to fulfill anything of that, this deed becomes invalid, and you then will remain a slave, who has no written deed of freedom; and I've accepted your written deed pursuant to the conditions defined here, before departing from one another, and leaving this gathering, where this has happened between us'. This deed is signed by so and so, son of so and so, and so and so."

**[49] Emancipating A Slave (On The Condition That It Would Come Into Force After The Manumitter's Death)**

So and so, son of so and so, warrants that he has the authority and power to write the following deed for his Cecelian slave, the baker and cooker, named so and so, duly in his possession and hand: "I've emancipated you on the condition that this emancipation would come into force after my death, for the Sake of the Countenance of Allah Almighty, and in expectation for His reward: you will be free after my death, and there is no way for anyone over you after my death except the way of allegiance (the right of inheriting one's property) which should be to me and to my offspring after me. So and so pledges that he has the authority and power to acknowledge of that is included in this deed, after all of it has been recited to him, in the presence of the witnesses referred herein, and he acknowledges in their presence that he has heard, learnt and understood all of it, and made Allah Almighty Witness to it, and Allah suffices for Witness, and those who are present bear witness to it." "So and so, the Cecelian baker and cooker warrants that he has the authority and power to acknowledge that all that this deed includes is right according to what is described and defined herein."

**[50] Emancipation**

So and so, son of so and so, warrants that he has the authority and power to write the following deed in such and such a month, in such and such a year, for his Roman slave named so and so, duly in his possession and hand: "I've emancipated you irrevocably as a means to become nearer to the Presence of Allah Almighty, and in expectation for His Great Reward, in which there is no exception, after which there is no retraction from my part: you are free for the sake of the Countenance of Allah Almighty and the (reward of) the hereafter, and there is no way for me nor for anyone else over you, barring the right of allegiance (inheriting one's property), which should be to me and to my offspring after me."

فِي هَذَا الْكِتَابِ فِي نُجُومِهَا فَأَنْتَ حُرٌّ بِهَا لَكَ مَا لِلْأَحْرَارِ وَعَلَيْكَ مَا عَلَيْهِمْ  
فَإِنْ أَخْلَلْتَ شَيْئاً مِنْهُ عَنْ مَحَلِّهِ بَطَلَتْ الْكِتَابَةُ وَكُنْتَ رَقِيقاً لَا كِتَابَةَ لَكَ وَقَدْ  
قَبِلْتُ مَكَاتِبَتَكَ عَلَيْهِ عَلَى الشُّرُوطِ الْمَوْصُوفَةِ فِي هَذَا الْكِتَابِ قَبْلَ تَصَادُرِنَا  
عَنْ مَنْطِقِنَا وَافْتِرَاقِنَا عَنْ مَجْلِسِنَا الَّذِي جَرَى بَيْنَنَا ذَلِكَ فِيهِ. أَقَرَّ فُلَانٌ  
وَفُلَانٌ.

## (49) - تَذِيرٌ

هَذَا كِتَابُ كَتَبَهُ فُلَانٌ ابْنُ فُلَانٍ ابْنِ فُلَانٍ لِفَتَاهُ الصَّقْلِيِّ الْحَبَّازِ الطَّبَّاخِ  
الَّذِي يُسَمَّى فُلَاناً وَهُوَ يَوْمِئِذٍ فِي مِلْكِهِ وَيَدِهِ إِنِّي دَبَرْتُكَ لَوَجْهِ اللَّهِ عَزَّ وَجَلَّ  
وَرَجَاءِ ثَوَابِهِ فَأَنْتَ حُرٌّ بَعْدَ مَوْتِي لَا سَبِيلَ لِأَحَدٍ عَلَيْكَ بَعْدَ وَفَاتِي إِلَّا سَبِيلَ  
الْوَلَاءِ فَإِنَّهُ لِي وَلِعَقِيبِي مِنْ بَعْدِي أَقَرَّ فُلَانٌ بَنُ فُلَانٍ بِجَمِيعِ مَا فِي هَذَا  
الْكِتَابِ طَوْعاً فِي صِحَّةٍ مِنْهُ وَجَوَازٍ أَمْرٍ مِنْهُ بَعْدَ أَنْ قُرِئَ ذَلِكَ كُلُّهُ عَلَيْهِ  
بِمَحْضَرٍ مِنَ الشُّهُودِ الْمُسَمَّيْنَ فِيهِ فَأَقَرَّ عِنْدَهُمْ أَنَّهُ قَدْ سَمِعَهُ وَفَهِمَهُ وَعَرَفَهُ  
وَأَشْهَدَ اللَّهُ عَلَيْهِ وَكَفَى بِاللَّهِ شَهِيداً ثُمَّ مَنْ حَضَرَهُ مِنَ الشُّهُودِ عَلَيْهِ أَقَرَّ فُلَانٌ  
الصَّقْلِيُّ الطَّبَّاخُ فِي صِحَّةٍ مِنْ عَقْلِهِ وَبَدَنِهِ أَنَّ جَمِيعَ مَا فِي هَذَا الْكِتَابِ حَقٌّ  
عَلَى مَا سُمِّيَ وَوُصِفَ فِيهِ.

## (50) - عِتْقٌ

هَذَا كِتَابُ كَتَبَهُ فُلَانٌ ابْنُ فُلَانٍ طَوْعاً فِي صِحَّةٍ مِنْهُ وَجَوَازٍ أَمْرٍ وَذَلِكَ  
فِي شَهْرِ كَذَا مِنْ سَنَةِ كَذَا لِفَتَاهُ الرُّومِيِّ الَّذِي يُسَمَّى فُلَاناً وَهُوَ يَوْمِئِذٍ فِي  
مِلْكِهِ وَيَدِهِ إِنِّي أَعْتَقْتُكَ تَقَرُّباً إِلَى اللَّهِ عَزَّ وَجَلَّ وَابْتِغَاءً لِجَزِيلِ ثَوَابِهِ عِتْقاً بَتّاً  
لَا مَثْنَوِيَّةَ فِيهِ وَلَا رَجْعَةَ لِي عَلَيْكَ فَأَنْتَ حُرٌّ لَوَجْهِ اللَّهِ وَالِدَارِ الْآخِرَةِ  
لَا سَبِيلَ لِي وَلَا لِأَحَدٍ عَلَيْكَ إِلَّا الْوَلَاءُ فَإِنَّهُ لِي وَلِعَصْبَتِي مِنْ بَعْدِي.



## **(37) THE BOOK OF WOMEN'S COMPANIONSHIP**

### **[1] The Love Of Women**

**3945-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the things of this world, both women and perfume were made lovable to me; and the delight of my eye was made in the prayer."

**3946-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both women and perfume were made lovable to me; and the delight of my eye was made in the prayer."

**3947-** It is narrated on the authority of Anas Ibn Malik that he said: Nothing was dearer to Allah's Apostle "Allah's blessing and peace be upon him" after women than horses.

### **[2] A Man Gives Preference To Any Of His Wives Over The Others**

**3948-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who has two wives (or more), to one of whom he gives preference over the other, he will come on the Day of Judgement while inclined on one of his sides."

**3949-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to fix day-and-night-turns for his wives, and do justice with all of them, and then say: "O Allah! This is my conduct in that which is within my capacity: so, do not blame me for that which is within Your Power, even though it is beyond my capacity."

### **[3] A Man Loves One Of His Wives More Than Others**

**3950-** It is narrated on the authority of A'ishah that she said: The wives of Allah's Apostle "Allah's blessing and peace be upon him" sent Fatimah, the daughter of Allah's Apostle "Allah's blessing and peace be upon him", to Allah's Apostle "Allah's blessing and peace be upon him", and she sought his permission to be admitted, and he was lying with me under my covering, and he admitted her. She said: "O Messenger of Allah! Your wives sent me, asking you to give no preference to the daughter of Abu Quhafah." I kept silent. Allah's Apostle "Allah's blessing and peace be upon him" said to her: "O my daughter! Do you not love whomever I love?" she answered in the affirmative, thereupon he said to her: "Then, love this (A'ishah)!" when Fatimah heard that from Allah's Apostle "Allah's blessing and peace be upon him", she stood up (and left). She returned to the wives of Allah's Apostle

## (37) - كِتَابُ عِشْرَةِ النِّسَاءِ

## (1) - بَابُ حُبِّ النِّسَاءِ

3945 - حَدَّثَنِي الشَّيْخُ الْإِمَامُ أَبُو عَبْدِ الرَّحْمَنِ النَّسَائِيُّ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى الْقَوْمِسِيُّ قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا سَلَامٌ أَبُو الْمُنْذِرِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُبُّ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءِ وَالطَّيِّبُ وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ».

3946 - أَخْبَرَنَا عَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا سَيَّارٌ قَالَ: حَدَّثَنَا جَعْفَرٌ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُبُّ إِلَيَّ النِّسَاءِ وَالطَّيِّبُ وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ».

3947 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «لَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ بَعْدَ النِّسَاءِ مِنَ الْخَيْلِ».

## (2) - مِثْلُ الرَّجُلِ إِلَى بَعْضِ نِسَائِهِ دُونَ بَعْضٍ

3948 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنِ النَّضْرِ بْنِ أَنَسٍ عَنْ بِشِيرِ بْنِ نَهْيَكٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ لَهُ أَمْرَاتَانِ يَمِيلُ لِأَحَدَاهُمَا عَلَى الْأُخْرَى جَاءَ يَوْمَ الْقِيَامَةِ أَحَدُ شِقِيهِ مَائِلًا».

3949 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أُنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَفْضِلُ نِسَائِهِ ثُمَّ يَعْدِلُ ثُمَّ يَقُولُ: «اللَّهُمَّ هَذَا فِعْلِي فِيمَا أَمْلِكُ فَلَا تُلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ». أَرْسَلَهُ حَمَّادُ بْنُ زَيْدٍ.

## (3) - حُبُّ الرَّجُلِ بَعْضَ نِسَائِهِ أَكْثَرَ مِنْ بَعْضٍ

3950 - أَخْبَرَنِي عُيَيْنُدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ قَالَتْ: أَرْسَلَ أَزْوَاجَ النَّبِيِّ ﷺ فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ ﷺ إِلَى رَسُولِ اللَّهِ ﷺ فَاسْتَأْذَنْتْ عَلَيْهِ وَهُوَ مُضْطَجِعٌ مَعِيَ فِي مِرْطِي فَأَذِنَ لَهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَزْوَاجَكَ أَرْسَلْتَنِي إِلَيْكَ يَسْأَلُنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي فُحَّافَةَ وَأَنَا سَاكِتَةٌ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيُّ بَنِيهِ أَلَسْتَ تُحِبِّينَ مَنْ أَحَبُّ؟» قَالَتْ: بَلَى قَالَ: «فَأَجِبِي هَذِهِ». فَقَامَتْ فَاطِمَةُ حِينَ سَمِعَتْ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ فَارْجَعَتْ إِلَى أَزْوَاجِ



"Allah's blessing and peace be upon him", and told them of what she said to him and what he said to her. They said to her: "We do not think you've sufficed us in this matter. Return to Allah's Apostle 'Allah's blessing and peace be upon him' and say to him: 'Your wives beseech you to give no preference to the daughter of Abu Quhafah.'" Fatimah said: "No, by Allah, I will never talk to him about her." A'ishah added: The wives of Allah's Apostle "Allah's blessing and peace be upon him" sent Zainab Bint Jahsh to Allah's Apostle "Allah's blessing and peace be upon him", and it was she, from amongst the wives of Allah's Apostle "Allah's blessing and peace be upon him", who was equal to me in position in the sight of Allah's Apostle "Allah's blessing and peace be upon him"; and I've never seen a woman, better in religion, more Allah-fearing, truer in speech, more ready to keep good relation with her kith and kin, and give in charity, more wholeheartedly devoted in her work therewith she used to give in charity and come nearer to Allah Almighty than Zainab Bint Jahsh, except that she was hasty to grow angry, even though she would soon become quiet. She sought the permission of Allah's Apostle "Allah's blessing and peace be upon him" to be admitted, and Allah's Apostle "Allah's blessing and peace be upon him" was still lying with A'ishah under her covering, in the same state, in which he was when Fatimah had come to him earlier, and Allah's Apostle "Allah's blessing and peace be upon him" admitted her. She said: "O Messenger of Allah! Your wives sent me asking you to give no preference to the daughter of Abu Quhafah." Then, she went on abusing me so much, and I was watching Allah's Apostle "Allah's blessing and peace be upon him", and watching his eye-wink, and whether he had allowed me to reply to her. However, Zainab did not leave before I came to know that Allah's Apostle "Allah's blessing and peace be upon him" did not dislike me to defend myself. As soon as I had started abusing her (in reply to her insults), I silenced her. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "This is really the daughter of Abu Bakr (who has power to defend herself well)."

**3951-** It is narrated on the authority of A'ishah that she said the same, in which she said: The wives of Allah's Apostle "Allah's blessing and peace be upon him" sent Zainab Bint Jahsh to Allah's Apostle "Allah's blessing and peace be upon him", and she sought his permission to be admitted, and he admitted her and said the same as the previous narration.

**3952-** It is narrated on the authority of A'ishah that she said: The wives of Allah's Apostle "Allah's blessing and peace be upon him" gathered together and agreed to send Fatimah, the daughter of Allah's Apostle "Allah's blessing and peace be upon him", to Allah's Apostle "Allah's blessing and peace be upon him", with the message that he should give no preference to A'ishah,



النَّبِيِّ ﷺ فَأَخْبَرَتْهُنَّ بِالَّذِي قَالَتْ وَالَّذِي قَالَ لَهَا فَقُلْنَ لَهَا: مَا نَرَاكِ أَغْنَيْتِ عَنَّا مِنْ شَيْءٍ فَأَرْجِعِي إِلَى رَسُولِ اللَّهِ ﷺ فَقُولِي لَهُ: إِنَّ أَزْوَاجَكَ يَنْشُدُنَّكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ قَالَتْ فَاطِمَةُ: لَا وَاللَّهِ لَا أَكَلِمُهُ فِيهَا أَبَدًا قَالَتْ عَائِشَةُ: فَأَرْسَلَ أَزْوَاجَ النَّبِيِّ ﷺ زَيْنَبُ بِنْتُ جَحْشٍ إِلَى رَسُولِ اللَّهِ ﷺ وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ وَلَمْ أَرِ امْرَأَةً قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبَ وَأَتَقَى لِلَّهِ عَزَّ وَجَلَّ وَأَصْدَقَ حَدِيثًا وَأَوْصَلَ لِلرَّجَمِ وَأَعْظَمَ صَدَقَةً وَأَشَدَّ ابْتِدَالًا لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ وَتَقَرَّبُ بِهِ مَا عَدَا سُورَةَ مِنْ حِدَّةٍ كَانَتْ فِيهَا تُسْرِعُ مِنْهَا الْفَيْئَةُ فَاسْتَأْذَنْتْ عَلَى رَسُولِ اللَّهِ ﷺ وَرَسُولِ اللَّهِ ﷺ مَعَ عَائِشَةَ فِي مِرْطِهَا عَلَى الْحَالِ الَّتِي كَانَتْ دَخَلَتْ فَاطِمَةُ عَلَيْهَا فَأَذِنَ لَهَا رَسُولُ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَزْوَاجَكَ أُرْسَلَنِي يَسْأَلُنَّكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ وَوَقَعْتُ بِي فَاسْتَطَالَتْ وَأَنَا أَرْقُبُ رَسُولَ اللَّهِ ﷺ وَأَرْقُبُ طَرَفَهُ هَلْ أَذِنَ لِي فِيهَا فَلَمْ تَبْرَحْ زَيْنَبُ حَتَّى عَرَفْتُ أَنَّ رَسُولَ اللَّهِ ﷺ لَا يَكْرَهُ أَنْ أَنْتَصِرَ فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا بِشَيْءٍ حَتَّى أَنْحَيْتُ عَلَيْهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ».

3951 - أَخْبَرَنِي عُمَرَانُ بْنُ بَكَّارٍ الْجَمَصِيُّ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ قَالَتْ: فَذَكَرْتُ نَحْوَهُ وَقَالَتْ: أَرْسَلَ أَزْوَاجَ النَّبِيِّ ﷺ زَيْنَبُ فَاسْتَأْذَنْتْ فَأَذِنَ لَهَا فَدَخَلَتْ فَقَالَتْ: نَحْوَهُ. خَالَفَهُمَا مَعْمَرٌ رَوَاهُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ.

3952 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ الثَّقَفِيُّ الْمَأْمُونُ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَجْتَمَعْنَ أَزْوَاجُ النَّبِيِّ ﷺ فَأَرْسَلْنَ فَاطِمَةَ إِلَى النَّبِيِّ ﷺ فَقُلْنَ لَهَا: إِنَّ نِسَاءَكَ وَذَكَرَ كَلِمَةً مَعَهَا يَنْشُدُنَّكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ قَالَتْ: فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ مَعَ عَائِشَةَ

the daughter of Abu Quhafah. She came and entered upon Allah's Apostle "Allah's blessing and peace be upon him", while he was lying with A'ishah under her covering. She said: "Your wives sent me, asking you to give no preference to the daughter of Abu Quhafah." Allah's Apostle "Allah's blessing and peace be upon him" said to her: "O my daughter! Do you really love me?" she answered in the affirmative, thereupon he said to her: "Then, love this (A'ishah)!" when Fatimah heard that from Allah's Apostle "Allah's blessing and peace be upon him", she stood up (and left). She returned to the wives of Allah's Apostle "Allah's blessing and peace be upon him", and told them of what he said to her. They said to her: "You've did nothing of benefit to us in this matter. Return to him once again." Fatimah said: "No, by Allah, I will never return to talk to him about her." However, she was really the daughter of Allah's Apostle "Allah's blessing and peace be upon him". A'ishah added: The wives of Allah's Apostle "Allah's blessing and peace be upon him" sent Zainab Bint Jahsh to Allah's Apostle "Allah's blessing and peace be upon him", and it was she, from amongst the wives of Allah's Apostle "Allah's blessing and peace be upon him", who was equal to me in position in the sight of Allah's Apostle "Allah's blessing and peace be upon him". She said: "Your wives sent me to you, and they beseech you to give no preference to the daughter of Abu Quhafah." Then, she went on abusing me so much, and I was watching Allah's Apostle "Allah's blessing and peace be upon him", and watching his eye-wink, and whether he had allowed me to defend myself. She abused me so much and I thought he did not dislike me to defend myself against her, thereupon I faced her and I had no sooner (gone on abusing her) than I silenced her. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "This is really the daughter of Abu Bakr (who has power to defend herself well)." A'ishah further said: I've never seen a woman, better in religion, more Allah-fearing, truer in speech, more ready to keep good relation with her kith and kin, and give in charity, more wholeheartedly devoted in every deed therewith she would come nearer to Allah Almighty than Zainab Bint Jahsh, except that she was hasty to grow angry, even though she would soon become quiet.

**3953-** It is narrated on the authority of Abu Musa that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The superiority of A'ishah to the other women is like the superiority of porridge with meat to all kinds of food."

**3954-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The superiority of A'ishah to the other women is like the superiority of porridge with meat to all kinds of food."

فِي مِرْطَهَا فَقَالَتْ لَهُ: إِنَّ نِسَاءَكَ أَرْسَلَنِي وَهُنَّ يَنْشُدْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ فَقَالَ لَهَا النَّبِيُّ ﷺ: «أَتُحِبِّينِي؟» قَالَتْ: نَعَمْ قَالَ: «فَأَحْبِبِّيهَا» قَالَتْ: فَرَجَعْتُ إِلَيْهِنَّ فَأَخْبَرْتُهُنَّ مَا قَالَ فَقُلْنَ لَهَا: إِنَّكَ لَمْ تَصْنَعِي شَيْئاً فَارْجِعِي إِلَيْهِ فَقَالَتْ: وَاللَّهِ لَا أَرْجِعُ إِلَيْهِ فِيهَا أَبَداً وَكَانَتْ ابْنَةُ رَسُولِ اللَّهِ ﷺ حَقّاً فَأَرْسَلَنَ زَيْنَبَ بِنْتَ جَحْشٍ قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ فَقَالَتْ: أَزْوَاجُكَ أَرْسَلَنِي وَهُنَّ يَنْشُدْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ ثُمَّ أَقْبَلَتْ عَلَيَّ تَسْتَمِينِي فَجَعَلْتُ أُرَاقِبُ النَّبِيَّ ﷺ وَأَنْظُرُ طَرْفُهُ هَلْ يَأْذُنُ لِي مِنْ أَنْ أَنْتَصِرَ مِنْهَا قَالَتْ: فَسْتَمْتَنِي حَتَّى ظَنَنْتُ أَنَّهُ لَا يَكْرَهُ أَنْ أَنْتَصِرَ مِنْهَا فَاسْتَقْبَلْتُهَا فَلَمْ أَلْبِثْ أَنْ أَفْحَمْتُهَا فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ» قَالَتْ عَائِشَةُ: فَلَمْ أَرِ أُمْرَأَةً خَيْراً وَلَا أَكْثَرَ صَدَقَةً وَلَا أَوْصَلَ لِلرَّحِمِ وَأَبْذَلَ لِنَفْسِهَا فِي كُلِّ شَيْءٍ يُتَقَرَّبُ بِهِ إِلَى اللَّهِ تَعَالَى مِنْ زَيْنَبَ مَا عَدَا سُورَةَ مِنْ حِدَّةٍ كَانَتْ فِيهَا تَوْشِيكَ مِنْهَا الْفِيَاءُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ الَّذِي قَبْلَهُ.

3953 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

3954 - أَخْبَرَنَا عَلِيُّ بْنُ حَشْرَمٍ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ عَنْ ابْنِ ذُبِّبٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».



**3955-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Umm Salamah! Do not harm me pertaining to A'ishah, for by Allah, the Divine Revelation has not come upon me while being in the covering of any woman of you barring she."

**3956-** It is narrated on the authority of Umm Salamah that the wives of Allah's Apostle "Allah's blessing and peace be upon him" asked her to talk to Allah's Apostle "Allah's blessing and peace be upon him" about the fact that the people always waited the day on which Allah's Apostle "Allah's blessing and peace be upon him" would visit A'ishah in order to present their gifts, and (asked her to) say to him: "Of a surety, we like good in the same way as you like A'ishah." She talked to him, but he gave her no reply. When he visited her on his day-and-night turn, she talked to him once again, but he gave no reply. When they asked her about what he had said to her, she said: "He gave no reply to me." They said: "Do not leave him until he should give reply to you, or see what he would say to you." When he visited her on the day of her turn and she talked to him, he said: "Do not harm me concerning A'ishah, for indeed, the Divine Revelation has never come upon me in the covering of anyone of you but A'ishah."

**3957-** It is narrated on the authority of A'ishah that the people used to expect for the day of A'ishah whenever they liked to present their gifts, seeking the good pleasure of Allah's Apostle "Allah's blessing and peace be upon him" (because of their knowledge of the fact that the Prophet loved her more than he loved anyone of his wives).

**3958-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" was Divinely revealed by Allah while I was with him (for he was in my house), thereupon I stood up and closed the door between him and me; and when this state was over he said to me: "O A'ishah! Gabriel pays you salutation."

**3959-** It is narrated on the authority of A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" said to her: "Gabriel pays you salutation." She said: "Peace, Allah's Mercy and Blessing be upon him! No doubt, you see what we see not."

**3960-** It is narrated on the authority of A'ishah that Allah's Apostle "Allah's blessing and peace be upon him" said to her: "O A'ishah! This Gabriel, and he pays you salutation..." and the rest is the same.

3955 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا شَاذَانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُمَّ سَلَمَةَ لَا تُؤْذِينِي فِي عَائِشَةَ فَإِنَّهُ وَاللَّهِ مَا أَتَانِي الْوُحْيُ فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ إِلَّا هِيَ».

3956 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ عَنْ هِشَامٍ عَنْ عَوْفِ بْنِ الْحَارِثِ عَنْ رُمَيْثَةَ عَنْ أُمِّ سَلَمَةَ: أَنَّ نِسَاءَ النَّبِيِّ ﷺ كَلَّمْنَهَا أَنْ تُكَلِّمَ النَّبِيَّ ﷺ أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَذَايَاهُمْ يَوْمَ عَائِشَةَ وَتَقُولُ لَهُ إِنَّا نُحِبُّ الْخَيْرَ كَمَا تُحِبُّ عَائِشَةَ فَكَلَّمَتْهُ فَلَمْ يُجِبْنَهَا فَلَمَّا دَارَ عَلَيْهَا كَلَّمَتْهُ أَيْضًا فَلَمْ يُجِبْنَهَا وَقُلْنَ مَا رَدَّ عَلَيْكِ قَالَتْ: لَمْ يُجِبْنِي قُلْنَ لَا تَدْعِيهِ حَتَّى يَرُدَّ عَلَيْكِ أَوْ تَنْظُرِينَ مَا يَقُولُ فَلَمَّا دَارَ عَلَيْهَا كَلَّمَتْهُ فَقَالَ: «لَا تُؤْذِينِي فِي عَائِشَةَ فَإِنَّهُ لَمْ يَنْزِلْ عَلَيَّ الْوُحْيُ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ إِلَّا فِي لِحَافِ عَائِشَةَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَانِ الْحَدِيثَانِ صَحِيحَانِ عَنْ عَبْدِ.

3957 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَذَايَاهُمْ يَوْمَ عَائِشَةَ يَتَّبِعُونَ بِذَلِكَ مَرْضَاةَ رَسُولِ اللَّهِ ﷺ.

3958 - حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ عَنْ هَاشِمٍ عَنْ صَالِحِ بْنِ رَبِيعَةَ بْنِ هُدَيْرٍ عَنْ عَائِشَةَ قَالَتْ: أَوْحَى اللَّهُ إِلَى النَّبِيِّ ﷺ وَأَنَا مَعَهُ فَقُمْتُ فَأَجَفْتُ الْبَابَ بَيْنِي وَبَيْنَهُ فَلَمَّا رُفِّعَ عَنْهُ قَالَ لِي: «يَا عَائِشَةُ إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكَ السَّلَامَ».

3959 - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكَ السَّلَامَ». قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ تَرَى مَا لَا نَرَى.

3960 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَنْبَأَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ هَذَا جِبْرِيلُ وَهُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ» مِثْلَهُ سَوَاءً.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الصَّوَابُ وَالَّذِي قَبْلَهُ خَطَأٌ.



#### [4] What About Jealousy?

**3961-** It is narrated on the authority of Anas Ibn Malik that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was in the house of one of the Mothers of the Believers, when another sent a bowl containing food, thereupon she (in whose house he was) struck the hand of the servant, and the bowl fell down and got broken. On that the Messenger of Allah "Allah's blessing and peace be upon him" took the two fragments (of the bowl), and joined them, in which he started gathering the food, while saying: "Your mother has become jealous! You might eat!" they kept eating until she brought her bowl which was in her house; and he gave the unbroken bowl to the servant, and kept the broken one in the house of such as broke it.

**3962-** It is narrated on the authority of Umm Salamah that she sent food in a bowl to the Messenger of Allah "Allah's blessing and peace be upon him" and his companions. At the same time, A'ishah came wrapping herself in a garment, and having a small stone in her hand, therewith she broke the bowl. the Messenger of Allah "Allah's blessing and peace be upon him" gathered the two fragments of the bowl and said twice: "Eat! Your Mother (A'ishah) has become jealous!" then the Messenger of Allah "Allah's blessing and peace be upon him" took the bowl of A'ishah and sent it to Umm Salamah, and gave Umm Salamah the (unbroken) bowl of A'ishah.

**3963-** It is narrated on the authority of A'ishah that she said: I've never a cooker more excellent than Safiyyah (Bint Huyai, the Prophet's wife). She presented a vessel containing food to the Messenger of Allah "Allah's blessing and peace be upon him", and I could not help breaking it. Then, I asked the Messenger of Allah "Allah's blessing and peace be upon him" about its expiation, thereupon he said: "(You should give her) A utensil like her utensil, contains food like the food (it contained)."

**3964-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to spend some time in the house of Zainab, the daughter of Jahsh, and drink honey there. So Hafsa and I agreed secretly that, if he should come to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir." When he entered upon one of us, we said that to him. He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again." Then Allah revealed: "O Prophet! Why do you hold to be forbidden that which Allah has made lawful to you? You do seek to please your consorts. But Allah is Oft-Forgiving, Most Merciful." (Prohibition "At-Tahrim" 1) he also



## (4) - بَابُ الْغِيَرَةِ

3961 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنَا أَنَسٌ قَالَ: كَانَ النَّبِيُّ ﷺ عِنْدَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ فَأَرْسَلَتْ أُخْرَى بِقِصْعَةٍ فِيهَا طَعَامٌ فَضَرَبَتْ يَدَ الرَّسُولِ فَسَقَطَتِ الْقِصْعَةُ فَأَنْكَسَرَتْ فَأَخَذَ النَّبِيُّ ﷺ الْكِسْرَتَيْنِ فَضَمَّ إِحْدَاهُمَا إِلَى الْأُخْرَى فَجَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ وَيَقُولُ: «غَارَتْ أُمُكُمْ كُلُّوْا» فَأَكَلُوا فَأَمْسَكَ حَتَّى جَاءَتْ بِقِصْعَتِهَا الَّتِي فِي بَيْتِهَا فَدَفَعَ الْقِصْعَةَ الصَّحِيحَةَ إِلَى الرَّسُولِ وَتَرَكَ الْمَكْسُورَةَ فِي بَيْتِ الَّتِي كَسَرَتْهَا.

3962 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أُمِّ سَلَمَةَ: أَنَّهَا يَغْنِي أَتَتْ بِطَعَامٍ فِي صَحْفَةٍ لَهَا إِلَى رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ فَجَاءَتْ عَائِشَةُ مُتَزَرَّةً بِكِسَاءٍ وَمَعَهَا فَهْرٌ فَلَقَّتْ بِهِ الصَّحْفَةَ فَجَمَعَ النَّبِيُّ ﷺ بَيْنَ فَلَقَتِي الصَّحْفَةِ وَيَقُولُ: «كُلُوا غَارَتْ أُمُكُمْ». مَرَّتَيْنِ ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ صَحْفَةَ عَائِشَةَ فَبَعَثَ بِهَا إِلَى أُمِّ سَلَمَةَ وَأَعْطَى صَحْفَةَ أُمِّ سَلَمَةَ عَائِشَةَ.

3963 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ فُلَيْتٍ عَنْ جَسْرَةَ بِنْتِ دُجَاجَةَ عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ صَانِعَةَ طَعَامٍ مِثْلَ صَفِيَّةَ أَهْدَتْ إِلَى النَّبِيِّ ﷺ إِنَاءً فِيهِ طَعَامٌ فَمَا مَلَكَتْ نَفْسِي أَنْ كَسَرْتُهُ فَسَأَلْتُ النَّبِيَّ ﷺ عَنْ كِفَارَتِهِ فَقَالَ: «إِنَاءٌ كِنَاءٌ وَطَعَامٌ كَطَعَامٌ».

3964 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ سَمِعْتُ عَائِشَةَ تَزْعُمُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرِبُ عِنْدَهَا عَسَلًا فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنْ أَتَيْنَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ أَكَلْتَ مَغَافِيرَ فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ فَقَالَ: «لَا بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ». فَتَزَلْتُ «يَتَأْتِيهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ» إِلَى قَوْلِهِ:

said: "If you two turn in repentance to Him (meaning Hafsa and A'ishah), your hearts are indeed so inclined." (4) He also said: "When the Prophet disclosed a matter in confidence to one of his consorts (meaning The Prophet's saying: "I drank honey"), and she divulged it (to another)." (3)

**3965-** It is narrated on the authority of Anas Ibn Malik that Allah's Apostle "Allah's blessing and peace be upon him" had a slave-girl with whom he used to have sexual relation, and Hafsa and A'ishah kept asking him pressingly (to forbid her to him) until he forbade her from him. On that occasion Allah revealed: "O Prophet! Why do you hold to be forbidden that which Allah has made lawful to you? You do seek to please your consorts. But Allah is Oft-Forgiving, Most Merciful." (Prohibition "At-Tahrim" 1)

**3966-** It is narrated on the authority of A'ishah that she said: I searched for Allah's Apostle "Allah's blessing and peace be upon him" (and did not find him lying beside me) and I got my hand (into the mosque through the curtain and it touched) his hair. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Has your companions from amongst the Satans come to you (and gave you the false impression that I've gone to anyone of my wives)?" I said to him: "Do you not have a companion from amongst the Satans?" he said: "Yes, but Allah Almighty helped me over him until he embraced Islam (and thus I've become safe from his evil)."

**3967-** It is narrated on the authority of A'ishah that she said: I missed Allah's Apostle "Allah's blessing and peace be upon him" (and did not find him lying beside me) on one night, and I thought he had gone to anyone of his wives. I looked for him and behold! He was in the state of either bowing or prostrating, uttering the following supplication: "Glorified be You, and with Your Praises (I exalt You): there is no god (to be worshipped) but You." On that I said: "Let my father and mother be sacrificed for you! You are occupied by a serious matter, and I'm thinking of another matter."

**3968-** It is narrated on the authority of A'ishah that she said: I missed Allah's Apostle "Allah's blessing and peace be upon him" (and did not find him lying beside me) on one night, and I thought he had gone to anyone of his wives. I looked for him and then returned, and behold! He was in the state of either bowing or prostrating, uttering the following supplication: "Glorified be You, and with Your Praises (I exalt You): there is no god (to be worshipped) but You." On that I said: "Let my father and mother be sacrificed for you! You are occupied by a serious matter, and I'm thinking of another matter."

﴿إِنْ نُبَوَّأَ إِلَى اللَّهِ﴾ [التحریم، الآية: 1، 4] لِعَائِشَةَ وَحَفْصَةَ ﴿وَإِذَا أَسَرَ الْتِقَىٰ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ [التحریم، الآية: 3] لِقَوْلِهِ «بَلْ شَرِبْتُ عَسَلًا».

3965 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ حَرَمِيٍّ هُوَ لَقَبُهُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَتْ لَهُ أُمَةٌ يَطْوُهَا فَلَمْ تَزَلْ بِهِ عَائِشَةُ وَحَفْصَةُ حَتَّى حَرَّمَهَا عَلَى نَفْسِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَأَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾ [التحریم، الآية: 1] إِلَى آخِرِ الْآيَةِ.

3966 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى هُوَ ابْنُ سَعِيدٍ الْأَنْصَارِيِّ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ عَائِشَةَ قَالَتْ: التَّمَسْتُ رَسُولَ اللَّهِ ﷺ فَأَذْخَلْتُ يَدِي فِي شَعْرِهِ فَقَالَ: «قَدْ جَاءَكَ شَيْطَانُكَ». فَقُلْتُ: أَمَا لَكَ شَيْطَانٌ؟ فَقَالَ: «بَلَى وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ».

3967 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ عَنْ حَجَّاجٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ. أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ: «فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ فَتَجَسَّسْتُهِ فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ فَقُلْتُ بِأَبِي وَأُمِّي إِنَّكَ لَفِي شَأْنٍ وَإِنِّي لَفِي شَأْنٍ آخَرَ».

3968 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ عَائِشَةَ قَالَتْ: «أَفْتَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ فَتَجَسَّسْتُ ثُمَّ رَجَعْتُ فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ فَقُلْتُ بِأَبِي وَأُمِّي إِنَّكَ لَفِي شَأْنٍ وَإِنِّي لَفِي آخَرَ».



**3969-** It is narrated on the authority of Muhammad Ibn Qais Ibn Makhramah that he said: I heard A'ishah having said: Would I not narrate to you about myself and about The Messenger of Allah "Allah's blessing and peace be upon him"? We said: Yes. She said: When it was my turn for The Messenger of Allah "Allah's blessing and peace be upon him" to spend the night with me, he returned (from Isha prayer), put off his mantle and took off his shoes which he put near his feet, and spread (the corner of) his shawl on his bed and then lay down. He kept lying until he thought that I slept. He put on the shoes slowly, took his garment slowly, opened the door, went out and then closed it lightly. I covered my head, put on my veil, tightened my waist sheet, and then followed him until he reached Baqi, where he raised his hands thrice and stood for a long time. Then, he returned and I also returned. He hastened his steps and I also hastened mine. He ran and so did I. He came (to the house) and so did I. I preceded him and entered (the house). As soon as I had lain down, he entered (the house) and said: "What is the reason O A'ishah, that you are out of breath?" I said: "There is nothing." He said: "Either you should tell me or (Allah) the Clever, the Well-Aware would tell me." I said: "O Messenger of Allah! Let my father and mother be sacrificed for you!" I told him (what had happened). He said: "Were you that person I saw in front of me?" I answered in the affirmative. He pushed me in my chest, which pained me. Then he said: "Did you think that Allah and His Messenger would wrong you?" She said: "Whatever people conceal, Allah will know it." He said: "Gabriel "Peace be upon him" came to me when you saw me, and he was not to enter into you since you put off your dress. He called me and he hid it from you. I answered him, and I hid it from you. I thought that you had slept, and I (disliked to awaken you, for) fear that you may be frightened. He (Gabriel) ordered me to go to the inhabitants of (the graves of) Baqi and ask for (Allah's) forgiveness for them."

**3970-** It is narrated on the authority of Muhammad Ibn Qais Ibn Makhramah that he said: I heard A'ishah having said: Would I not narrate to you about myself and about The Messenger of Allah "Allah's blessing and peace be upon him"? We said: Yes. She said: When it was my turn for The Messenger of Allah "Allah's blessing and peace be upon him" to spend the night with me, he returned (from Isha prayer), put off his mantle and took off his shoes which he put near his feet, and spread (the corner of) his shawl on his bed and then lay down. He kept lying until he thought that I slept. He put on the shoes slowly, took his garment slowly, opened the door, went out and then closed it lightly. I covered my head, put on my veil, tightened my waist sheet, and then followed him until he reached Baqi, where he raised his hands thrice and stood for a long time. Then, he returned and I also returned.

3969 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ يَقُولُ سَمِعْتُ عَائِشَةَ تَقُولُ: أَلَا أُحَدِّثُكُمْ عَنِ النَّبِيِّ ﷺ وَعَنِي؟ قُلْنَا: بَلَى قَالَتْ: لَمَّا كَانَتْ لَيْلَتِي أَنْقَلَبَ فَوَضَعَ نَعْلَيْهِ عِنْدَ رِجْلَيْهِ وَوَضَعَ رِدَاءَهُ وَبَسَطَ إِزَارَهُ عَلَى فِرَاشِهِ وَلَمْ يَلْبَثْ إِلَّا رَيْثِمًا ظَنَّ أَنِّي قَدْ رَقَدْتُ ثُمَّ أَتَعَلَ رُوَيْدًا وَأَخَذَ رِدَاءَهُ رُوَيْدًا ثُمَّ فَتَحَ الْبَابَ رُوَيْدًا وَخَرَجَ وَأَجَافَهُ رُوَيْدًا وَجَعَلْتُ دِرْعِي فِي رَأْسِي فَأَخْتَمَرْتُ وَتَقَنَّنْتُ إِزَارِي وَأَنْطَلَقْتُ فِي إِثْرِهِ حَتَّى جَاءَ الْبَقِيعَ فَرَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ وَأَطَالَ الْقِيَامَ ثُمَّ أَنْحَرَفَ وَأَنْحَرَفْتُ فَأَسْرَعْتُ فَهَرَوَلْتُ فَهَرَوَلْتُ فَأَحْضَرْتُ فَحَضَرْتُ وَسَبَقْتُهُ فَدَخَلْتُ وَلَيْسَ إِلَّا أَنْ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: «مَا لَكَ يَا عَائِشُ رَابِيَةً؟» قَالَ سُلَيْمَانُ: حَسِبْتُهُ قَالَ: حَشِيًا قَالَ: لَتُخْبِرَنِي أَوْ لَتُخْبِرَنِي اللَّطِيفُ الْخَبِيرُ قُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي فَأَخْبَرْتُهُ الْخَبَرَ قَالَ: «أَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي» قُلْتُ: نَعَمْ قَالَتْ: فَلَهَدَنِي لَهْدَةً فِي صَدْرِي أَوْجَعْتَنِي قَالَ: «أَظَنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟» قَالَتْ: مَهْمَا يَكْتُمُ النَّاسُ فَقَدْ عَلِمَهُ اللَّهُ عَزَّ وَجَلَّ قَالَ: «نَعَمْ» قَالَ: «فَإِنَّ جَبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي حِينَ رَأَيْتِ وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكَ وَقَدْ وَضَعْتَ ثِيَابَكَ فَنَادَانِي فَأَخْفَى مِنْكَ فَأَجَبْتُهُ وَأَخْفَيْتُهُ مِنْكَ وَظَنَنْتُ أَنَّكَ قَدْ رَقَدْتَ فَكَرِهْتُ أَنْ أُوقِظَكَ وَخَشِيتُ أَنْ تَسْتَوْحِشِي فَأَمَرَنِي أَنْ أَتِيَ أَهْلَ الْبَقِيعِ فَأَسْتَغْفِرَ لَهُمْ» خَالَفَهُ حَجَّاجُ بْنُ مُحَمَّدٍ فَقَالَ عَنِ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ مُحَمَّدِ بْنِ قَيْسٍ .

3970 - حَدَّثَنَا يُونُسُ بْنُ سَعِيدٍ بْنُ مُسْلِمٍ الْمِصْبِصِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ بْنَ مَخْرَمَةَ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ قَالَتْ: أَلَا أُحَدِّثُكُمْ عَنِي وَعَنِ النَّبِيِّ ﷺ؟ قُلْنَا: بَلَى قَالَتْ: لَمَّا كَانَتْ لَيْلَتِي الَّتِي هُوَ عِنْدِي تَغْنِي النَّبِيُّ ﷺ أَنْقَلَبَ فَوَضَعَ نَعْلَيْهِ عِنْدَ رِجْلَيْهِ وَوَضَعَ رِدَاءَهُ وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ فَلَمْ يَلْبَثْ إِلَّا رَيْثِمًا ظَنَّ أَنِّي قَدْ رَقَدْتُ ثُمَّ أَتَعَلَ رُوَيْدًا وَأَخَذَ رِدَاءَهُ رُوَيْدًا ثُمَّ فَتَحَ الْبَابَ رُوَيْدًا وَخَرَجَ وَأَجَافَهُ رُوَيْدًا وَجَعَلْتُ دِرْعِي فِي رَأْسِي وَأَخْتَمَرْتُ وَتَقَنَّنْتُ إِزَارِي فَاَنْطَلَقْتُ فِي إِثْرِهِ حَتَّى جَاءَ الْبَقِيعَ فَرَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ وَأَطَالَ الْقِيَامَ ثُمَّ أَنْحَرَفَ فَاَنْحَرَفْتُ فَأَسْرَعْتُ فَأَسْرَعْتُ

He hastened his steps and I also hastened mine. He ran and so did I. He came (to the house) and so did I. I preceded him and entered (the house). As soon as I had lain down, he entered (the house) and said: "What is the reason O A'ishah, that you are out of breath?" I said: "There is nothing." He said: "Either you should tell me or (Allah) the Clever, the Well-Aware would tell me." I said: "O Messenger of Allah! Let my father and mother be sacrificed for you!" I told him (what had happened). He said: "Were you that person I saw in front of me?" I answered in the affirmative. He pushed me in my chest, which pained me. Then he said: "Did you think that Allah and His Messenger would wrong you?" She said: "Whatever people conceal, Allah will know it." He said: "Gabriel "Peace be upon him" came to me when you saw me, and he was not to enter into you since you put off your dress. He called me and he hid it from you. I answered him, and I hid it from you. I thought that you had slept, and I disliked to awaken you, for fear that you may be frightened. He (Gabriel) ordered me to go to the inhabitants of (the graves of) Baqi and ask for (Allah's) forgiveness for them."

**3971-** It is narrated on the authority of A'ishah that she said: I missed The Messenger of Allah "Allah's blessing and peace be upon him" on one night...and the rest is the same.



فَهَزَوْلَ فَهَزَوْلْتُ فَأَخْضَرَ فَأَخْضَرْتُ وَسَبَقْتُهُ فَدَخَلْتُ فَلَيْسَ إِلَّا أَنْ أَضْطَجَعْتُ فَدَخَلَ فَقَالَ: «مَا لَكَ يَا عَائِشَةُ حَشِيًّا رَبِيعَةً؟» قَالَتْ: لَا قَالَ: «لَتُخْبِرْنِي أَوْ لِيُخْبِرَنِي اللَّطِيفُ الْخَبِيرُ» قُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي فَأَخْبِرْتُهُ الْخَبَرَ قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُهُ أَمَامِي؟» قَالَتْ: نَعَمْ قَالَتْ: فَلَهَدَنِي فِي صَدْرِي لِهَذِهِ أَوْجَعْتَنِي ثُمَّ قَالَ: «أَظَنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟» قَالَتْ: مَهْمَا يَكْتُمُ النَّاسُ فَقَدْ عَلِمَهُ اللَّهُ قَالَ: «نَعَمْ» قَالَ: «فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي حِينَ رَأَيْتِ وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكَ وَقَدْ وَضَعْتَ ثِيَابَكَ فَنَادَانِي فَأَخْفَى مِنْكَ فَأَجَبْتُهُ فَأَخْفَيْتُ مِنْكَ فَظَنَنْتُ أَنْ قَدْ رَقَدْتَ وَخَشِيتُ أَنْ تَسْتَوْحِشِي فَأَمَرَنِي أَنْ أَتِيَ أَهْلَ الْبَقِيعِ فَأَسْتَغْفِرَ لَهُمْ» رَوَاهُ عَاصِمٌ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَائِشَةَ عَلَى غَيْرِ هَذَا اللَّفْظِ.

3971 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُهُ مِنَ اللَّيْلِ، وَسَاقَ الْحَدِيثَ.

## (38) THE BOOK OF PROHIBITION OF BLOOD

It is unlawful for a Muslim to shed the blood of another with no just cause; and even if there is a just cause to do so legally, this matter is up to the authority, and not to the individuals to do that by themselves.

### [1]

**3972-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to fight the pagans until they bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is His servant and Messenger: if they bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is His servant and Messenger, offer (the obligatory) prayers like us, face our Qiblah (in their prayers), and eat the (meat of the) slaughtered animals slain in accordance with our way, then, their blood and property should become unlawful for us, except legally."

**3973-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah) to fight the people until they bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is the Messenger of Allah: if they bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is the Messenger of Allah, face our Qiblah (in their prayers), eat the (meat of the) slaughtered animals slain in accordance with our way, and offer (the obligatory) prayers like us, then, their blood and property should become unlawful for us, except legally, and in this way they come to have whatever rights the Muslims have, and bear whatever obligations the Muslims bear."

**3974-** It is narrated on the authority of Maimun Ibn Siyah that he asked Anas Ibn Malik: "O Abu Hamzah! What should make unlawful the blood and property of a Muslim?" he said: "He, who bears testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is the Messenger of Allah, face our Qiblah (in their prayers), offer (the obligatory) prayers like us, and eat the (meat of the) slaughtered animals slain in accordance with our way, then, he is then a Muslim, who has whatever rights the Muslims have, and bears whatever obligations the Muslims bear."

**3975-** It is narrated on the authority of Anas Ibn Malik that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" died and some Arabs renegaded (reverted to disbelief, and Abu Bakr decided

## (38) - كِتَابُ تَحْرِيمِ الدِّمِ

## (1) - [بَابُ]

3972 - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ عَنْ مُحَمَّدٍ بْنِ عِيسَى وَهُوَ ابْنُ سُمَيْعٍ قَالَ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَقَاتِلَ الْمُشْرِكِينَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَإِذَا شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَصَلَّوْا صَلَاتَنَا وَاسْتَقْبَلُوا قِبْلَتَنَا وَآكَلُوا ذَبَائِحَنَا فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا».

3973 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ نَعِيمٍ قَالَ: أَنْبَأَنَا حَبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ حُمَيْدِ بْنِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِذَا شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَاسْتَقْبَلُوا قِبْلَتَنَا وَآكَلُوا ذَبَائِحَنَا وَصَلَّوْا صَلَاتَنَا، فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَيْهِمْ».

3974 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: أَنْبَأَنَا حُمَيْدُ قَالَ: سَأَلَ مَيْمُونُ بْنُ سَيَّاهٍ أَنَسَ بْنَ مَالِكٍ قَالَ: «يَا أَبَا حَمْزَةَ مَا يُحَرِّمُ دَمَ الْمُسْلِمِ وَمَالَهُ؟ فَقَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَاسْتَقْبَلَ قِبْلَتَنَا وَصَلَّى صَلَاتَنَا وَآكَلَ ذَبَائِحَنَا فَهُوَ مُسْلِمٌ لَهُ مَا لِلْمُسْلِمِينَ وَعَلَيْهِ مَا عَلَى الْمُسْلِمِينَ».

3975 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تُوْفِيَ



to declare war against them), Umar said: "O Abu Bakr! How can you fight the Arabs?" Abu Bakr said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight the people till they bear testimony to the fact that There is no god (to be worshipped) but Allah, and that I'm the Messenger of Allah, establish the obligatory prayer and give the regular charity." By Allah! If they refuse to pay me even a she-kid which they used to give at the time of The Messenger of Allah "Allah's blessing and peace be upon him", I would fight with them for it." Umar said: "When I saw that (the chest of) Abu Bakr was expanded to his decision, I came to know that his decision was right."

**3976-** It is narrated on the authority of Abu Hurairah that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" died and Abu Bakr became the caliph some Arabs renegaded (reverted to disbelief, and Abu Bakr decided to declare war against them), Umar said: "O Abu Bakr! How can you fight with these people although The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight the people till they say: "There is no god (to be worshipped) but Allah", and whoever says it has indeed saved his life and property from me except legally (i.e. on trespassing the law, rights and conditions for which he will be punished justly), and his account will be with Allah"?" Abu Bakr said: "By Allah! I will fight those who differentiate between prayer and obligatory charity. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of The Messenger of Allah "Allah's blessing and peace be upon him", I would fight with them for withholding it." Umar said: "By Allah, it was nothing but I saw that Allah opened Abu Bakr's chest towards the decision to fight that I came to know that his decision was right."

**3977-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah Almighty) to fight the people until they say that "there is no god (to be worshipped) but Allah": if they say that, they will protect their blood and property from me except legally, and their reckoning will be with Allah." When it was the time of apostasy, Umar said to Abu Bakr: "Should you fight them, even though you have heard The Messenger of Allah "Allah's blessing and peace be upon him" saying such and such?" he said: "By Allah! I'm not to differentiate between obligatory prayer and regular charity, and I'm going to fight such as differentiates between them." We then fought beside him, and came to know that his decision was right.

رَسُولُ اللَّهِ ﷺ أَرْنَدْتَ الْعَرَبُ فَقَالَ عُمَرُ: يَا أَبَا بَكْرٍ كَيْفَ تُقَاتِلُ الْعَرَبَ فَقَالَ أَبُو بَكْرٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ». وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا مِمَّا كَانُوا يُعْطُونَ رَسُولَ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَيْهِ قَالَ عُمَرُ: فَلَمَّا رَأَيْتُ رَأْيَ أَبِي بَكْرٍ قَدْ شَرَحَ عَلِمْتُ أَنَّهُ الْحَقُّ.

3976 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوْفِّي رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالُهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ». قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَا أُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهِ لَوْ مَنَعُونِي عَقْلًا كَانُوا يُؤْذُونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنِّي رَأَيْتُ اللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

3977 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا فَقَدْ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ» فَلَمَّا كَانَتِ الرَّدَّةُ قَالَ عُمَرُ لِأَبِي بَكْرٍ: أَتُقَاتِلُهُمْ وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ كَذَا وَكَذَا؟ فَقَالَ: وَاللَّهِ لَا أَفَرِّقُ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ وَلَا أُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَهُمَا، فَقَاتَلْنَا مَعَهُ فَرَأَيْنَا ذَلِكَ رُشْدًا.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: سُفْيَانُ فِي الزُّهْرِيِّ لَيْسَ بِالْقَوِيِّ وَهُوَ سُفْيَانُ بْنُ حُسَيْنٍ.



**3978-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah Almighty) to fight the people until they say that "there is no god (to be worshipped) but Allah": whoever says "There is no god (to be worshipped) but Allah" has protected his own soul and property from me except legally, and his reckoning will be with Allah."

**3979-** It is narrated on the authority of Abu Hurairah that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" died and Abu Bakr became the caliph and some Arabs renegaded (reverted to disbelief, and Abu Bakr decided to declare war against them), Umar said: "O Abu Bakr! How can you fight with these people although The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight the people till they say: "There is no god (to be worshipped) but Allah", and whoever say "There is no god (to be worshipped) but Allah", has indeed saved his life and property from me except legally (i.e. on trespassing the law, rights and conditions for which he will be punished justly), and his account will be with Allah?" Abu Bakr said: "By Allah! I will fight those who differentiate between prayer and obligatory charity. No doubt, the obligatory charity is the right due upon the property. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of The Messenger of Allah "Allah's blessing and peace be upon him", I would fight with them for withholding it." Umar said: "By Allah, it was nothing but I saw that Allah opened Abu Bakr's chest towards the decision to fight that I came to know that his decision was right."

**3980-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah Almighty) to fight the people until they say that "there is no god (to be worshipped) but Allah": whoever says it has protected his own soul and property from me except legally, and his reckoning will be with Allah Almighty."

**3981-** It is narrated on the authority of Abu Hurairah that he said: When Abu Bakr mobilized the forces to fight those (apostates) Umar said: "O Abu Bakr! How can you fight with these people although The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight the people till they say: "There is no god (to be worshipped) but Allah", and once they say it they will have protected their own souls and property from me except legally (on trespassing the law, rights and conditions for which they will be punished justly)" Abu Bakr said: "I will fight those who differentiate between prayer and obligatory



3978 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِي شَهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ» جَمَعَ شُعَيْبُ بْنُ أَبِي حَمْزَةَ الْحَدِيثَيْنِ جَمِيعًا.

3979 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تُوفِّي رَسُولُ اللَّهِ ﷺ وَكَانَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ: يَا أَبَا بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ»؟ قَالَ أَبُو بَكْرٍ: لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ فَوَاللَّهِ لَوْ مَنْعُونِي عَنَّا كَانُوا يُؤْذُونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

3980 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَهَا: فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ» خَالَفَهُ الْوَلِيدُ بْنُ مُسْلِمٍ.

3981 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ وَسُفْيَانُ بْنُ عُيَيْنَةَ وَذَكَرَ آخَرُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: فَأَجْمَعَ أَبُو بَكْرٍ لِقِتَالِهِمْ فَقَالَ عُمَرُ: يَا أَبَا بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا: عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا»؟ قَالَ أَبُو بَكْرٍ: لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ وَاللَّهِ لَوْ

charity. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of The Messenger of Allah "Allah's blessing and peace be upon him", I would fight with them for withholding it." Umar said: "By Allah, it was nothing, but I saw that Allah Almighty expanded Abu Bakr's chest towards the decision to fight those (apostates) that I came to know that his decision was right."

**3982-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah Almighty) to fight the people until they say that "there is no god (to be worshipped) but Allah": once they say it they will have protected their blood and property from me except legally, and their reckoning will be with Allah Almighty."

**3983-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah Almighty) to fight the people until they say that "there is no god (to be worshipped) but Allah": once they say it they will have protected their blood and property from me except legally, and their reckoning will be with Allah Almighty."

**3984-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We should fight the people until they say that "there is no god (to be worshipped) but Allah": once they say "there is no god (to be worshipped) but Allah", their blood and property will have unlawful for us except legally, and their reckoning will be with Allah Almighty."

**3985-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" when a man came to him and talked to him in secrecy, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill him!" then he said: "Does he bear witness to the fact that there is no god (to be worshipped) but Allah Almighty?" He said: "Yes (he bears testimony to that). But he says so by way of seeking refuge (from being killed)." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not kill him, for indeed, I've been commanded (by Allah Almighty) to fight the people until they say that "there is no god (to be worshipped) but Allah": once they say it they will have protected their blood and property from me except legally, and their reckoning will be with Allah Almighty."

**3986-** It is narrated on the authority of An-Nu'man Ibn Salim from a man that he told him: Once, The Messenger of Allah "Allah's blessing and peace



مَنْعُونِي عَنَّا قَا كَانُوا يُؤْذُونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِقِتَالِهِمْ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

3982 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ».

3983 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَعْلَى بْنُ عُيَيْنَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ وَعَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ».

3984 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا عُيَيْنَةُ بْنُ مُوسَى. حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ عَنْ زِيَادِ بْنِ قَيْسٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «نُقَاتِلُ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ حُرِّمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ».

3985 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَجَاءَ رَجُلٌ فَسَارَهُ فَقَالَ: «أَقْتُلُوهُ» ثُمَّ قَالَ: «أَبْشَهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ: نَعَمْ وَلَكِنَّمَا يَقُولُهَا تَعَوُّذًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلُوهُ فَإِنَّمَا أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ».

3986 - قَالَ عُيَيْنَةُ بْنُ اللَّهِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ عَنِ الثُّعْمَانِ بْنِ سَلَامٍ عَنْ رَجُلٍ حَدَّثَهُ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي قُبَّةٍ فِي مَسْجِدِ الْمَدِينَةِ



be upon him" entered upon us while we were sitting in a tent within the mosque of Medina, and said: "I've been revealed (by Allah Almighty) that I should fight the people until they say that "there is no god (to be worshipped) but Allah": once they say it they will have protected their blood and property from me except legally, and their reckoning will be with Allah Almighty."

**3987-** It is narrated on the authority of An-Nu'man Ibn Salim that he said: I heard Aws having said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" entered upon us while we were sitting in a tent within the mosque of Medina...and the rest is the same.

**3988-** It is narrated on the authority of An-Nu'man Ibn Salim that he said: I heard Aws having said: I came to The Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of Thaqif, and I was with him in a tent, and those who were in the tent fell asleep, barring I and he. Then a man came to him and talked to him in secrecy, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Go and Kill him!" then he said: "Does he not bear witness to the fact that there is no god (to be worshipped) but Allah Almighty, and that I'm the Messenger of Allah?" He said: "Yes (he bears testimony to that)." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave him then." He further said: "I've been commanded (by Allah Almighty) to fight the people until they say that "there is no god (to be worshipped) but Allah": once they say it their blood and property will have unlawful except legally, and their reckoning will be with Allah Almighty." Muhammad said: I asked Shu'bah: is the following statement in the narration: "Does he not bear witness to the fact that there is no god (to be worshipped) but Allah Almighty, and that I'm the Messenger of Allah?" He said: "Yes, I think it is included with it, and I do not know."

**3989-** It is narrated on the authority of Amr Ibn Aws from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (by Allah Almighty) to fight the people until they say that "there is no god (to be worshipped) but Allah": once they say it their blood and property will have unlawful except legally."

**3990-** It is narrated on the authority of Abu Idris that he said: I heard Mu'awiyah addressing the people, and he hardly related from The Messenger of Allah "Allah's blessing and peace be upon him". He said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Every sin is expected to be forgiven by Allah Almighty, except when a man kills a faithful believer intentionally, or when a man dies while being in the state of infidelity."

وَقَالَ فِيهِ: «إِنَّهُ أَوْحِيَ إِلَيَّ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ» نَحْوَهُ.

3987 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا سِمَاكٌ عَنِ النُّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ أَوْسًا يَقُولُ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي قُبَّةٍ. وَسَاقَ الْحَدِيثَ.

3988 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ: قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ النُّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ أَوْسًا يَقُولُ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي وَفْدٍ ثَقِيفٍ فَكُنْتُ مَعَهُ فِي قُبَّةٍ فَتَأَمَّ مَنْ كَانَ فِي الْقُبَّةِ غَيْرِي وَغَيْرُهُ فَجَاءَ رَجُلٌ فَسَارَهُ فَقَالَ: «أَذْهَبْ فَأَقْتُلْهُ» فَقَالَ: «أَلَيْسَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ؟» قَالَ: يَشْهَدُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَرَهُ» ثُمَّ قَالَ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا حَرَمْتُ دِمَاؤَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا» قَالَ مُحَمَّدٌ: فَقُلْتُ لِشُعْبَةَ: أَلَيْسَ فِي الْحَدِيثِ «أَلَيْسَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ» قَالَ: أَظْنَهَا مَعَهَا وَلَا أَدْرِي.

3989 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنِ النُّعْمَانِ بْنِ سَالِمٍ أَنَّ عَمْرَو بْنَ أَوْسٍ أَخْبَرَهُ أَنَّ أَبَاهُ أَوْسًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ تَحْرُمَ دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا».

3990 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ ثَوْرِ عَنْ أَبِي عَوْنٍ عَنْ أَبِي إِدْرِيسَ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَخْطُبُ وَكَانَ قَلِيلَ الْحَدِيثِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُهُ يَخْطُبُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا الرَّجُلُ يَفْتُلُ الْمُؤْمِنَ مُتَعَمِّدًا أَوْ الرَّجُلُ يَمُوتُ كَافِرًا».



**3991-** It is narrated on the authority of Abdullah (Ibn Mas'ud) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No soul is killed wrongfully and unjustly but that a portion of its blood will be laid upon the son of Adam (who committed) the first (crime of killing); and that's because he was the first to lay the foundation of killing."

## **[2] The Grievousness Of The Blood**

**3992-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul: killing even a faithful believer is much more grievous, in Allah's Sight, than the vanishing of this world."

**3993-** It is narrated on the authority of Abdullah Ibn Amr from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The vanishing of this world is much easier, in Allah's Sight, than killing even a single Muslim person."

**3994-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: Killing even a faithful believer is much more grievous, in Allah's Sight, than the vanishing of this world.

**3995-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: Killing even a faithful believer is much more grievous, in Allah's Sight, than the vanishing of this world.

**3996-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Killing even a faithful believer is much more grievous, in Allah's Sight, than the vanishing of this world."

**3997-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing for which a servant will be reckoned (on the Day of Judgement) will be the prayer; and the first cases which will be judged among the people will be those of the blood."

**3998-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first cases which will be judged among the people (on the Day of Judgement) will be those of the blood."

**3999-** It is narrated on the authority of Abdullah that he said: "The first cases to be judged among the people on the Day of Resurrection will be those of the blood."



3991 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دِمَهِهَا وَذَلِكَ أَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ».

## (2) - تَعْظِيمُ الدَّمِ

3992 - أَخْبَرَنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ بْنِ مَالَجٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ عَنْ ابْنِ إِسْحَاقَ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ إِسْمَاعِيلَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَتْلُ مُؤْمِنٍ أَعْظَمُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: إِبْرَاهِيمُ بْنُ الْمُهَاجِرِ لَيْسَ بِالْقَوِيِّ.

3993 - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ الْبَصْرِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَزَوَالِ الدُّنْيَا أَهْوَنُ عِنْدَ اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ».

3994 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ شُعْبَةَ عَنْ يَعْلَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا».

3995 - أَخْبَرَنَا عَمْرُو بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا».

3996 - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْحَاقَ الْمَرْوَزِيُّ ثِقَةً حَدَّثَنِي خَالِدُ بْنُ خِدَاشٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بَشِيرِ بْنِ الْمُهَاجِرِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا».

3997 - أَخْبَرَنَا سَرِيعُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ الْخَصِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ شَرِيكَ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةُ وَأَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ فِي الدِّمَاءِ».

3998 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ خَالِدٍ حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَوَّلُ مَا يُحْكَمُ بَيْنَ النَّاسِ فِي الدِّمَاءِ».

3999 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ قَالَ قَالَ عَبْدُ اللَّهِ: أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ.

**4000-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first cases to be judged among the people on the Day of Resurrection will be those of the blood."

**4001-** It is narrated on the authority of Amr Ibn Shurahbil that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first cases to be judged among the people on the Day of Resurrection will be those of the blood."

**4002-** It is narrated on the authority of Abdullah that he said: "The first cases to be judged among the people on the Day of Resurrection will be those of the blood."

**4003-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On the Day of Judgement) a man will come, catching hold of the hand of another and say: "O Lord! This man killed me (in the world)." Allah Almighty will say: "Why did you kill him?" he will say: "I killed him in order that both Power and Honour should be for You (Alone)." He then will say: "No doubt, both Power and Honour are for me." A man will come catching hold of the hand of another and say: "This man killed me (in the world)." Allah Almighty will say: "Why did you kill him?" he will say: "I killed him in order that the power should be for so and so." He then will say: "By no means should it be for so and so." In this way, he (the killer) will draw upon himself the sin (of killing him, as well as the sin of the killed one)."

**4004-** It is narrated on the authority of Jundub from a man that he told him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the killed one will bring his killer, and say (to the Lord): "Ask this (man) why had he killed me." He (the killer) will answer: "I had killed him for the power of so and so."" Jundub said: Then, you should safeguard yourself against committing such (a grievous sin)."

**4005-** It is narrated on the authority of Ibn Abbas that he was asked about a man who killed a faithful believer intentionally, and then he turned to Allah in repentance, affirmed his faith (in Allah and His Messenger) and made amends." On that Ibn Abbas said: How should his repentance be acceptable? No doubt, I heard your Prophet "Allah's blessing and peace be upon him" having said: "He (the killed) will come on the Day of Judgement, hanging by the killer, with his jugular veins bleeding, saying: "O Lord! Ask him why he had killed me!" by Allah! This Verse was sent down, and no other Verse came to abrogate it."

4000 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ عَمْرِو بْنِ شَرْحِبِيلَ عَنْ عَبْدِ اللَّهِ قَالَ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ».

4001 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شَرْحِبِيلَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَا يُقْضَى فِيهِ بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ».

4002 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ فِي الدِّمَاءِ.

4003 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ عَنِ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ عَمْرِو بْنِ شَرْحِبِيلَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ الرَّجُلُ آخِذًا بِيَدِ الرَّجُلِ فَيَقُولُ: يَا رَبِّ هَذَا قَتَلَنِي فَيَقُولُ اللَّهُ لَهُ: لِمَ قَتَلْتَهُ؟ فَيَقُولُ: قَتَلْتُهُ لِتَكُونَ الْعِزَّةَ لَكَ فَيَقُولُ: فَإِنَّهَا لِي وَيَجِيءُ الرَّجُلُ آخِذًا بِيَدِ الرَّجُلِ فَيَقُولُ: إِنَّ هَذَا قَتَلَنِي فَيَقُولُ اللَّهُ لَهُ: لِمَ قَتَلْتَهُ؟ فَيَقُولُ لِتَكُونَ الْعِزَّةَ لِفُلَانٍ فَيَقُولُ إِنَّهَا لَيْسَتْ لِفُلَانٍ فَيَبُوءُ بِإِنِّهِ».

4004 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: أَخْبَرَنِي شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ قَالَ: قَالَ جُنْدَبٌ: حَدَّثَنِي فُلَانٌ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَجِيءُ الْمَقْتُولُ بِقَاتِلِهِ يَوْمَ الْقِيَامَةِ فَيَقُولُ: سَلْ هَذَا فِيمَ قَتَلَنِي؟ فَيَقُولُ: قَتَلْتُهُ عَلَى مُلْكٍ فُلَانٍ» قَالَ جُنْدَبٌ: «فَاتَّقَهَا».

4005 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَارِ الدُّهْنِيِّ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ أَنَّ ابْنَ عَبَّاسٍ سُئِلَ عَمَّنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا ثُمَّ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ أَهْتَدَى فَقَالَ ابْنُ عَبَّاسٍ: وَأَنْتَى لَهُ التَّوْبَةُ سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «يَجِيءُ مُتَعَلِّقًا بِالْقَاتِلِ تَشْخُبُ أَوْدَاجُهُ دَمًا فَيَقُولُ: أَيُّ رَبِّ سَلْ هَذَا فِيمَ قَتَلَنِي؟» ثُمَّ قَالَ: وَاللَّهِ لَقَدْ أَنْزَلَهَا اللَّهُ ثُمَّ مَا نَسَخَهَا.



**4006-** It is narrated on the authority of Sa'id Ibn Jubair that he said: The people of Kufah differed about (the significance of) the following Holy Statement: "And he, who kills a faithful believer intentionally..." (An-Nisa 93), thereupon I set out on journey to Ibn Abbas, and when I asked him he said: "It was sent down amongst what was sent down later, and nothing came to abrogate it."

**4007-** It is narrated on the authority of Sa'id Ibn Jubair that he said: I asked Ibn Abbas: "Is there any repentance to be accepted from such as kills a faithful believer intentionally?" he said: "No." I recited to him the following Holy Verse from the Surah of Al-Furqan: " Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment... Unless he repents, believes and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful." (68:70) on that he said: "This is a Meccan Verse, which was abrogated (in judgement and not in recitation) by the following Medinian Verse: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (An-Nisa 93)

**4008-** It is narrated on the authority of Sa'id Ibn Jubair that he said: Abd Ar-Rahman Ibn Abu Laila ordered me to ask Ibn Abbas about the following Holy Verse: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (An-Nisa 93) and he said: "Nothing came to abrogate it." He told me to ask him about the following Holy Verse: " Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment... Unless he repents, believes and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful." (Al-Furqan 68:70) he said: "It was revealed in connection with the pagans."

**4009-** It is narrated on the authority of Ibn Abbas that some people committed killing, in which they transgressed all the due bounds, committed fornication in which they exceeded all the due limits, and violated all taboos. Then, they came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Muhammad! Of a surety that which you are saying, and to which you are calling is good, but if you tell us that there is something to plot out (the sins of) what we've done." On that occasion, Allah Almighty revealed: " Those who invoke not, with Allah, any other god, nor slay such

4006 - قَالَ: وَأَخْبَرَنِي أَزْهَرُ بْنُ جَمِيلٍ الْبَصْرِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هَذِهِ الْآيَةِ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ [النساء، الآية: 93] فَرَحَلْتُ إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ فَقَالَ: «لَقَدْ أُنْزِلَتْ فِي آخِرِ مَا أُنْزِلَ ثُمَّ مَا نَسَحَهَا شَيْءٌ».

4007 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ قَالَ: لَا وَقَرَأْتُ عَلَيْهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان، الآية: 68] قَالَ: هَذِهِ آيَةٌ مَكِّيَّةٌ نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ [النساء، الآية: 93].

4008 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾. فَسَأَلْتُهُ فَقَالَ: لَمْ يَنْسَخْهَا شَيْءٌ وَعَنْ هَذِهِ الْآيَةِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾. قَالَ: نَزَلَتْ فِي أَهْلِ الشِّرْكِ.

4009 - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ الْمَنْبِجِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي رَوَادٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ قَوْمًا كَانُوا قَتَلُوا فَأَكْثَرُوا وَزَنَوْا فَأَكْثَرُوا وَأَنْتَهَكُوا فَأَتَوْا النَّبِيَّ ﷺ قَالُوا: يَا مُحَمَّدُ إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيْهِ لَحَسَنٌ لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ إِلَى



life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy, Unless he repents, believes and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful." (Al-Furqan <sup>68</sup>) i.e. He Almighty will change their infidelity into true faith, and their fornication into chastity. He Almighty revealed too: " Say: "O my Servants who have transgressed against their souls! despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (Az-Zumar <sup>53</sup>)

**4010-** It is narrated on the authority of Ibn Abbas that some people came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Muhammad! Of a surety that which you are saying, and to which you are calling is good, but if you tell us that there is something to plot out (the sins of) what we've done." On that occasion, Allah Almighty revealed: " Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause..." (Al-Furqan <sup>68</sup>) He Almighty revealed too: " Say: "O my Servants who have transgressed against their souls! despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (Az-Zumar <sup>53</sup>)

**4011-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(On the Day of Judgement) the killed one will bring his killer with both his forelock and head in his hand, and his jugular veins bleeding, and say: "O Lord! He killed me!" (He will keep saying so and moving forward) until he draws him near the Throne (of Authority)." They mentioned to Ibn Abbas the possibility of repentance, thereupon he recited: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (An-Nisa <sup>93</sup>) then he said: "It was not abrogated since it was revealed: and how should his repentance be acceptable?"

**4012-** It is narrated on the authority of Zaid Ibn Thabit that he said: The following Holy Verse: "" If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him" (An-Nisa <sup>93</sup>) was revealed six month after the Holy Verse of Al-Furqan (i.e. Allah's saying: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause..." (<sup>68</sup>))



﴿فَأُولَٰئِكَ يَبْدُلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾. قَالَ: يُبْدِلُ اللَّهُ شِرْكَهُمْ إِيْمَانًا وَزِنَاهُمْ إِحْصَانًا وَنَزَلَتْ ﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ﴾ [الزمر، 53].

4010 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ أَبُو جَرِيحٍ: أَخْبَرَنِي يَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ نَاسًا مِنْ أَهْلِ الشُّرْكِ أَتَوْا مُحَمَّدًا فَقَالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيْهِ لَحَسَنٌ لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً فَنَزَلَتْ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ وَنَزَلَتْ ﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ﴾.

4011 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنِي وَرْقَاءُ عَنْ عَمْرِو بْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَحْيَى الْمَقْتُولُ بِالْقَاتِلِ يَوْمَ الْقِيَامَةِ نَاصِيَّتُهُ وَرَأْسُهُ فِي يَدِهِ وَأَوْدَاجُهُ تَشْخُبُ دَمًا يَقُولُ: يَا رَبِّ قَتَلَنِي حَتَّى يُدْنِيَهُ مِنَ الْعَرْشِ». قَالَ: فَذَكِّرُوا لابْنَ عَبَّاسٍ التَّوْبَةَ فَتَلَا هَذِهِ الْآيَةَ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾. قَالَ: مَا نُسِخَتْ مِنْذُ نَزَلَتْ وَأَنْتَى لَهُ التَّوْبَةُ.

4012 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو عَنْ أَبِي الزِّنَادِ عَنْ خَارِجَةَ بْنِ زَيْدٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾. الْآيَةُ كُلُّهَا بَعْدَ الْآيَةِ الَّتِي نَزَلَتْ فِي الْفُرْقَانِ بِسِتَّةِ أَشْهُرٍ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: مُحَمَّدُ بْنُ عَمْرِو لَمْ يَسْمَعْهُ مِنْ أَبِي الزِّنَادِ.

**4013-** It is narrated on the authority of Zaid Ibn Thabit that he said: As for the following Holy Verse: "" If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him" (An-Nisa 93), it was revealed eight month after the Holy Verse of Al-Furqan, i.e. Allah's saying: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause..." (68)

**4014-** It is narrated on the authority of Zaid Ibn Thabit that he said: when the following Holy Verse was revealed: "" If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him" (An-Nisa 93), we got afraid thereof, thereupon the following Holy Verse from the Surah of Al-Furqan was revealed: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause..." (68)

### [3] The Major Sins

**4015-** It is narrated on the authority of Abu Ayyub Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who will come (on the Day of Judgement), and he has worshipped Allah Alone, and joined not with Him (in service), established the (obligatory) prayer, practiced the regular charity, and avoided the major sins, the Garden will be assured to him." They asked him about the major sins, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "They are to join anything with Allah (in service), to kill a Muslim soul (illegally), and to flee away (from the battlefield) on the day of the fight."

**4016-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The major sins are to join anything with Allah (in service), to be unkind and undutiful to one's parents, to kill a soul (illegally), and to say what is false."

**4017-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The major sins are to join anything with Allah (in service), to be unkind and undutiful to one's parents, to kill a soul (illegally), and to take a false oath (therewith to deceive others and usurp their rights illegally)."

**4018-** It is narrated on the authority of Ubaid Ibn Umair from his father, and he was one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that a man asked: "O Messenger of Allah!

4013 - أَخْبَرَنِي مُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ أَبِي الزُّنَادِ عَنْ خَارِجَةَ بْنِ زَيْدٍ عَنْ زَيْدٍ فِي قَوْلِهِ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾. قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ بَعْدَ الَّتِي فِي تَبَارَكَ الْفُرْقَانِ بِشِمَانِيَّةِ أَشْهُرٍ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَدْخَلَ أَبُو الزُّنَادِ بَيْنَهُ وَبَيْنَ خَارِجَةَ مُجَالِدَ بْنَ عَوْفٍ.

4014 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ مُسْلِمِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنْ أَبِي الزُّنَادِ عَنْ مُجَالِدِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ خَارِجَةَ بْنَ زَيْدٍ بِنِ ثَابِتٍ يُحَدِّثُ عَنْ أَبِيهِ أَنَّهُ قَالَ: نَزَلَتْ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾. أَشْفَقْنَا مِنْهَا فَنَزَلَتْ الْآيَةُ الَّتِي فِي الْفُرْقَانِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾.

### (3) - ذِكْرُ الْكِبَايِرِ

4015 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي بَجِيرُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ أَنَّ أَبَا رُحْمٍ السَّمْعِيُّ حَدَّثَهُمْ أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ جَاءَ يَقْبُذَ اللَّهَ وَلَا يُشْرِكُ بِهِ شَيْئًا وَيُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ وَيَحْتَنِبُ الْكِبَايِرَ كَانَ لَهُ الْجَنَّةُ» فَسَأَلُوهُ عَنِ الْكِبَايِرِ فَقَالَ: «الْإِشْرَاكُ بِاللَّهِ وَقَتْلُ النَّفْسِ الْمُسْلِمَةِ وَالْفِرَارُ يَوْمَ الرَّحْفِ».

4016 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ ح. وَأَنْبَأَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكِبَايِرُ الشُّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ».

4017 - أَخْبَرَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا ابْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا شُعْبَةُ قَالَ: حَدَّثَنَا فِرَاسٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «الْكِبَايِرُ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينُ الْغَمُوسُ».

4018 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هَانِيٍّ قَالَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ سِنَانٍ عَنْ حَدِيثِ عُبَيْدِ بْنِ عُمَيْرٍ أَنَّهُ حَدَّثَهُ أَبُوهُ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ



What are the major sins?" he said: "They are seven, the most grievous of which are to join things with Allah (in service), to kill a soul (illegally), and to flee away (from the battlefield) on the day of the fight."

#### [4] The Most Grievous Sin

**4019-** It is narrated on the authority of Abdullah that he said: I asked The Prophet "Allah's blessing and peace be upon him": "What is the most grievous sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." I said: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour."

**4020-** It is narrated on the authority of Abdullah that he said: I asked The Prophet "Allah's blessing and peace be upon him": "What is the most grievous sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." I said: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour."

**4021-** It is narrated on the authority of Abdullah that he said: I asked The Prophet "Allah's blessing and peace be upon him": "What is the most grievous sin in the Sight of Allah?" He said: "To join things with Allah (in service) i.e. that you set up a rival unto Allah, to commit adultery with the wife of your neighbour, and to kill your son lest he should share your food with you." Then Abdullah recited: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause..." (Al-Furqan 68)

#### [5] What Makes Lawful The Blood Of A Muslim

**4022-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah, other than Whom there is no god (to be worshipped), it is not permissible to make lawful the blood of a Muslim who testifies that there is no god (to be worshipped) but Allah, and that I'm The Messenger of Allah, except in one of three cases: the one who abandoned his religion (of Islam), and deviated from the group (of Muslims), the married person who committed adultery, and (taking) the life (in retribution) for life."

**4023-** A Hadith like this is narrated on the authority of A'ishah.

**4024-** It is narrated on the authority of Amr Ibn Ghalib that he said: A'ishah said: You learn that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible to make lawful the blood of a

مَا الْكَبَائِرُ؟ قَالَ: «هُنَّ سَبْعٌ أَعْظَمُهُنَّ إِشْرَاكَ بِاللَّهِ وَقَتْلُ النَّفْسِ بِغَيْرِ حَقٍّ وَفِرَارُ يَوْمِ الرَّخْفِ» مُحْتَصَرٌ.

(4) - ذِكْرُ أَعْظَمِ الذَّنْبِ وَاخْتِلَافِ يَحْيَى وَعَبْدِ الرَّحْمَنِ  
عَلَى سُفْيَانَ فِي حَدِيثِ وَاصِلٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ فِيهِ

4019 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ» قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ» قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ».

4020 - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي وَاصِلٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَطْعَمَ مَعَكَ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ».

4021 - أَخْبَرَنَا عَبْدُهُ قَالَ: أَنْبَأَنَا يَزِيدُ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «الشُّرْكُ أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَأَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ وَأَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ الْفَقْرِ أَنْ يَأْكُلَ مَعَكَ» ثُمَّ قَرَأَ عَبْدُ اللَّهِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ الَّذِي قَبْلَهُ وَحَدِيثُ يَزِيدَ هَذَا خَطَأٌ إِنَّمَا هُوَ وَاصِلٌ وَاللَّهُ تَعَالَى أَعْلَمُ.

(5) - ذِكْرُ مَا يَجِلُّ بِهِ دَمُ الْمُسْلِمِ

4022 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنِ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي لَا إِلَهَ غَيْرُهُ لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا ثَلَاثَةً نَفَرِ التَّارِكِ لِلْإِسْلَامِ مُفَارِقِ الْجَمَاعَةِ وَالثَّيِّبِ الزَّانِي وَالنَّفْسِ بِالنَّفْسِ».

4023 - قَالَ الْأَعْمَشُ: فَحَدَّثْتُ بِهِ إِبْرَاهِيمَ فَحَدَّثَنِي عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ بِمِثْلِهِ.

4024 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ غَالِبٍ قَالَ: قَالَتْ عَائِشَةُ: أَمَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ



Muslim except in one of three cases: the married person who committed adultery, the one who renegaded to infidelity after embracing Islam, and (taking) the life (in retribution) for life.”

**4025-** It is narrated on the authority of Amr Ibn Ghalib that he said: A'ishah said: O Ammar! You learn that it is not permissible to make lawful the blood of a Muslim except in one of three cases: (taking) the life (in retribution) for life, the married person who committed adultery, and the one who renegaded to infidelity after embracing Islam.

**4026-** It is narrated on the authority of both Abu Umamah Ibn Sahl Ibn Hunaif and Abdullah Ibn Amir Ibn Rabie'ah that they said: We were with Uthman while he was under the blockade (in his house), and whenever came in the entrance (of the house), we would hear the speech of those on the floor (only a few meters from the house). Once, Uthman entered, and he came out and said: “They threatened to kill me.” We said: “Allah suffices you against them!” he said: “But, for which reason are they going to kill me? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “It is unlawful to shed the blood of a Muslim person except in one of the following three cases: to revert to infidelity after his Islam, to commit adultery while being married, and to kill a soul for no soul (i.e. with no just cause).” By Allah, I’ve never committed adultery whether during the pre-Islamic period of ignorance or during Islam, nor have I loved to have any religion to substitute for my religion since Allah Almighty guided me (to the true faith), nor have I killed a soul with no just cause. Then, for which thing are they going to kill me?”

### **[6] Killing Such As Deviates From The Group (Of Muslims)**

**4027-** It is narrated on the authority of Arfajah Ibn Shuraih Al-Ashja'i that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" on the pulpit, addressing the people, in which he said: "There will be after me evil and mischief. So, kill whomever you see trying to deviate from the group (of Muslims), or having the intention to disunite the unanimity of the nation of Muhammad The Messenger of Allah "Allah's blessing and peace be upon him", whatever he might be. However, Allah's Hand is in the aid of the group, and Satan runs with such as deviates from the group."

**4028-** It is narrated on the authority of Arfajah Ibn Shuraih Al-Ashja'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be after me evil and mischief." He raised both his hands thrice and resumed: "So, kill whomever you see trying to disunite the



قَالَ: «لَا يَحِلُّ دَمُ أَمْرِيءٍ مُسْلِمٍ إِلَّا رَجُلٌ زَنَى بَعْدَ إِخْصَانِهِ أَوْ كَفَرَ بَعْدَ إِسْلَامِهِ أَوْ النَّفْسُ بِالنَّفْسِ» وَقَفَّهُ زُهَيْرٌ.

4025 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ غَالِبٍ قَالَ: قَالَتْ عَائِشَةُ: «يَا عَمَّارُ أَمَا إِنَّكَ تَعْلَمُ أَنَّهُ لَا يَحِلُّ دَمُ أَمْرِيءٍ إِلَّا ثَلَاثَةُ النَّفْسِ بِالنَّفْسِ أَوْ رَجُلٌ زَنَى بَعْدَ مَا أُخْصِنَ» وَسَاقَ الْحَدِيثَ.

4026 - أَخْبَرَنِي ابْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي أَبُو أَمَامَةَ بْنُ سَهْلٍ وَعَبْدُ اللَّهِ بْنُ عَامِرٍ بْنُ رَبِيعَةَ قَالَا: كُنَّا مَعَ عُثْمَانَ وَهُوَ مَحْضُورٌ وَكُنَّا إِذَا دَخَلْنَا مَدْخَلًا نَسْمَعُ كَلَامَ مَنْ بِالْبَلَاطِ فَدَخَلَ عُثْمَانُ يَوْمًا ثُمَّ خَرَجَ فَقَالَ: إِنَّهُمْ لَيَتَوَاعَدُونِي بِالْقَتْلِ فَلَنَا يَكْفِيكَهُمُ اللَّهُ قَالَ: فَلِمَ يَقْتُلُونِي؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ أَمْرِيءٍ مُسْلِمٍ إِلَّا بِأَحَدِي ثَلَاثِ رَجُلٍ كَفَرَ بَعْدَ إِسْلَامِهِ أَوْ زَنَى بَعْدَ إِخْصَانِهِ أَوْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ» فَوَاللَّهِ مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ وَلَا تَمَنَيْتُ أَنْ لِي بِدِينِي بَدَلًا مِنْذُ هَدَانِي اللَّهُ وَلَا قَتَلْتُ نَفْسًا فَلِمَ يَقْتُلُونِي؟ .

### (6) - قَتْلُ مَنْ فَارَقَ الْجَمَاعَةَ

#### وَذِكْرُ الاختلافِ على زيَادِ بْنِ عِلَاقَةَ عَنْ عَرْفَجَةَ فِيهِ

4027 - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ مَرْدَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ عَرْفَجَةَ بْنِ شُرَيْحٍ الْأَشْجَعِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ عَلَى الْمِنْبَرِ يَخْطُبُ النَّاسَ فَقَالَ: «إِنَّهُ سَيَكُونُ بَعْدِي هَنَاتٌ وَهَنَاتٌ فَمَنْ رَأَيْتُمُوهُ فَارَقَ الْجَمَاعَةَ أَوْ يُرِيدُ يَفْرُقَ أَمْرَ أُمَّةٍ مُحَمَّدٍ ﷺ كَانُوا مِنْ كَانَ فَاقْتُلُوهُ فَإِنَّ يَدَ اللَّهِ عَلَى الْجَمَاعَةِ فَإِنَّ الشَّيْطَانَ مَعَ مَنْ فَارَقَ الْجَمَاعَةَ يَرْكُضُ» .

4028 - أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ عَلِيٍّ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عُثْمَانَ عَنْ أَبِي حَمْرَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ عَرْفَجَةَ بْنِ شُرَيْحٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّهَا سَتَكُونُ بَعْدِي هَنَاتٌ وَهَنَاتٌ وَهَنَاتٌ» وَرَفَعَ يَدَيْهِ «فَمَنْ رَأَيْتُمُوهُ يُرِيدُ تَفْرِيقَ أَمْرٍ

unanimity of the nation of Muhammad The Messenger of Allah "Allah's blessing and peace be upon him", whatever he might be."

**4029-** It is narrated on the authority of Arfajah Ibn Shuraih Al-Ashja'i that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "There will be after me evil and mischief. So, strike with the sword (and kill) whomever you see trying to disunite the unanimity of the nation of Muhammad The Messenger of Allah "Allah's blessing and peace be upon him"."

**4030-** It is narrated on the authority of Usamah Ibn Sharik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Chop off the head of such as sets out with the intention to break (the unity and unanimity of) my nation."

**[7] The Interpretation Of Allah's Statement: " The Punishment Of Those Who Wage War Against Allah And His Messenger, And Strive With Might And Main For Mischief Through The Land Is: Execution, Or Crucifixion, Or The Cutting Off Of Hands And Feet From Opposite Sides, Or Exile From The Land" (Al-Ma'idah 33)**

**4031-** It is narrated on the authority of Anas Ibn Malik that he said: Eight persons from the tribe of Ukl came to The Messenger of Allah "Allah's blessing and peace be upon him" (and swore allegiance for Islam). The climate of Medina did not suit them, so they got ill. The Messenger of Allah "Allah's blessing and peace be upon him" said (to them): "Won't you go out with the shepherd of our camels and drink of their milk and urine?" They said: "Yes." So they went out and drank the milk and urine of the camels. But after they had recovered, they killed the shepherd of The Messenger of Allah "Allah's blessing and peace be upon him" and took away all the camels. He (the Prophet) sent (some men) in their pursuit. They were captured and brought (to The Prophet). He ordered that their hands and legs should be cut off. Their eyes were branded with heated pieces of iron, and then they were thrown in the sun till they died.

**4032-** It is narrated on the authority of Anas Ibn Malik that he said: Some people of the tribe of Ukl came to The Prophet "Allah's blessing and peace be upon him" in Medina (in order to embrace Islam). They found Medina's climate inappropriate for them. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to go out with the camels of charity and drink their milk and urine (as a kind of medicine). They did accordingly (and when they became healthy) they killed the camels' shepherd, and then drove away the camels. The Prophet "Allah's blessing and peace be upon



أُمَّةٌ مُحَمَّدٍ ﷺ وَهُمْ جَمِيعٌ فَأَقْتُلُوهُ كَاتِنًا مَنْ كَانَ مِنَ النَّاسِ».

4029 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ عَنْ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتَكُونُ بَعْدِي هَنَاتٌ وَهَنَاتٌ فَمَنْ أَرَادَ أَنْ يَفْرُقَ أَمْرَ أُمَّةٍ مُحَمَّدٍ ﷺ وَهُمْ جَمْعٌ فَأَضْرِبُوهُ بِالسَّيْفِ».

4030 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ زَيْدِ بْنِ عَطَاءٍ بْنِ السَّائِبِ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا رَجُلٍ خَرَجَ يَفْرُقُ بَيْنَ أُمَّتِي فَأَضْرِبُوا عُنُقَهُ».

(7) - تَأْوِيلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾ [المائدة، الآية: 33]  
وفيمَن نَزَلَتْ وَذِكْرُ اخْتِلَافِ الْفَاطِ النَّاقلِينَ لَخَبَرِ أَنَسِ بْنِ مَالِكٍ فِيهِ

4031 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ حَجَّاجِ الصَّوَّافِ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ مَوْلَى أَبِي قِلَابَةَ قَالَ: حَدَّثَنَا أَبُو قِلَابَةَ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ نَفْرًا مِنْ عُكْلٍ ثَمَانِيَّةٍ قَدِمُوا عَلَى النَّبِيِّ ﷺ فَاسْتَوْحَمُوا الْمَدِينَةَ وَسَقِمَتْ أَجْسَامُهُمْ فَشَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَلَا تَخْرُجُونَ مَعَ رَاعِيْنَا فِي إِبِلِهِ فَتُصِيبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا؟» قَالُوا بَلَى فَخَرَجُوا فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَصَحُّوا فَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ فَبَعَثَ فَأَخَذَهُمْ فَأَتَى بِهِمْ فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ وَنَبَذَهُمْ فِي الشَّمْسِ حَتَّى مَاتُوا.

4032 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ عَنِ الْوَلِيدِ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ: أَنَّ نَفْرًا مِنْ عُكْلٍ قَدِمُوا عَلَى النَّبِيِّ ﷺ فَاجْتَوُوا الْمَدِينَةَ فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ فَيَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَفَعَلُوا فَقَتَلُوا رَاعِيَهَا وَأَسْتَاقُوهَا فَبَعَثَ النَّبِيُّ ﷺ فِي طَلَبِهِمْ قَالَ:



him” sent (some people) in their pursuit. They were caught and brought back. He (The Prophet) cut off their hands and legs, and branded their eyes with pieces of iron, but he did not cauterize them. On that occasion, Allah Almighty revealed: " The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (Al-Ma'idah 33)

**4033-** It is narrated on the authority of Anas Ibn Malik that he said: Eight persons from the tribe of Ukl came to The Messenger of Allah “Allah’s blessing and peace be upon him” (and swore allegiance for Islam). The...and the rest is the same up to his saying: And he did not cauterize them.

**4034-** It is narrated on the authority of Anas Ibn Malik that he said: Some people from the tribe of Ukl or Urainah came to The Prophet “Allah’s blessing and peace be upon him” (in order to embrace Islam); and since they found Medina’s climate inappropriate for them, he ordered that some milch camels be given to them, in order to drink their milk and urine (as medicine). (When they became healthy) they killed the camels' shepherd, and then drove away the camels. The Prophet “Allah’s blessing and peace be upon him” sent (some people) in their pursuit. He (The Prophet) cut off their hands and legs, and branded their eyes with pieces of iron.

### **[8] The Different Citation-Forms Of The Narration Of Humaid**

**4035-** It is narrated on the authority of Anas Ibn Malik that he said: Some people from the tribe of Urainah came to The Prophet “Allah’s blessing and peace be upon him” (in order to embrace Islam); and since they found Medina’s climate inappropriate for them, The Prophet “Allah’s blessing and peace be upon him” ordered them to go out with a herd of milch camels, in order to drink their milk and urine (as medicine). When they drank from their milk and urine and thus became healthy they renegaded from Islam, killed the shepherd of The Prophet “Allah’s blessing and peace be upon him”, and then drove away the camels. The Prophet “Allah’s blessing and peace be upon him” sent (some people) in their pursuit. They were caught and brought back, and he cut off their hands and legs, and branded their eyes with pieces of iron, and crucified them.

**4036-** It is narrated on the authority of Anas Ibn Malik that some people from Urainah tribe came to the Messenger of Allah "Allah's blessing and peace be upon him" (to embrace Islam, but Medina’s climate did not suit them). So The Prophet "Allah's blessing and peace be upon him" said to

فَأَتَيْ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ وَلَمْ يَحْسِمَهُمْ وَتَرَكَهُمْ حَتَّى مَاتُوا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾ . الْآيَةُ .

4033 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ:

حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ عَنْ أَنَسٍ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ ثَمَانِيَةُ نَفَرٍ مِنْ عُكْلٍ فَذَكَرَ نَحْوَهُ إِلَى قَوْلِهِ لَمْ يَحْسِمَهُمْ وَقَالَ: قَتَلُوا الرَّاعِي .

4034 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ قَالَ:

حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ قَالَ: «أَتَى النَّبِيَّ ﷺ نَفَرٌ مِنْ عُكْلٍ أَوْ غُرَيْنَةٍ فَأَمَرَ لَهُمْ وَأَجْتَوُوا الْمَدِينَةَ بِذُودٍ أَوْ لِقَاحٍ يَشْرَبُونَ أَلْبَانَهَا وَأَبْوَالَهَا فَقَتَلُوا الرَّاعِيَّ وَأَسْتَأْقُوا الْإِبِلَ فَبَعَثَ فِي طَلَبِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ» .

(8) - ذِكْرُ اخْتِلَافِ النَّافِلِينَ لَخَبَرِ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ فِيهِ

4035 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَخْبَرَنِي أَبُو وَهَبٍ

قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَغَيْرُهُ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ نَاسًا مِنْ غُرَيْنَةٍ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَاجْتَوُوا الْمَدِينَةَ فَبَعَثَهُمُ النَّبِيُّ ﷺ إِلَى ذُودٍ لَهُ فَشَرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَلَمَّا صَحَّوْا ارْتَدُّوا عَنِ الْإِسْلَامِ وَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ مُؤْمِنًا وَأَسْتَأْقُوا الْإِبِلَ فَبَعَثَ رَسُولُ اللَّهِ ﷺ فِي آثَارِهِمْ فَأَخَذُوا فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ وَصَلَبَهُمْ» .

4036 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسِ

قَالَ: «قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ أَنَاسٌ مِنْ غُرَيْنَةٍ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ:



them: "Would that you go to the herd of milch camels belonging to us, and drink from their milk and urine (as a medicine)!" They did accordingly, and after they had become healthy they turned to the shepherd of the Messenger of Allah "Allah's blessing and peace be upon him" and killed him, and thus they renegaded from Islam, and drove away the camels of the Messenger of Allah "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" sent (some men) in their pursuit; and they were captured and brought back, thereupon he cut off their hands and legs, and branded their eyes with pieces of iron.

**4037-** It is narrated on the authority of Anas Ibn Malik that some people from Urainah tribe came to the Messenger of Allah "Allah's blessing and peace be upon him" (to embrace Islam), but Medina's climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" said to them: "Would that you go to the herd of milch camels belonging to us, and drink from their milk and urine (as a medicine)!" They went out to the herd of the milch camels of the Messenger of Allah "Allah's blessing and peace be upon him", and after they had become healthy they renegaded from Islam, killed the shepherd of the Messenger of Allah "Allah's blessing and peace be upon him", and he was a faithful believer, and drove away the camels of the Messenger of Allah "Allah's blessing and peace be upon him", and set out as fighters (against Allah and His Messenger). The Prophet "Allah's blessing and peace be upon him" sent (some men) in their pursuit; and (when they were captured and brought back), he cut off their hands and legs, and branded their eyes with pieces of iron.

**4038-** It is narrated on the authority of Anas Ibn Malik that some people from Urainah tribe embraced Islam, but Medina's climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" said to them: "Would that you go to the herd of milch camels belonging to us, and drink from their milk and urine (as a medicine)!" They did accordingly, and after they had become healthy they renegaded from Islam, killed the shepherd of the Messenger of Allah "Allah's blessing and peace be upon him", and he was a faithful believer, and drove away the camels of the Messenger of Allah "Allah's blessing and peace be upon him", and fled away as fighters (against Allah and His Messenger). The Prophet "Allah's blessing and peace be upon him" sent (some men) in their pursuit; and they were captured and taken, and he cut off their hands and legs, and branded their eyes with pieces of iron, and they were left in the rocky ground (of Medina) until they died.

**4039-** It is narrated on the authority of Anas Ibn Malik that he said: Some people from the tribe of Ukl or Urainah arrived at Medina to meet The



«لَوْ خَرَجْتُمْ إِلَى ذُوْدِنَا فَكُنْتُمْ فِيهَا فَشَرِبْتُمْ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا». فَفَعَلُوا فَلَمَّا صَحُّوا قَامُوا إِلَى رَاعِي رَسُولِ اللَّهِ ﷺ فَقَتَلُوهُ وَرَجَعُوا كُفَّاراً وَاسْتَأْفَوْا ذُوْدَ النَّبِيِّ ﷺ فَأَرْسَلَ فِي طَلِبِهِمْ فَأَتَى بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ.

4037 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: قَدِمَ نَاسٌ مِنْ عُرَيْنَةَ عَلَى رَسُولِ اللَّهِ ﷺ فَاجْتَوُوا الْمَدِينَةَ فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «لَوْ خَرَجْتُمْ إِلَى ذُوْدِنَا فَشَرِبْتُمْ مِنْ أَلْبَانِهَا» قَالَ: وَقَالَ قَتَادَةُ: «وَأَبْوَالِهَا». فَخَرَجُوا إِلَى ذُوْدِ رَسُولِ اللَّهِ ﷺ فَلَمَّا صَحُّوا كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ مُؤْمِنًا وَاسْتَأْفَوْا ذُوْدَ رَسُولِ اللَّهِ ﷺ وَأَنْطَلَقُوا مُحَارِبِينَ فَأَرْسَلَ فِي طَلِبِهِمْ فَأَخَذُوا فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ.

4038 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: «أَسْلَمَ أَنَاسٌ مِنْ عُرَيْنَةَ فَاجْتَوُوا الْمَدِينَةَ فَقَالَ لَهُمُ رَسُولُ اللَّهِ ﷺ: «لَوْ خَرَجْتُمْ إِلَى ذُوْدِنَا فَشَرِبْتُمْ مِنْ أَلْبَانِهَا» قَالَ حُمَيْدٌ: وَقَالَ قَتَادَةُ: عَنْ أَنَسٍ: «وَأَبْوَالِهَا». فَفَعَلُوا فَلَمَّا صَحُّوا كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ مُؤْمِنًا وَاسْتَأْفَوْا ذُوْدَ رَسُولِ اللَّهِ ﷺ وَهَرَبُوا مُحَارِبِينَ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ مَنْ أَتَى بِهِمْ فَأَخَذُوا فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ وَتَرَكَهُمْ فِي الْحَرَّةِ حَتَّى مَاتُوا».

4039 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَاسًا أَوْ رَجَالًا مِنْ عُكْلٍ أَوْ عُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ

Messenger of Allah "Allah's blessing and peace be upon him" (to embrace Islam) and they said: "O Messenger of Allah! We are the owners of milch livestock (i.e. Bedouins) and not farmers (i.e. countrymen)." They found the climate of Medina unsuitable for them. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medina and to drink the camels' milk and urine (as medicine). But, when they recovered, and at that time they were near Al-Harrah (the rocky ground of Medina), they reverted to Heathenism after embracing Islam, and killed the shepherd of The Messenger of Allah "Allah's blessing and peace be upon him" and drove away the camels. The Messenger of Allah "Allah's blessing and peace be upon him" sent some people in pursuit of them. (So they were caught and brought back. He then gave his command and their eyes were branded with pieces of iron and their hands and legs were cut off, and they were left in Al-Harrah in that very state till they died.

**4040-** It is narrated on the authority of Anas Ibn Malik that he said: Some people from the tribe of Urainah arrived at Harrah (a stony ground in Medina) and then they came to meet The Messenger of Allah "Allah's blessing and peace be upon him" (to embrace Islam). They found the climate of Medina unsuitable for them. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered that they should go out with some milch camels of those given in charity, and drink from their milk and urine (as medicine). But, (when they recovered) they killed the shepherd and renegaded from Islam and drove away the camels. The Messenger of Allah "Allah's blessing and peace be upon him" sent some people in pursuit of them. So they were caught and brought back. He then gave his command and their eyes were branded with pieces of iron and their hands and legs were cut off, and they were thrown away in Al-Harrah (till they died). Anas said: I saw one of them biting the ground out of severe thirst.

#### **[9] The Citation-Forms Of The Narration Of Yahya Ibn Sa'id**

**4041-** It is narrated on the authority of Anas Ibn Malik that some people from Urainah tribe came to the Messenger of Allah "Allah's blessing and peace be upon him" and embraced Islam, but Medina's climate did not suit them to the extent that their faces turned pale, and their abdomens were inflamed. So The Messenger of Allah "Allah's blessing and peace be upon him" sent them to a herd of milch camels belonging to him, and ordered them to drink from their milk and urine (as a medicine), and after they had become healthy they killed the shepherds and drove away the camels. The Prophet "Allah's blessing and peace be upon him" sent (some men) in their



إِنَّا أَهْلُ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رَيْفٍ فَاسْتَوْخَمُوا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِذُودٍ وَرَاعٍ وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهَا فَيَسْرِبُوا مِنْ لَبَنِهَا وَأَبْوَالِهَا فَلَمَّا صَحُّوا وَكَانُوا بِنَاحِيَةِ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ وَأَسْتَأْفُوا الذُّودَ فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ فَأَتِي بِهِمْ فَسَمَرَ أَعْيُنَهُمْ وَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ ثُمَّ تَرَكَهُمْ فِي الْحَرَّةِ عَلَى حَالِهِمْ حَتَّى مَاتُوا. أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الْأَعْلَى نَحْوَهُ.

4040 - أَخْبَرَنَا مُحَمَّدُ بْنُ نَافِعٍ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا بِهِزٌ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا قَتَادَةُ وَثَابِتٌ عَنْ أَنَسٍ: أَنَّ نَفْرًا مِنْ عُرَيْنَةِ نَزَلُوا فِي الْحَرَّةِ فَأَتُوا النَّبِيَّ ﷺ فَاجْتَوُوا الْمَدِينَةَ فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَكُونُوا فِي إِبِلِ الصَّدَقَةِ وَأَنْ يَسْرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَكَتَلُوا الرَّاعِي وَأَرْتَدُوا عَنِ الْإِسْلَامِ وَأَسْتَأْفُوا الْإِبِلَ فَبَعَثَ رَسُولُ اللَّهِ ﷺ فِي آثَارِهِمْ فَجِيءَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ وَأَلْقَاهُمْ فِي الْحَرَّةِ. قَالَ أَنَسٌ: فَلَقَدْ رَأَيْتُ أَحَدَهُمْ يَكْدُمُ الْأَرْضَ بِفِيهِ عَطْشًا حَتَّى مَاتُوا.

### (9) - ذِكْرُ اخْتِلَافِ طَلْحَةَ بْنِ مُصَرِّفٍ

#### وَمُعَاوِيَةَ بْنِ صَالِحٍ عَلَى يَحْيَى بْنِ سَعِيدٍ فِي هَذَا الْحَدِيثِ

4041 - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَيْسَةَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ أَغْرَابٌ مِنْ عُرَيْنَةِ إِلَى نَبِيِّ اللَّهِ ﷺ فَأَسْلَمُوا، فَاجْتَوُوا الْمَدِينَةَ حَتَّى أَصْفَرَتْ أَلْوَانُهُمْ وَعَظُمَتْ بُطُونُهُمْ، فَبَعَثَ بِهِمْ نَبِيُّ اللَّهِ ﷺ إِلَى لِقَاحٍ لَهُ فَأَمَرَهُمْ



pursuit; and they were captured and brought back, thereupon he cut off their hands and legs, and branded their eyes with pieces of iron. Abd Al-Malik Ibn Marwan said to Anas while he was relating this narration to him: "Had he done so because of their infidelity or because of their crime?" he said: "It is because of their infidelity."

**4042-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Some from amongst the Arabs came to the Messenger of Allah "Allah's blessing and peace be upon him" and embraced Islam and then they grew ill, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sent them to a herd of milch camels belonging to him, in order to drink from their milk (as a kind of medicine), and they did accordingly (and when they became healthy) they turned to the shepherd, who was a slave belonging to the Messenger of Allah "Allah's blessing and peace be upon him" and killed him, and drove away the milch camels (to the land of the pagans). They (the narrators) pretended that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Cause to be thirsty such as causes the family of Muhammad to become thirsty tonight." the Messenger of Allah "Allah's blessing and peace be upon him" sent some people in pursuit of them, and they were caught and brought back, and their hands and legs were cut off, and their eyes were branded with heated pieces of iron.

**4043-** It is narrated on the authority of A'ishah that she said: Some people attacked the milch camels of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon they were caught, and their hands and legs were cut off, and their eyes were branded with heated pieces of iron.

**4044-** It is narrated on the authority of A'ishah that some people attacked the milch camels of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon they were caught and brought back to the Messenger of Allah "Allah's blessing and peace be upon him", and the Messenger of Allah "Allah's blessing and peace be upon him" ordered that their hands and legs be cut off, and their eyes be branded with heated pieces of iron.

**4045-** It is narrated on the authority of Hisham from his father that some people attacked the milch camels of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon their hands and legs were cut off, and their eyes were branded with heated pieces of iron.

**4046-** It is narrated on the authority of Urwah Ibn Az-Zubair that he said: Some people from the tribe of Urainah attacked the milch camels of the Messenger of Allah "Allah's blessing and peace be upon him", drove them away and killed the shepherd, who was a slave belonging to him. the

أَنْ يَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، حَتَّى صَحُّوا فَقَتَلُوا رُعَاتَهَا وَأَسْتَأْفُوا الْإِبِلَ، فَبَعَثَ نَبِيُّ اللَّهِ ﷺ فِي طَلِبِهِمْ فَأَتَيْ بِهُمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ. قَالَ أَمِيرُ الْمُؤْمِنِينَ عَبْدُ الْمَلِكِ لِأَنَسٍ وَهُوَ يُحَدِّثُهُ هَذَا الْحَدِيثَ بِكَفْرِ أَوْ بِذَنْبٍ؟ قَالَ: بِكَفْرِ.

4042 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: وَأَخْبَرَنِي يَحْيَى بْنُ أَبِيوبَ وَمُعَاوِيَةُ بْنُ صَالِحٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَدِمَ نَاسٌ مِنَ الْعَرَبِ عَلَى رَسُولِ اللَّهِ ﷺ فَاسْلَمُوا ثُمَّ مَرَضُوا فَبَعَثَ بِهِمْ رَسُولُ اللَّهِ ﷺ إِلَى لِقَاحٍ لِيَشْرَبُوا مِنْ أَلْبَانِهَا فَكَانُوا فِيهَا ثُمَّ عَمَدُوا إِلَى الرَّاعِي غُلَامَ رَسُولِ اللَّهِ ﷺ فَقَتَلُوهُ وَأَسْتَأْفُوا اللَّقَاحَ فَرَعَمُوا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ عَطِّشْ مَنْ عَطِّشَ آلَ مُحَمَّدٍ اللَّيْلَةَ». فَبَعَثَ رَسُولُ اللَّهِ ﷺ فِي طَلِبِهِمْ فَأَخَذُوا فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ. وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ إِلَّا أَنَّ مُعَاوِيَةَ قَالَ فِي هَذَا الْحَدِيثِ: «أَسْتَأْفُوا إِلَى أَرْضِ الشُّرْكِ».

4043 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَلَنَجِيُّ قَالَ: حَدَّثَنَا مَالِكُ بْنُ سَعِيرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَغَارَ قَوْمٌ عَلَى لِقَاحِ رَسُولِ اللَّهِ ﷺ فَأَخَذَهُمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ.

4044 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا الدَّرَاوَزِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ قَوْمًا أَغَارُوا عَلَى لِقَاحِ رَسُولِ اللَّهِ ﷺ فَأَتَيْ بِهُمْ النَّبِيُّ ﷺ فَقَطَعَ النَّبِيُّ ﷺ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ» اللَّفْظُ لِابْنِ الْمُثَنَّى.

4045 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ هِشَامِ عَنْ أَبِيهِ: أَنَّ قَوْمًا أَغَارُوا عَلَى إِبِلِ رَسُولِ اللَّهِ ﷺ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ.

4046 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: وَأَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ سَالِمٍ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ وَذَكَرَ آخَرَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّهُ قَالَ: أَغَارَ نَاسٌ مِنْ عُرَيْنَةَ عَلَى لِقَاحِ رَسُولِ اللَّهِ ﷺ وَأَسْتَأْفَوْهَا



Messenger of Allah "Allah's blessing and peace be upon him" sent some people in their pursuit, and they were caught and he ordered that their hands and legs be cut off, and their eyes be branded with heated pieces of iron.

**4047-** It is narrated on the authority of Abdullah Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" that in connection with those (of Urainah), the Holy Verse of waging war (against Allah and His Messenger) was revealed (Al-Ma'idah 33)

**4048-** It is narrated on the authority of Abu Az-Zinad that when the Messenger of Allah "Allah's blessing and peace be upon him" cut off the hands and legs and branded with the heated pieces of iron the eyes of those who robbed his milch camels, Allah Almighty blamed him when He Almighty revealed: " The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (Al-Ma'idah 33)

**4049-** It is narrated on the authority of Anas that he said: What caused the Messenger of Allah "Allah's blessing and peace be upon him" to brand with the heated pieces of iron the eyes of those (who attacked his milch camels and killed the shepherd) was that they themselves branded with the heated pieces of iron the eyes of the shepherds (before killing them).

**4050-** It is narrated on the authority of Anas that a man from Jews killed a girl from the Ansar for (stealing) her ornaments. Then, he threw her (dead body) into a well, and crushed her head with the stones. Then, he was brought to The Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be stoned to death. Actually, he was stoned until he died.

**4051-** It is narrated on the authority of Anas that a man from Jews killed a girl from the Ansar for (stealing) her ornaments. Then, he threw her (dead body) into a well, and crushed her head with the stones. The Messenger of Allah "Allah's blessing and peace be upon him", ordered that he should be stoned to death. Actually, he was stoned until he died.

**4052-** It is narrated on the authority of Ibn Abbas: It was in connection with the pagans that the following Holy Verse was revealed: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is



وَقَتَلُوا غُلَامًا لَهُ فَبَعَثَ رَسُولُ اللَّهِ ﷺ فِي آثَارِهِمْ فَأُخِذُوا فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلُهُمْ وَسَمَلَ أَعْيُنَهُمْ.

4047 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَخْبَرَنِي أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ أَبِي الزِّنَادِ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ أَنَّ اللَّهَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ. وَنَزَلَتْ فِيهِمْ آيَةُ الْمُحَارَبَةِ.

4048 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ أَبِي الزِّنَادِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَطَعَ الَّذِينَ سَرَقُوا لِقَاحَهُ وَسَمَلَ أَعْيُنَهُمْ بِالنَّارِ عَاتَبَهُ اللَّهُ فِي ذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾ [المائدة، الآية: 33] الْآيَةُ كُلُّهَا.

4049 - أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ غِيلَانَ ثِقَةً مَأْمُونٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسٍ قَالَ: إِنَّمَا سَمَلَ النَّبِيُّ ﷺ أَعْيُنَ أُولَئِكَ لِأَنَّهُمْ سَمَلُوا أَعْيُنَ الرُّعَاةِ.

4050 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرٍو عَنْ ابْنِ جُرَيْجٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا مِنَ الْيَهُودِ قَتَلَ جَارِيَةً مِنَ الْأَنْصَارِ عَلَى حُلِيِّ لَهَا وَأَلْقَاهَا فِي قَلْبٍ وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ فَأُخِذَ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُرْجَمَ حَتَّى يَمُوتَ.

4051 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مَعْمَرٌ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ: أَنَّ رَجُلًا قَتَلَ جَارِيَةً مِنَ الْأَنْصَارِ عَلَى حُلِيِّ لَهَا ثُمَّ أَلْقَاهَا فِي قَلْبٍ وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُرْجَمَ حَتَّى يَمُوتَ.

4052 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرَمَةَ عَنْ

theirs in the Hereafter.” (Al-Ma'idah 33) in this way, if anyone of them repented before he became within the power (of the Muslims), there will be no way over him. But this Holy Verse does not apply to a Muslim person: whoever of them kills and does mischief through the land, and wages war against Allah and His Messenger, and then he joins the infidels before becoming within the power (of the Muslims), this would not exempt him from having the legal punishment executed on him for the sin he committed.

### **[10] It Is Forbidden To Mutilate The Dead Bodies**

**4053-** It is narrated on the authority of Anas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used, in his sermons, to exhort (the people) to give more in charity, and forbid them to mutilate the dead bodies.

### **[11] The Crucifixion**

**4054-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is not permissible to make lawful the blood of a Muslim except in one of three cases: a married person who commits adultery, and in this case he should be stoned to death; a man who kills another intentionally, and in this case he should be killed (in retribution); and a man who renegades from Islam and wages war against Allah Almighty and His Messenger, and in this case, he should be killed, or crucified or exiled from the land.”

### **[12] When A Slave Flees Away To The Land Of The Pagans**

**4055-** It is narrated on the authority of Jarir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave flees away (from his masters), no prayer will be acceptable from him until he returns once again to his masters."

**4056-** It is narrated on the authority of Jarir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave flees away (from his masters), no prayer will be acceptable from him; and if he dies in such a state, he will (be considered to) have died in a state of infidelity." On the other hand, a slave belonging to Jarir fled away from him, and when he seized him, he chopped off his head.

**4057-** It is narrated on the authority of Jarir Ibn Abdullah that he said: When a slave flees away to the land of the pagans, he will come to have no right of protection.



أَبْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾ الْآيَةَ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي الْمُشْرِكِينَ فَمَنْ تَابَ مِنْهُمْ قَبْلَ أَنْ يُقَدَّرَ عَلَيْهِ لَمْ يَكُنْ عَلَيْهِ سَبِيلٌ وَلَيْسَتْ هَذِهِ الْآيَةُ لِلرَّجُلِ الْمُسْلِمِ فَمَنْ قَتَلَ وَأَفْسَدَ فِي الْأَرْضِ وَحَارَبَ اللَّهَ وَرَسُولَهُ ثُمَّ لَحِقَ بِالْكَفَّارِ قَبْلَ أَنْ يُقَدَّرَ عَلَيْهِ لَمْ يَمْنَعَهُ ذَلِكَ أَنْ يُقَامَ فِيهِ الْحَدُّ الَّذِي أَصَابَ.

### (10) - النَّهْيُ عَنِ الْمُثْلَةِ

4053 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَحُثُّ فِي خُطْبَتِهِ عَلَى الصَّدَقَةِ وَيَنْهَى عَنِ الْمُثْلَةِ».

### (11) - الصَّلْبُ

4054 - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَخَذِي ثَلَاثَ خِصَالٍ زَانٍ مُحْضَنٌ يَرْجُمُ أَوْ رَجُلٌ قَتَلَ رَجُلًا مُتَعَمِّدًا فَيُقْتَلُ أَوْ رَجُلٌ يَخْرُجُ مِنَ الْإِسْلَامِ يُحَارِبُ اللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ فَيُقْتَلُ أَوْ يُصَلَّبُ أَوْ يُنْفَى مِنَ الْأَرْضِ».

### (12) - الْعَبْدُ يَأْبُقُ إِلَى أَرْضِ الشُّرْكِ وَذِكْرُ اخْتِلَافِ أَفْظَاظِ

النَّاَقِلِينَ لَخَبَرِ جَرِيرٍ فِي ذَلِكَ  
الْاِخْتِلَافُ عَلَى الشَّعْبِيِّ

4055 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ حَتَّى يَرْجِعَ إِلَى مَوْلَاهُ».

4056 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ عَنْ جَرِيرٍ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ قَالَ: كَانَ جَرِيرٌ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ وَإِنْ مَاتَ مَاتَ كَافِرًا». وَأَبَقَ غُلَامٌ لَجَرِيرٍ فَأَخَذَهُ فَضْرَبَ عَنْقَهُ.

4057 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: «إِذَا أَبَقَ الْعَبْدُ إِلَى أَرْضِ الشُّرْكِ فَلَا ذِمَّةَ لَهُ».

### [13] The Different Citation-Forms Of The Narration Of Abu Ishaq

4058- It is narrated on the authority of Jarir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a slave flees away to the land of the pagans, his blood then will become lawful (i.e. he should be killed)."

4059- It is narrated on the authority of Jarir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a slave flees away to the land of the pagans, his blood then will become lawful (i.e. he should be killed)."

4060- It is narrated on the authority of Jarir Ibn Abdullah that he said: "If a slave flees away to the land of the pagans, his blood then will become lawful (i.e. he should be killed)."

4061- It is narrated on the authority of Jarir Ibn Abdullah that he said: "If a slave flees away to the land of the pagans, his blood then will become lawful (i.e. he should be killed)."

4062- It is narrated on the authority of Jarir Ibn Abdullah that he said: "When a slave flees away from his masters, and joins the land of the enemies, he has indeed caused his blood to be lawful (he should be killed)."

### [14] The Judgement Pertaining To The Apostate

4063- It is narrated on the authority of Uthman that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is not permissible to make lawful the blood of a Muslim except in one of three cases: a married person who commits adultery, and in this case stoning to death becomes due upon him; a man who kills another intentionally, and in this case retribution should be exacted from him; and a man who renegades from Islam, and in this case, killing becomes due upon him."

4064- It is narrated on the authority of Uthman that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is not permissible to make lawful the blood of a Muslim except in one of three cases: a married person who commits adultery (and in this case stoning to death becomes due upon him); a man who kills another intentionally, and in this case he should be killed (in retribution ); and a man who becomes an infidel after embracing Islam, and in this case, he should be killed."

4065- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill such as changes his religion (and renegades from Islam)."



## (13) - الاختلاف على أبي إسحاق

4058 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ عَنِ الشَّعْبِيِّ عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَبَقَ الْعَبْدُ إِلَى أَرْضِ الشِّرْكِ فَقَدْ حَلَّ دَمُهُ».

4059 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَبَقَ الْعَبْدُ إِلَى أَرْضِ الشِّرْكِ فَقَدْ حَلَّ دَمُهُ».

4060 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي إِسْحَاقَ عَنِ الشَّعْبِيِّ عَنْ جَرِيرٍ قَالَ: «أَيُّمَا عَبْدٍ أَبَقَ إِلَى أَرْضِ الشِّرْكِ فَقَدْ حَلَّ دَمُهُ».

4061 - أَخْبَرَنِي صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنِ الشَّعْبِيِّ عَنْ جَرِيرٍ قَالَ: «أَيُّمَا عَبْدٍ أَبَقَ إِلَى أَرْضِ الشِّرْكِ فَقَدْ حَلَّ دَمُهُ».

4062 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ غَامِرٍ عَنْ جَرِيرٍ قَالَ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ وَلَحِقَ بِالْعَدُوِّ فَقَدْ أَحَلَّ بِنَفْسِهِ».

## (14) - الحكم في المرتد

4063 - أَخْبَرَنَا أَبُو الْأَزْهَرِ أَحْمَدُ بْنُ الْأَزْهَرِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ قَالَ: أَنْبَأَنَا الْمُغِيرَةُ بْنُ مُسْلِمٍ عَنْ مَطَرِ الْوَرَّاقِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ عُثْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ أَمْرِيءٍ مُسْلِمٍ إِلَّا بِأَخَذِي ثَلَاثَ رَجُلٍ زَنَى بَعْدَ إِخْصَانِهِ فَعَلَيْهِ الرَّجْمُ أَوْ قَتَلَ عَمْدًا فَعَلَيْهِ الْقَوْدُ أَوْ أُرْتَدَّ بَعْدَ إِسْلَامِهِ فَعَلَيْهِ الْقَتْلُ».

4064 - أَخْبَرَنَا مُؤَمِّلُ بْنُ إِيَّادٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي ابْنُ جَرِيرٍ عَنْ أَبِي النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ أَمْرِيءٍ مُسْلِمٍ إِلَّا بِثَلَاثٍ أَنْ يَزْنِيَ بَعْدَ مَا أُخْصِنَ أَوْ يَقْتُلَ إِنْسَانًا فَيُقْتَلَ أَوْ يَكْفُرَ بَعْدَ إِسْلَامِهِ فَيُقْتَلَ».

4065 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرَمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَأَقْتُلُوهُ».

4066- It is narrated on the authority of Ikrimah that some people renegaded (from Islam), thereupon Ali Ibn Abu Talib burnt them with the fire. On that Ibn Abbas said: Had I been in his place, I would not have burnt them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not punish anyone with the punishment of Allah Almighty." Kill had I been in his place, I would have killed them, for indeed, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill such as changes his religion (and renegades from Islam)."

4067- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill such as changes his religion (and renegades from Islam)."

4068- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill such as changes his religion (and renegades from Islam)."

4069- It is narrated on the authority of Al-Hasan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill such as changes his religion (and renegades from Islam)."

4070- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill such as changes his religion (and renegades from Islam)."

4071- It is narrated on the authority of Anas that some people from Zutt were brought to Ali, and they worshipped an idol (after they had embraced Islam), thereupon he burnt them. On that Ibn Abbas said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill such as changes his religion (and renegades from Islam)."

4072- It is narrated on the authority of Abu Musa Al-Ash'ari that The Messenger of Allah "Allah's blessing and peace be upon him" sent him to Yemen (to be in charge of its affairs), and then he sent Mu'adh Ibn Jabal after him (to assist him). When he arrived, he said: "O people! I'm the messenger of The Messenger of Allah "Allah's blessing and peace be upon him" sent to you." Abu Musa placed a cushion for him to sit down. At the same time, a previously Jew who embraced Islam and then he renegaded, was brought to him, thereupon Mu'adh said: "I would not sit down until he is killed, in accordance with the judgement of Allah and His Messenger." He said it thrice. When he was killed, he sat down.

4073- It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he said: When it was the day of the conquest of Mecca, The Messenger of Allah "Allah's blessing and peace be upon him" gave security to all of the



4066 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ: أَنَّ نَاسًا أَرْتَدُّوا عَنِ الْإِسْلَامِ فَحَرَقَهُمْ عَلِيُّ بْنُ النَّارِ. قَالَ ابْنُ عَبَّاسٍ: لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ؛ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ أَحَدًا» وَلَوْ كُنْتُ أَنَا لَقَتَلْتُهُمْ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

4067 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ مَعْمَرٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

4068 - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

4069 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا أَوَّلَى بِالصَّوَابِ مِنْ حَدِيثِ عَبَّادٍ.

4070 - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى عَنْ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ ابْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

4071 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ عَلِيًّا أَتَى بَنَاتٍ مِنَ الزُّطِّ يَعْبُدُونَ وَثَنًا فَأَحْرَقَهُمْ. قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

4072 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَحَدَّثَنِي حَمَادُ بْنُ مَسْعَدَةَ قَالَا: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى الْيَمَنِ ثُمَّ أَرْسَلَ مُعَاذَ بْنَ جَبَلٍ بَعْدَ ذَلِكَ فَلَمَّا قَدِمَ قَالَ: أَيُّهَا النَّاسُ إِنِّي رَسُولُ رَسُولِ اللَّهِ ﷺ فَأَلْقَى لَهُ أَبُو مُوسَى وَسَادَةً لِيَجْلِسَ عَلَيْهَا فَأَتَى بِرَجُلٍ كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ كَفَرَ فَقَالَ مُعَاذٌ: لَا أَجْلِسُ حَتَّى يُقْتَلَ قَضَاءُ اللَّهِ وَرَسُولِهِ ثَلَاثَ مَرَّاتٍ فَلَمَّا قُتِلَ قَعَدَ.

4073 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُفَضَّلٍ قَالَ: حَدَّثَنَا أَسْبَاطُ قَالَ: زَعَمَ السُّدِّيُّ عَنْ مُضْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ

people barring four men and two women, and said: "Kill them even though you find them hanging in the curtains of the Ka'bah." They were: Ikrimah Ibn Abu Jahl, Abdullah Ibn Khatal, Maqis Ibn Subabah, and Abdullah Ibn Sa'd Ibn Abu Sarh. As for Abdullah Ibn Khatal, he was caught while hanging in the curtains of the Ka'bah, and both Sa'id Ibn Huraith and Ammar Ibn Yasir hastened as in a race to kill him, but Sa'id, who was younger, preceded Ammar and killed him. As to Maqis Ibn Subabah, he was caught by the people in the market and killed there. As for Ikrimah, he sailed aboard the sea, and they were attacked by a tempestuous storm, thereupon the people of the ship said: "Be pure in faith, for your gods will not avail you here in the least." Ikrimah said: "By Allah! If nothing barring the purity of faith should save me in the sea, then, nothing other than it will save me in the land. O Allah! I pledge that if You deliver me here, I will come to Muhammad "Allah's blessing and peace be upon him" and put my hand into his (and give him the pledge of allegiance), and of a surety, I will find him oft forgiving, most generous." He then came and embraced Islam. As for Abdullah Ibn Sa'd Ibn Abu Sarh, he was hidden in the house of Uthman Ibn Affan, and when The Messenger of Allah "Allah's blessing and peace be upon him" called the people to come and give him the pledge of allegiance, he brought him, and made him stand near The Messenger of Allah "Allah's blessing and peace be upon him", and said: "O Messenger of Allah! Accept the pledge of allegiance from Abdullah!" he raised his head, and caught a glimpse of him. This happened thrice, at each of which he refused to accept it from him, after which he accepted from him the pledge of allegiance. Then, he faced his companions and said: "Is there not among you a sound-minded man to stand to this man and kill him when he saw me having withheld my hand from accepting from him the pledge of allegiance?" they said: "O Messenger of Allah! How does we come to know such intention as you have in yourself? Why have you not hinted to us with the help of your eye?" on that he said: "It is not fitting for a Prophet to have eye-tricks."

### [15] The Repentance Of The Apostate

**4074-** It is narrated on the authority of Ibn Abbas that a man from amongst the Ansar embraced Islam and then he renegaded from Islam and joined the pagans. But later he regretted and sent to his people a message in which he said: "Ask for me The Messenger of Allah "Allah's blessing and peace be upon him" whether my repentance would be accepted (if I turn to Allah in repentance)." His people went to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "So and so showed regret, and he told us to ask you whether his repentance would be accepted (if he turned to Allah in repentance)." On that occasion the following was revealed:



أَمَّنَ رَسُولُ اللَّهِ ﷺ النَّاسَ إِلَّا أَرْبَعَةَ نَفَرٍ وَأَمْرَاتَيْنِ وَقَالَ: «أَقْتُلُوهُمْ وَإِنْ وَجَدْتُمُوهُمْ مُتَعَلِّقِينَ بِأَسْتَارِ الْكَعْبَةِ»: عِكْرِمَةُ بْنُ أَبِي جَهْلٍ، وَعَبْدُ اللَّهِ بْنُ خُظَلٍ، وَمِقْسِسُ بْنُ صُبَابَةَ، وَعَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي السَّرْحِ، فَأَمَّا عَبْدُ اللَّهِ بْنُ خُظَلٍ فَأَذْرَكَ وَهُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَاسْتَبَقَ إِلَيْهِ سَعِيدُ بْنُ حُرَيْثٍ وَعَمَّارُ بْنُ يَاسِرٍ فَسَبَقَ سَعِيدٌ عَمَّارًا وَكَانَ أَشَبَّ الرَّجُلَيْنِ فَقَتَلَهُ، وَأَمَّا مِقْسِسُ بْنُ صُبَابَةَ فَأَذْرَكَ النَّاسَ فِي السُّوقِ فَقَتَلُوهُ، وَأَمَّا عِكْرِمَةُ فَرَكِبَ الْبَحْرَ فَأَصَابَتْهُمْ عَاصِفٌ فَقَالَ أَصْحَابُ السَّفِينَةِ: أَخْلِصُوا فَإِنَّ آلِهَتَكُمْ لَا تُغْنِي عَنْكُمْ شَيْئًا هَهُنَا فَقَالَ عِكْرِمَةُ: وَاللَّهِ لَئِنْ لَمْ يُنَجِّنِي مِنَ الْبَحْرِ إِلَّا الْإِخْلَاصُ لَا يُنَجِّنِي فِي الْبَرِّ غَيْرُهُ اللَّهُمَّ إِنَّ لَكَ عَلَيَّ عَهْدًا إِنْ أَنْتَ عَافَيْتَنِي مِمَّا أَنَا فِيهِ أَنْ آتِيَ مُحَمَّدًا ﷺ حَتَّى أَضَعَ يَدِي فِي يَدِهِ فَلَا جِدْنَهُ عَفْوَاً كَرِيماً فَجَاءَ فَأَسْلَمَ، وَأَمَّا عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي السَّرْحِ، فَإِنَّهُ اخْتَبَأَ عِنْدَ عُثْمَانَ بْنِ عَفَّانٍ، فَلَمَّا دَعَا رَسُولُ اللَّهِ ﷺ النَّاسَ إِلَى الْبَيْعَةِ جَاءَ بِهِ حَتَّى أَوْفَقَهُ عَلَى النَّبِيِّ ﷺ قَالَ: يَا رَسُولَ اللَّهِ بَايَعْ عَبْدُ اللَّهِ قَالَ: فَرَفَعَ رَأْسَهُ فَنَظَرَ إِلَيْهِ ثَلَاثًا، كُلَّ ذَلِكَ يَأْبَى فَبَايَعَهُ بَعْدَ ثَلَاثٍ، ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ: «أَمَّا كَانَ فِيكُمْ رَجُلٌ رَشِيدٌ يَقُومُ إِلَى هَذَا حَيْثُ رَأَيْتُ كَفَفْتُ يَدِي عَنْ بَيْعَتِهِ فَيَقْتُلُهُ؟» فَقَالُوا: وَمَا يُدْرِينَا يَا رَسُولَ اللَّهِ مَا فِي نَفْسِكَ هَلَّا أَوْمَأْتَ إِلَيْنَا بِعَيْنِكَ قَالَ: «إِنَّهُ لَا يَنْبَغِي لِنَبِيِّ أَنْ يَكُونَ لَهُ خَائِنَةٌ أَعْيُنٍ».

### (15) - تَوْبَةُ الْمُرْتَدِّ

4074 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: أَنْبَأَنَا دَاوُدُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ أَسْلَمَ ثُمَّ ارْتَدَّ وَلَحِقَ بِالشَّرِكِ ثُمَّ تَنَدَّمَ فَأَرْسَلَ إِلَى قَوْمِهِ سَلُّوا لِي رَسُولَ اللَّهِ ﷺ هَلْ لِي مِنْ تَوْبَةٍ؟ فَجَاءَ قَوْمُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّ فُلَانًا قَدْ نَدِمَ وَإِنَّهُ أَمَرَنَا أَنْ نَسْأَلَكَ

" How shall Allah guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? But Allah guides not a people unjust... Except for those that repent (even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful." (Al Imran 86:89) he sent (with that) to him, thereupon he embraced Islam (once again).

**4075-** It is narrated on the authority of Ibn Abbas that pertaining to Allah's saying in the Surah of An-Nahl: " Anyone who, after accepting Faith in Allah, utters Unbelief, - except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty" (106), it was partially abrogated by the following, with such exception as shown in it: " But verily your Lord, - to those who leave their homes after trials and persecutions, and who thereafter strive and fight for the Faith and patiently persevere – your Lord, after all this is Oft-Forgiving, Most Merciful." (110) the one meant here is Abdullah Ibn Sa'd Ibn Abu Sarh, who was the governor of Egypt (after Amr Ibn Al-As): he was one of the scribes of the Divine Revelation of The Messenger of Allah "Allah's blessing and peace be upon him". But Satan caused him to slip away, and he joined the infidels, and the Prophet ordered that he be killed on the day of the conquest (of Mecca). But Uthman Ibn Affan asked security for him, and The Messenger of Allah "Allah's blessing and peace be upon him" gave him security.

### **[16] The Judgement Pertaining To Such As Insults The Prophet**

**4076-** It is narrated on the authority of Uthman Ash-Shahham that he said: I was leading a blind man, until I reached (the gathering of) Ikrimah, who told us from Ibn Abbas that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" there was a blind man who had a (slave-girl who gave birth of a child from him and thus became) a child's mother, from whom he had two children. She used to abuse the Messenger of Allah "Allah's blessing and peace be upon him" and insult him, and every time he forbade her, she would not desist, and every time he scolded her, she would not stop from that. (He said) When it was one night, I made a mention of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon she went on abusing and insulting him, thereupon I could not keep patient: I stood up, picked up the knife and placed (the edge of the blade of) it into her abdomen and reclined against it, with the result that I killed her, and thus she was murdered. When it was morning, a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", who gathered the people and said: "I beseech you by



هَلْ لَهُ مِنْ تَوْبَةٍ؟ فَنَزَلَتْ ﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ﴾ إِلَى قَوْلِهِ ﴿غَفُورٌ رَحِيمٌ﴾ [آل عمران، الآيات: 86 - 89] فَأَرْسَلَ إِلَيْهِ فَأَسْلَمَ .

4075 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

أَنْبَأَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ يَزِيدَ النَّحْوِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ فِي سُورَةِ النَّحْلِ: ﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مِنْ أَكْثَرِهِ﴾ إِلَى قَوْلِهِ: ﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ (١١٦) [النحل، الآية: 106] فَنُسِخَ وَأُسْتُثْنِيَ مِنْ ذَلِكَ. فَقَالَ: ﴿ثُمَّ إِنَّكَ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّكَ رَبُّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ﴾ (١١٠) [النحل، الآية: 110] وَهُوَ عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي سَرْحٍ الَّذِي كَانَ عَلَى مِصْرَ كَانَ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ فَأَرْزَلَهُ الشَّيْطَانُ فَلَحِقَ بِالْكَفَّارِ فَأَمَرَ بِهِ أَنْ يُقْتَلَ يَوْمَ الْفَتْحِ فَاسْتَجَارَ لَهُ عُثْمَانُ بْنُ عَفَّانٍ فَأَجَارَهُ رَسُولُ اللَّهِ ﷺ .

### (16) - الْحُكْمُ فِيْمَنْ سَبَّ النَّبِيَّ ﷺ

4076 - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبَادُ بْنُ مُوسَى قَالَ:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي إِسْرَائِيلُ عَنْ عُثْمَانَ الشَّحَامِ قَالَ: كُنْتُ أَقُودُ رَجُلًا أَعْمَى فَانْتَهَيْتُ إِلَى عِكْرِمَةَ فَأَنْشَأَ يُحَدِّثُنَا قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ أَنَّ أَعْمَى كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ لَهُ أُمٌّ وَلَدٍ، وَكَانَ لَهُ مِنْهَا ابْنَانِ، وَكَانَتْ تَكْثُرُ الْوَقِيعَةُ بِرَسُولِ اللَّهِ ﷺ وَتَسْبُهُ فَيَرْجُرُهَا فَلَا تَنْزَجِرُ وَيَنْهَاهَا فَلَا تَنْتَهِي، فَلَمَّا كَانَ ذَاتُ لَيْلَةٍ ذَكَرْتُ النَّبِيَّ ﷺ فَوَقَعَتْ فِيهِ فَلَمْ أَصْبِرْ أَنْ قُمْتُ إِلَى الْمِغُولِ فَوَضَعْتُهُ فِي بَطْنِهَا فَاتَّكَأْتُ عَلَيْهِ فَقَتَلْتُهَا فَأَصْبَحَتْ قَتِيلًا فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَجَمَعَ النَّاسَ وَقَالَ أَنْشُدْ

Allah that anyone who has done this, upon whom I have a right, should stand up." The blind man stood up passing over the people while wavering until he stood in front of the Messenger of Allah "Allah's blessing and peace be upon him". He said: "O Messenger of Allah! I'm her master, and she is the mother of my two sons, and at the same time she was kindly gentle towards me, and I have two sons from her (as pretty and beautiful) as two pearls. But even, she used to abuse and insult you, and every time I forbade her, she would not desist, and every time I scolded her, she would not stop from that. When it was the last night, I made a mention of you, and she went on abusing and insulting you, thereupon I picked up the knife and placed (the edge of the blade of) it into her abdomen and reclined against it, and I killed her." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Be witnesses to the fact that her blood has been lawful (to be shed)."

**4077-** It is narrated on the authority of Abu Barzah Al-Aslami that he said: A man spoke harshly to Abu Bakr As-Siddiq (while he was the caliph), thereupon I said to him: "Let me kill him!" he repulsed me and said: "This (killing only for insult) is not fitting for anyone after the Messenger of Allah "Allah's blessing and peace be upon him"."

### **[17] The Different Citation-Forms Of The Narration Of Al-A'mash**

**4078-** It is narrated on the authority of Abu Barzah that he said: Abu Bakr grew angry with a man, thereupon I said: "Who is he O successor of the Messenger of Allah?" he asked me: "Why?" I said: "In order to chop off his head if you order me to do so." He asked me: "Would you have done so had I ordered you to do?" I said: "Yes." By Allah, the severity of my word removed his anger and He said: "It (such an order) is not befitting for anyone after Muhammad "Allah's blessing and peace be upon him"."

**4079-** It is narrated on the authority of Abu Barzah that he said: I came upon Abu Bakr and he had grown angry with a man from amongst his companions, thereupon I said: "Who is he with whom you've grown angry O successor of the Messenger of Allah?" he asked me: "Why do you ask?" I said: "In order to chop off his head." By Allah, the severity of my word removed his anger and He said: "It (such an order) is not befitting for anyone after Muhammad "Allah's blessing and peace be upon him"."

**4080-** It is narrated on the authority of Abu Barzah that he said: Abu Bakr grew angry with a man, thereupon I said: "If you give me order, I would do (i.e. chop off his head)." On that He said: "By Allah! This is not befitting for anyone after Muhammad "Allah's blessing and peace be upon him"."



اللَّهُ رَجُلًا لِي عَلَيْهِ حَقٌّ فَعَلَ مَا فَعَلَ إِلَّا قَامَ فَأَقْبَلَ الْأَعْمَى يَتَدَلَّدُ فَقَالَ: يَا رَسُولَ اللَّهِ أَنَا صَاحِبُهَا كَانَتْ أُمٌّ وَلَدِي وَكَانَتْ بِي لَطِيفَةً رَفِيقَةً وَلِي مِنْهَا ابْنَانِ مِثْلُ اللُّؤْلُؤَيْنِ وَلَكِنَّهَا كَانَتْ تُكْثِرُ الْوَقِيعَةَ فِيكَ وَتَشْتُمُكَ فَأَنْهَاهَا فَلَا تَنْتَهِي وَأَزْجَرَهَا فَلَا تَنْزَجِرُ، فَلَمَّا كَانَتْ الْبَارِحَةَ ذَكَرْتُكَ فَوَقَعْتَ فِيكَ فَقُمْتُ إِلَى الْمِغُولِ فَوَضَعْتُهُ فِي بَطْنِهَا فَاتَّكَأْتُ عَلَيْهَا حَتَّى قَتَلْتُهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَشْهَدُوا أَنَّ دَمَهَا هَذَرٌ».

4077 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعَنْبَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ قُدَامَةَ بْنِ عَنَزَةَ عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: أَغْلَظَ رَجُلٌ لِأَبِي بَكْرٍ الصَّدِيقِ فَقُلْتُ: أَقْتُلُهُ فَانْتَهَرَنِي وَقَالَ: لَيْسَ هَذَا لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ﷺ.

### (17) - ذِكْرُ الْاِخْتِلَافِ عَلَى الْأَعْمَشِ فِي هَذَا الْحَدِيثِ

4078 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ أَبِي بَرْزَةَ قَالَ: تَغَيَّظَ أَبُو بَكْرٍ عَلَى رَجُلٍ فَقُلْتُ: مَنْ هُوَ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟ قَالَ: لِمَ؟ قُلْتُ: لِأَضْرَبَ عُنُقَهُ إِنْ أَمَرْتَنِي بِذَلِكَ قَالَ: أَفَكُنْتَ قَاعِلًا؟ قُلْتُ: نَعَمْ قَالَ: فَوَاللَّهِ لَا ذُهَبَ عِظَمَ كَلِمَتِي الَّتِي قُلْتُ غَضَبَهُ ثُمَّ قَالَ: مَا كَانَ لِأَحَدٍ بَعْدَ مُحَمَّدٍ ﷺ.

4079 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ أَبِي بَرْزَةَ قَالَ: مَرَرْتُ عَلَى أَبِي بَكْرٍ وَهُوَ مُتَغَيِّظٌ عَلَى رَجُلٍ مِنْ أَصْحَابِهِ فَقُلْتُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ مَنْ هَذَا الَّذِي تَغَيَّظَ عَلَيْهِ؟ قَالَ: وَلِمَ تَسْأَلُ؟ قُلْتُ: أَضْرِبُ عُنُقَهُ قَالَ: فَوَاللَّهِ لَا ذُهَبَ عِظَمَ كَلِمَتِي غَضَبَهُ ثُمَّ قَالَ: مَا كَانَتْ لِأَحَدٍ بَعْدَ مُحَمَّدٍ ﷺ.

4080 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى بْنِ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ أَبِي بَرْزَةَ قَالَ: تَغَيَّظَ أَبُو بَكْرٍ عَلَى رَجُلٍ فَقَالَ: لَوْ أَمَرْتَنِي لَفَعَلْتُ قَالَ: أَمَا وَاللَّهِ مَا كَانَتْ لِبَشَرٍ بَعْدَ مُحَمَّدٍ ﷺ.

**4081-** It is narrated on the authority of Abu Barzah that he said: Abu Bakr grew so much angry with a man, that the colour of his face changed. I said: "O successor of the Messenger of Allah! If you order me, I would chop off his head." It seemed as if cold water was poured over him, and his anger was over. He said: "Let your mother be bereaved of you O Abu Barzah! This is not befitting for anyone after the Messenger of Allah "Allah's blessing and peace be upon him"."

**4082-** It is narrated on the authority of Abu Barzah that he said: I came upon Abu Bakr and he has spoken severely with a man, who replied to him harshly. I said to him: "Should I not chop off his head?" he repulsed me and said: " This is not befitting for anyone after the Messenger of Allah "Allah's blessing and peace be upon him"."

**4083-** It is narrated on the authority of Abu Barzah that he said: We were sitting in the house of Abu Bakr when he grew so much angry with a man from amongst the Muslims, and when I observed the signs of anger on his face I said to him: "Give me permission, O successor of the Messenger of Allah to chop off his head." When he saw me having mentioned the killing, he stopped from that speech, and changed into another subject. When we dispersed, he sent to me and asked: "O Abu Barzah! What have you said a while ago?" I forgot what I had said, so I said to me: "Remind me of it." He said: "Do you not remember what you've said?" I said: "No, by Allah." He said: "When you saw me having grown angry with a man, you said: "Give me permission, O successor of the Messenger of Allah, to chop off his head." Do you not remember that? Would you have done so had I ordered you to do?" I said: "Yes, by Allah, and now, if you order me to do so, I would do." On that he said: "By Allah: it (such an order) is not befitting for anyone after Muhammad "Allah's blessing and peace be upon him"."

### **[18] What About Magic?**

**4084-** It is narrated on the authority of Safwan Ibn Assal that he said: A Jew said to his companion: "Let's go to this Prophet." He said: "Do not say Prophet, for if he hears that, he will come to have four eyes (out of the excessive joy and happiness)." They came to the Messenger of Allah "Allah's blessing and peace be upon him", and asked him about nine clear sins, thereupon he said to them: "Join nothing with Allah (in service), commit not theft, commit not adultery, kill not the soul which Allah Almighty has forbidden except legally (i.e. with just cause), bring not an innocent one to such as endued with the power of authority, practice not sorcery, devour not usury, launch not a false charge against a chaste woman, and flee away not (from the battlefield) on the day of fight; and as for you O



4081 - أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ الْأَشْعَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ زَيْدٍ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي بَرزَةَ قَالَ: غَضِبَ أَبُو بَكْرٍ عَلَى رَجُلٍ غَضِبًا شَدِيدًا حَتَّى تَغَيَّرَ لَوْنُهُ قُلْتُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ وَاللَّهِ لَئِنْ أَمَرْتَنِي لِأَضْرِبَنَّ عُقْقَهُ فَكَأَنَّمَا صُبَّ عَلَيْهِ مَاءٌ بَارِدٌ فَذَهَبَ غَضَبُهُ عَنِ الرَّجُلِ قَالَ: ثَكِلَتْكَ أُمُّكَ أَبَا بَرزَةَ وَإِنِّهَا لَمْ تَكُنْ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ﷺ .

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ أَبُو نَضْرٍ وَأَسْمُهُ حُمَيْدُ بْنُ هِلَالٍ خَالَفَهُ شُعْبَةُ.

4082 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا نَضْرٍ يُحَدِّثُ عَنْ أَبِي بَرزَةَ قَالَ: أَتَيْتُ عَلَى أَبِي بَكْرٍ وَقَدْ أَغْلَظَ لِرَجُلٍ فَرَدَّ عَلَيْهِ فَقُلْتُ: أَلَا أَضْرِبُ عُقْقَهُ؟ فَأَنْتَهَرَنِي فَقَالَ: إِنَّهَا لَيْسَتْ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ﷺ .

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو نَضْرٍ حُمَيْدُ بْنُ هِلَالٍ وَرَوَاهُ عَنْ يُونُسَ بْنُ عُبَيْدٍ فَأَسَنَدَهُ.

4083 - أَخْبَرَنِي أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ مُطَرِّفٍ بْنِ الشَّخِيرِ عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ أَنَّهُ قَالَ: كُنَّا عِنْدَ أَبِي بَكْرٍ الصِّدِّيقِ فَغَضِبَ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ فَأَشْتَدَّ غَضَبُهُ عَلَيْهِ جَدًّا فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ أَضْرِبُ عُقْقَهُ؟ فَلَمَّا ذَكَرْتُ الْقَتْلَ أَضْرَبَ عَنْ ذَلِكَ الْحَدِيثِ أَجْمَعَ إِلَى غَيْرِ ذَلِكَ مِنَ النَّخْوِ فَلَمَّا تَفَرَّقْنَا أُرْسِلَ إِلَيَّ فَقَالَ: يَا أَبَا بَرزَةَ مَا قُلْتَ؟ وَنَسِيتُ الَّذِي قُلْتُ قُلْتُ: ذَكَرْنِيهِ قَالَ: أَمَا تَذْكُرُ؟ مَا قُلْتَ؟ قُلْتُ: لَا وَاللَّهِ قَالَ: أَرَأَيْتَ حِينَ رَأَيْتَنِي غَضِبْتُ عَلَى رَجُلٍ فَقُلْتُ: أَضْرِبُ عُقْقَهُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟ أَمَا تَذْكُرُ ذَلِكَ؟ أَوْ كُنْتَ فَاعِلًا ذَلِكَ؟ قُلْتُ: نَعَمْ وَاللَّهِ وَالْآنَ إِنْ أَمَرْتَنِي فَعَلْتُ قَالَ: وَاللَّهِ مَا هِيَ لِأَحَدٍ بَعْدَ مُحَمَّدٍ ﷺ .

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ أَحْسَنُ الْأَحَادِيثِ وَأَجْوَدُهَا وَاللَّهُ تَعَالَى أَعْلَمُ.

### (18) - السَّحَرُ

4084 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ عَنْ ابْنِ إِدْرِيسَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: قَالَ يَهُودِيُّ لِصَاحِبِهِ: أَذْهَبَ بِنَا إِلَى هَذَا النَّبِيِّ. قَالَ لَهُ صَاحِبُهُ: لَا تَقُلْ نَبِيٌّ لَوْ سَمِعَكَ كَانَ لَهُ أَرْبَعَةُ أَغْنِيَنَّ فَاتَّيَا رَسُولَ اللَّهِ ﷺ وَسَأَلَاهُ عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ فَقَالَ لَهُمْ: «لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَمْشُوا بِبِرْيٍّ إِلَى ذِي سُلْطَانٍ وَلَا تَسْحَرُوا وَلَا تَأْكُلُوا الرِّبَا وَلَا تَقْذِفُوا الْمُحْصَنَةَ، وَلَا تَوَلَّوْا يَوْمَ الرَّحْفِ

Jews in particular, do not transgress the due limits on Sabbath." They both kissed his hands and feet and said: "We bear witness that you are really a Prophet." He asked them: "Then, what does prevent you from following me?" they said: "(The Prophet) David pretended that there still remains a Prophet to come from amongst his offspring, and we are afraid that if we follow you, the Jews would kill us."

### **[19] The Judgement Pertaining To The Sorcerers**

**4085-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who makes a knot into which he breathes, has, indeed, practiced sorcery; and whoever practices sorcery has, indeed, joined things with Allah (in service); and he, who hangs anything (in his neck), he will be entrusted to it."

### **[20] The Sorcerers From Amongst The People Of Scripture**

**4086-** It is narrated on the authority of Zaid Ibn Arqam that he said: One from amongst the Jews practiced sorcery upon the Messenger of Allah "Allah's blessing and peace be upon him", and he complained from its effect for many days, after which Gabriel "Peace be upon him" came to him and said: "A man from amongst the Jews practiced sorcery upon you: he has made knots for you in such and such a well." the Messenger of Allah "Allah's blessing and peace be upon him" sent (some men) and they took them out, and they were brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" recovered as if he was released from a chain. He made no mention of that to this Jew, nor did he see him face to face.

### **[21] What Should One Do If His Property Is Attacked?**

**4087-** It is narrated on the authority of Qabus Ibn Mukhariq from his father that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "(Tell me: if) A man comes to usurp my property (what should I do?)" he said: "Remind him of Allah Almighty." He said: "But if he does not receive admonition (therewith he should leave me: what should I do?)" he said: "Then, seek the help of such of Muslims as around you against him." He said: "But if there is none of the Muslims around me (what should I do?)" he said: "Then, seek the help of the ruler against him." He said: "But if the ruler is far away from me (what should I do?)" he said: "Then, fight in defense of your property until you will be one of the martyrs of the hereafter, or protect your property (from being usurped)."

**4088-** It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him"



وَعَلَيْكُمْ خَاصَّةً يَهُودُ أَنْ لَا تَعْدُوا فِي السَّبْتِ» فَقَبَّلُوا يَدَيْهِ وَرَجَلَيْهِ وَقَالُوا نَشْهَدُ أَنَّكَ نَبِيٌّ قَالِ: «فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي؟» قَالُوا: إِنَّ دَاوُدَ دَعَا بِأَنْ لَا يَزَالَ مِنْ ذُرِّيَّتِهِ نَبِيٌّ وَإِنَّا نَخَافُ أَنْ أَتْبَعَنَا يَهُودُ.

### (19) - الْحُكْمُ فِي السَّحَرَةِ

4085 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَبَادُ بْنُ مَيْسَرَةَ الْمَنْقَرِيُّ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَقَدَ عُقْدَةً ثُمَّ نَفَثَ فِيهَا فَقَدْ سَحَرَ، وَمَنْ سَحَرَ فَقَدْ أَشْرَكَ وَمَنْ تَعَلَّقَ شَيْئًا وَكُلَّ إِلَيْهِ».

### (20) - سَحَرَةُ أَهْلِ الْكِتَابِ

4086 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ ابْنِ حَيَّانَ يَغْنِي يَزِيدَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: سَحَرَ النَّبِيُّ ﷺ رَجُلًا مِنَ الْيَهُودِ فَاشْتَكَى لِذَلِكَ أَيَّامًا فَأَتَاهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ رَجُلًا مِنَ الْيَهُودِ سَحَرَكَ عَقْدًا لَكَ عُقْدًا فِي بئرِ كَذَا وَكَذَا فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ فَاسْتَخْرَجُوهَا فَجِئَ بِهَا فَقَامَ رَسُولُ اللَّهِ ﷺ كَأَنَّمَا نُشِطَ مِنْ عِقَالٍ فَمَا ذَكَرَ ذَلِكَ لِذَلِكَ الْيَهُودِ وَلَا رَأَى فِي وَجْهِهِ قُطْ.

### (21) - مَا يَفْعَلُ مَنْ تُعْرَضُ لِمَالِهِ

4087 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَخْوَصِ عَنْ سِمَاكِ عَنْ قَابُوسَ عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ ح. وَأَخْبَرَنِي عَلِيُّ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَلْفُ بْنُ تَمِيمٍ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ قَابُوسَ بْنِ مُخَارِقٍ عَنْ أَبِيهِ قَالَ: وَسَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يُحَدِّثُ بِهَذَا الْحَدِيثِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يَأْتِينِي فِيرِيدُ مَالِي؟ قَالَ: «ذَكَرَهُ بِاللَّهِ» قَالَ: فَإِنْ لَمْ يَذْكُرْ؟ قَالَ: «فَاسْتَعِنْ عَلَيْهِ مِنْ حَوْلِكَ مِنَ الْمُسْلِمِينَ» قَالَ: فَإِنْ لَمْ يَكُنْ حَوْلِي أَحَدٌ مِنَ الْمُسْلِمِينَ؟ قَالَ: «فَاسْتَعِنْ عَلَيْهِ بِالسُّلْطَانِ» قَالَ: فَإِنْ نَأَى السُّلْطَانُ عَنِّي؟ قَالَ: «فَاتِلْ دُونَ مَالِكَ حَتَّى تَكُونَ مِنْ شُهَدَاءِ الْآخِرَةِ أَوْ تَمْنَعَ مَالَكَ».

4088 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ عَمْرِو بْنِ قُهَيْدٍ الْغِفَارِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ

and said: "O Messenger of Allah! What do you see (that I should do) if my property is attacked?" he said: "Beseech by Allah (the Muslims to support you, or the assailants to leave you)." He said: "Then, if they refused (to do so: what should I do?)" he said: "Beseech by Allah (the Muslims to support you, or the assailants to leave you)." He said: "Then, if they refused (to do so: what should I do?)" he said: "Beseech by Allah (the Muslims to support you, or the assailants to leave you)." He said: "Then, if they refused (to do so: what should I do?)" he said: "Then, fight in defense of your property: if you are killed, you will be in the Garden, and if you kill (your assailant, he) will be in the fire (of Hell)."

**4089-** It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! What do you see (that I should do) if my property is attacked?" he said: "Beseech by Allah (the Muslims to support you, or the assailants to leave you)." He said: "Then, if they refused (to do so: what should I do?)" he said: "Beseech by Allah (the Muslims to support you, or the assailants to leave you)." He said: "Then, if they refused (to do so: what should I do?)" he said: "Beseech by Allah (the Muslims to support you, or the assailants to leave you)." He said: "Then, if they refused (to do so: what should I do?)" he said: "Then, fight in defense of your property: if you are killed, you will be in the Garden, and if you kill (your assailant, he) will be in the fire (of Hell)."

## **[22] When One Is Killed In Defense Of His Property**

**4090-** It is narrated on the authority of Abdullah Ibn Amr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever fights in defense of his property, whereupon he is killed, he is then a martyr."

**4091-** It is narrated on the authority of Abdullah Ibn Amr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever fights in defense of his property, whereupon he is killed, he is then a martyr."

**4092-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is wrongfully killed in defense of his property, the Garden is assured to him."

**4093-** It is narrated on the authority of Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is killed in defense of his property, he is then a martyr."



أَرَأَيْتَ إِنْ عُدِيَ عَلَى مَالِي؟ قَالَ: «فَانْشُدْ بِاللَّهِ». قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَانْشُدْ بِاللَّهِ» قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَقَاتِلْ فَإِنْ قُتِلْتَ فَفِي الْجَنَّةِ وَإِنْ قَتَلْتَ فَفِي النَّارِ».

4089 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ قُهِيدِ بْنِ مُطَرِّفِ الْغِفَارِيِّ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عُدِيَ عَلَى مَالِي؟ قَالَ: «فَانْشُدْ بِاللَّهِ» قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَانْشُدْ بِاللَّهِ» قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَانْشُدْ بِاللَّهِ» قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَقَاتِلْ فَإِنْ قُتِلْتَ فَفِي الْجَنَّةِ وَإِنْ قَتَلْتَ فَفِي النَّارِ».

## (22) - مَنْ قُتِلَ دُونَ مَالِهِ

4090 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَاتَلَ دُونَ مَالِهِ فَقُتِلَ فَهُوَ شَهِيدٌ».

4091 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ أَبِي يُونُسَ الْقَشِيرِيِّ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَاتَلَ دُونَ مَالِهِ فَقُتِلَ فَهُوَ شَهِيدٌ».

4092 - أَخْبَرَنِي عُبيدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ النَّيْسَابُورِيُّ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: أَنْبَأَنَا أَبُو الْأَسْوَدِ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عِكْرَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ مَظْلُومًا فَلَهُ الْجَنَّةُ».

4093 - أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ الْهَذِيلِ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ يُوْسُفَ قَالَ: حَدَّثَنَا سُعَيْرُ بْنُ الْخَمْسِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ عِكْرَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

**4094-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, whose property is going to be illegally usurped and he fights in defense of it, whereupon he is killed, he is then a martyr."

**4095-** It is narrated on the authority of Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is killed in defense of his property, he is then a martyr."

**4096-** It is narrated on the authority of Sa'id Ibn Zaid from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever is killed in defense of his property, he is then a martyr."

**4097-** It is narrated on the authority of Sa'id Ibn Zaid from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever fights (and is killed) in defense of his property, he is then a martyr."

**4098-** It is narrated on the authority of Sulaiman Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is killed in defense of his property, he is then a martyr."

**4099-** It is narrated on the authority of Abu Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is killed in defense of (what is usurped from him with) injustice, he is then a martyr."

### **[23] When One Fights In Defense Of His Family**

**4100-** It is narrated on the authority of Sa'id Ibn Zaid from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever fights and is killed in defense of his property, he is then a martyr; and Whoever fights (and is killed) in defense of his blood, he is then a martyr; and Whoever fights (and is killed) in defense of his family, he is then a martyr."

### **[24] When One Fights In Defense Of His Religion**

**4101-** It is narrated on the authority of Sa'id Ibn Zaid that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is killed in defense of his property, he is then a martyr; and Whoever is killed in defense of his family, he is then a martyr; and Whoever is killed in defense of his religion, he is then a martyr; and whoever is killed in defense of his blood, he is then a martyr."



4094 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَسَنٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ طَلْحَةَ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أُرِيدَ مَالُهُ بِغَيْرِ حَقٍّ فَقَاتَلَ فَقُتِلَ فَهُوَ شَهِيدٌ» هَذَا خَطَأً وَالصَّوَابُ حَدِيثُ سَعِيدِ بْنِ الْخُمْسِ.

4095 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

4096 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَفُتَيْبَةُ وَاللَّفْظُ لِإِسْحَاقَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

4097 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَاتَلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

4098 - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا الْمُؤَمِّلُ عَنْ سُفْيَانَ عَنْ عُلْقَمَةَ بْنِ مَرْثِدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

4099 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُلْقَمَةَ عَنْ أَبِي جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ» قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدِيثُ الْمُؤَمِّلِ خَطَأً وَالصَّوَابُ حَدِيثُ عَبْدِ الرَّحْمَنِ.

### (23) - مَنْ قَاتَلَ دُونَ أَهْلِهِ

4100 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَاتَلَ دُونَ مَالِهِ فَقُتِلَ فَهُوَ شَهِيدٌ وَمَنْ قَاتَلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ وَمَنْ قَاتَلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ».

### (24) - مَنْ قَاتَلَ دُونَ دِينِهِ

4101 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا سُلَيْمَانُ يَعْنِي أَبْنَ دَاوُدَ الْهَاشِمِيَّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ أَبِيهِ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ بْنِ يَاسِرٍ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ».

### **[25] When One Fights In Defense Of (What Is Usurped From Him With) Injustice**

**4102-** It is narrated on the authority of Abu Ja'far that he said: I was sitting with Suwaid Ibn Muqarrin when he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is killed in defense of (what is usurped from him with) injustice, he is then a martyr."

### **[26] When One Unsheathes His Sword Therewith He Strikes People**

**4103-** It is narrated on the authority of Ibn Az-Zubair that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who unsheathes his sword therewith he strikes the people, his blood becomes lawful (to be shed, with no retribution nor blood-money to be for him)."

**4104-** A Hadith like this is narrated on the authority of Abd Ar-Razzaq, through a similar chain of transmission.

**4105-** It is narrated on the authority of Ibn Az-Zubair that he said: "He, who raises the weapon therewith he strikes (the people), his blood becomes lawful (to be shed, with no retribution nor blood-money to be for him)."

**4106-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who carries the weapon against us does not belong to us."

**4107-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: While Ali Ibn Abu Talib was in Yemen, he sent a piece of gold in its ore to The Prophet "Allah's blessing and peace be upon him" who distributed it among four persons: Al-Aqra' Ibn Habis Al-Hanzali from the tribe of Mujashi', Uyainah Ibn Badr Al-Fazari, Zaid at-Ta'i who belonged to (the tribe of) Banu Nabhan, and Alqamah Ibn Ulathah Al-Amiri who belonged to (the tribe of) Banu Kilab. So the Quraish and the Ansar became angry and said: "He (the Prophet) gives the chiefs of Najd and does not give us." The Prophet "Allah's blessing and peace be upon him" said: "I give them so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent cheeks, a thick beard and a shaven head, came in front of The Prophet "Allah's blessing and peace be upon him" and said: "Fear Allah, O Muhammad!" The Prophet "Allah's blessing and peace be upon him" said: "Who would obey Allah if I disobeyed Him? (Is it fair that) Allah has entrusted all the people of the earth to me while you do not trust me?" Somebody from amongst the present people requested The Prophet "Allah's blessing and peace be upon him" to let him kill that man, but he prevented him. When the man left, The Prophet "Allah's blessing and peace be upon him" said: "From amongst the offspring of this man there will be some who



## (25) - مَنْ قَاتَلَ دُونَ مَظْلَمَتِهِ

4102 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ قَالَ: حَدَّثَنَا عَبْنَرٌ عَنْ مُطَرِّفٍ عَنْ سَوَادَةَ بْنِ أَبِي الْجَعْدِ عَنْ أَبِي جَعْفَرٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ سُؤَيْدِ بْنِ مِقْرَنٍ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ».

## (26) - مَنْ شَهِرَ سَيْفَهُ ثُمَّ وَضَعَهُ فِي النَّاسِ

4103 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ الزُّبَيْرِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ شَهِرَ سَيْفَهُ ثُمَّ وَضَعَهُ فَدَمَهُ هَدْرٌ».

4104 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ بِهَذَا الْإِسْنَادِ مِثْلَهُ وَلَمْ يَرْفَعْهُ.

4105 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ الزُّبَيْرِ قَالَ: مَنْ رَفَعَ السَّلَاحَ ثُمَّ وَضَعَهُ فَدَمَهُ هَدْرٌ.

4106 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَأَسَامَةُ بْنُ زَيْدٍ وَيُونُسُ بْنُ زَيْدٍ أَنَّ نَافِعًا أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا».

4107 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا الثَّوْرِيُّ عَنْ أَبِيهِ عَنِ ابْنِ نُعْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلَيَّ إِلَى النَّبِيِّ ﷺ وَهُوَ بِالْيَمَنِ بِذُهِيبَةٍ فِي ثُرْبَتِهَا فَقَسَمَهَا بَيْنَ الْأَفْرَعِ بْنِ حَابِسٍ الْحَنْظَلِيِّ ثُمَّ أَحَدَ بَنِي مُجَاشِعٍ وَبَيْنَ عُمَيْيَةَ بْنِ بَدْرِ الْفَرَازِيِّ وَبَيْنَ عَلْقَمَةَ بْنِ عُلَاثَةَ الْعَامِرِيِّ ثُمَّ أَحَدَ بَنِي كِلَابٍ وَبَيْنَ زَيْدِ الْخَيْلِ الطَّائِي ثُمَّ أَحَدَ بَنِي نَبْهَانَ قَالَ: فَغَضِبْتُ فُرَيْشَ وَالْأَنْصَارَ وَقَالُوا: يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدْعُنَا فَقَالَ: «إِنَّمَا أَتَأَلَّفُهُمْ» فَأَقْبَلَ رَجُلٌ غَائِرَ الْعَيْنَيْنِ نَاتِيءَ الْوَجْتَيْنِ كَثَّ اللَّحْيَةِ مَخْلُوقِ الرَّأْسِ فَقَالَ: يَا مُحَمَّدُ أَتَى اللَّهَ قَالَ: «مَنْ يُطِيعَ اللَّهَ إِذَا عَصَيْتُهُ؟ أَيَأْمِنُنِي عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمَنُونِي؟». فَسَأَلَ رَجُلٌ مِنَ الْقَوْمِ قَتْلَهُ فَمَنَعَهُ فَلَمَّا وَلَّى قَالَ: «إِنَّ

will recite the Qur'an but the Qur'an will not reach beyond their throats (i.e. they will recite like parrots and will not understand it nor act on its rules and principles), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters If I should live up to their time' I will kill them as the people of Ad were killed (i.e. I will ruin them entirely)."

**4108-** It is narrated on the authority of Ali Ibn Abu Talib that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Towards the end of this time there will appear some young foolish people who will use (in their claim) the best speech of all people (The Qur'an), and their faith will not go beyond their throats (because They will have practically no belief). They will abandon Islam as an arrow goes out through the game. So wherever you meet them, kill them, for he who kills them shall get a reward for that on the Day of Judgement."

**4109-** It is narrated on the authority of Sharik Ibn Shihab that he said: I had a wish to meet one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him", in order to ask him about Khawarij (religious secessionists) and I met Abu Barzah among a group of his companions on an Id day thereupon I asked him: Have you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying something pertaining to Khawarij (religious secessionists)? He said: Yes: I heard The Messenger of Allah "Allah's blessing and peace be upon him" with my ears, and saw him with my eyes. Once, some property was brought to The Messenger of Allah "Allah's blessing and peace be upon him" and he distributed it: he gave those on both his right and left sides, and he gave nothing to those who were behind him. A black man of shaven head with two white garments from those behind him stood up and said: "O Muhammad! You've not done justice in this distribution." On that The Messenger of Allah "Allah's blessing and peace be upon him" grew so much angry and said: "By Allah! You will never find, after me, anyone more fair and just than I." he further added: "Towards the end of the time, some people, and this man seems to be one of them, will appear, and they will recite the Qur'an but the Qur'an will not reach beyond their collar-bones(i.e. they will recite like parrots and will not understand it nor act on its rules and principles), and they will renegade from the religion as an arrow goes through the game's body; and shaving the head will be characteristic of them. They will keep appearing (from time to time) until the last of them will come out with Al-Masih Ad-Dajjal. Wherever (and whenever) you meet them, kill them for indeed, they are the worst of creatures."



مِنْ ضُنْضِيءٍ هَذَا قَوْمًا يَخْرُجُونَ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ  
مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ  
لَيْنَ أَنَا أَذْرَكْتُهُمْ لِأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

4108 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا  
سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ خَيْثَمَةَ عَنْ سُوَيْدِ بْنِ غَفَلَةَ عَنْ عَلِيٍّ قَالَ: سَمِعْتُ  
رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ  
الْأَخْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ لَا يُجَاوِزُ إِيْمَانُهُمْ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ  
الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَإِذَا لَقِيتُمُوهُمْ فَأَقْتُلُوهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ  
قَتَلَهُمْ يَوْمَ الْقِيَامَةِ».

4109 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ الْبَصْرِيُّ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ  
الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ الْأَزْرَقِ بْنِ قَيْسٍ عَنْ شَرِيكَ بْنِ  
شِهَابٍ قَالَ: كُنْتُ أَتَمَنَّى أَنْ أَلْقَى رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ  
الْخَوَارِجِ فَلَقِيتُ أَبَا بَرَزَةَ فِي يَوْمٍ عِيدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فَقُلْتُ لَهُ: هَلْ  
سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْخَوَارِجَ؟ فَقَالَ: نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ  
بِأُذُنِي وَرَأَيْتُهُ بِعَيْنِي أَتَى رَسُولُ اللَّهِ ﷺ بِمَالٍ فَقَسَمَهُ فَأَعْطَى مَنْ عَنْ يَمِينِهِ وَمَنْ  
عَنْ شِمَالِهِ وَلَمْ يَعْطِ مَنْ وَرَاءَهُ شَيْئًا فَقَامَ رَجُلٌ مِنْ وَرَائِهِ فَقَالَ: يَا مُحَمَّدُ مَا  
عَدَلْتَ فِي الْقِسْمَةِ رَجُلٌ أَسْوَدُ مَظْمُومُ الشَّعْرِ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ فَعَزَبَ  
رَسُولُ اللَّهِ ﷺ غَضَبًا شَدِيدًا وَقَالَ: «وَاللَّهِ لَا تَحْدُونَ بَعْدِي رَجُلًا هُوَ أَعْدَلُ  
مَنِي» ثُمَّ قَالَ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هَذَا مِنْهُمْ يَقْرَأُونَ الْقُرْآنَ  
لَا يُجَاوِزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ سِيَمَاهُمْ  
التَّحْلِيْقُ لَا يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَالِ فَإِذَا  
لَقِيتُمُوهُمْ فَأَقْتُلُوهُمْ هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ رَحِمَهُ اللَّهُ: شَرِيكَ بْنُ شِهَابٍ لَيْسَ بِذَلِكَ الْمَشْهُورِ.

**[27] Fighting A Muslim**

**4110-** It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Fighting a Muslim is (one of the deeds of those of) infidelity, and abusing him is (one of the deeds of those of) wickedness."

**4111-** It is narrated on the authority of Abdullah that he said: "Abusing a Muslim is (one of the deeds of those of) wickedness, and killing him is (one of the deeds of those of) infidelity."

**4112-** It is narrated on the authority of Abdullah that he said: "Abusing a Muslim is (one of the deeds of those of) wickedness, and killing him is (one of the deeds of those of) infidelity." Aban said: O Abu Ishaq! Have you heard that from none except Abu Al-Ahwas? He said: No, I have heard it also from Al-Aswad and Hubairah.

**4113-** It is narrated on the authority of Abdullah that he said: "Abusing a Muslim is (one of the deeds of those of) wickedness, and killing him is (one of the deeds of those of) infidelity."

**4114-** It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abusing a Muslim is (one of the deeds of those of) wickedness, and killing him is (one of the deeds of those of) infidelity."

**4115-** It is narrated on the authority of Shu'bah that he said: I said to Hammad: I heard Mansur, Sulaiman and Zubaid relating from Abu Wa'il from Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abusing a Muslim is (one of the deeds of those of) wickedness, and killing him is (one of the deeds of those of) infidelity." Whom then do you accuse? Do you accuse Mansur? Do you accuse Zubaid? Do you accuse Sulaiman? He said: No, but I accuse Abu Wa'il.

**4116-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abusing a Muslim is (one of the deeds of those of) wickedness, and killing him is (one of the deeds of those of) infidelity." I asked Abu Wa'il: Have you really heard that from Abdullah? He answered in the affirmative.

**4117-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abusing a Muslim is (one of the deeds of those of) wickedness, and killing him is (one of the deeds of those of) infidelity."



## (27) - قِتَالُ الْمُسْلِمِ

4110 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أُنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ سَعْدٍ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قِتَالُ الْمُسْلِمِ كُفْرٌ وَسَبَابُهُ فُسُوقٌ».

4111 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ».

4112 - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ» فَقَالَ لَهُ أَبَانُ: يَا أَبَا إِسْحَاقَ أَمَا سَمِعْتَهُ إِلَّا مِنْ أَبِي الْأَخْوَصِ قَالَ: بَلْ سَمِعْتُهُ مِنَ الْأَسْوَدِ وَهُبِيرَةَ.

4113 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّعْرَاءِ عَنْ عَمِّهِ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ».

4114 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ عُمَيْرٍ يُحَدِّثُهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ».

4115 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: قُلْتُ لِحَمَّادٍ: سَمِعْتُ مَنْصُورًا وَسَلِيمَانَ وَزُبَيْدًا يُحَدِّثُونَ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ» مَنْ تَتَّهِمُ؟ أَتَتَّهِمُ مَنْصُورًا؟ أَتَتَّهِمُ زُبَيْدًا؟ أَتَتَّهِمُ سُلَيْمَانَ؟ قَالَ: لَا وَلَكِنِّي أَتَّهِمُ أَبَا وَائِلٍ.

4116 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زُبَيْدٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ» قُلْتُ لِأَبِي وَائِلٍ: سَمِعْتُهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ.

4117 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ».

**4118-** It is narrated on the authority of Abu Wa'il that he said: Abdullah said: "Abusing a Muslim is (one of the deeds of those of) wickedness, and killing him is (one of the deeds of those of) infidelity."

**4119-** It is narrated on the authority of Abu Wa'il that he said: Abdullah said: "Fighting a faithful believer is (one of the deeds of those of) infidelity, and abusing him is (one of the deeds of those of) wickedness."

### **[28] the warning of fighting under a flag of fanaticism**

**4120-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves the obedience (of the ruler on whom the group of Muslims are unanimously in agreement) and deviates from the group (of Muslims), and then he dies in such a state, he dies (in the same way (of perversity and stray) as the death of (those of) ignorance; and he, who rebels against my nation, and goes on striking its righteous and wicked indistinguishably, avoiding not its faithful believer, and fulfilling not the pledge of such as has pledge (of security), he does not belong to me; and he, who fights under a flag of fanaticism, calling for fanaticism, or growing angry only out of fanaticism, and then he is killed, he will be killed in the same way (of perversity and stray) as the killing of (those of) ignorance."

**4121-** It is narrated on the authority of Jundub Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fights under a flag of fanaticism, fighting only out of fanaticism, growing angry only out of fanaticism, (and then he is killed), he will be killed in the same way (of perversity and stray) as the killing of (those of) ignorance."

### **[29] The Prohibition Of Murder**

**4122-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of the Muslims points to his Muslim brother with the weapon, both of them will have become on the rim of (the fire of) Hell; and if he kills him, both will fall into it."

**4123-** It is narrated on the authority of Abu Bakrah that he said: "If two of the Muslims carry the weapons against each other, both of them will have become on the rim of (the fire of) Hell; and if anyone of them kills the other, both will be in the fire (of Hell)."

**4124-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two



4118 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ».

4119 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: «قِتَالُ الْمُؤْمِنِ كُفْرٌ وَسَبَابُهُ فُسُوقٌ».

### (28) - التَّغْلِيظُ فِيمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِيَّةٍ

4120 - أَخْبَرَنَا يَشْرُ بْنُ هِلَالٍ الصَّوَّافُ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ غِيلَانَ بْنِ جَرِيرٍ عَنْ زِيَادِ بْنِ رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً وَمَنْ خَرَجَ عَلَى أَمْنِي يَضْرِبُ بَرَّهَا وَفَاجِرَهَا لَا يَتَحَاشَى مِنْ مُؤْمِنِهَا وَلَا يَفِي لِذِي عَهْدِهَا فَلَيْسَ مِنِّي وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِيَّةٍ يَدْعُو إِلَى عَصِيَّةٍ أَوْ يَغْضِبُ لِعَصِيَّةٍ فَقَتِلَ فِقْتَلُهُ جَاهِلِيَّةً».

4121 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ عَنْ أَبِي مَجْلَزٍ عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِيَّةٍ يُقَاتِلُ عَصِيَّةً وَيَغْضِبُ لِعَصِيَّةٍ فَقَتَلْتُهُ جَاهِلِيَّةً».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عِمْرَانُ الْقَطَّانُ لَيْسَ بِالْقَوِيِّ.

### (29) - تَحْرِيمُ الْقَتْلِ

4122 - أَخْبَرَنَا مَحْمُودُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَنْصُورٌ قَالَ: سَمِعْتُ رَبِيعًا يُحَدِّثُ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَشَارَ الْمُسْلِمُ عَلَى أَخِيهِ الْمُسْلِمِ بِالسَّلَاحِ فَهُمَا عَلَى جُرْفٍ جَهَنَّمَ فَإِذَا قَتَلَهُ خَرَا جَمِيعًا فِيهَا».

4123 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ عَنْ أَبِي بَكْرَةَ قَالَ: «إِذَا حَمَلَ الرَّجُلَانِ الْمُسْلِمَانِ السَّلَاحَ أَحَدُهُمَا عَلَى الْآخَرِ فَهُمَا عَلَى جُرْفٍ جَهَنَّمَ فَإِذَا قَتَلَ أَحَدُهُمَا الْآخَرَ فَهُمَا فِي النَّارِ».

4124 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ يَزِيدَ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنِ الْحَسَنِ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا

Muslims face each other with their swords, and one of them kills the other, both the killer and the killed will be in the fire (of Hell)." It was said: "O Messenger of Allah! This applies to the killer: what is wrong with the killed?" he said: "He had the intention to kill his companion."

**4125-** It is narrated on the authority of Abu Musa that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims face each other with their swords, and one of them kills the other, both the killer and the killed will be in the fire (of Hell)."

**4126-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims face each other with their swords, and each of them has the intention to kill his companion, (and one of them kills the other) both (the killer and the killed) will be in the fire (of Hell)." It was said: "O Messenger of Allah! This applies to the killer: what is wrong with the killed?" he said: "He was keen on killing his companion."

**4127-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims face each other with their swords, and one of them kills the other, both the killer and the killed will be in the fire (of Hell)."

**4128-** It is narrated on the authority of Abu Bakrah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If two Muslims face each other with their swords, and one of them kills the other, both the killer and the killed will be in the fire (of Hell)." It was said: "O Messenger of Allah! This applies to the killer: what is wrong with the killed?" he said: "He had the intention to kill his companion."

**4129-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims face each other with their swords, and one of them kills the other, both the killer and the killed will be in the fire (of Hell)."

**4130-** It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims face each other with their swords, and one of them kills the other, both the killer and the killed will be in the fire (of Hell)." A man said: "O Messenger of Allah! This applies to the killer: what is wrong with the killed?" he said: "He had the intention to kill his companion."

**4131-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not revert to heathenism after me, striking the necks (and killing) each other."



فَقَتَلَ أَحَدَهُمَا صَاحِبَهُ فَهُمَا فِي النَّارِ» قِيلَ: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «أَرَادَ قَتْلَ صَاحِبِهِ».

4125 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ هَارُونَ قَالَ: أَنْبَأَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَهُمَا فِي النَّارِ» مِثْلَهُ سَوَاءٌ.

4126 - أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ الْمَصِصِيُّ قَالَ: حَدَّثَنَا خَلْفٌ عَنْ زَائِدَةَ عَنْ هِشَامٍ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا كُلُّ وَاحِدٍ مِنْهُمَا يُرِيدُ قَتْلَ صَاحِبِهِ فَهُمَا فِي النَّارِ». قِيلَ لَهُ: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيسًا عَلَى قَتْلِ صَاحِبِهِ».

4127 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الْخَلِيلُ بْنُ عَمْرِو بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي قَتَادَةُ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

4128 - أَخْبَرَنَا أَحْمَدُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنِ الْحَسَنِ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالُوا: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ».

4129 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ عَنْ حَمَّادٍ عَنْ أَيُّوبَ وَيُونُسَ وَالْعَلَاءِ بْنِ زِيَادٍ عَنِ الْحَسَنِ عَنِ الْأَخْنَفِ بْنِ قَيْسٍ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

4130 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ».

4131 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ بْنِ زَيْدٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنْ ابْنِ عَمْرِو عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

**4132-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not revert to heathenism after me, striking the necks (and killing) each other. No man should be punished just for the crime of his father, nor should he be for the crime of his brother."

**4133-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not revert to heathenism after me, striking the necks (and killing) each other. No man should be punished just for the crime of his father, nor should he be for the crime of his brother."

**4134-** It is narrated on the authority of Masruq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not like to see you having reverted to heathenism after me, striking the necks (and killing) each other. No man should be punished just for the crime of his father, nor should he be for the crime of his brother."

**4135-** It is narrated on the authority of Masruq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not revert to heathenism after me."

**4136-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not revert (from the truth) and go astray after me, striking the necks (and killing) each other."

**4137-** It is narrated on the authority of Jarir that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the people be silent during (his sermon in) the Farewell Hajj, in which he said: "Do not revert to heathenism after me, striking the necks (and killing) each other."

**4138-** It is narrated on the authority of Jarir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Tell the people to be silent." Then he said: "I do not like to see you having reverted to heathenism after me, striking the necks (and killing) each other."



4132 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ لَا يُوْخَذُ الرَّجُلُ بِجَنَائِهِ أَبِيهِ وَلَا جَنَائِهِ أَخِيهِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ مُرْسَلٌ.

4133 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ لَا يُوْخَذُ الرَّجُلُ بِجَرِيرَةِ أَبِيهِ وَلَا بِجَرِيرَةِ أَخِيهِ».

4134 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَلْفَيْنَكُمْ تَرْجِعُونَ بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ لَا يُوْخَذُ الرَّجُلُ بِجَرِيرَةِ أَبِيهِ وَلَا بِجَرِيرَةِ أَخِيهِ» هَذَا الصَّوَابُ.

4135 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا يَغْلَى قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّاراً» مُرْسَلٌ.

4136 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَرْجِعُوا بَعْدِي ضُلَّالاً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

4137 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرٍو بْنَ جَرِيرٍ عَنْ جَرِيرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوُدَاعِ اسْتَنْصَتَ النَّاسَ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

4138 - أَخْبَرَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: بَلَغَنِي أَنَّ جَرِيرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اسْتَنْصَتِ النَّاسَ» ثُمَّ قَالَ: «لَا أَلْفَيْنَكُمْ بَعْدَ مَا أَرَى تَرْجِعُونَ بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

### (39) THE BOOK OF DISTRIBUTING FAI'

(the booty gained with no war, i.e. no cavalry nor camelry of the Muslims take part to get it, and in some cases, it is gained after the war is over. In this way, it is for all the Muslims in general, and no fifth should be reduced from it, nor should it be distributed in the same way of distributing the war spoils).

#### [1]

**4139-** It is narrated on the authority of Yazid Ibn Hurmuz that when Najdah Al-Haruri rebelled during the affliction of Ibn Az-Zubair, he sent to Ibn Abbas asking him about the share of the near relatives: "Whose is it in your sight?" he said: "It is for us, the near relatives of The Messenger of Allah "Allah's blessing and peace be upon him", to whom The Messenger of Allah "Allah's blessing and peace be upon him" assigned it. Umar suggested to give us something which we thought was lesser than our due right, thereupon we rejected it." Umar however suggested to help such as intends to marry among them, fulfill the debt of the debtor among them, and give the poor among them, and he rejected to give them more than that. (The share meant here is that referred to in Allah's statement: " And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer..." (Al-Anfal 41)

**4140-** It is narrated on the authority of Yazid Ibn Hurmuz that he said: Najdah sent a letter to Ibn Abbas, asking him about the share of the near relatives (from the war booty): "Whose is it?" Ibn Abbas sent a letter to him, and it is I who wrote the letter of Ibn Abbas to Najdah, in which he said: "You've sent a letter to me, asking me about the share of the near relatives (from the war booty): 'Whose is it?' of a surety, it is for us, the family of the house (of the Messenger of Allah). Umar invited us to help such as has no spouse among us remarry from it, to give the poor dependent among us from it, and fulfill the debt of the debtor among us from it, but we rejected unless he should hand it to us entirely, and when he rejected, we left it for him."

**4141-** It is narrated on the authority of Al-Awza'i that Umar Ibn Abd Al-Aziz sent a message to Umar Ibn Al-Walid in which he said: "The portion which your father (Al-Walid) has fixed for you according to which he has given you the whole fifth (of the war booty is wrongful) for the share of your father is no more than a share of everyone of the Muslims; and in that (fifth) there is the right of Allah, the right of the Messenger, the near relatives, the orphans, the indigent needy, the wayfarers. So, how many the foes of your father will be on the Day of Judgement! How should such as has a lot of foes



## (39) - كِتَابُ قَسَمِ الْفَيْءِ

## (1) - [بَابُ]

4139 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ بْنِ يَزِيدَ عَنِ الزُّهْرِيِّ عَنْ يَزِيدَ بْنِ هُرْمُزٍ: أَنَّ نَجْدَةَ الْحَرُورِيَّ حِينَ خَرَجَ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ أَرْسَلَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ تُرَاهُ؟ قَالَ: هُوَ لَنَا لِقُرْبَى رَسُولِ اللَّهِ ﷺ فَسَمَهُ رَسُولُ اللَّهِ ﷺ لَهُمْ وَقَدْ كَانَ عُمَرُ عَرَضَ عَلَيْنَا شَيْئاً رَأَيْنَاهُ دُونَ حَقِّنَا فَأَبَيْنَا أَنْ نَقْبَلَهُ وَكَانَ الَّذِي عَرَضَ عَلَيْهِمْ أَنْ يُعِينَ نَاكِحَهُمْ وَيَقْضِيَ عَنْ غَارِمِهِمْ وَيُعْطِيَ فَقِيرَهُمْ وَأَبَى أَنْ يَزِيدَهُمْ عَلَى ذَلِكَ.

4140 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ هَارُونَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ وَمُحَمَّدُ بْنُ عَلِيٍّ عَنْ يَزِيدَ بْنِ هُرْمُزٍ قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ هُوَ؟ قَالَ يَزِيدُ بْنُ هُرْمُزٍ: وَأَنَا كَتَبْتُ كِتَابَ ابْنِ عَبَّاسٍ إِلَى نَجْدَةَ كَتَبْتُ إِلَيْهِ كَتَبْتُ تَسْأَلُنِي عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ هُوَ وَهُوَ لَنَا أَهْلَ الْبَيْتِ وَقَدْ كَانَ عُمَرُ دَعَانَا إِلَى أَنْ يُنْكِحَ مِنْهُ أَئِمَّنَا وَيُخْذِيَ مِنْهُ عَائِلَتَنَا وَيَقْضِيَ مِنْهُ عَنْ غَارِمِنَا فَأَبَيْنَا إِلَّا أَنْ يُسَلِّمَهُ لَنَا وَأَبَى ذَلِكَ فَتَرَكْنَاهُ عَلَيْهِ.

4141 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى قَالَ: حَدَّثَنَا مَحْبُوبٌ يَعْنِي ابْنَ مُوسَى قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ وَهُوَ الْفَزَارِيُّ عَنِ الْأَوْزَاعِيِّ قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عُمَرَ بْنِ الْوَلِيدِ كِتَاباً فِيهِ: وَقَسُمُ أَبِيكَ لَكَ الْخُمْسُ كُلُّهُ وَإِنَّمَا سَهْمُ أَبِيكَ كَسَهْمِ رَجُلٍ مِنَ الْمُسْلِمِينَ، وَفِيهِ حَقُّ اللَّهِ وَحَقُّ الرَّسُولِ وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ، فَمَا أَكْثَرَ خُصَمَاءَ أَبِيكَ يَوْمَ الْقِيَامَةِ فَكَيْفَ يَنْجُو مَنْ

be delivered? Furthermore, your adopting the musical instruments is, by all means, a religious heresy in Islam. I've intended to send to you such as cuts off your long forelock, the forelock of evil."

**4142-** It is narrated on the authority of Jubair Ibn Mut'im that he told that both he and Uthman Ibn Affan went to the Messenger of Allah "Allah's blessing and peace be upon him", to talk to him about his distributing one-fifth the booty of Hunain among Banu Hashim and Banu Al-Muttalib, sons of Abd Manaf, saying: "O Messenger of Allah! You have distributed it among our brothers from Banu Hashim and Banu Al-Muttalib, sons of Abd Manaf, and gave nothing to us, even though we (Banu Abd Shams) are of the same (degree of) kinship." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I think it is Banu Hashim and Banu Al-Muttalib who are of the same (degree of kinship)." Jubair further said: the Messenger of Allah "Allah's blessing and peace be upon him" gave neither Banu Abd Shams nor Banu Nawfal anything from that one-fifth, as he gave Banu Hashim and Banu Al-Muttalib.

**4143-** It is narrated on the authority of Jubair Ibn Mut'im that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" distributed the share of his kinship among Banu Hashim and Banu Al-Muttalib, and assigned nothing to Banu Abd Shams and Banu Nawfal, I and Uthman Ibn Affan went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Those are our brethren from amongst Banu Hashim, and we do not deny their superiority in view of the position in which Allah Almighty has placed you from them: why have you given our brethren from Banu Al-Muttalib and left us, even though we all are of the same (degree of) kinship from you?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "They (Banu Al-Muttalib) have not left me whether during the period of ignorance or Islam. Both Banu Hashim and Banu Al-Muttalib are of the same (kinship)." The Messenger of Allah "Allah's blessing and peace be upon him" then interlaced his fingers.

**4144-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: When it was the day of (the holy battle of) Hunain, the Messenger of Allah "Allah's blessing and peace be upon him" took hold of a single hair from the side of a camel and said: "O people! Out of what Allah has bestowed upon you (from this booty), nothing, (even as little) as this (single hair) is lawful for me (to take) more than the fifth, and this fifth is brought back to you."

**4145-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing



كَثُرَتْ خُصَمَاؤُهُ وَإِظْهَارُكَ الْمَعَارِزَ وَالْمِزْمَارَ بِدَعَا فِي الْإِسْلَامِ، وَلَقَدْ هَمَمْتُ أَنْ أُبْعَثَ إِلَيْكَ مَنْ يَجْزُرُ جَمْعَكَ جَمَّةَ السُّوءِ.

4142 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا نَافِعُ بْنُ يَزِيدَ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ حَدَّثَهُ: أَنَّهُ جَاءَهُ وَغُثْمَانُ بْنُ عَفَّانَ رَسُولُ اللَّهِ ﷺ يَكْلَمَانِهِ فِيمَا قَسَمَ مِنْ خُمُسِ حُنَيْنٍ بَيْنَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ فَقَالَ: يَا رَسُولَ اللَّهِ قَسَمْتَ لِإِخْوَانِنَا بَنِي الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ وَلَمْ تُعْطِنَا شَيْئًا وَقَرَابَتُنَا مِثْلَ قَرَابَتِهِمْ فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَرَى هَاشِمًا وَالْمُطَّلِبَ شَيْئًا وَاحِدًا». قَالَ جُبَيْرُ بْنُ مُطْعِمٍ وَلَمْ يَقْسِمِ رَسُولُ اللَّهِ ﷺ لِبَنِي عَبْدِ شَمْسٍ وَلَا لِبَنِي نَوْفَلٍ مِنْ ذَلِكَ الْخُمُسِ شَيْئًا كَمَا قَسَمَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ.

4143 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: لَمَّا قَسَمَ رَسُولُ اللَّهِ ﷺ سَهْمَ ذِي الْقُرْبَى بَيْنَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ أَتَيْتُهُ أَنَا وَغُثْمَانُ بْنُ عَفَّانَ فَقُلْنَا: يَا رَسُولَ اللَّهِ هَؤُلَاءِ بَنُو هَاشِمٍ لَا تُنْكِرُ فَضْلَهُمْ لِمَكَانِكَ الَّذِي جَعَلْتَ اللَّهُ بِهِ مِنْهُمْ أَرَأَيْتَ بَنِي الْمُطَّلِبِ أَعْطَيْتَهُمْ وَمَنْعْتَنَا فَإِنَّمَا نَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُمْ لَمْ يُفَارِقُونِي فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ». وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

4144 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبٌ يَعْنِي ابْنَ مُوسَى قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ وَهُوَ الْفَزَارِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِيَّاشٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ مَكْحُولٍ عَنْ أَبِي سَلَامٍ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ وَبَرَةً مِنْ جَنْبِ بَعِيرٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّهُ لَا يَحِلُّ لِي مِمَّا أَقَاءَ اللَّهُ عَلَيْكُمْ قَدْرُ هَذِهِ إِلَّا الْخُمُسُ وَالْخُمُسُ مَرْدُودٌ عَلَيْكُمْ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَسْمُ أَبِي سَلَامٍ: مَمْطُورٌ وَهُوَ حَبَشِيٌّ، وَأَسْمُ أَبِي أُمَامَةَ: صُدِيُّ بْنُ عَجَلَانَ وَاللَّهُ تَعَالَى أَعْلَمُ.

4145 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ

and peace be upon him” came near a camel and took hold of a single hair between his fingers from its hump and said: "Nothing out of that booty, and not even this (single hair) is lawful for me (to take) more than the fifth, and this fifth is brought back to you."

**4146-** It is narrated on the authority of Malik Ibn Aws Ibn Al-Hadthan that Umar (Ibn Al-Khattab) said: The property of Banu An-Nadir which Allah bestowed upon His Apostle "Allah's blessing and peace be upon him" as Booty was not gained by the Muslims with their horses and camels (i.e. was not gained through war). He used to give his family their yearly expenditure from it, and spend what remained thereof on arms and horses to be used in Allah's Cause.

**4147-** It is narrated on the authority of A'ishah that Fatimah (daughter of the Prophet) sent to Abu Bakr (a message) asking him for her portion of the heritage left by the Messenger of Allah "Allah's blessing and peace be upon him", from (what she came to know later that he left to be given in) charity, as well as from the one-fifth the property of Khaibar. On that Abu Bakr said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The property of) us (assembly of Prophets) should not be inherited."

**4148-** It is narrated on the authority of Ata' pertaining to Allah's statement: " And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, to the near relatives...": It is the same one-fifth that belongs to Allah and His Messenger, out of which the Messenger of Allah "Allah's blessing and peace be upon him" used to pay the blood-money (of such of Muslims as has no wherewithal to do), give in charity, disposes of it in the very way and manner he liked, and do with it what he liked to do.

**4149-** It is narrated on the authority of Muslim Ibn Qais that he said: I asked Al-Hasan Ibn Muhammad about (the significance of) Allah's statement: " And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah..." thereupon he said: "This is the beginning of Allah's speech, for indeed both the world and the hereafter (and what they contain, and not only one-fifth the booty) belong to Allah Almighty. He said: They differ about the way of distributing both shares after the death of the Messenger of Allah "Allah's blessing and peace be upon him", i.e. the share of the Messenger, and the share of the near relatives. One said: "The share of the Messenger of Allah "Allah's blessing and peace be upon him" should go to the caliph after him." Another one said: "The share of the near relatives should go to the kinship of the Messenger of Allah "Allah's blessing and peace be upon him". A third one said: "The share of the near relatives



أَتَى بَعِيرًا فَأَخَذَ مِنْ سَنَامِهِ وَبَرَةً بَيْنَ أَضْبَعَيْهِ ثُمَّ قَالَ: «إِنَّهُ لَيْسَ لِي مِنَ الْفَيْءِ شَيْءٌ وَلَا هَذِهِ إِلَّا الْخُمْسُ وَالْخُمْسُ مُرْدُودٌ فِيكُمْ».

4146 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ أَبِي أَسَدٍ عَنْ الزُّهْرِيِّ عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَّانِ عَنْ عُمَرَ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِحَيْلٍ وَلَا رِكَابٍ فَكَانَ يُنْفِقُ عَلَى نَفْسِهِ مِنْهَا قُوتَ سَنَةٍ وَمَا بَقِيَ جَعَلَهُ فِي الْكِرَاعِ وَالسَّلَاحِ عِدَّةً فِي سَبِيلِ اللَّهِ.

4147 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبٌ يَعْنِي أَبْنَ مُوسَى قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ هُوَ الْفَزَارِيُّ عَنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ عَنْ الزُّهْرِيِّ عَنْ عُروَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنَ النَّبِيِّ ﷺ مِنْ صَدَقَتِهِ وَمِمَّا تَرَكَ مِنْ خُمْسٍ خَيْرَ قَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورُثُ».

4148 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى قَالَ: حَدَّثَنَا مَحْبُوبٌ قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ عَنْ زَائِدَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ فِي قَوْلِهِ عَزَّ وَجَلَّ ﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى﴾ [الأنفال، الآية: 41] قَالَ: خُمُسُ اللَّهِ وَخُمُسُ رَسُولِهِ وَاحِدٌ. كَانَ رَسُولُ اللَّهِ ﷺ يَحْمِلُ مِنْهُ وَيُعْطِي مِنْهُ وَيَضَعُهُ حَيْثُ شَاءَ وَيَضْنَعُ بِهِ مَا شَاءَ.

4149 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبٌ يَعْنِي أَبْنَ مُوسَى قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ هُوَ الْفَزَارِيُّ عَنْ سُفْيَانَ عَنْ قَيْسِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ الْحَسَنَ بْنَ مُحَمَّدٍ عَنْ قَوْلِهِ عَزَّ وَجَلَّ ﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ﴾. قَالَ: هَذَا مَفَاتِيحُ كَلَامِ اللَّهِ الدُّنْيَا وَالْآخِرَةُ لِلَّهِ قَالَ اخْتَلَفُوا فِي هَذَيْنِ السَّهْمَيْنِ بَعْدَ وَفَاءِ رَسُولِ اللَّهِ ﷺ سَهْمِ الرَّسُولِ وَسَهْمِ ذِي الْقُرْبَى فَقَالَ قَائِلٌ: سَهْمُ الرَّسُولِ ﷺ لِلْخَلِيفَةِ مِنْ بَعْدِهِ وَقَالَ قَائِلٌ: سَهْمُ ذِي الْقُرْبَى لِقَرَابَةِ الرَّسُولِ ﷺ.

should go to the kinship of the caliph." Lastly, they unanimously agreed upon assigning both shares to horses and war equipment in Allah's Cause. This remained during the caliphate of both Abu Bakr and Umar.

**4150-** It is narrated on the authority of Musa Ibn Abu A'ishah that he said: I asked Yahya Ibn Al-Jazzar about (the significance of) this Holy Verse: "And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah, and to the Messenger..." saying: "How much was assigned to the Messenger of Allah "Allah's blessing and peace be upon him" out of that fifth?" he said: "One-fifth the fifth."

**4151-** It is narrated on the authority of Mutarrif that he said: Ash-Sha'bi was asked about the share assigned to the Messenger of Allah "Allah's blessing and peace be upon him" (other than the fifth), and the special share (he chose for himself), and he said: "As for the share assigned to the Messenger of Allah "Allah's blessing and peace be upon him", it was like the share of any Muslim; and as for the special share, it was a young slave, slave-girl, horse, camel, etc, to be chosen from such portion of the booty as he liked."

**4152-** It is narrated on the authority of Yazid Ibn Ash-Shakhir that he said: I was in the company of Mutarrif in the place of drying dates when a man came in, having a piece of red leather in his hand. He said: "This was written to me by the Messenger of Allah "Allah's blessing and peace be upon him": does anyone of you read?" I said: "I read." Behold! It had the following: "From Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him", to the sons of Zuhair Ibn Uqaish that if they bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is the Messenger of Allah, leave the pagans, and pay one-fifth the booty, the share of the Messenger of Allah "Allah's blessing and peace be upon him", and the Prophet's special Chosen share, they then will have become safe with the safety of Allah and His Messenger."

**4153-** It is narrated on the authority of Mujahid that he said: As for the one-fifth assigned to Allah and His Messenger, it went to the Messenger of Allah "Allah's blessing and peace be upon him" and his kinship, who used not to eat the objects of charity. One-fifth the fifth was assigned to the Messenger of Allah "Allah's blessing and peace be upon him", one-fifth to his kinship, the like of that to the orphans, the like of that to the indigent needy, and the like of that to the wayfarers. Abu Abd Ar-Rahman says: Allah Almighty says: "And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer..." (Al-Anfal 41)



وَقَالَ قَائِلٌ: سَهْمُ ذِي الْقُرْبَى لِقَرَابَةِ الْخَلِيفَةِ فَاجْتَمَعَ رَأْيُهُمْ عَلَى أَنْ جَعَلُوا هَذَيْنِ السَّهْمَيْنِ فِي الْخَيْلِ وَالْعُدَّةِ فِي سَبِيلِ اللَّهِ فَكَانَا فِي ذَلِكَ خِلَافَةً أَبِي بَكْرٍ وَعُمَرَ.

4150 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبٌ قَالَ:

أَنْبَأَنَا أَبُو إِسْحَاقَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: سَأَلْتُ يَحْيَى بْنَ الْجَزَّارِ عَنْ هَذِهِ الْآيَةِ ﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ﴾. قَالَ: قُلْتُ: كَمْ كَانَ لِلنَّبِيِّ ﷺ مِنَ الْخُمُسِ قَالَ: خُمُسُ الْخُمُسِ.

4151 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبٌ قَالَ:

أَنْبَأَنَا أَبُو إِسْحَاقَ عَنْ مُطَرِّفٍ قَالَ: سُئِلَ الشَّعْبِيُّ عَنْ سَهْمِ النَّبِيِّ ﷺ وَصَفِيهِ فَقَالَ: أَمَّا سَهْمُ النَّبِيِّ ﷺ فَكَسَهُمْ رَجُلٌ مِنَ الْمُسْلِمِينَ وَأَمَّا سَهْمُ الصَّفِيِّ فَعُرَّةٌ تُخْتَارُ مِنْ أَيِّ شَيْءٍ شَاءَ.

4152 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى قَالَ: حَدَّثَنَا مَحْبُوبٌ قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ

عَنْ سَعِيدِ الْجُرَيْرِيِّ عَنْ يَزِيدَ بْنِ الشَّخِيرِ قَالَ: بَيْنَا أَنَا مَعَ مُطَرِّفٍ بِالْمَزْبَدِ إِذْ دَخَلَ رَجُلٌ مَعَهُ قِطْعَةُ أَدَمٍ قَالَ: كَتَبَ لِي هَذِهِ رَسُولُ اللَّهِ ﷺ فَهَلْ أَحَدٌ مِنْكُمْ يَقْرَأُ؟ قَالَ: قُلْتُ: أَنَا أَقْرَأُ فَإِذَا فِيهَا مِنْ مُحَمَّدٍ النَّبِيِّ ﷺ لِبَنِي زُهَيْرٍ بْنُ أَقِيْشٍ أَنَّهُمْ إِنْ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَفَارَقُوا الْمُشْرِكِينَ وَأَقْرَأُوا بِالْخُمُسِ فِي غَنَائِمِهِمْ وَسَهْمِ النَّبِيِّ ﷺ وَصَفِيهِ فَإِنَّهُمْ آمَنُوا بِأَمَانِ اللَّهِ وَرَسُولِهِ.

4153 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: أَنْبَأَنَا مَحْبُوبٌ قَالَ: أَنْبَأَنَا

أَبُو إِسْحَاقَ عَنْ شَرِيكَ عَنْ خُصَيْفٍ عَنْ مُجَاهِدٍ قَالَ: الْخُمُسُ الَّذِي لِلَّهِ وَلِلرَّسُولِ كَانَ لِلنَّبِيِّ ﷺ وَقَرَابَتِهِ لَا يَأْكُلُونَ مِنَ الصَّدَقَةِ شَيْئًا فَكَانَ لِلنَّبِيِّ ﷺ خُمُسُ الْخُمُسِ، وَلِذِي قَرَابَتِهِ خُمُسُ الْخُمُسِ، وَلِلْيَتَامَى مِثْلُ ذَلِكَ، وَلِلْمَسَاكِينِ مِثْلُ ذَلِكَ، وَلِابْنِ السَّبِيلِ مِثْلُ ذَلِكَ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَالَ اللَّهُ جَلَّ ثَنَاؤُهُ ﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ

خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَلِالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ﴾. وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿لِلَّهِ﴾.

Allah's phrase "to Allah" is a beginning of His speech, for indeed all things belong to Allah Almighty (and not only this fifth). The reason why He Almighty commences His speech of the booty (that is gained with no war) and the one-fifth by making a mention of His Name seems to be for the fact that this booty is the best of earnings. On the other hand, He Almighty does not ascribe the objects of charity to Himself because they are the impurities of the property of people; and Allah Almighty knows better. It is said that something should be taken out of the booty and placed in the Ka'bah, i.e. the share that belongs to Allah Almighty. The share of the Messenger of Allah "Allah's blessing and peace be upon him" goes to the imam (the ruler), from which he buys horses and war equipment (to be used in Allah's Cause), and give such as he sees as of benefit and advantage for Islam, in addition to those of Hadith, religious knowledge and jurisprudence, and Qur'an. There is also another share to the near relatives, and those comprise the offspring of both Hashim and Al-Muttalib, including the rich and the poor among them. It is said that it should be given to the poor among them in particular apart from the rich, such as the orphans and the wayfarers, and this is more right in my sight; and Allah Almighty knows better. This applies equally to the young and the old, the male and the female among them, for Allah Almighty has assigned it to them, and the Messenger of Allah "Allah's blessing and peace be upon him" distributed it among them. The narration gives no reference to the fact that he gave preference to any of them over the other. Furthermore, to my knowledge, there is no difference among the religious scholars that if one make a bequest of one-third of his property to be given to the offspring of so and so, it should be distributed among them, and both their male and female are equal in that respect, if they are to be reckoned. In this way, anything that is bequeathed to be given to the offspring of so and so, should be distributed among them equally, unless otherwise it is mentioned; and Allah is the Helper of success. Another share should go to the orphans among the Muslims, and a certain share should go to the indigent and needy among the Muslims, and a share should go to the wayfarers among the Muslims. But, none of them should be given both shares, say, of the indigent needy and the wayfarer, or made to choose such of them as he likes. As for the remaining four fifths, they should be distributed by the ruler among those who take part in the fight from the adult Muslims.

**4154-** It is narrated on the authority of Malik Ibn Aws Ibn Al-Hadathan that he said: both Al-Abbas and Ali came as foes to Umar in order to judge between them. Al-Abbas said to him: "Judge between me and this (Ali)!" the present people said: "Give each portion separately." On that he said: "I'm not



أَبْتَدَأَ كَلَامَ لَأَنَّ الْأَشْيَاءَ كُلَّهَا لِلَّهِ عَزَّ وَجَلَّ وَلَعَلَّهُ إِنَّمَا أُسْتَفْتَحَ الْكَلَامَ فِي الْفَيْءِ وَالْخُمْسِ بِذِكْرِ نَفْسِهِ لَأَنَّهَا أَشْرَفُ الْكَسْبِ وَلَمْ يَنْسُبِ الصَّدَقَةَ إِلَى نَفْسِهِ عَزَّ وَجَلَّ لَأَنَّهَا أَوْسَاخُ النَّاسِ وَاللَّهُ تَعَالَى أَعْلَمُ.

وَقَدْ قِيلَ: يُؤْخَذُ مِنَ الْغَنِيمَةِ شَيْءٌ فَيُجْعَلُ فِي الْكَعْبَةِ وَهُوَ السَّهْمُ الَّذِي لِلَّهِ عَزَّ وَجَلَّ وَسَهْمُ النَّبِيِّ ﷺ إِلَى الْإِمَامِ يَشْتَرِي الْكِرَاعَ مِنْهُ وَالسَّلَاحَ وَيُعْطِي مِنْهُ مَنْ رَأَى مِمَّنْ رَأَى فِيهِ غَنَاءٌ وَمَنْفَعَةٌ لِأَهْلِ الْإِسْلَامِ وَمِنْ أَهْلِ الْحَدِيثِ وَالْعِلْمِ وَالْفَقْهِ وَالْقُرْآنِ وَسَهْمُ لِذِي الْقُرْبَى وَهُمْ بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ بَيْنَهُمُ الْغَنِيُّ مِنْهُمْ وَالْفَقِيرُ وَقَدْ قِيلَ: إِنَّهُ لِلْفَقِيرِ مِنْهُمْ دُونَ الْغَنِيِّ كَالْيَتَامَى وَابْنِ السَّبِيلِ وَهُوَ أَشْبَهُ الْقَوْلَيْنِ بِالصَّوَابِ عِنْدِي وَاللَّهُ تَعَالَى أَعْلَمُ وَالصَّغِيرُ وَالْكَبِيرُ وَالذَّكَرُ وَالْأُنْثَى سَوَاءٌ لَأَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ ذَلِكَ لَهُمْ وَقَسَّمَهُ رَسُولُ اللَّهِ ﷺ فِيهِمْ وَلَيْسَ فِي الْحَدِيثِ أَنَّهُ فَضَّلَ بَعْضَهُمْ عَلَى بَعْضٍ وَلَا خِلَافَ نَعْلَمُهُ بَيْنَ الْعُلَمَاءِ فِي رَجُلٍ لَوْ أَوْصَى بِثُلَاثِهِ لِابْنِي فَلَانٍ أَنَّهُ بَيْنَهُمْ وَأَنَّ الذَّكَرَ وَالْأُنْثَى فِيهِ سَوَاءٌ إِذَا كَانُوا يُحْصَوْنَ فَهَكَذَا كُلُّ شَيْءٍ صِيرَ لِابْنِي فَلَانٍ أَنَّهُ بَيْنَهُمْ بِالسَّوِيَّةِ إِلَّا أَنْ يُبَيَّنَ ذَلِكَ الْأَمْرُ بِهِ وَاللَّهُ وَلِيُّ التَّوْفِيقِ وَسَهْمُ لِّلْيَتَامَى مِنَ الْمُسْلِمِينَ وَسَهْمُ لِّلْمَسَاكِينِ مِنَ الْمُسْلِمِينَ وَسَهْمُ لِابْنِ السَّبِيلِ مِنَ الْمُسْلِمِينَ وَلَا يُعْطَى أَحَدٌ مِنْهُمْ سَهْمٌ مَسْكِينٍ وَسَهْمُ ابْنِ السَّبِيلِ وَقِيلَ لَهُ خُذْ أَيُّهُمَا شِئْتَ وَالْأَرْبَعَةُ أَخْمَاسٍ يَفْسِمُهَا الْإِمَامُ بَيْنَ مَنْ حَضَرَ الْقِتَالَ مِنَ الْمُسْلِمِينَ الْبَالِغِينَ.

4154 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنْ عِكْرَمَةَ بْنِ خَالِدٍ عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَّثَانِ قَالَ: جَاءَ الْعَبَّاسُ وَعَلِيٌّ إِلَى عُمَرَ يَخْتَصِمَانِ فَقَالَ الْعَبَّاسُ: أَفْضُ بَيْنِي وَبَيْنَ هَذَا فَقَالَ النَّاسُ: أَفْضَلُ بَيْنَهُمَا فَقَالَ عُمَرُ: لَا أَفْضَلُ بَيْنَهُمَا قَدْ عَلِمَا أَنَّ

to give each his portion separately. They both know for certain that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The property of) us (assembly of Prophets) should not be inherited; and what we leave should be given in charity." When the Messenger of Allah "Allah's blessing and peace be upon him" managed it, he gave his family their yearly spending, and disposed of the rest as he disposed of the property in general. Then, Abu Bakr managed it after him, and I managed it after Abu Bakr, and did with it the same as he (the Prophet) used to do. Then, both (Abbas and Ali) came to me, and asked me to hand it to them, on the condition that they should manage it in the same way as the Messenger of Allah "Allah's blessing and peace be upon him" then Abu Bakr and then I used to manage it, and I gave it to them on that condition, and took from them Allah's pledge (to do so). Later they came to me and one of them (Abbas) said: "Give me my portion (from the property of) my nephew separately!" the other (Ali) said: "Give me my portion (from the property of) my wife (as her heritage from her father)." If they like that I should hand it to them on the condition to manage it in the very way in which the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr and then I managed it, I'm ready to do so; and if they reject, let them be sufficed (the burden of managing it)." Then he recited: " And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer" (Al-Anfal 41) and said: "This is assigned for those (mentioned here)." He further says: " Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer." (At-Tawbah 60) he said: "This is assigned for these (referred to here)." But " What Allah has bestowed on His Messenger (and taken away) from them, for this you made no expedition with either cavalry or camelry": it belongs to the Messenger of Allah "Allah's blessing and peace be upon him" in particular, including such Arab towns as Fadak and the like of it. As for the following statement " What Allah has bestowed on His Messenger (and taken away) from the people of the townships, belongs to Allah, to His Messenger and to kindred and orphans, the needy and the wayfarer...(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property...and those who, before them, had homes (in Medina) and had adopted the Faith... And those who came after them" it implies all of the people, to the extent that there remains none from amongst the Muslims, but he has a right or a portion in that property, barring such of your slaves as your right hands possess; and if I live more, Allah Willing, the right or the portion of everyone will be given to him."



رَسُولُ اللَّهِ ﷺ قَالَ: «لَا نُورِثُ مَا تَرَكْنَا صَدَقَةً» قَالَ: فَقَالَ الزُّهْرِيُّ: وَلِيَهَا رَسُولُ اللَّهِ ﷺ فَأَخَذَ مِنْهَا قُوتَ أَهْلِهِ وَجَعَلَ سَائِرَهُ سَبِيلَ الْمَالِ ثُمَّ وَلِيَهَا أَبُو بَكْرٍ بَعْدَهُ ثُمَّ وَلِيَتْهَا بَعْدَ أَبِي بَكْرٍ فَصَنَعَتْ فِيهَا الَّذِي كَانَ يَصْنَعُ ثُمَّ أَتَيْتَنِي فَسَأَلَنِي أَنْ أَدْفَعَهَا إِلَيْهِمَا عَلَى أَنْ يَلِيَاَهَا بِالَّذِي وَلِيَهَا بِهِ رَسُولُ اللَّهِ ﷺ وَالَّذِي وَلِيَهَا بِهِ أَبُو بَكْرٍ وَالَّذِي وَلِيَتْهَا بِهِ فَدَفَعْتُهَا إِلَيْهِمَا وَأَخَذْتُ عَلَى ذَلِكَ عَنْهُمَا ثُمَّ أَتَيْتَنِي يَقُولُ هَذَا أَقْسِمُ لِي بِنَصِيْبِي مِنْ ابْنِ أَخِي وَيَقُولُ هَذَا أَقْسِمُ لِي بِنَصِيْبِي مِنْ أَمْرَاتِي وَإِنْ شَاءَ أَنْ أَدْفَعَهَا إِلَيْهِمَا عَلَى أَنْ يَلِيَاَهَا بِالَّذِي وَلِيَهَا بِهِ رَسُولُ اللَّهِ ﷺ وَالَّذِي وَلِيَهَا بِهِ أَبُو بَكْرٍ وَالَّذِي وَلِيَتْهَا بِهِ فَدَفَعْتُهَا إِلَيْهِمَا وَإِنْ أَتَيْتَا كُفَيَا ذَلِكَ ثُمَّ قَالَ: ﴿وَاتْلُمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ﴾. هَذَا لَهُؤْلَاءِ ﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْمَعْمَلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوقُهُمْ وَفِي الرِّقَابِ وَالْفَرَمِينَ وَفِي سَبِيلِ اللَّهِ﴾ [التوبة، الآية: 60]. هَذِهِ لَهُؤْلَاءِ ﴿وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ [الحشر، الآية: 6] قَالَ الزُّهْرِيُّ: هَذِهِ لِرَسُولِ اللَّهِ ﷺ خَاصَّةٌ قُرَىٰ عَرَبِيَّةٌ فَذَلِكَ كَذَا وَكَذَا ﴿وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَىٰ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا ءَاتَاكُمُ الرُّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ ﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالُهُمْ يُنَافِقُونَ فَضَلًّا مِنَ اللَّهِ وَرِضْوَانًا يَنْصَرُونَ اللَّهُ وَرَسُولُهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾ ﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ﴾ [الحشر، الآيات: 7 - 10] فَاسْتَوْعَبَتْ هَذِهِ الْآيَةُ النَّاسَ فَلَمْ يَبَقْ أَحَدٌ مِنَ الْمُسْلِمِينَ إِلَّا لَهُ فِي هَذَا الْمَالِ حَقٌّ أَوْ قَالَ: حَظٌّ إِلَّا بَعْضَ مَنْ تَمْلِكُونَ مِنْ أَرْقَائِكُمْ وَلَئِنْ عِشْتُ إِنْ شَاءَ اللَّهُ لَيَأْتِيَنَّ عَلَى كُلِّ مُسْلِمٍ حَقُّهُ أَوْ قَالَ: حَظُّهُ.

## **(40) THE BOOK OF THE PLEDGE OF ALLEGIANCE**

### **[1] Giving The Pledge Of Allegiance To Hearken And Obey**

**4155-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: We gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” to hearken and obey (the ruler) at the time of adversity and prosperity, of pleasure and displeasure, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we might be without fearing in the matter of Allah the reproach of the blamer.

**4156-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: We gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” to hearken and obey (the ruler) at the time of adversity and prosperity, of pleasure and displeasure...and the rest is the same as the previous narration.

### **[2] Giving The Pledge Of Allegiance Not To Dispute Over The Matter (Of Ruling) With Those Who Are More Fitting For It**

**4157-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: We gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” to hearken and obey (the ruler) at the time of adversity and prosperity, of pleasure and displeasure, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we might be without fearing in the matter of Allah the reproach of the blamer.

### **[3] Giving The Pledge Of Allegiance To Tell The Truth**

**4158-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: We gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” to hearken and obey (the ruler) at the time of adversity and prosperity, of pleasure and displeasure, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we might be.

### **[4] Giving The Pledge Of Allegiance To Speak With Justice**

**4159-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: We gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” to hearken and obey (the ruler) at the time of our adversity and prosperity, of our pleasure and displeasure, to avoid



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### (40) - كِتَابُ الْبَيْعَةِ

#### (1) - الْبَيْعَةُ عَلَى السَّمْعِ وَالطَّاعَةِ

4155 - أَخْبَرَنَا الْإِمَامُ أَبُو عَبْدِ الرَّحْمَنِ النَّسَائِيُّ مِنْ لَفْظِهِ قَالَ: أَنْبَأَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْيُسْرِ وَالْعُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَأَنْ نَقُومَ بِالْحَقِّ حَيْثُ كُنَّا لَا نَخَافُ لَوْمَةً لَائِمَةً.

4156 - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْ أَبِيهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَذَكَرَ مِثْلَهُ.

#### (2) - بَابُ الْبَيْعَةِ عَلَى أَنْ لَا تُنَازَعَ الْأَمْرَ أَهْلُهُ

4157 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ بْنِ عُبَادَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ عُبَادَةَ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْيُسْرِ وَالْعُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَأَنْ نَقُولَ، أَوْ نَقُومَ بِالْحَقِّ حَيْثُمَا كُنَّا لَا نَخَافُ لَوْمَةً لَائِمَةً.

#### (3) - بَابُ الْبَيْعَةِ عَلَى الْقَوْلِ بِالْحَقِّ

4158 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ ابْنِ إِسْحَاقَ وَيَحْيَى بْنُ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَعَلَى أَنْ نَقُولَ بِالْحَقِّ حَيْثُ كُنَّا.

#### (4) - الْبَيْعَةُ عَلَى الْقَوْلِ بِالْعَدْلِ

4159 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنِي عُبَادَةُ بْنُ الْوَلِيدِ أَنَّ أَبَاهُ الْوَلِيدَ حَدَّثَهُ عَنْ جَدِّهِ عُبَادَةَ بْنِ

disputing over the matter (of ruling) with those who are more fitting for it, and to speak with justice in whatever position we might be without fearing in the matter of Allah the reproach of the blamer.

### **[5] Swearing The Oath Of Fealty To Give Others Preference Over Us**

4160- It is narrated on the authority of Ubadah Ibn As-Samit that he said: We swore the oath of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler) at the time of our adversity and prosperity, of our pleasure and displeasure, even when another person is given preference over us, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we might be without fearing in the matter of Allah the reproach of the blamer.

4161- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have to obey (the ruler) at the time of your adversity and prosperity, of your pleasure and displeasure, even when another person is given preference over you."

### **[6] Giving The Pledge Of Allegiance To Be Sincere To Every Muslim**

4162- It is narrated on the authority of Jarir Ibn Abdullah that he said: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to be sincere (in advice) to every Muslim.

4163- It is narrated on the authority of Jarir Ibn Abdullah that he said: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler), and to be sincere (in advice) to every Muslim.

### **[7] Giving The Pledge Of Allegiance Not To Flee (From The Battlefield On The Day Of Marsh)**

4164- It is narrated on the authority of Jabir that he said: We did not give the pledge of allegiance for death to The Messenger of Allah "Allah's blessing and peace be upon him", but rather we gave him the pledge of allegiance not to flee away (from the battlefield on the day of marsh).

### **[8] Giving The Pledge Of Allegiance For Death**

4165- It is narrated on the authority of Yazid Ibn Abu Ubaid that he said: I asked Salamah Ibn Al-Akwa': "For which did you give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Hudaibiyah?" he said: "For death."



الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي عُسْرِنَا وَيُسْرِنَا وَمَنْشَطِنَا وَمَكْرَهِنَا وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَعَلَى أَنْ نَقُولَ بِالْعَدْلِ أَيْنَ كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَأَيِّمٍ.

### (5) - الْبَيْعَةُ عَلَى الْأَثَرِ

4160 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ وَيَحْيَى بْنِ سَعِيدٍ أَنَّهُمَا سَمِعَا عُبَادَةَ بْنَ الْوَلِيدِ يُحَدِّثُ عَنْ أَبِيهِ أَمَّا سَيَّارٌ فَقَالَ عَنْ أَبِيهِ: وَأَمَّا يَحْيَى فَقَالَ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي عُسْرِنَا وَيُسْرِنَا وَمَنْشَطِنَا وَمَكْرَهِنَا وَأَثَرَةٍ عَلَيْنَا وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَأَنْ نَقُومَ بِالْحَقِّ حَيْثُمَا كَانَ لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَأَيِّمٍ قَالَ شُعْبَةُ: سَيَّارٌ لَمْ يَذْكُرْ هَذَا الْحَرْفَ حَيْثُمَا كَانَ وَذَكَرَهُ يَحْيَى قَالَ شُعْبَةُ: إِنْ كُنْتُ زِدْتُ فِيهِ شَيْئًا فَهُوَ عَنْ سَيَّارٍ أَوْ عَنْ يَحْيَى.

4161 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَلَيْكَ بِالطَّاعَةِ فِي مَنْشَطِكَ وَمَكْرَهِكَ وَعُسْرِكَ وَيُسْرِكَ وَأَثَرَةٍ عَلَيْكَ».

### (6) - الْبَيْعَةُ عَلَى النَّصْحِ لِكُلِّ مُسْلِمٍ

4162 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى النَّصْحِ لِكُلِّ مُسْلِمٍ.

4163 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ عَنْ يُونُسَ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِي زُرْعَةَ عَنْ عَمْرِو بْنِ جَرِيرٍ قَالَ جَرِيرٌ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ وَأَنْ أَنْصَحَ لِكُلِّ مُسْلِمٍ.

### (7) - الْبَيْعَةُ عَلَى أَنْ لَا نَفِرَّ

4164 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ سَمِعَ جَابِرًا يَقُولُ: لَمْ نُبَايِعْ رَسُولَ اللَّهِ ﷺ عَلَى الْمَوْتِ إِنَّمَا بَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَّ.

### (8) - الْبَيْعَةُ عَلَى الْمَوْتِ

4165 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: قُلْتُ لِسَلَمَةَ بْنِ الْأَكْوَعِ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمُ النَّبِيَّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: عَلَى الْمَوْتِ.

### [9] Giving The Pledge Of Allegiance To Take Part In Jihad

**4166-** It is narrated on the authority of Ya'li Ibn Umayyah that he said: I brought my father to The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the conquest (of Mecca) and said: "O Messenger of Allah! Accept from this (my father) the pledge of allegiance for Migration." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've accepted his pledge of allegiance to take part in Jihad, for indeed the Migration (from Mecca or to Medina) has ended."

**4167-** It is narrated on the authority of Ubadah Ibn As-Samit that The Messenger of Allah "Allah's blessing and peace be upon him" said, while there was a group of his companions round him: "You should give me the pledge of allegiance, not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery, not to kill your children, not to bring about lies which you fake against one another, and not to disobey me in doing any good: whoever among you fulfills all of that, his reward is incumbent upon Allah; and whoever commits anything of that for which he is punished in the world, it is an expiation for him; and whoever commits anything of that and Allah screens him, his matter is up to Allah: he could forgive him if He so likes, or punish him if He so likes."

**4168-** It is narrated on the authority of Ubadah Ibn As-Samit that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should you not give me the pledge of allegiance for the same things for which women have given me the pledge of allegiance? It is not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery, not to kill your children, not to bring about lies which you fake against one another, and not to disobey me in doing any good." We said: "Yes, we do O Messenger of Allah." We gave him the pledge of allegiance for that. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, whoever commits anything afterwards for which he is punished in the world, it is an expiation for him; and if he is not punished, his matter is up to Allah: he could forgive him if He so likes, or punish him if He so likes."

### [10] Giving The Pledge Of Allegiance For Migration

**4169-** It is narrated on the authority of Abdullah Ibn Amr that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've come to give you the pledge of allegiance for migration, and I've left my parents weeping (for missing me)." On that he said: "Return to them, and make them laugh as you have made them weep."



## (9) - الْبَيْعَةُ عَلَى الْجِهَادِ

4166 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ أَنَّ عَمْرُو بْنَ عَبْدِ الرَّحْمَنِ بْنِ أُمَيَّةَ ابْنَ أَخِي يَغْلَى بْنِ أُمَيَّةَ حَدَّثَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ يَغْلَى بْنَ أُمَيَّةَ قَالَ: جِئْتُ رَسُولَ اللَّهِ ﷺ بِأَبِي أُمَيَّةَ يَوْمَ الْفَتْحِ فَقُلْتُ: يَا رَسُولَ اللَّهِ بَايِعْ أَبِي عَلَى الْهَجْرَةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُبَايِعُهُ عَلَى الْجِهَادِ وَقَدْ انْقَطَعَتِ الْهَجْرَةُ».

4167 - أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ سَعِيدٍ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: «تُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئاً وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُونِي فِي مَعْرُوفٍ؟ فَمَنْ وَفَى فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْكُمْ شَيْئاً فَعُوقِبَ بِهِ فَهُوَ لَهُ كَفَّارَةٌ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئاً ثُمَّ سَتَرَهُ اللَّهُ فَأَمَرَهُ إِلَى اللَّهِ إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ» خَالَفَهُ أَحْمَدُ بْنُ سَعِيدٍ.

4168 - أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنِ الْحَارِثِ بْنِ فَضِيلٍ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا تُبَايِعُونِي عَلَى مَا بَايَعَ عَلَيْهِ النِّسَاءُ؟ أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئاً وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُونِي فِي مَعْرُوفٍ؟» قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ فَبَايَعْنَاهُ عَلَى ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ أَصَابَ بَعْدَ ذَلِكَ شَيْئاً فَنَالَتْهُ عُقُوبَةٌ فَهُوَ كَفَّارَةٌ وَمَنْ لَمْ تَنْلَهُ عُقُوبَةٌ فَأَمَرَهُ إِلَى اللَّهِ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَاقَبَهُ».

## (10) - الْبَيْعَةُ عَلَى الْهَجْرَةِ

4169 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي جِئْتُ أُبَايِعُكَ عَلَى الْهَجْرَةِ وَلَقَدْ تَرَكْتُ أَبَوَيَّ يَبْكِيَانِ قَالَ: «أَرْجِعْ إِلَيْهِمَا فَأُضْحِكُهُمَا كَمَا أَبْكَيْتُهُمَا».

### [11] The Matter Of Migration

4170- It is narrated on the authority of Abu Sa'id Al-Khudri that a Bedouin asked The Messenger of Allah "Allah's blessing and peace be upon him" about Migration. He said: "Allah's Mercy be upon you! No doubt, the matter of Migration is very difficult. But have you got camels?" The Bedouin said: "Yes." He asked: "Do you fulfill the obligatory charity due upon them?" He said: "Yes." He said: "Go on doing good deeds even though from behind the seas, for surely Allah will never leave any of your deeds without reward."

### [12] The Migration Of A Desert Dweller

4171- It is narrated on the authority of Abdullah Ibn Amr that he said: A man said to The Messenger of Allah "Allah's blessing and peace be upon him": "Which migration is the best (and most rewardable in the Sight of Allah)?" he said: "It is to forsake what your Lord Almighty dislikes." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Migration is of two kinds: the migration of a town dweller, and the migration of a desert dweller. As for a desert dweller, (it is sufficient for him) to respond (to the invitation of Jihad) once he is called, and obey (the command of the ruler) once he is commanded to do anything. As for a town dweller, the trial to which he is put is more grievous, and the reward he receives is much greater."

### [13] The Significance Of Migration

4172- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar were from amongst the Emigrants (Muhajirs), for they forsook the (homeland and) left the pagans; and from amongst the Ansar, there were also Emigrants, for by then, the Medina was a homeland of paganism, and they came to The Messenger of Allah "Allah's blessing and peace be upon him" on the night of Aqabah (to give him the pledge of allegiance).

### [14] Exhortation To Emigrate

4173- It is narrated on the authority of Abu Fatimah that he said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a deed, perchance I should be firm on it, as I will do it regularly." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to emigrate, for indeed, migration has no like."



## (11) - شَأْنُ الْهَجْرَةِ

4170 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ: أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْهَجْرَةِ فَقَالَ: «وَيْحَكَ إِنَّ شَأْنَ الْهَجْرَةِ شَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ قَالَ: «فَهَلْ تُؤَدِّي صَدَقَتَهَا؟» قَالَ: نَعَمْ قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَنْ يَتْرَكَ مِنْ عَمَلِكَ شَيْئًا».

## (12) - هَجْرَةُ الْبَادِي

4171 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَيُّ الْهَجْرَةِ أَفْضَلُ؟ قَالَ: «أَنْ تَهْجَرَ مَا كَرِهَ رَبُّكَ عَزَّ وَجَلَّ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْهَجْرَةُ هِجْرَتَانِ هِجْرَةُ الْحَاضِرِ وَهِجْرَةُ الْبَادِي فَأَمَّا الْبَادِي فَيُجِيبُ إِذَا دُعِيَ وَيُطِيعُ إِذَا أُمِرَ وَأَمَّا الْحَاضِرُ فَهُوَ أَعْظَمُهُمَا بَلِيَّةً وَأَعْظَمُهُمَا أَجْرًا».

## (13) - تَفْسِيرُ الْهَجْرَةِ

4172 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُبَشَّرُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنْ يَعْلَى بْنِ مُسْلِمٍ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرُ كَانُوا مِنَ الْمُهَاجِرِينَ لِأَنَّهُمْ هَجَرُوا الْمُشْرِكِينَ وَكَانَ مِنَ الْأَنْصَارِ مُهَاجِرُونَ لِأَنَّ الْمَدِينَةَ كَانَتْ دَارَ شِرْكٍ فَجَاؤُوا إِلَى رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ.

## (14) - الْحَثُّ عَلَى الْهَجْرَةِ

4173 - أَخْبَرَنِي هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ عِيسَى بْنُ سُمَيْعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ كَثِيرِ بْنِ مُرَّةَ أَنَّ أَبَا فَاطِمَةَ حَدَّثَهُ: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ حَدَّثَنِي بِعَمَلٍ أَسْتَقِيمُ عَلَيْهِ وَأَعْمَلُهُ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «عَلَيْكَ بِالْهَجْرَةِ فَإِنَّهُ لَا مِثْلَ لَهَا».

### [15] The Different Narrations Of The Cease Of Migration

**4174-** It is narrated on the authority of Ya'li Ibn Umayyah that he said: I brought my father to The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the conquest (of Mecca) and said: "O Messenger of Allah! Accept from this (my father) the pledge of allegiance for Migration." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've accepted his pledge of allegiance to take part in Jihad, for indeed the Migration (from Mecca or to Medina) has ended."

**4175-** It is narrated on the authority of Safwan Ibn Umayyah that he said: I said: "O Messenger of Allah! They say that none barring an Emigrant will enter the Garden." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no migration after the conquest of Mecca; but there remain only Jihad (fight in Allah's Way) and (true and good) intention: so, when you are called to go forth (to take part in Jihad), you should go forth immediately."

**4176-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the conquest (of Mecca): "There is no migration; but there remain only Jihad (fight in Allah's Way) and (true and good) intention: so, when you are called to go forth (to take part in Jihad), you should go forth immediately."

**4177-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: There is no migration after the death of The Messenger of Allah "Allah's blessing and peace be upon him".

**4178-** It is narrated on the authority of Abdullah Ibn Waqdan As-Sa'di that he said: I came to The Messenger of Allah "Allah's blessing and peace be upon him" as a member of a delegate, each asking for his need, and I was the last of them to enter upon The Messenger of Allah "Allah's blessing and peace be upon him". I said: "O Messenger of Allah! I've left the people behind me, and they pretend that the migration has come to an end." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Migration never comes to its end as long as the infidels are being fought."

**4179-** It is narrated on the authority of Abdullah Ibn As-Sa'di that he said: We visited The Messenger of Allah "Allah's blessing and peace be upon him", and my companions entered upon him, and he fulfilled their needs, and I was the last of them to enter upon him. He said to me: "What is your need?" I said: "O Messenger of Allah! When will migration come to an



## (15) - ذِكْرُ الْاِخْتِلَافِ فِي انْقِطَاعِ الْهِجْرَةِ

4174 - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: حَدَّثَنِي عَقِيلٌ عَنْ ابْنِ شِهَابٍ عَنْ عَمْرِو بْنِ عَبْدِ الرَّحْمَنِ بْنِ أُمَيَّةَ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ يَغْلَى قَالَ: جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ بِأَبِي يَوْمَ الْفَتْحِ فَقُلْتُ: يَا رَسُولَ اللَّهِ بَايِعْ أَبِي عَلَى الْهِجْرَةِ قَالَ رَسُولُ اللَّهِ ﷺ: «أَبَايَعُهُ عَلَى الْجِهَادِ وَقَدْ انْقَطَعَتِ الْهِجْرَةُ».

4175 - أَخْبَرَنِي مُحَمَّدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهُمْ يَقُولُونَ إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا مُهَاجِرٌ قَالَ: «لَا هِجْرَةَ بَعْدَ فَتْحِ مَكَّةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ فَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا».

4176 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ: «لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ فَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا».

4177 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ هَانِئٍ عَنْ نَعِيمِ بْنِ دُجَاجَةَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: «لَا هِجْرَةَ بَعْدَ وُفَاةِ رَسُولِ اللَّهِ ﷺ».

4178 - أَخْبَرَنَا عِيسَى بْنُ مُسَاوِرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ بْنِ زُبَيْرٍ عَنْ بُسْرِ بْنِ عُبَيْدٍ اللَّهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ السَّعْدِيِّ قَالَ: وَقَدْتُ إِلَى رَسُولِ اللَّهِ ﷺ فِي وَفْدٍ كُلُّنَا يَطْلُبُ حَاجَةً وَكُنْتُ آخِرَهُمْ دُخُولًا عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي تَرَكْتُ مَنْ خَلْفِي وَهُمْ يَزْعُمُونَ أَنَّ الْهِجْرَةَ قَدْ انْقَطَعَتْ قَالَ: «لَا تَنْقُطُ الْهِجْرَةُ مَا قُوتِلَ الْكُفَّارُ».

4179 - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ بْنِ زُبَيْرٍ قَالَ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدٍ اللَّهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ حَسَّانَ بْنِ عَبْدِ اللَّهِ الضَّمِرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ السَّعْدِيِّ قَالَ: وَقَدْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَدَخَلَ أَصْحَابِي فَقَضَى حَاجَتَهُمْ وَكُنْتُ آخِرَهُمْ دُخُولًا فَقَالَ: «حَاجَتُكَ!» فَقُلْتُ: يَا رَسُولَ اللَّهِ مَتَى تَنْقُطُ الْهِجْرَةُ؟ قَالَ:

end?" Allah's Messenger "Allah's blessing and peace be upon him" said: "Migration will not come to an end as long as the infidels are being fought."

### **[16] When One Gives The Pledge Of Allegiance For What He Likes And What He Dislikes**

**4180-** It is narrated on the authority of Jarir that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I give you the pledge of allegiance to hearken and obey, on what I like and what I dislike." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Could you do so O Jarir? (or 'Do you have power to do so?') he said: "Say 'as much as is within my capacity'." He accepted my pledge of allegiance (on that) and besides to be sincere (in advice) to every Muslim.

### **[17] Giving The Pledge Of Allegiance To Leave The Pagans**

**4181-** It is narrated on the authority of Jarir that he said: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to establish the (obligatory) prayer, to give the regular charity, to be sincere (in advice) to every Muslim, and to leave the pagans.

**4182-** It is narrated on the authority of Jarir that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

**4183-** It is narrated on the authority of Jarir that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" while he was taking the pledge of allegiance (from the people), and said: "O Messenger of Allah! Stretch your hand towards me, so that I would give you the pledge of allegiance, and stipulate such of conditions as you like, for you have the best knowledge." Allah's Apostle "Allah's blessing and peace be upon him" said: "I accept the pledge of allegiance from you on the condition that you should worship Allah (Alone), establish the (obligatory) prayer, practice the regular charity, be sincere (in advice) to all the Muslims, and leave the pagans."

**4184-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" among a group of people, thereupon he said: "I accept your pledge of allegiance not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery, not to kill your children, not to bring about lies which you fake against one another, and not to disobey me in doing any good: whoever among you fulfills all of that, his reward is incumbent upon Allah; and whoever commits anything of that for which he is punished in the world, it is an expiation for him; and whoever



رَسُولُ اللَّهِ ﷺ: «لَا تَنْقَطِعَ الْهَجْرَةُ مَا قُوتِلَ الْكُفَّارُ».

### (16) - الْبَيْعَةُ فِيمَا أَحَبَّ وَكَرِهَ

4180 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ عَنْ جَرِيرٍ عَنْ مُغِيرَةَ عَنْ أَبِي وَائِلٍ وَالشَّعْبِيِّ قَالَا: قَالَ جَرِيرٌ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ لَهُ: أَبَايَعُكَ عَلَى السَّمْعِ وَالطَّاعَةِ فِيمَا أَحَبَّبْتَ وَفِيمَا كَرِهْتَ قَالَ النَّبِيُّ ﷺ: «أَوْ تَسْتَطِيعُ ذَلِكَ يَا جَرِيرُ؟ أَوْ تُطِيقُ ذَلِكَ؟» قَالَ: «قُلْ فِيمَا اسْتَطَعْتُ» فَبَايَعَنِي وَالنُّصْحَ لِكُلِّ مُسْلِمٍ.

### (17) - الْبَيْعَةُ عَلَى فِرَاقِ الْمُشْرِكِ

4181 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ وَعَلَى فِرَاقِ الْمُشْرِكِ.

4182 - أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ أَبِي نُحَيْلَةَ عَنْ جَرِيرٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرَ نَحْوَهُ.

4183 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ أَبِي نُحَيْلَةَ الْبَجَلِيِّ قَالَ: قَالَ جَرِيرٌ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُبَايِعُ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَبْسُطْ يَدَكَ حَتَّى أَبَايَعَكَ وَأَشْتَرِطْ عَلَيَّ فَأَنْتَ أَعْلَمُ قَالَ: «أَبَايَعُكَ عَلَى أَنْ تَعْبُدَ اللَّهَ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتُنَاصِحَ الْمُسْلِمِينَ وَتُفَارِقَ الْمُشْرِكِينَ».

4184 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: أَنْبَأَنَا مَعْمَرٌ قَالَ: أَنْبَأَنَا ابْنُ شِهَابٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ قَالَ: سَمِعْتُ عَبَادَةَ بْنَ الصَّامِتِ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ فَقَالَ: «أَبَايَعُكُمْ عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئاً وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِبَهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُونِي فِي مَعْرُوفٍ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئاً

commits anything of that and Allah screens him, his matter is up to Allah: he could forgive him if He so likes, or punish him if He so likes."

### [18] Women's Pledge Of Allegiance

**4185-** It is narrated on the authority of Umm Atiyyah that she said: When I intended to give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", I said: "O Messenger of Allah! A woman had supported me in wailing over my dead during the pre-Islamic period of ignorance. Allow me to go and support her in wailing over her dead, and then I will come and give you the pledge of allegiance." The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "You might go and support her." I went and supported her in wailing over her dead, and then I came and gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him".

**4186-** It is narrated on the authority of Umm Atiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" accepted from us (women) the pledge of allegiance not to wail over the dead.

**4187-** It is narrated on the authority of Umaimah Bint Ruqaiqah that she said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of some women from amongst the Ansar in order to give him the pledge of allegiance. We said: "O Messenger of Allah! We give you the pledge of allegiance not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery, not to bring about lies which we fake against one another, and not to disobey you in doing any good." He said to us: "As much as is within your capacity and power." We said: "Allah and His Messenger are much more merciful towards us. Let's give you the pledge of allegiance O Messenger of Allah." the Messenger of Allah "Allah's blessing and peace be upon him" Said: "No doubt, I never shake hands with women (who are unlawful for me). My statement to (as many as) one hundred women is the same as (or the like of) mine to a single woman."

### [19] The Pledge Of Allegiance Of Such As Has A Defect

**4188-** It is narrated on the authority of Amr Ibn Ash-Sharid from his father that he said: Among the members of the delegate of Thaqif, there was a leper man, to whom the Messenger of Allah "Allah's blessing and peace be upon him" sent (somebody with a message) that 'You might return (for there is no need for your attendance), and I've accepted your pledge of allegiance'.



فَعُوقِبَ فِيهِ فَهُوَ طَهُورُهُ وَمَنْ سَتَرَهُ اللَّهُ فَذَاكَ إِلَى اللَّهِ إِنْ شَاءَ عَذَبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ».

### (18) - بَيْعَةُ النِّسَاءِ

4185 - أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: لَمَّا أَرَدْتُ أَنْ أَبَايَعَ رَسُولَ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَمْرًا أَسْعَدْتَنِي فِي الْجَاهِلِيَّةِ فَأَذْهَبُ فَأُسْعِدُهَا ثُمَّ أَجِئُكَ فَأُبَايِعُكَ؟ قَالَ: «أَذْهَبِي فَأُسْعِدِيهَا» قَالَتْ: فَذَهَبْتُ فَسَاعَدْتُهَا ثُمَّ جِئْتُ فَبَايَعْتُ رَسُولَ اللَّهِ ﷺ.

4186 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: أَنْبَأَنَا حَمَّادٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ الْبَيْعَةَ عَلَى أَنْ لَا نَنُوحَ.

4187 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ أُمِّمَةَ بِنْتِ رُقَيْقَةَ أَنَّهَا قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ فِي نِسْوَةٍ مِنَ الْأَنْصَارِ نُبَايَعُهُ فَقُلْنَا: يَا رَسُولَ اللَّهِ نُبَايِعُكَ عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا وَلَا نَسْرِقَ وَلَا نَزْنِي وَلَا نَأْتِيَ بِبُهْتَانٍ نَفْتَرِيهِ بَيْنَ أَيْدِينَا وَأَرْجُلِنَا وَلَا نَعْصِيكَ فِي مَعْرُوفٍ قَالَ: «فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ». قُلْنَا: اللَّهُ وَرَسُولُهُ أَرْحَمُ بِنَا هَلُمَّ نُبَايِعُكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَا أَصَافِحُ النِّسَاءَ إِنَّمَا قَوْلِي لِمَاءَةِ أَمْرَأَةٍ كَقَوْلِي لِأَمْرَأَةٍ وَاحِدَةٍ أَوْ مِثْلِ قَوْلِي لِأَمْرَأَةٍ وَاحِدَةٍ».

### (19) - بَيْعَةُ مَنْ بِهِ عَاهَةٌ

4188 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ رَجُلٍ مِنْ آلِ الشَّرِيدِ يُقَالُ لَهُ عَمْرُو عَنْ أَبِيهِ قَالَ: كَانَ فِي وَفْدٍ ثَقِيفٍ رَجُلٌ مَجْدُومٌ فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «ارْجِعْ فَقَدْ بَايَعْتُكَ».

**[20] The Boy's Pledge Of Allegiance**

**4189-** It is narrated on the authority of Al-Hirmas Ibn Ziyad that he said: I stretched my hand to the Messenger of Allah "Allah's blessing and peace be upon him" and I was still a boy, in order to accept the pledge of allegiance from me, and he did not do.

**[21] The Slaves' Pledge Of Allegiance**

**4190-** It is narrated on the authority of Jabir that he said: A slave came and gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" for Migration, even though the Messenger of Allah "Allah's blessing and peace be upon him" did not know that he was a slave. A while later, his owner came to take him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sell him to me." He bought him for two black slaves. Afterwards, he did not accept the pledge of allegiance from anyone until he asked him whether he was a slave.

**[22] Withdrawing The Pledge Of Allegiance**

**4191-** It is narrated on the authority of Jabir Ibn Abdullah that a desert dweller gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him", and then he was troubled by fever while being in Medina. He came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Let me withdraw my pledge of allegiance." He rejected. He came to him once again and said: "Let me withdraw my pledge of allegiance." He rejected. He then went out of Medina. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Medina is like the bellow which removes its impurities and clarifies its good things."

**[23] When One Reverts To The Desert After Migration**

**4192-** It is narrated on the authority of Salamah Ibn Al-Akwa' that he entered upon Al-Hajjaj who said to him: "O Ibn Al-Akwa'! you've reverted (from migration and turned) on your heels, and lived in the desert." He said: "No, but the Messenger of Allah "Allah's blessing and peace be upon him" gave me permission to live in the desert."

**[24] Giving The Pledge Of Allegiance (To Do What Is Required) As Much As Is Within One's Power**

**4193-** It is narrated on the authority of Ibn Umar that he said: We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler), and he said: "As much as is within your capacity."



## (20) - بَيْعَةُ الْغُلَامِ

4189 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ يُونُسَ عَنْ عِكْرِمَةَ بْنِ عَمَارٍ عَنِ الْهَرَمَاسِيِّ بْنِ زِيَادٍ قَالَ: مَدَدْتُ يَدِي إِلَى النَّبِيِّ ﷺ وَأَنَا غُلَامٌ لِيُبَايِعَنِي فَلَمْ يُبَايِعْنِي.

## (21) - بَيْعَةُ الْمَمَالِكِ

4190 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: جَاءَ عَبْدُ فَبَايَعَ النَّبِيَّ ﷺ عَلَى الْهَجْرَةِ وَلَا يَشْعُرُ النَّبِيُّ ﷺ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ يُرِيدُهُ فَقَالَ النَّبِيُّ ﷺ: «بِعْنِيهِ» فَاشْتَرَاهُ بَعْدَيْنِ أَسْوَدَيْنِ ثُمَّ لَمْ يُبَايِعْ أَحَدًا حَتَّى يَسْأَلَهُ أَعْبَدُ هُوَ؟

## (22) - اسْتِقَالَةُ الْبَيْعَةِ

4191 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ عَلَى الْإِسْلَامِ فَأَصَابَ الْأَعْرَابِيَّ وَعَكٌ بِالْمَدِينَةِ فَجَاءَ الْأَعْرَابِيُّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَقْلِنِي بَيْعَتِي فَأَبَى ثُمَّ جَاءَهُ فَقَالَ: أَقْلِنِي بَيْعَتِي فَأَبَى فَخَرَجَ الْأَعْرَابِيُّ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكَبِيرِ تَنْفِي حَبْثَهَا وَتَنْصَعُ طَيِّبَهَا».

## (23) - الْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ الْهَجْرَةِ

4192 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا أَبْنُ الْأَكْوَعِ ارْتَدَدْتَ عَلَى عَقَبَيْكَ وَذَكَرَ كَلِمَةً مَعْنَاهَا وَبَدَوْتُ قَالَ: لَا وَلَكِنْ رَسُولُ اللَّهِ ﷺ أَذِنَ لِي فِي الْبُدُوِّ.

## (24) - الْبَيْعَةُ فِيمَا يَسْتَطِيعُ الْإِنْسَانُ

4193 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ح. وَأَخْبَرَنِي عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نُبَايِعُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ ثُمَّ يَقُولُ: «فِيمَا أَسْتَطَعْتُ» وَقَالَ عَلِيُّ: «فِيمَا أَسْتَطَعْتُمْ».

**4194-** It is narrated on the authority of Ibn Umar that he said: Whenever we gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” to hearken and obey (the ruler), he said: "As much as is within your capacity."

**4195-** It is narrated on the authority of Jarir Ibn Abdullah that he said: I gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” to hearken and obey (the ruler), and he dictated to me: "As much as is within your capacity, and to be sincere (in advice) to every Muslim."

**4196-** It is narrated on the authority of Umaimah Bint Ruqaiqah that she said: We, women, gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” (to hearken and obey) and he said: "As much as is within your capacity."

### **[25] The Commitment Of Such As Gives The Ruler The Pledge Of His Hand And The Sincerity Of His Heart**

**4197-** It is narrated on the authority of Abd Ar-Rahman Ibn Abd Rabb Al-Ka'bah that he said: I approached Abdullah Ibn Amr Ibn Al-As who was sitting in the shade of the Ka'bah and the people were gathering around him. I heard him having said: We were in the company of The Messenger of Allah “Allah’s blessing and peace be upon him” on journey when we halted at a certain place. Some of us began to put up their tents, others began to compete with one another in shooting, and others began to graze their animals, when an announcer belonging to The Messenger of Allah “Allah’s blessing and peace be upon him” announced that the people should gather for congregational prayer, so we gathered around The Messenger of Allah “Allah’s blessing and peace be upon him”. He said: “It was the duty of every Prophet before me to guide his followers to whatever good for them he knew and warn them against whatever evil for them he knew. But this nation of yours has its days of peace and (security) in the beginning of its life, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you, when there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When it would be over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end. Whoever wishes to be moved from the fire and be admitted to the Garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He, who swears allegiance to a ruler and gives him the pledge of his hand and the sincerity of his heart, let him obey him to the best



4194 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا حِينَ نُبَايِعُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «فِيمَا أَسْتَطَعْتُمْ».

4195 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا سَيَّارٌ عَنِ الشَّعْبِيِّ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: «بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فَلَقَّنِي فِيمَا أَسْتَطَعْتُ وَالتُّصْحِ لِكُلِّ مُسْلِمٍ».

4196 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ أُمِّمَةَ بِنْتِ رُفَيْقَةَ قَالَتْ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ فِي نِسْوَةٍ فَقَالَ لَنَا: «فِيمَا أَسْتَطَعْتُمْ وَأَطَقْتُمْ».

(25) - ذَكَرَ مَا عَلَى مَنْ بَايَعَ الْإِمَامَ وَأَعْطَاهُ صَفْقَةً يَدِهِ وَثَمَرَةَ قَلْبِهِ

4197 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهَبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ قَالَ: انْتَهَيْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ وَالنَّاسُ عَلَيْهِ مُجْتَمِعُونَ قَالَ: فَسَمِعْتُهُ يَقُولُ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ إِذْ نَزَلْنَا مَنْزِلًا فَمِنَّا مَنْ يَضْرِبُ خِبَاءَهُ وَمِنَّا مَنْ يَنْتَضِلُّ وَمِنَّا مَنْ هُوَ فِي جَشْرَتِهِ إِذْ نَادَى مُنَادِي النَّبِيِّ ﷺ: الصَّلَاةُ جَامِعَةٌ فَاجْتَمَعْنَا فَقَامَ النَّبِيُّ ﷺ فَحَظَبْنَا فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتُهُ عَلَى مَا يَعْلَمُهُ خَيْرًا لَهُمْ وَيُنْذِرُهُمْ مَا يَعْلَمُهُ شَرًّا لَهُمْ وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَتْ عَافِيَتُهَا فِي أَوَّلِهَا وَإِنْ آخَرَهَا سَيُصِيبُهُمْ بَلَاءٌ وَأُمُورٌ يُنْكَرُونَهَا تَحِيءُ فِتْنٌ فَيَدْقُ بَعْضُهَا لِبَعْضٍ فَتَحِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ مُهْلِكَتِي ثُمَّ تَنْكَشِفُ ثُمَّ تَحِيءُ فَيَقُولُ: هَذِهِ مُهْلِكَتِي ثُمَّ تَنْكَشِفُ فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَرْحُزَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتُذَرِكُهُ مَوْتَتُهُ وَهُوَ مُؤْمِنٌ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلِبَاتٍ إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ وَثَمَرَةَ قَلْبِهِ

of his capacity. If another man comes forward (in order to claim to be ruler), disputing his (the former's) authority, they (the Muslims) should behead the latter." I came close to him (Abdullah Ibn Amr) and said to him: I beseech you by Allah: did you really hear that from The Messenger of Allah "Allah's blessing and peace be upon him"? He answered in the affirmative.

#### [26] Encouragement To Obey The Ruler

4198- It is narrated on the authority of Yahya Ibn Husain that he said: I heard my grandmother having said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said during his Farewell Hajj: "And even if an Abyssinian slave is appointed as ruler over you, leading you in accordance with Allah's Book, you should hearken and obey him."

#### [27] Exhortation To Obey The Ruler

4199- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who obeys me has indeed obeyed Allah, and he who disobeys me has indeed disobeyed Allah; and he who obeys my appointed governor has indeed obeyed me, and he who disobeyed my appointed governor has indeed disobeyed me."

#### [28] Allah's Saying: "And Those Charged With Authority Of You"

4200- It is narrated on the authority of Ibn Abbas that he said, concerning Allah's statement: "O you who believe! Obey Allah and obey the Messenger, and those charged with authority among you" (An-Nisa 59): It was revealed in connection with Abdullah Ibn Hudhafah Ibn Qais Ibn Adi, whom The Messenger of Allah "Allah's blessing and peace be upon him" sent leading a military expedition.

#### [29] The Severe Warning Of Disobeying The Ruler

4201- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two kinds of fighting: If one fights for the sake of the Countenance of Allah, obeys his leader, spends the best of his property (as much as he could in Allah's Cause), and avoids mischief, no doubt, he will receive reward in both his slumber and wakefulness; and if one fights by way of showing off, in order to be heard of men, disobeys his leader, and does mischief in the land, he will not return even with the minimum requirements (of the permanent living)."



فَلْيُطِيعُهُ مَا اسْتَطَاعَ فَإِنْ جَاءَ أَحَدٌ يُنَازِعُهُ فَأَضْرِبُوا رَقَبَةَ الْآخِرِ» فَذَنُوتُ مِنْهُ فَقُلْتُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ هَذَا؟ قَالَ: نَعَمْ وَذَكَرَ الْحَدِيثَ.

### (26) - الْحَضُّ عَلَى طَاعَةِ الْإِمَامِ

4198 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ جَدَّتِي تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي حَجَّةِ الْوَدَاعِ: «وَلَوْ اسْتَعْمِلَ عَلَيْكُمْ عَبْدٌ حَبِشِيٌّ يَقُودُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا».

### (27) - التَّرْغِيبُ فِي طَاعَةِ الْإِمَامِ

4199 - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ أَنَّ زِيَادَ بْنَ سَعْدٍ أَخْبَرَهُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي».

### (28) - قَوْلُهُ تَعَالَى: ﴿وَأُولِي الْأَمْرِ مِنْكُمْ﴾

4200 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَغْلَى بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: ﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾ [النساء، الآية: 59] قَالَ: نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسٍ بْنِ عَدِيٍّ بَعَثَهُ رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ.

### (29) - التَّشْدِيدُ فِي عِصْيَانِ الْإِمَامِ

4201 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ أَبِي بَحْرِيَّةَ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْعَزُوفُ عَزْوَانٌ فَأَمَّا مَنْ ابْتَغَى وَجْهَ اللَّهِ وَأَطَاعَ الْإِمَامَ وَأَنْفَقَ الْكَرِيمَةَ وَاجْتَنَبَ الْفَسَادَ فَإِنَّ نَوْمَهُ وَنُبْهَتَهُ أَجْرٌ كُلُّهُ وَأَمَّا مَنْ عَزَا رِيَاءً وَسُمْعَةً وَعَصَى الْإِمَامَ وَأَفْسَدَ فِي الْأَرْضِ فَإِنَّهُ لَا يَرْجِعُ بِالْكَفَافِ».

### [30] The Ruler's Rights And Duties

**4202-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he orders them to fear Allah “Exalted and Glorified be He”, and does justice, he will receive a reward; and if he orders otherwise, it will redound on him.”

### [31] Being Sincere (In Counsel) To The Ruler

**4203-** It is narrated on the authority of Tamim Ad-Dari that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The religion (true faith) is to be sincere." They asked: "To whom O Messenger of Allah?" he said: "To Allah Almighty, His Book, His Messenger, the Muslim rulers and subjects."

**4204-** It is narrated on the authority of Tamim Ad-Dari that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The religion (true faith) is to be sincere." They asked: "To whom O Messenger of Allah?" he said: "To Allah Almighty, His Book, His Messenger, the Muslim rulers and public."

**4205-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The religion (true faith) is to be sincere. The religion (true faith) is to be sincere. The religion (true faith) is to be sincere." They asked: "To whom O Messenger of Allah?" he said: "To Allah Almighty, His Book, His Messenger, the Muslim rulers and public."

**4206-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "The religion (true faith) is to be sincere." They asked: "To whom O Messenger of Allah?" he said: "To Allah Almighty, His Book, His Messenger, the Muslim rulers and public."

### [32] The Ruler's Retinue

**4207-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "There is no ruler (or governor) but that he has two retinues: one to enjoin good upon him, and forbid him to do evil, and the other to leave no chance without causing him to do mischief; and whoever is saved from its evil has indeed been delivered (from evil) and of a surety, he (the ruler) belongs to the group, which prevails." (The significance is that if his retinue is good,



## (30) - ذَكَرُ مَا يَجِبُ لِلْإِمَامِ وَمَا يَجِبُ عَلَيْهِ

4202 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا وَإِنْ أَمَرَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ وَزْرًا».

## (31) - النَّصِيحَةُ لِلْإِمَامِ

4203 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَأَلْتُ سُهَيْلَ بْنَ أَبِي صَالِحٍ قُلْتُ: حَدَّثَنَا عَمْرُو عَنْ الْقَعْقَاعِ عَنْ أَبِيكَ قَالَ: أَنَا سَمِعْتُهُ مِنَ الَّذِي حَدَّثَ أَبِي حَدَّثَهُ رَجُلٌ مِنْ أَهْلِ الشَّامِ يُقَالُ لَهُ عَطَاءُ بْنُ يَزِيدَ عَنْ تَمِيمِ الدَّارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الدِّينُ النَّصِيحَةُ» قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

4204 - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمِ الدَّارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الدِّينُ النَّصِيحَةُ» قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

4205 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي عَجْلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةَ» قَالُوا لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

4206 - أَخْبَرَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الْكَبِيرِ بْنُ شُعَيْبِ بْنِ الْحَبَابِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي عَجْلَانَ عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ وَعَنْ سُمَيٍّ وَعَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ» قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

## (32) - بَطَانَةُ الْإِمَامِ

4207 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُعَمَّرُ بْنُ يَعْمَرَ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سَلَامٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ وَالٍ إِلَّا وَلَهُ بَطَانَتَانِ بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ

surely he will be good, and thus he belongs to those who are good; and if his retinue is evil, he will be evil, and he then belongs to those who are evil).

**4208-** It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never sends a Prophet, or makes anyone a vicegerent but that he appoints two retinues for him: one to enjoin good upon him, and another to enjoin evil upon him; and the protected one is him, whom Allah Almighty saves (from the evil one)."

**4209-** It is narrated on the authority of Abu Ayyub that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no Prophet sent (by Allah Almighty) or ruler appointed to succeed him but that he has two retinues: one to enjoin good upon him, and forbid him to do evil, and the other to leave no chance without causing him to do mischief; and whoever is saved from the evil retinue has indeed been delivered (from evil)."

### **[33] The Ruler's Minister**

**4210-** It is narrated on the authority of Al-Qasim Ibn Muhammad that he said: I heard my paternal aunt having said: "Whoever among you is appointed to be in charge of a job, with whom Allah intends to do good, He makes for him a good minister: when he forgets anything he (the minister) reminds him; and when he remembers anything (to do), he helps him do it."

### **[34] The Penalty Of Such As Is Ordered To Do An Act Of Disobedience, And He Does It**

**4211-** It is narrated on the authority of Ali that The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition and appointed somebody over them. He kindled a fire and said: "Enter it." Some people decided to enter it (the fire), (in implementation of the order of their leader), but the others said: "We've fled from the fire (since we embraced Islam)." The matter was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him". He said to those who decided to enter (the fire at the command of their leader): "If you had entered it, you would have remained there until the Day of Judgment." He lauded the act of the others and said: "There is no obedience in matters involving Allah's disobedience or displeasure. Obedience is obligatory only in what is good."

**4212-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim has to hearken and obey (the ruler) in (all things, no matter) he likes or dislikes, unless he is ordered to do any act of disobedience; and once he is ordered to do any act of disobedience, no hearing nor obedience is binding."



وَتَنْهَاهُ عَنِ الْمُنْكَرِ وَبَطَانَةٌ لَا تَأْلُوهُ خَبَالًا فَمَنْ وُقِيَ شَرُّهَا فَقَدْ وُقِيَ وَهُوَ مِنَ الَّتِي تَغْلِبُ عَلَيْهِ مِنْهُمَا».

4208 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ وَلَا أَسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بَطَانَتَانِ بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَبَطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ عَزَّ وَجَلَّ».

4209 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ صَفْوَانَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا بُعِثَ مِنْ نَبِيٍّ وَلَا كَانَ بَعْدَهُ مِنْ خَلِيفَةٍ إِلَّا وَلَهُ بَطَانَتَانِ بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ وَبَطَانَةٌ لَا تَأْلُوهُ خَبَالًا فَمَنْ وُقِيَ بَطَانَةُ الشَّوِّ فَقَدْ وُقِيَ».

### (33) - وَزِيرُ الْإِمَامِ

4210 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ قَالَ: حَدَّثَنَا أَبُو الْمُبَارَكِ عَنْ ابْنِ أَبِي حُسَيْنٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ عَمِّي يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَلِيَ مِنْكُمْ عَمَلًا فَأَرَادَ اللَّهُ بِهِ خَيْرًا جَعَلَ لَهُ وَزِيرًا صَالِحًا إِنْ نَسِيَ ذِكْرَهُ وَإِنْ ذَكَرَ أَعَانَهُ».

### (34) - جَزَاءُ مَنْ أَمَرَ بِمَعْصِيَةٍ فَأَطَاعَ

4211 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدِ الْأَيَّامِيِّ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا فَأَوْقَدَ نَارًا فَقَالَ: «ادْخُلُوهَا» فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا وَقَالَ الْآخَرُونَ: إِنَّمَا فَرَرْنَا مِنْهَا فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ» وَقَالَ لِلْآخَرِينَ، خَيْرًا وَقَالَ أَبُو مُوسَى فِي حَدِيثِهِ: «قَوْلًا حَسَنًا» وَقَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

4212 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ».

**[35] The Threat Of Punishment Of Such As Helps A Ruler Do Wrong**

**4213-** It is narrated on the authority of Ka'b Ibn Ujrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out upon us and we were nine, and he said: "After me, there will come rulers, and he, who makes belief of their lies, and helps them do their wrong, does not belong to me, and I have no connection with him, and he will never come upon me on the Fountain; and he, who does not make belief of their lies, nor does he help them do their wrong, belongs to me, and I have connection with him, and he will come upon me on the Fountain."

**[36] Such As Does Not Help The Ruler Do Wrong**

**4214-** It is narrated on the authority of Ka'b Ibn Ujrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out upon us and we were nine: five from amongst the Arabs, and four from amongst the non-Arabs, and he said: "Listen to me! Have you heard that? After me, there will come rulers, and he, who enters upon them, makes belief of their lies, and helps them do their wrong, does not belong to me, and I have no connection with him, and he will never come upon me on the Fountain; and he, who does not enter upon them, nor does he make belief of their lies, nor does he help them do their wrong, belongs to me, and I have connection with him, and he will come upon me on the Fountain."

**[37] The Excellence Of Such As Speaks With The Truth In The Presence Of An Unjust Ruler**

**4215-** It is narrated on the authority of Tariq Ibn Shihab that a man asked The Messenger of Allah "Allah's blessing and peace be upon him", and he had placed his foot in the stirrup: "Which (deed of) Jihad is the best?" he said: "A word of truth to be said in the presence of an unfair ruler."

**[38] The Reward Of Such As Fulfills That For Which He Gives The Pledge Of Allegiance**

**4216-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: We were sitting in a gathering with The Messenger of Allah "Allah's blessing and peace be upon him" when he said: "You should give me the pledge of allegiance, not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery, not to kill your children, not to bring about lies which you fake against one another, and not to disobey me in doing any good (and he recited the Holy Statement pertaining to that to them): whoever among you fulfills all of that, his reward is incumbent upon Allah; and whoever commits anything of that and Allah screens him, his



## (35) - ذِكْرُ الْوَعِيدِ لِمَنْ أَغَانَ أَمِيرًا عَلَى الظُّلْمِ

4213 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنِ الشَّعْبِيِّ عَنْ عَاصِمِ الْعَدَوِيِّ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ تِسْعَةٌ فَقَالَ: «إِنَّهُ سَتَكُونُ بَعْدِي أُمَرَاءُ مِنْ صَدَقْتُهُمْ بِكَذِبِهِمْ وَأَعَانَتْهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَيَّ الْحَوْضُ وَمَنْ لَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَيَّ الْحَوْضُ».

## (36) - مَنْ لَمْ يُعِنْ أَمِيرًا عَلَى الظُّلْمِ

4214 - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي أَبْنَ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي حَصِينٍ عَنِ الشَّعْبِيِّ عَنْ عَاصِمِ الْعَدَوِيِّ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ تِسْعَةٌ خَمْسَةٌ وَأَرْبَعَةٌ أَحَدُ الْعَدَدَيْنِ مِنَ الْعَرَبِ وَالْآخَرُ مِنَ الْعَجَمِ فَقَالَ: «أَسْمَعُوا هَلْ سَمِعْتُمْ أَنَّهُ سَتَكُونُ بَعْدِي أُمَرَاءُ مَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقْتُهُمْ بِكَذِبِهِمْ وَأَعَانَتْهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ يَرُدُّ عَلَيَّ الْحَوْضُ؟ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَسِيرِدُ عَلَيَّ الْحَوْضُ؟».

## (37) - فَضْلُ مَنْ تَكَلَّمَ بِالْحَقِّ عِنْدَ إِمَامٍ جَائِرٍ

4215 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ عُلَقَمَةَ بْنِ مَرْثَدٍ عَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ وَقَدْ وَضَعَ رِجْلَهُ فِي الْغُرْزِ أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ».

## (38) - ثَوَابُ مَنْ وَفَى بِمَا بَايَعَ عَلَيْهِ

4216 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فِي مَجْلِسٍ فَقَالَ: «بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَقَرَأَ عَلَيْهِمُ الْآيَةَ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى

matter is up to Allah: he could forgive him if He so likes, or punish him if He so likes."

**[39] It Is Undesirable To Be Eager To Be A Ruler**

4217- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You will be eager to become rulers, and this (ruling) will be a cause of regret and grief. So, how good the suckling (life) will be, and how evil the weaning (death) will be (for such as does so)."



أَلَلَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئاً فَسَتَرَ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ عَزَّ وَجَلَّ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ».

(39) - مَا يُكْرَهُ مِنَ الْحِرْصِ عَلَى الْإِمَارَةِ

4217 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنْ ابْنِ الْمُبَارَكِ عَنْ أَبِي ذَيْبٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ سَتَحْرُصُونَ عَلَى الْإِمَارَةِ وَإِنَّهَا سَتَكُونُ نَدَامَةً وَحَسْرَةً، فَيَنْعَمَتِ الْمُرْضِعَةُ وَبُئْسَتِ الْفَاطِمَةُ».

## (41) THE BOOK OF AQIQAH

(What is slaughtered for a born child usually seven days after his birth, in order to remove harm and evil from him; and it is of a single sheep for a female and two sheep for a male).

### [1]

**4218-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Allah's Apostle "Allah's blessing and peace be upon him" was asked about Aqiqah, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty dislikes disobedience (of one's father when he leaves Aqiqah, and of one's son in his defiance to his parents)." He (the Prophet) seemed to have aversion towards its name, thereupon the asker said to Allah's Apostle "Allah's blessing and peace be upon him" (once again): "We ask you when a child is born for anyone of us." On that he said: "One could offer a sacrifice for his born child if he so likes: two similar sheep for a male, and a single sheep for a female." Dawud said: I asked Zaid Ibn Aslam about the two similar sheep, thereupon he said: Two sheep of similar age, which are to be slaughtered together.

**4219-** It is narrated on the authority of Abdullah Ibn Buraidah that Allah's Apostle "Allah's blessing and peace be upon him" offered sacrifice on behalf of both Al-Hasan and Al-Husain.

### [2] What Is Offered As Aqiqah On Behalf Of A Male Child

**4220-** It is narrated on the authority of Salman Ibn Amir Ad-Dabbi that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "To offer An Aqiqah is binding on behalf of the male child: so, you should shed blood (i.e. slaughter an animal) on his behalf, and remove evil and harm from him (by shaving his head, or by circumcision)."

**4221-** It is narrated on the authority of Umm Kurz that Allah's Apostle "Allah's blessing and peace be upon him" said: "To offer two sheep of similar age is binding (as Aqiqah) on behalf of the male child, and a single sheep on behalf of the female child."

### [3] What Is Offered As Aqiqah For A Female Child

**4222-** It is narrated on the authority of Umm Kurz that Allah's Apostle "Allah's blessing and peace be upon him" said: "To offer two sheep of similar age is binding (as Aqiqah) on behalf of the male child, and a single sheep on behalf of the female child."



## (41) - كِتَابُ الْعَقِيقَةِ

## (1) - [بَابُ]

4218 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سِئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْعَقِيقَةِ فَقَالَ: «لَا يُحِبُّ اللَّهُ عَزَّ وَجَلَّ الْعُقُوقَ» وَكَأَنَّهُ كَرِهَ الْإِسْمَ قَالَ لِرَسُولِ اللَّهِ ﷺ: إِنَّمَا نَسْأَلُكَ أَحَدُنَا يُولَدُ لَهُ قَالَ: «مَنْ أَحَبَّ أَنْ يَنْسُكَ عَنْ وَلَدِهِ فَلْيَنْسُكَ عَنْهُ عَنِ الْغُلَامِ شَاتَانِ مُكَافَأَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ» قَالَ دَاوُدُ: سَأَلْتُ زَيْدَ بْنَ أَسْلَمَ عَنِ الْمُكَافَأَتَانِ قَالَ: الشَّاتَانِ الْمُشَبَّهَتَانِ تُذْبَحَانِ جَمِيعاً.

4219 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ عَقَى عَنِ الْحَسَنِ وَالْحُسَيْنِ».

## (2) - الْعَقِيقَةُ عَنِ الْغُلَامِ

4220 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَيُّوبُ وَحَبِيبٌ وَيُونُسُ وَفَتَادَةُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْغُلَامِ عَقِيقَةٌ فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الْأَذَى».

4221 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ عَنْ قَيْسِ بْنِ سَعْدٍ عَنْ عَطَاءٍ وَطَاوُسٍ وَمُجَاهِدٍ عَنْ أُمِّ كُرْزٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْغُلَامِ شَاتَانِ مُكَافَأَتَانِ وَفِي الْجَارِيَةِ شَاةٌ».

## (3) - الْعَقِيقَةُ عَنِ الْجَارِيَةِ

4222 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَمْرُو عَنْ عَطَاءٍ عَنْ حَبِيبَةَ بِنْتِ مَيْسَرَةَ عَنْ أُمِّ كُرْزٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَنِ الْغُلَامِ شَاتَانِ مُكَافَأَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ».

#### **[4] The Value Of Aqiqah Of A Female Child**

**4223-** It is narrated on the authority of Umm Kurz that she said: I came to Allah's Apostle "Allah's blessing and peace be upon him" at Hudaibiyah, in order to ask him about the meat of sacrificial animals, and I heard him having said: "To offer two sheep is binding (as Aqiqah) on behalf of the male child, and a single sheep on behalf of the female child, no matter male or female these (sheep) might be."

**4224-** It is narrated on the authority of Umm Kurz that Allah's Apostle "Allah's blessing and peace be upon him" said: "To offer two sheep is binding (as Aqiqah) on behalf of a male child, and a single sheep on behalf of a female child, no matter male or female these (sheep) might be."

**4225-** It is narrated on the authority of Ibn Abbas that Allah's Apostle "Allah's blessing and peace be upon him" offered sacrifice on behalf of both Al-Hasan and Al-Husain, two rams for each.

#### **[5] When Should The Aqiqah Be Offered?**

**4226-** It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every kid is in pledge (i.e. forbidden to intercede for his parents) for his Aqiqah (the sacrifice) to be offered on behalf of him on the seventh day (of his birth), his head be shaved, and he should be given a name."

**4227-** It is narrated on the authority of Habib Ibn Ash-Shahid that he said: Muhammad Ibn Sirin said to me: Ask Al-Hasan from whom he heard the narration he relates about the Aqiqah. When I asked him he told me that he had heard it from Samurah.



## (4) - كَمْ يَعْقُ عَنِ الْجَارِيَةِ

4223 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ وَهُوَ ابْنُ أَبِي يَزِيدَ عَنْ سِبَاعِ بْنِ ثَابِتٍ عَنْ أُمِّ كُرْزٍ قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ أَسْأَلُهُ عَنْ لُحُومِ الْهَدْيِ فَسَمِعْتُهُ يَقُولُ: «عَلَى الْغُلَامِ شَاتَانِ وَعَلَى الْجَارِيَةِ شَاةٌ لَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَمْ إِنَاثًا».

4224 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنْ سِبَاعِ بْنِ ثَابِتٍ عَنْ أُمِّ كُرْزٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَنِ الْغُلَامِ شَاتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ لَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَمْ إِنَاثًا».

4225 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ هُوَ ابْنُ طَهْمَانَ عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: «عَقَّ رَسُولُ اللَّهِ ﷺ عَنِ الْحَسَنِ وَالْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا بِكَبْشَيْنِ كَبْشَيْنِ».

## (5) - مَتَى يَعْقُ

4226 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ عَنْ سَعِيدِ أَنْبَاءَا قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «كُلُّ غُلَامٍ رَهِينٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ رَأْسُهُ وَيُسَمَّى».

4227 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ عَنْ حَبِيبِ بْنِ الشَّهِيدِ قَالَ لِي مُحَمَّدُ بْنُ سِيرِينَ: سَلِ الْحَسَنَ مِمَّنْ سَمِعَ حَدِيثَهُ فِي الْعَقِيقَةِ؟ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ: سَمِعْتُهُ مِنْ سَمُرَةَ.

## (42) THE BOOK OF FARA' AND ATIRAH

(the Fara' was the first offspring of camels or sheep which the pagans used to offer as a sacrifice to their idols; and the Atirah was a sheep which was to be slaughtered during the month of Rajab)

[1]

**4228-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Fara' nor Atirah is binding (in Islam)."

**4229-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" forbade both Fara' and Atirah. In another narration, he said: "No Fara' nor Atirah is binding (in Islam)."

**4230-** It is narrated on the authority of Mikhnaf Ibn Sulaim that he said: While we were with Allah's Apostle "Allah's blessing and peace be upon him" in Arafah, he said: "O people! To offer a sacrifice and an Atirah is binding upon each family every year." Mu'adh said: Ibn Awn used to offer a sacrifice in the month of Rajab, as I saw that with my own eye.

**4231-** It is narrated on the authority of Amr Ibn Shu'aib Ibn Muhammad Ibn Abdullah Ibn Amr from his father from his grandfather and Zaid Ibn Aslam that they said: "O Messenger of Allah! What about Fara' (the first of the she-camel's offspring)?" he said: "It is a fact; but if you leave it until it grows up and becomes a strong camel upon which you carry (others and things) in Allah's Cause, or which you give to a widow (in charity), it shall be better than to slaughter it while it is too young (to be slaughtered to the extent) that its flesh gets stuck to its hair, with the result that you shall turn down your milking vessel, and aggrieve your she-camel." They further said: "O Messenger of Allah! What about Atirah (which is to be slaughtered in the month of Rajab)?" he said: "Atirah is a fact."

**4232-** It is narrated on the authority of Al-Harith Ibn Amr that he met The Messenger of Allah "Allah's blessing and peace be upon him" during the Farewell Hajj, while being on his she-camel Al-Adba'. He said: I came to him from one of his sides and said: "O Messenger of Allah! Let my father and mother be sacrificed for you! Ask for (Allah's) Forgiveness for me!" he said: "Might Allah forgive for you all!" I came to him from the other side, expecting him to favour me with an invocation, and said: "O Messenger of Allah! Ask for (Allah's) Forgiveness for me!" he said (while pointing) with his hand: "Might Allah forgive for you all!" a man from the (present) people said: "O Messenger of Allah! What about Atirah and Fara'?" he said: "Let



## (42) - كِتَابُ الْفَرَعِ وَالْعَتِيرَةِ

## (1) - [بَابُ]

4228 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا فَرَعٌ وَلَا عَتِيرَةٌ».

4229 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثْتُ أَبَا إِسْحَاقَ عَنْ مَعْمَرٍ وَسُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَحَدُهُمَا: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْفَرَعِ وَالْعَتِيرَةِ» وَقَالَ الْآخَرُ: «لَا فَرَعٌ وَلَا عَتِيرَةٌ».

4230 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ مُعَاذٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو رَمْلَةَ قَالَ: أَنْبَأَنَا مِخْنَفُ بْنُ سُلَيْمٍ قَالَ: بَيْنَا نَحْنُ وَنُفُوتٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّ عَلَى أَهْلِ بَيْتٍ فِي كُلِّ عَامٍ أَصْحَابَةً وَعَتِيرَةً» قَالَ مُعَاذٌ: كَانَ ابْنُ عَوْنٍ يَغْتَرُّ أَبْصَرْتُهُ عَيْنِي فِي رَجَبٍ.

4231 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ أَبُو عَلِيٍّ الْخِيفِيُّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: سَمِعْتُ عَمْرُو بْنَ شُعَيْبٍ بْنَ مُحَمَّدٍ بْنَ عَبْدِ اللَّهِ بْنَ عَمْرٍو عَنْ أَبِيهِ وَزَيْدِ بْنِ أَسْلَمَ قَالُوا: يَا رَسُولَ اللَّهِ الْفَرَعُ؟ قَالَ: «حَقٌّ فَإِنْ تَرَكْتَهُ حَتَّى يَكُونَ بَكْرًا فَتُحْمَلْ عَلَيْهِ فِي سَبِيلِ اللَّهِ أَوْ تُعْطِيَهُ أَرْمَلَةٌ خَيْرٌ مِنْ أَنْ تَذْبَحَهُ فَيُلْصَقَ لَحْمُهُ بِوَبْرِهِ فَتُكْفِيَءَ إِنَاءَكَ وَتُوَلَّهُ نَاقَتَكَ» قَالُوا: يَا رَسُولَ اللَّهِ فَالْعَتِيرَةُ؟ قَالَ: «الْعَتِيرَةُ حَقٌّ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو عَلِيٍّ الْخِيفِيُّ هُمْ أَرْبَعَةُ إِخْوَةٍ أَحَدُهُمْ أَبُو بَكْرٍ وَبِشْرٌ وَشَرِيكٌ وَآخَرٌ.

4232 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ عَنْ يَحْيَى وَهُوَ ابْنُ زُرَّارَةَ بْنِ كُرَيْمٍ بْنِ الْحَارِثِ بْنِ عَمْرِو الْبَاهِلِيِّ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ أَنَّهُ سَمِعَ جَدَّهُ الْحَارِثَ بْنَ عَمْرٍو يُحَدِّثُ: أَنَّهُ لَقِيَ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَهُوَ عَلَى نَاقَتِهِ الْعُضْبَاءِ فَأَتَيْتُهُ مِنْ أَحَدِ شِقَائِهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي أَسْتَغْفِرُ لِي فَقَالَ: «غَفَرَ اللَّهُ لَكُمْ» ثُمَّ أَتَيْتُهُ مِنَ الشَّقِّ الْآخَرِ أَرَجُو أَنْ يُخَصِّنِي دُونَهُمْ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَسْتَغْفِرُ لِي فَقَالَ بِيَدِهِ: «غَفَرَ اللَّهُ لَكُمْ» فَقَالَ رَجُلٌ مِنَ النَّاسِ: يَا رَسُولَ اللَّهِ الْعَتَائِرُ

one offer an Atirah if he so likes, or let not him do if he so likes; and let one offer a Fara' if he so likes, or let not him do if he so likes. To offer a sacrifice is binding upon every herd of sheep." He withheld his fingers barring one.

**4233-** It is narrated on the authority of Al-Harith Ibn Amr that he met The Messenger of Allah "Allah's blessing and peace be upon him" during the Farewell Hajj. He said: I said: "O Messenger of Allah! Let my father and mother be sacrificed for you! Ask for (Allah's) Forgiveness for me!" he said while being on his she-camel Al-Adba': "Might Allah forgive for you all!" I came to him from the other side...and the rest is the same.

## **[2] What Is Atirah?**

**4234-** It is narrated on the authority of Nubaishah that he said: It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance (what do you order us concerning that)?" he said: "Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent)."

**4235-** It is narrated on the authority of Nubaishah that he said: A man called the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us concerning that?" he said: "Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent)." He further said: "O Messenger of Allah! We used to offer the first offspring of camels as sacrifice during the period of ignorance: what do you order us to do concerning that?" on that he said: "In every (herd of) grazing animals, there is such as being the first offspring, which is fed (like a babe) by (the milk of) your cattle: when it (grows up and) becomes able to carry, slaughter it and give its meat in charity."

**4236-** It is narrated on the authority of Nubaishah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had (early) forbidden you (to save) the meat of sacrifice over three days in order that it would be sufficient for you all to eat; and now, whilst Allah has enlarged sustenance in abundance, you could eat (as much as you can) and save (it as long as you like). Behold! Those days are days of eating, drinking and celebrating (the Praises of) Allah Almighty." A man said: "O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us concerning that?" The Messenger of Allah "Allah's blessing and peace be upon him" said:



وَالْفَرَائِغُ قَالَ: «مَنْ شَاءَ عَتَرَ وَمَنْ شَاءَ لَمْ يَغْتَرِ وَمَنْ شَاءَ فَرَعَ وَمَنْ شَاءَ لَمْ يُفَرِّغْ فِي الْغَنَمِ أَضْحِيَّتُهَا». وَقَبَضَ أَصَابِعُهُ إِلَّا وَاحِدَةً.

4233 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زُرَّارَةَ السَّهْمِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّهِ الْحَارِثِ بْنِ عَمْرِو ح. وَأَنْبَأَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ زُرَّارَةَ السَّهْمِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّهِ الْحَارِثِ بْنِ عَمْرِو: أَنَّهُ لَقِيَ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَقُلْتُ: يَا أَبِي أَنْتَ يَا رَسُولَ اللَّهِ وَأُمِّي أَسْتَغْفِرُ لِي فَقَالَ: «غَفَرَ اللَّهُ لَكُمْ» وَهُوَ عَلَى نَاقَتِهِ الْعُضْبَاءِ ثُمَّ أَسْتَدْرْتُ مِنَ الشَّقِّ الْآخَرِ. وَسَاقَ الْحَدِيثَ.

## (2) - تَفْسِيرُ الْعَيْرَةِ

4234 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ قَالَ: حَدَّثَنَا جَمِيلٌ عَنْ أَبِي الْمَلِيحِ عَنْ نُبَيْشَةَ قَالَ: ذَكَرَ لِلنَّبِيِّ ﷺ قَالَ: كُنَّا نَعْتَرُ فِي الْجَاهِلِيَّةِ قَالَ: «أَذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ فِي أَيِّ شَهْرٍ مَا كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطْعِمُوا».

4235 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ ابْنُ الْمُفَضَّلِ عَنْ خَالِدٍ وَرُبَّمَا قَالَ: عَنْ أَبِي الْمَلِيحِ وَرُبَّمَا ذَكَرَ أَبَا قِلَابَةَ عَنْ نُبَيْشَةَ قَالَ: نَادَى رَجُلٌ وَهُوَ بِمَنَى فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَعْتَرُ عَيْرَةَ فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «أَذْبَحُوا فِي أَيِّ شَهْرٍ مَا كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطْعِمُوا» قَالَ: إِنَّا كُنَّا نُفَرِّغُ فَرَعًا فَمَا تَأْمُرُنَا؟ قَالَ: «فِي كُلِّ سَائِمَةٍ فَرَعٌ تَغْذُوهُ مَا شِئْتُمْ حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ».

4236 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ خَالِدٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمَلِيحِ وَأَخْسَبْنِي قَدْ سَمِعْتُهُ مِنْ أَبِي الْمَلِيحِ عَنْ نُبَيْشَةَ رَجُلٍ مِنْ هَذِلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَصْحَاجِ فَوْقَ ثَلَاثٍ كَيْمَا تَسْمَكُمْ فَقَدْ جَاءَ اللَّهُ عَزَّ وَجَلَّ بِالْخَيْرِ فَكُلُوا وَتَصَدَّقُوا وَادْجُرُوا وَإِنَّ هَذِهِ الْأَيَّامَ أَيَّامُ أَكْلِ وَشُرْبٍ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ». فَقَالَ رَجُلٌ: إِنَّا كُنَّا نَعْتَرُ عَيْرَةَ فِي الْجَاهِلِيَّةِ فِي رَجَبٍ

“Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent).” Another man said: “O Messenger of Allah! We used to offer the first offspring of camels as sacrifice during the period of ignorance: what do you order us to do concerning that?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “In every (herd of) grazing animals, there is such as being the first offspring, which is fed (like a babe) by (the milk of) your cattle: when it (grows up and) becomes able to carry, slaughter it and give its meat in charity to the wayfarers: this is good (for you).”

### [3] What About Fara'?

**4237-** It is narrated on the authority of Nubaishah that he said: A man called the Messenger of Allah “Allah’s blessing and peace be upon him” saying: “O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us concerning that?” he said: “Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent).” He further said: “O Messenger of Allah! We used to offer the first offspring of camels as sacrifice during the period of ignorance: what do you order us to do concerning that?” on that he said: “In every (herd of) grazing animals, there is such as being the first offspring, which is fed (like a babe) by (the milk of) your cattle: when it (grows up and) becomes able to carry, slaughter it and give its meat in charity: this is good.”

**4238-** It is narrated on the authority of Nubaishah Al-Hudhali that he said: A man said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us concerning that?” he said: “Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent).”

**4239-** It is narrated on the authority of Abu Razin: Laqit Ibn Amir Al-Uqaili that he said: I said: "O Messenger of Allah! During the pre-Islamic period of ignorance, we used to slaughter sacrifices in (the month of) Rajab, from which we would eat and feed such as came to us." On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: "There is no harm in that." Waki' Ibn Udu said: I will never leave that (conduct).

### [4] The Hide Of The Dead Animals

**4240-** It is narrated on the authority of Ibn Abbas from Maimunah that once The Messenger of Allah “Allah’s blessing and peace be upon him”



فَمَا تَأْمُرُنَا؟ قَالَ: «أَذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ فِي أَيِّ شَهْرٍ مَا كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطِيعُوا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نُفَرِّعُ فَرَعًا فِي الْجَاهِلِيَّةِ فَمَا تَأْمُرُنَا؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فِي كُلِّ سَائِمَةٍ مِنَ الْعَنَمِ فَرَعٌ تَغْذُوهُ عَنْمُكَ حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ عَلَى ابْنِ السَّبِيلِ فَإِنَّ ذَلِكَ هُوَ خَيْرٌ».

### (3) - تَفْسِيرُ الْفَرَعِ

4237 - أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: أَنْبَأَنَا خَالِدٌ عَنْ أَبِي الْمَلِيحِ عَنْ نُبَيْشَةَ قَالَ: نَادَى النَّبِيُّ ﷺ رَجُلٌ فَقَالَ: إِنَّا كُنَّا نَعْتَرُ عَبِيرَةً يَعْنِي فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَمَا تَأْمُرُنَا؟ قَالَ: «أَذْبَحُوهَا فِي أَيِّ شَهْرٍ كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطِيعُوا» قَالَ: إِنَّا كُنَّا نُفَرِّعُ فَرَعًا فِي الْجَاهِلِيَّةِ قَالَ: «فِي كُلِّ سَائِمَةٍ فَرَعٌ حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ فَإِنَّ ذَلِكَ هُوَ خَيْرٌ».

4238 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ عُليَّةَ عَنْ خَالِدٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ عَنْ أَبِي الْمَلِيحِ فَلَقِيتُ أَبَا الْمَلِيحِ فَسَأَلْتُهُ: فَحَدَّثَنِي عَنْ نُبَيْشَةَ الْهَذَلِيِّ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَعْتَرُ عَبِيرَةً فِي الْجَاهِلِيَّةِ فَمَا تَأْمُرُنَا؟ قَالَ: «أَذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ فِي أَيِّ شَهْرٍ مَا كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطِيعُوا».

4239 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ وَكِيعِ بْنِ عُدُسٍ عَنْ عَمِّهِ أَبِي رَزِينٍ لَقِيطِ بْنِ عَامِرٍ الْعُقَيْلِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَذْبَحُ ذَبَائِحَ فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَتَأْكُلُ وَنُطْعِمُ مَنْ جَاءَنَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا بَأْسَ بِهِ» قَالَ وَكِيعُ بْنُ عُدُسٍ: فَلَا أَدْعُهُ.

### (4) - جُلُودُ الْمَيْتَةِ

4240 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى شَاةٍ مَيْتَةٍ مَلَقَاةٍ

passed by a dead sheep thrown in the way, and asked: "Whose is this?" the people said: "It is Maimunah's." he said: "Wouldn't she benefit by its hide?" The people replied: "It is dead." On that he said: "It is only eating it that is made unlawful by Allah Almighty."

**4241-** It is narrated on the authority of Ibn Abbas that he said: Once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a dead sheep which he had given to a freed slave belonging to Maimunah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "Why should you not benefit by its hide?" The people replied: "O Messenger of Allah! It is dead." The Prophet "Allah's blessing and peace be upon him" said: "Only eating it is unlawful."

**4242-** It is narrated on the authority of Ibn Abbas that he said: Once The Messenger of Allah "Allah's blessing and peace be upon him" saw a dead sheep which he had given in charity to a freed slave belonging to Maimunah, thereupon he said: "Why should they not remove its hide, and benefit by it?" The people replied: "O Messenger of Allah! It is dead." The Prophet "Allah's blessing and peace be upon him" said: "Only eating it is unlawful."

**4243-** It is narrated on the authority of Ibn Abbas that he said: Maimunah told me that a sheep died, thereupon The Prophet "Allah's blessing and peace be upon him" said: "Why should you not take away (and tan) its hide, and get benefit from it?"

**4244-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" came upon a dead sheep belonging to Maimunah, thereupon he said: "Why should you not take away and tan its hide, and get benefit from it?"

**4245-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" came upon a dead sheep, thereupon he said: "Why should you not get benefit from its hide?"

**4246-** It is narrated on the authority of Ibn Abbas from Sawdah, the wife of The Prophet "Allah's blessing and peace be upon him" that she said: A sheep belonging to us died, thereupon we tanned its hide, and kept preparing our soaked fruits in it until it became a shabby water-skin.

**4247-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said: "If any (piece of) hide is tanned, it then becomes clean (and fit for use)."

**4248-** It is narrated on the authority of Ibn Wa'lah that he asked Ibn Abbas saying: "We take part in battles against those of the West, and they

فَقَالَ: «لِمَنْ هَذِهِ؟» فَقَالُوا: لِمَيْمُونَةَ فَقَالَ: «مَا عَلَيْهَا لَوْ أَنْتَفَعْتُ بِهَا بِهَا؟» قَالُوا: إِنَّهَا مَيْتَةٌ فَقَالَ: «إِنَّمَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ أَكْلَهَا».

4241 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ أَبِي الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِشَاةٍ مَيْتَةٍ كَانَ أَعْطَاهَا مَوْلَاةٌ لِمَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَ: «هَلَّا أَنْتَفَعْتُمْ بِجِلْدِهَا؟» قَالُوا: يَا رَسُولَ اللَّهِ إِنَّهَا مَيْتَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا حَرَّمَ أَكْلَهَا».

4242 - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِي حَبِيبٍ يَعْنِي يَزِيدَ عَنْ حَفْصِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ حَدَّثَهُ أَنَّ أَبْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: أَبْصَرَ رَسُولُ اللَّهِ ﷺ شَاةً مَيْتَةً لِمَوْلَاةٍ لِمَيْمُونَةَ وَكَانَتْ مِنَ الصَّدَقَةِ فَقَالَ: «لَوْ نَزَعُوا جِلْدَهَا فَاَنْتَفَعُوا بِهِ» قَالُوا: إِنَّهَا مَيْتَةٌ قَالَ: «إِنَّمَا حَرَّمَ أَكْلَهَا».

4243 - أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ الْقَطَّانُ الرَّقِّيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ أَبُو جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي عَطَاءٌ مِنْذُ حِينَ عَنْ أَبِي عَبَّاسٍ أَخْبَرَنِي مَيْمُونَةَ: أَنَّ شَاةً مَاتَتْ فَقَالَ النَّبِيُّ ﷺ: «أَلَا دَفَعْتُمْ إِيَّاهَا فَاَنْتَفَعْتُمْ بِهِ».

4244 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِشَاةٍ لِمَيْمُونَةَ مَيْتَةٍ فَقَالَ: «أَلَا أَخَذْتُمْ إِيَّاهَا فَدَبَعْتُمْ فَاَنْتَفَعْتُمْ».

4245 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ عَنْ جَرِيرٍ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ قَالَ: قَالَ أَبُو عَبَّاسٍ: مَرَّ النَّبِيُّ ﷺ عَلَى شَاةٍ مَيْتَةٍ فَقَالَ: «أَلَا أَنْتَفَعْتُمْ بِهَا بِهَا».

4246 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ عَنْ عِكْرَمَةَ عَنْ أَبِي عَبَّاسٍ عَنْ سَوْدَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: «مَاتَتْ شَاةٌ لَنَا فَدَبَعْنَا مَسْكَهَا فَمَا زِلْنَا نَنْبِذُ فِيهَا حَتَّى صَارَتْ شَتًّا».

4247 - أَخْبَرَنَا قُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ عَنْ سُفْيَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي وَغَلَةَ عَنْ أَبِي عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا إِهَابٍ دُبِعَ فَقَدْ طُهِرَ».

4248 - أَخْبَرَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ وَهُوَ أَبُو مُضَرَ قَالَ: حَدَّثَنِي أَبِي عَنْ جَعْفَرِ بْنِ رَبِيعَةَ أَنَّهُ سَمِعَ أَبَا الْخَيْرِ عَنْ أَبِي وَغَلَةَ أَنَّهُ سَأَلَ أَبْنَ عَبَّاسٍ فَقَالَ: إِنَّا نَغْزُو هَذَا الْمَغْرِبَ وَإِنَّهُمْ أَهْلُ وَثْنٍ وَلَهُمْ قِرْبٌ يَكُونُ فِيهَا



are idolaters, and they use water-skins, in which they put milk and water." Ibn Abbas said: "No doubt, tanning the skin makes it clean." Ibn Wa'lah said: "Is this something from your own opinion, or you heard from The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "No, I heard it from The Messenger of Allah "Allah's blessing and peace be upon him"."

**4249-** It is narrated on the authority of Salamah Ibn Al-Muhabbig that during the holy battle of Tabuk, The Messenger of Allah "Allah's blessing and peace be upon him" asked for water from a woman, and she said: "I have but (water) in the water-skin of a dead animal." He asked: "Have you not tanned it?" she answered in the affirmative, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "To be sure, tanning it makes it clean."

**4250-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the hide of the dead animals, and he said: "Tanning it makes it lawful (for use)."

**4251-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the hide of the dead animals, and he said: "Tanning it makes it lawful (for use)."

**4252-** It is narrated on the authority of A'ishah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "What makes the hide of the dead animals lawful (for use) is its being tanned."

**4253-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What makes the hide of the dead animals lawful (for use) is its being tanned."

#### **[5] Such As With Which The Hide Of The Dead Animal Is Tanned**

**4254-** It is narrated on the authority of Al-Aliyah Bint Subai from Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she told her: Once, men from the Quraish came upon the Messenger of Allah "Allah's blessing and peace be upon him", and they were dragging a sheep belonging to them, as if they were dragging a horse. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Would that you take its hide (and get benefit from it)!" they said: "It is dead." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The water mixed with auburn would purify it."

اللَّبَنُ وَالْمَاءُ فَقَالَ ابْنُ عَبَّاسٍ: «الدَّبَاغُ طَهُورٌ» قَالَ ابْنُ وَغْلَةَ: عَنْ رَأْيِكَ أَوْ شَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: «بَلَى عَنْ رَسُولِ اللَّهِ ﷺ».

4249 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ جَوْنِ بْنِ قَتَادَةَ عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ: أَنَّ نَبِيَّ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ دَعَا بِمَاءٍ مِنْ عِنْدِ امْرَأَةٍ قَالَتْ: مَا عِنْدِي إِلَّا فِي قِرْبَةٍ لِي مَيْتَةٌ قَالَ: «أَلَيْسَ قَدْ دَبَغْتَهَا؟» قَالَتْ بَلَى قَالَ: «فَإِنَّ دِبَاغَهَا ذَكَاتُهَا».

4250 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ بْنُ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنْ جُلُودِ الْمَيْتَةِ فَقَالَ: «دِبَاغُهَا طَهُورُهَا».

4251 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ جُلُودِ الْمَيْتَةِ فَقَالَ: «دِبَاغُهَا ذَكَاتُهَا».

4252 - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَرَّانُ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ذَكَاهُ الْمَيْتَةُ دِبَاغُهَا».

4253 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «ذَكَاهُ الْمَيْتَةُ دِبَاغُهَا».

### (5) - مَا يُدْبَغُ بِهِ جُلُودُ الْمَيْتَةِ

4254 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَاللَيْثُ بْنُ سَعْدٍ عَنْ كَثِيرِ بْنِ فَرْقِدٍ أَنَّ عَبْدَ اللَّهِ بْنَ مَالِكٍ بْنَ حُذَافَةَ حَدَّثَهُ عَنِ الْعَالِيَةِ بِنْتِ سُبَيْعٍ: أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهَا أَنَّهُ مَرَّ بِرَسُولِ اللَّهِ ﷺ رِجَالٌ مِنْ قُرَيْشٍ يَجْرُونَ شَاةً لَهُمْ مِثْلَ الْحِصَانِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَوْ أَخَذْتُمْ إِهَابَهَا» قَالُوا: إِنَّهَا مَيْتَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُطَهَّرُهَا الْمَاءُ وَالْقَرْظُ».



**4255-** It is narrated on the authority of Abdullah Ibn Ukaim that he said: The document of the Messenger of Allah "Allah's blessing and peace be upon him" was recited to us, and I was still young, in which he said: "Nor should you get benefit from the hide or the bone-joints of the dead animals."

**4256-** It is narrated on the authority of Abdullah Ibn Ukaim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" wrote to us (in his document) that "You should not get benefit from the hide or the bone-joints of the dead animals."

**4257-** It is narrated on the authority of Abdullah Ibn Ukaim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" wrote to (the tribe of) Juhainah (in his document) that "You should not get benefit from the hide or the bone-joints of the dead animals." Abu Abd Ar-Rahman said: The most authentic narration in tanning the hide of the dead animal is that of Ibn Abbas from Maimunah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him"; and Allah Almighty knows better.

#### **[6] The Concession To Get Benefit From The Hide Of The Dead Animal In Case It Is Tanned**

**4258-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" gave permission to get benefit from the skin of the dead animals in case it is tanned.

#### **[7] It Is Forbidden To Benefit From The Skin Of Wild Animals**

**4259-** It is narrated on the authority of Abu Al-Malih from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade using the skin of wild animals (before being tanned, or absolutely as being impure according to Ash-Shafi'i).

**4260-** It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade using silk, gold, and the cushion made of the skin of tigers.

**4261-** It is narrated on the authority of Khalid that he said: Al-Miqdam came to visit Mu'awiyah and said to him: I beseech you by Allah: do you know that The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing and sitting on the skin of the wild animals?" he answered in the affirmative.

#### **[8] It Is Forbidden To Benefit From The Fat Of The Dead Animals**

**4262-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him"



4255 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ يَغْنِي أَيْنَ الْمُفْضَلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ أَبِي لَيْلَى عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ قَالَ: قُرِئَ عَلَيْنَا كِتَابُ رَسُولِ اللَّهِ ﷺ وَأَنَا غُلَامٌ شَابٌّ: «أَنْ لَا تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ».

4256 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ قَالَ: كَتَبَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ: «أَنْ لَا تَسْتَمْتِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ».

4257 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ هِلَالِ الْوَزَّانِ عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ قَالَ: كَتَبَ رَسُولُ اللَّهِ ﷺ إِلَى جُهَيْنَةَ: «أَنْ لَا تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَصَحُّ مَا فِي هَذَا الْبَابِ فِي جُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ حَدِيثُ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبَّاسٍ عَنْ مَيْمُونَةَ وَاللَّهُ تَعَالَى أَعْلَمُ.

#### (6) - الرُّخْصَةُ فِي الِاسْتِمْتَاعِ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ

4258 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا بِشْرُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا مَالِكٌ ح. وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ».

#### (7) - النَّهْيُ عَنِ الْإِنْتِفَاعِ بِجُلُودِ السَّبَاعِ

4259 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ جُلُودِ السَّبَاعِ».

4260 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ بَحِيرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ الْمُقْدَامِ بْنِ مَعْدِي كَرَبٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَرِيرِ وَالذَّهَبِ وَمِثَالِهِمَا».

4261 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ بَحِيرٍ عَنْ خَالِدِ قَالَ: وَقَدْ الْمُقْدَامِ بْنُ مَعْدِي كَرَبٍ عَلَى مُعَاوِيَةَ فَقَالَ لَهُ: أُنْشِدُكَ بِاللَّهِ هَلْ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبُوسِ جُلُودِ السَّبَاعِ وَالرُّكُوبِ عَلَيْهَا؟ قَالَ: نَعَمْ.

#### (8) - النَّهْيُ عَنِ الْإِنْتِفَاعِ بِشُحُومِ الْمَيْتَةِ

4262 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ يَقُولُ: «إِنْ

having said in the year of Conquest, while he was in Mecca: "No doubt, Allah and His Messenger prohibited the sale of wine, dead (animals), swine and idols." It was said: "O Messenger of Allah! What about the fat of the dead (animals), it is used in painting the (wood of the) ships, varnishing the hide and the people use it in lighting." He (The Prophet) said: "No, it is prohibited." Then he added: "Might Allah destroy the Jews! When the fat was prohibited to them, they melted it, then sold it, and utilized its price."

### **[9] It Is Forbidden To Benefit From What Is Prohibited By Allah**

**4263-** It is narrated on the authority of Ibn Abbas that he said: The news reached Umar (Ibn Al-Khattab) that Samurah had sold wine. Upon this he said: "Might Allah destroy Samurah! Did he not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: 'Might Allah curse the Jews! When the fat was prohibited to them, they melted it (and then they got benefit from it)'?"

### **[10] When A Mouse Falls In The Ghee**

**4264-** It is narrated on the authority of Ibn Abbas from Maimunah that a mouse fell in the ghee (clarified semi-fluid cooking butter), and died, and when The Messenger of Allah "Allah's blessing and peace be upon him" was asked about that he said: "Throw it away, and remove whatever ghee is surrounding it, and then eat of (what remains)."

**4265-** It is narrated on the authority of Ibn Abbas from Maimunah that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about a mouse that fell into the solid ghee, thereupon he said: "Take it away, and remove what is surrounding it."

**4266-** It is narrated on the authority of Ibn Abbas from Maimunah that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about a mouse that fell into the ghee, thereupon he said: "If it is solid, throw it away, and remove what is surrounding it (and eat what remains), and if it is liquid, do not approach it at all."

**4267-** It is narrated on the authority of Ibn Abbas that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came upon a dead goat, thereupon he said: "Would that the owners of this goat get benefit from its hide!"

### **[11] When A Fly Falls Into A Utensil**

**4268-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a fly falls into the utensil of anyone of you let him dip it in it."



أَلَلَهُ عَزَّ وَجَلَّ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ. فَقِيلَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفْنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ فَقَالَ: «لَا هُوَ حَرَامٌ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «عِنْدَ ذَلِكَ: قَاتَلَ اللَّهُ الْيَهُودَ إِنْ أَلَلَهُ عَزَّ وَجَلَّ لَمَّا حَرَّمَ عَلَيْهِمُ الشُّحُومَ جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ».

### (9) - النَّهْيُ عَنِ الْإِنْتِفَاعِ بِمَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ

4263 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: أُبْلِغَ عُمَرُ أَنَّ سَمْرَةَ بَاعَ خَمْرًا قَالَ: قَاتَلَ اللَّهُ سَمْرَةَ أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَاتَلَ اللَّهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا» قَالَ سُفْيَانُ: يَغْنِي أَذَابُوهَا.

### (10) - الْفَارَةُ تَقَعُ فِي السَّمَنِ

4264 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مِمْوَنَةَ: أَنَّ فَارَةً وَقَعَتْ فِي سَمَنِ فَمَاتَتْ فَسُئِلَ النَّبِيُّ ﷺ فَقَالَ: «أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُّوهَا».

4265 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ النَّيْسَابُورِيُّ عَنْ عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مِمْوَنَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ فَارَةٍ وَقَعَتْ فِي سَمَنِ جَامِدٍ فَقَالَ: «خُذُوهَا وَمَا حَوْلَهَا فَأَلْقُوهَا».

4266 - أَخْبَرَنَا حُشَيْشُ بْنُ أَضْرَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ بُؤْدُوَيْةَ: أَنَّ مَعْمَرًا ذَكَرَهُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مِمْوَنَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ سُئِلَ عَنِ الْفَارَةِ تَقَعُ فِي السَّمَنِ فَقَالَ: «إِنْ كَانَ جَامِدًا فَأَلْقُوهَا وَمَا حَوْلَهَا وَإِنْ كَانَ مَائِعًا فَلَا تَقْرُبُوهُ».

4267 - أَخْبَرَنَا سَلَمَةُ بْنُ أَحْمَدَ بْنِ سُلَيْمٍ بْنُ عُثْمَانَ الْقُوزِيُّ قَالَ: حَدَّثَنَا جَدِّي الْخَطَّابُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَمِيرٍ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ عَجْلَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: إِنْ رَسُولَ اللَّهِ ﷺ مَرَّ بِعَنْزٍ مَيْتَةٍ فَقَالَ: «مَا كَانَ عَلَى أَهْلِ هَذِهِ الشَّاةِ لَوْ أَنْتَفَعُوا بِهَا بِهَا».

### (11) - الذَّبَابُ يَقَعُ فِي الْإِنَاءِ

4268 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ خَالِدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَقَعَ الذَّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَنْقُلْهُ».



## **(43) THE BOOK OF GAMES AND SLAUGHTERED ANIMALS**

### **[1] The Command To Mention Allah's Name On Hunting**

**4269-** It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting, thereupon he said: "When you set off your dog, mention Allah's Name on it: if you catch it and he has not killed (the game), slaughter it and mention Allah's Name on it; and if you catch it and it has killed but has not eaten (of the game) you might eat of it, for he has caught it for you. But if you find that it has eaten of it, eat nothing from it, for in this case, he has caught it for itself. Furthermore, if many dogs mix with yours, and they kill the game but eat nothing of it, you should eat nothing of it, for you do not know which of them has killed it."

### **[2] It Is Forbidden To Eat Such Of Animals As On Which Allah's Name Has Not Been Mentioned**

**4270-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, (i.e. with a hit by its broad side) then the game is unlawful (to eat) for it has been beaten to death." I asked him about my hunting dog. He replied: "If you set off (with Allah's name) your dog after a game and it catches it, even though it does not eat of it, you may eat of it, for its catching a game makes it lawful (for eating). If there is another dog with your dog, and you are afraid it has taken part with yours in catching and killing, then do not eat of it, for in fact, you've mentioned Allah's Name on your dog, and not on the other."

### **[3] Hunting With The Help Of A Trained Dog**

**4271-** It is narrated on the authority of Adi Ibn Hatim that he said: I said: "I set off my trained dog and it catches (the game for me)." He said: "When you set off your trained dog and you recite the name of Allah on setting it off, and it catches (the game for you), then eat (the game)." I said: "Even if this (the trained dog) kills that (game)?" He (the Prophet) said: "Even if it kills." I said to him: "I throw a heavy featherless blunt arrow, for hunting and killing (the game)." He said: "When you throw such a featherless blunt arrow, and it pierces with its sharp edge, then eat, but if it falls flatly (and beats the game to death), then do not eat that."

## (43) - كِتَابُ الصَّيْدِ وَالذَّبَائِحِ

## (1) - الْأَمْرُ بِالتَّسْمِيَةِ عِنْدَ الصَّيْدِ

4269 - أَخْبَرَنَا الإمامُ أَبُو عَبْدِ الرَّحْمَنِ النَّسَائِيُّ بِمَضَرٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُوَيْدِ بْنِ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَاصِمٍ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: «إِذَا أُرْسِلَتْ كَلْبُكَ فَأَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ فَإِنْ أَدْرَكَتْهُ لَمْ يَقْتُلْ فَأَذْبَحْ وَأَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ وَإِنْ أَدْرَكَتْهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ فَكُلْ فَقَدْ أَمْسَكَهُ عَلَيْكَ فَإِنْ وَجَدْتَهُ قَدْ أَكَلَ مِنْهُ فَلَا تَطْعَمْ مِنْهُ شَيْئًا فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَإِنْ خَالَطَ كَلْبُكَ كِلَابًا فَاقْتُلْ فَلَمْ يَأْكُلْ فَلَا تَأْكُلْ مِنْهُ شَيْئًا فَإِنَّكَ لَا تَدْرِي أَيُّهَا قَتَلَ».

## (2) - النَّهْيُ عَنْ أَكْلِ مَا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ

4270 - أَخْبَرَنَا سُوَيْدُ بْنُ نَضْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ زَكْرِيَّا عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَيْدِ الْمِغْرَاضِ فَقَالَ: «مَا أَصَبْتَ بِحَدِّهِ فَكُلْ وَمَا أَصَبْتَ بِعَرَضِهِ فَهُوَ وَقِيدٌ» وَسَأَلْتُهُ عَنِ الْكَلْبِ فَقَالَ: «إِذَا أُرْسِلَتْ كَلْبُكَ فَأَخَذَ وَلَمْ يَأْكُلْ فَكُلْ فَإِنْ أَخَذَهُ ذَكَاتُهُ وَإِنْ كَانَ مَعَ كَلْبِكَ كَلْبٌ آخَرُ فَخَشِيتَ أَنْ يَكُونَ أَخَذَ مَعَهُ فَقَتَلَ فَلَا تَأْكُلْ فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

## (3) - صَيْدُ الْكَلْبِ الْمُعْلَمِ

4271 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: أُرْسِلُ الْكَلْبَ الْمُعْلَمَ فَيَأْخُذُ فَقَالَ: «إِذَا أُرْسِلَتْ الْكَلْبُ الْمُعْلَمَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَأَخَذَ فَكُلْ» قُلْتُ: وَإِنْ قَتَلَ؟ قَالَ: «وَلِنْ قَتَلَ». قُلْتُ: أَرْمِي بِالْمِغْرَاضِ قَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ وَإِذَا أَصَابَ بِعَرَضِهِ فَلَا تَأْكُلْ».



#### **[4] Hunting With The Help Of An Untrained Dog**

**4272-** It is narrated on the authority of Abu Tha'labah Al-Khushani that he said: I said: "O Allah's Apostle! We are living in a land in which there is plenty of game and I hunt the game with my bow and with my tamed and untamed hound. Then what is lawful for me to eat?" He said: "If you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound and get it before it dies and you are able to slaughter it, (slaughter and then) eat of it."

#### **[5] When A Hunting Dog Kills (The Game)**

**4273-** It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! I set off my trained dogs and they catch for me (the game): what is lawful for me to eat?" He said: "When you set off your trained dogs, then eat (the game)." I said: "Even if these (trained dogs) kill that (the game)?" He (the Prophet) said: "Even if these kill, but (on the condition) that no other dog, which you have not set off (along with your dogs), participates (in catching the game)." I said to him: "I throw a heavy featherless blunt arrow, for hunting and it pierces (the game)." He said: "When you throw such a featherless blunt arrow, and it pierces (with its sharp edge), then eat, but if it falls flatly (and beats the game to death), then do not eat that."

#### **[6] When One Finds With His Hunting Dogs Another Dog On Which He Has Not Mentioned Allah's Name**

**4274-** It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting, thereupon he said: "When you set off your dog, and you find that many dogs mix with yours, on which you have not mentioned Allah's Name, eat nothing of the game, for you do not know which of them has killed it."

#### **[7] When One Finds Another Dog With His Own Dog**

**4275-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) the dog, and he said: "If you set off your dog on which you've mentioned Allah's Name, eat (of the game), and if you find another dog with yours, do not eat (of the game) for indeed, you've mentioned Allah's Name on your dog, and not on the other."

**4276-** It is narrated on the authority of Ash-Sha'bi that he said: Adi Ibn Hatim, who was our neighbour, and partner, and co-worker at An-Nahrain



## (4) - صَيْدُ الْكَلْبِ الَّذِي لَيْسَ بِمُعَلِّمٍ

4272 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ بْنِ مُحَمَّدٍ الْكُوفِيُّ الْمَحَارِبِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدٍ يَقُولُ: أَنْبَأَنَا أَبُو إِدْرِيسَ عَائِدُ اللَّهِ قَالَ: سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُسَيْنِيَّ يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي وَأَصِيدُ بِكَلْبِي الْمُعَلِّمِ وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلِّمٍ فَقَالَ: «مَا أَصَبْتَ بِقَوْسِكَ فَادْكُرْ اسْمَ اللَّهِ عَلَيْهِ وَكُلْ مَا أَصَبْتَ بِكَلْبِكَ الْمُعَلِّمِ فَادْكُرْ اسْمَ اللَّهِ وَكُلْ وَمَا أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلِّمٍ فَادْكُرْتَ ذَكَاتَهُ فَكُلْ».

## (5) - إِذَا قَتَلَ الْكَلْبُ

4273 - أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ أَبُو صَالِحٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا فَضِيلُ بْنُ عِيَّاضٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أُرْسِلُ كِلَابِي الْمُعَلِّمَةَ فَيُمْسِكُنْ عَلَيَّ فَأَكُلُ؟ قَالَ: «إِذَا أُرْسَلَتْ كِلَابُكَ الْمُعَلِّمَةُ فَأَمْسِكُنْ عَلَيْكَ فَكُلْ» قُلْتُ: وَإِنْ قَتَلَن؟ قَالَ: «وَأِنْ قَتَلَن». قَالَ: «مَا لَمْ يَشْرِكْهُنَّ كَلْبٌ مِنْ سِوَاهُنَّ» قُلْتُ: أُرْمِي بِالْمَغْرَاضِ فَيَخْرِقُ قَالَ: «إِنْ خَرَقَ فَكُلْ وَإِنْ أَصَابَ بِعَرَضِهِ فَلَا تَأْكُلْ».

## (6) - إِذَا وَجَدَ مَعَ كَلْبِهِ كَلْبًا لَمْ يُسَمِّ عَلَيْهِ

4274 - أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ عَامِرِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيِّدِ فَقَالَ: «إِذَا أُرْسَلَتْ كَلْبُكَ فَخَالَطَتْهُ أَكَلْبٌ لَمْ تُسَمِّ عَلَيْهَا فَلَا تَأْكُلْ فَإِنَّكَ لَا تَدْرِي أَيُّهَا قَتَلَهُ».

## (7) - إِذَا وَجَدَ مَعَ كَلْبِهِ كَلْبًا غَيْرَهُ

4275 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا زَكَرِيَّا وَهُوَ ابْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا عَامِرٌ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْكَلْبِ فَقَالَ: «إِذَا أُرْسَلَتْ كَلْبُكَ فَسَمَّيْتَ فَكُلْ وَإِنْ وَجَدْتَ كَلْبًا آخَرَ مَعَ كَلْبِكَ فَلَا تَأْكُلْ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

4276 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا الشَّعْبِيُّ عَنْ عَدِيِّ بْنِ حَاتِمٍ وَكَانَ لَنَا

told that he asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I set off my dog (for hunting), and find another dog with it having caught (the game with it), and I do not know which of them has really caught it." On that he said: "Do not eat (of the game) for indeed, you've mentioned Allah's Name on your dog, and not on the other." A Hadith like this is narrated on the authority of Adi Ibn Hatim from The Messenger of Allah "Allah's blessing and peace be upon him".

**4277-** It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I set off my dog (for hunting)." On that he said: "If you set off your dog on which you've mentioned Allah's Name, eat (of the game), and if it has eaten of it, do not eat of it, for indeed, it has caught it for itself; and if you set off your dog and find another dog with it, do not eat (of the game) for indeed, you've mentioned Allah's Name on your dog, and not on the other."

**4278-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I set off my dog, and find another dog with it, and I do not know which of them has caught the game." On that he said: "Do not eat (of the game) for indeed, you've mentioned Allah's Name on your dog, and not on the other."

**4279-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I set off my dog, and find another dog with it, and I do not know which of them has caught the game." On that he said: "Do not eat (of the game) for indeed, you've mentioned Allah's Name on your dog, and not on the other."

### **[8] When The (Hunting) Dog Eats Of The Game**

**4280-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, (i.e. with a hit by its broad side) then the game is unlawful (to eat) for it has been beaten to death." I asked him about the hunting dog. He replied: "If you set off your dog after a game and you've mentioned Allah's name on it, you may eat of it." I asked: "Even if it kills (the game)?" he said: "Even if it kills (the game); and if it has eaten of it, then, do not eat of it. But if you find another dog with yours, and it has killed (the game), then do not eat of it, for in fact, you've mentioned Allah's Name on your dog, and not on the other."

جَاراً وَدَخِيلاً وَرَبِيطاً بِالنَّهْرَيْنِ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ قَالَ: أُرْسِلْ كُلِّي فَأَجِدُ مَعَ كُلِّي كَلْباً قَدْ أَخَذَ لَا أَدْرِي أَيُّهُمَا أَخَذَ؟ قَالَ: «لَا تَأْكُلْ فَإِنَّمَا سَمَيْتَ عَلَى كُلِّكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

4277 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ قَالَ: حَدَّثَنَا عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ.

4278 - أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدٍ اللَّهِ بْنِ عَمْرٍو الْغِيلَانِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا بِهِزُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنْ عَامِرِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: أُرْسِلْ كُلِّي قَالَ: «إِذَا أُرْسَلَتْ كُلِّكَ فَسَمَيْتَ فَكُلْ وَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَإِذَا أُرْسَلَتْ كُلِّكَ فَوَجَدْتَ مَعَهُ غَيْرَهُ فَلَا تَأْكُلْ فَإِنَّكَ إِنَّمَا سَمَيْتَ عَلَى كُلِّكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

4279 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ ابْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ وَعَنِ الْحَكَمِ عَنِ الشَّعْبِيِّ وَعَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: أُرْسِلْ كُلِّي فَأَجِدُ مَعَ كُلِّي كَلْباً آخَرَ لَا أَدْرِي أَيُّهُمَا أَخَذَ؟ قَالَ: «لَا تَأْكُلْ فَإِنَّمَا سَمَيْتَ عَلَى كُلِّكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

### (8) - الْكَلْبُ يَأْكُلُ مِنَ الصَّيْدِ

4280 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ هَارُونَ أَنْبَأَنَا زَكَرِيَّا وَعَاصِمٌ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: «مَا أَصَابَ بِحَدِّهِ فَكُلْ وَمَا أَصَابَ بِعَرَضِهِ فَهُوَ وَقِيدٌ» قَالَ: وَسَأَلْتُهُ عَنْ كَلْبِ الصَّيْدِ فَقَالَ: «إِذَا أُرْسَلَتْ كُلِّكَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَكُلْ» قُلْتُ: وَإِنْ قَتَلَ؟ قَالَ: «وَإِنْ قَتَلَ فَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ وَإِنْ وَجَدْتَ مَعَهُ كَلْباً غَيْرَ كُلِّكَ وَقَدْ قَتَلَهُ فَلَا تَأْكُلْ فَإِنَّكَ إِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَزَّ وَجَلَّ عَلَى كُلِّكَ وَلَمْ تَذْكُرْ عَلَى غَيْرِهِ».



**4281-** It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting, thereupon he said: "When you set off your dog, and mention Allah's Name on sending it, and it kills but does not eat (of the game), eat of it; and if it eats of it, do not eat of it, for in this case, it has caught it (the game) for itself and not for you."

### **[9] The Command To Kill The Dogs**

**4282-** It is narrated on the authority of Maimunah that Gabriel said to The Messenger of Allah "Allah's blessing and peace be upon him": "But we (angels) never enter a house in which there is a dog or a picture (of a living being)." In the morning, The Messenger of Allah "Allah's blessing and peace be upon him" ordered that all dogs be killed, to the extent that he ordered to kill even the very young dogs.

**4283-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the dogs be killed, barring such of them as he excepted. (But as we shall see later, this command was abrogated).

**4284-** It is narrated on the authority of Salim Ibn Abdullah from his father that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" raising his voice, with the order to kill all the dogs. All the dogs by then were killed, barring a dog for hunting or guarding cattle and sheep.

**4285-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the dogs be killed, barring a dog used for hunting or a dog for guarding cattle and sheep.

### **[10] The Characteristic Of Dogs Which Were Ordered To Be Killed**

**4286-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the dogs not been one of the sects (created by Allah, Who has never created anything in vain or by way of jesting), surely, I would have ordered that they should be killed. But anyway, kill the dark black from amongst them. Furthermore, any people who take a dog, unless it is used for guarding farms, cattle and sheep or for hunting, (as much as) a Qirat will be daily reduced from their reward."

### **[11] The Angels Never Enter A House In Which There Is A Dog**

**4287-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

4281 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمِ الطَّائِيِّ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ قَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ فَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَقَتَلَ وَلَمْ يَأْكُلْ فَكُلْ وَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكُهُ عَلَيْهِ وَلَمْ يُمْسِكْ عَلَيْكَ».

### (9) - الْأَمْرُ بِقَتْلِ الْكِلَابِ

4282 - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ قَالَ: أَخْبَرَنِي مَيْمُونَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ: لَكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ فَأَمَرَ بِقَتْلِ الْكِلَابِ حَتَّى إِنَّهُ لَيَأْمُرُ بِقَتْلِ الْكَلْبِ الصَّغِيرِ.

4283 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ غَيْرَ مَا اسْتَشْنَى مِنْهَا».

4284 - أَخْبَرَنَا وَهْبُ بْنُ بَيَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ قَالَ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ رَافِعًا صَوْتَهُ يَأْمُرُ بِقَتْلِ الْكِلَابِ فَكَانَتْ الْكِلَابُ تُقْتَلُ إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ».

4285 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ مَاشِيَةٍ».

### (10) - صِفَةُ الْكِلَابِ الَّتِي أُمِرَ بِقَتْلِهَا

4286 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأُمَمِ لَأَمَرْتُ بِقَتْلِهَا فَأَقْتُلُوا مِنْهَا الْأَسْوَدَ الْبَهِيمَ وَأَيُّمَا قَوْمٍ اتَّخَذُوا كَلْبًا لَيْسَ بِكَلْبٍ حَرْثٍ أَوْ صَيْدٍ أَوْ مَاشِيَةٍ فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلِّ يَوْمٍ قِيرَاطٌ».

### (11) - امْتِنَاعُ الْمَلَائِكَةِ مِنْ دُخُولِ بَيْتٍ فِيهِ كَلْبٌ

4287 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَيَحْيَى بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيٍّ بْنِ مُدْرِكٍ عَنْ أَبِي زُرْعَةَ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْجٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ أَبِي



angels never enter a house in which there is a picture (of a living being), a dog, or one who is in the state of ceremonial impurity."

**4288-** It is narrated on the authority of Ibn Abbas from Abu Talhah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house in which there is a dog, or a picture (of a living being)."

**4289-** It is narrated on the authority of Abdullah Ibn Abbas that Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", told him that one morning, the Messenger of Allah "Allah's blessing and peace be upon him" frowned. Maimunah said to him: "O Messenger of Allah! I've disapproved your state as of today." He said: "Gabriel 'Peace be upon him' promised me to meet me tonight, but he did not come. By Allah, he has never broken his promise with me." He spent his day in the same state, and then it occurred to his mind that there had been a young dog under our cot. He ordered it be turned out. He then took some water in his hand which he sprinkled at that place. When it was evening Gabriel "Peace be upon him" visited him to whom the Messenger of Allah "Allah's blessing and peace be upon him" said: "you've promised me to meet me last night (Why did you not come?)" He said: "Yes, but we never enter a house in which there is a dog or a picture (of a living being)." in the morning (following that night), the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the dogs should be killed.

### **[12] The Concession To Keep A Dog For Guarding Cattle And Sheep**

**4290-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, (as much as) two Qirats will be daily reduced from his reward, barring a (hunter who keeps a) trained dog (for hunting), or a dog for guarding cattle and sheep."

**4291-** It is narrated on the authority of As-Sa'ib Ibn Yazid that he told that Sufyan Ibn Abu Zuhair Ash-Shana'i came to visit them and said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, unless it is used for guarding farms or cattle and sheep, (as much as) a daily Qirat will be reduced from his reward." I asked him: "O Sufyan! Have you really heard that from Allah's Apostle 'Allah's blessing and peace be upon him'?" he said: "Yes, by the Lord of this mosque."

### **[13] The Concession To Keep A Dog For Hunting**

**4292-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who



طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَلَائِكَةُ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ». 4288 - أَخْبَرَنَا قُتَيْبَةُ وَإِسْحَاقُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبَّاسٍ عَنْ أَبِي طَلْحَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

4289 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ خَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو السَّبَّاقِ عَنْ أَبِي عَبَّاسٍ قَالَ: أَخْبَرْتَنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ أَصْبَحَ يَوْمًا وَاجِمًا فَقَالَتْ لَهُ مَيْمُونَةُ: أَيُّ رَسُولِ اللَّهِ لَقِدْ أَسْتَنْكَرْتُ هَيْتَكَ مِنْذُ الْيَوْمِ فَقَالَ: «إِنَّ جَبْرِيلَ عَلَيْهِ السَّلَامُ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ فَلَمْ يَلْقَانِي أَمَا وَاللَّهِ مَا أَخْلَفَنِي». قَالَ: فَظَلَّ يَوْمَهُ كَذَلِكَ ثُمَّ وَقَعَ فِي نَفْسِهِ جَزُؤُ كَلْبٍ تَحْتَ نَضْدٍ لَنَا فَأَمَرَ بِهِ فَأُخْرِجَ ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ بِهِ مَكَانَهُ فَلَمَّا أَمْسَى لَقِيَهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ» قَالَ: أَجَلٌ وَلَكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ. قَالَ: فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ الْيَوْمِ فَأَمَرَ بِقَتْلِ الْكِلَابِ.

### (12) - الرُّخْصَةُ فِي إِمْسَاكِ الْكَلْبِ لِلْمَاشِيَةِ

4290 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ بْنِ سُؤَيْدٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ وَهُوَ أَبُو الْمُبَارَكِ عَنْ حَنْظَلَةَ قَالَ: سَمِعْتُ سَالِمًا يُحَدِّثُ عَنْ أَبِي عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَقْتَنَى كَلْبًا نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ إِلَّا ضَارِبًا أَوْ صَاحِبَ مَاشِيَةٍ».

4291 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ بْنُ إِيَّاسٍ بْنُ مُقَاتِلٍ بْنُ مُشْمَرٍ عَنْ خَالِدِ السَّعْدِيِّ عَنْ إِسْمَاعِيلَ وَهُوَ أَبُو جَعْفَرٍ عَنْ يَزِيدَ وَهُوَ أَبُو خُصَيْفَةَ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ أَنَّهُ وَقَدْ عَلَيْهِمْ سُفْيَانُ بْنُ أَبِي زُهَيْرٍ الشَّنَائِي وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَقْتَنَى كَلْبًا لَا يُغْنِي عَنْهُ زَرْعًا وَلَا ضَرْعًا نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ» قُلْتُ: يَا سُفْيَانُ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ وَرَبِّ هَذَا الْمَسْجِدِ.

### (13) - بَابُ الرُّخْصَةِ فِي إِمْسَاكِ الْكَلْبِ لِلصَّيْدِ

4292 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَلَيْثُ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: أَنَّهُ سَمِعَهُ يَقُولُ:

keeps a dog, barring a (hunter who keeps a) trained dog (for hunting), or a dog for guarding cattle and sheep, (as much as) two Qirats will be daily reduced from his reward."

**4293-** It is narrated on the authority of Salim from his father (Ibn Umar) that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, barring a dog for hunting or a dog for guarding cattle and sheep, (as much as) two Qirats will be daily reduced from his reward."

#### **[14] The Concession To Keep A Dog For Guarding Farms**

**4294-** It is narrated on the authority of Abdullah Ibn Mughaffal: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes a dog, barring a dog that is used for hunting, guarding cattle and sheep or farms, (as much as) a Qirat will be daily reduced from his reward."

**4295-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes a dog, barring a dog that is used for hunting, guarding farms or cattle and sheep, (as much as) a Qirat will be daily reduced from his reward."

**4296-** It is narrated on the authority of Abdullah Ibn Mughaffal: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, unless it is used for hunting, guarding cattle and sheep or land, (as much as) two Qirats will be daily reduced from his reward."

**4297-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, barring a dog for guarding cattle and sheep, or a dog for hunting (as much as) a Qirat will be daily reduced from his deed." Abdullah said: Abu Hurairah added "Or a dog for guarding farms".

#### **[15] It Is Forbidden To Accept The Price Of A Dog**

**4298-** It is narrated on the authority of Abu Mas'ud: Uqbah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade accepting the price of a dog, the earnings of a prostitute, and the charge given to a soothsayer.

**4299-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to take the price of a dog, the charge given to a soothsayer, and the earnings of a prostitute."



إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَمْسَكَ كَلْبًا إِلَّا كَلْبًا ضَارِيًا أَوْ كَلَبَ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

4293 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَقْتَنَى كَلْبًا إِلَّا كَلَبَ صَيْدٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

#### (14) - بَابُ الرُّخْصَةِ فِي إِمْسَاكِ الْكَلْبِ لِلْحَرْثِ

4294 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَوْفٍ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اتَّخَذَ كَلْبًا إِلَّا كَلَبَ صَيْدٍ أَوْ مَاشِيَةٍ أَوْ زَرَعَ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ».

4295 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ اتَّخَذَ كَلْبًا إِلَّا كَلَبَ صَيْدٍ أَوْ زَرَعَ أَوْ مَاشِيَةً نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ».

4296 - أَخْبَرَنَا وَهْبُ بْنُ بَيَّانٍ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ قَالَ: أَنْبَأَنَا أَبُو شَهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ أَقْتَنَى كَلْبًا لَيْسَ بِكَلَبِ صَيْدٍ وَلَا مَاشِيَةٍ وَلَا أَرْضٍ فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ قِيرَاطَانِ كُلَّ يَوْمٍ».

4297 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي أَبْنَ جَعْفَرَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَقْتَنَى كَلْبًا إِلَّا كَلَبَ مَاشِيَةٍ أَوْ كَلَبَ صَيْدٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ» قَالَ عَبْدُ اللَّهِ وَقَالَ أَبُو هُرَيْرَةَ: أَوْ كَلَبَ حَرْثٍ.

#### (15) - النَّهْيُ عَنْ ثَمَنِ الْكَلْبِ

4298 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شَهَابٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا مَسْعُودٍ عُقْبَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ».

4299 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَنْبَأَنَا مَعْرُوفُ بْنُ سُؤَيْدٍ الْجَذَامِيُّ أَنَّ عَلِيَّ بْنَ رَبَاحٍ اللَّخْمِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «لَا يَحِلُّ ثَمَنُ الْكَلْبِ وَلَا حُلْوَانُ الْكَاهِنِ وَلَا مَهْرُ الْبَغِيِّ».

**4300-** It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of income is the earnings of a prostitute, the price of a dog, and the charge given to a cupper."

### **[16] The Concession To Accept The Price Of A Hunting Dog**

**4301-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade accepting the price of a tomcat and a dog, barring a hunting dog. Abu Abd Ar-Rahman says that this narration is not authentic.

**4302-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have trained hounds (for hunting): give me your religious verdict pertaining to them." He said: "Eat what your dogs catch for you." He asked: "Even if they kill (the game)?" he said: "Even if they kill (the game)." He said: "Then, give me your religious verdict pertaining to (hunting with the help of) my bow." He said: "Eat what your arrow gets for you." He said: "Even if it goes out of my sight?" he said: "Even if it goes out of your sight, as long as you do not find in it the trace of an arrow other than yours, and you do not find that it has putrefied." This Hadith is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather from the Messenger of Allah "Allah's blessing and peace be upon him".

### **[17] When A Domestic Animal Becomes Wild**

**4303-** It is narrated on the authority of Abayah Ibn Rafi' from his grandfather Rafi' Ibn Khadij that he said: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" at Dhul-Hulaifah in Tihamah. They captured some camels and sheep (as booty). At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" was in the rear of the people. The hasty among the people hurried and slaughtered the animals and set up the boiling vessels (to cook their meat). But The Messenger of Allah "Allah's blessing and peace be upon him" hastened to come to them, and ordered that the cooking pots be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. Such being the case, One of those camels fled away. There were only a few horsemen among the people. They pursued it, but it troubled them. A man threw an arrow at the camel, with which Allah stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these



4300 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ يُوْسُفَ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَرُّ الْكُسْبِ مَهْرُ الْبَغِيِّ وَثَمَنُ الْكَلْبِ وَكُسْبُ الْحَجَّامِ».

### (16) - الرُّخْصَةُ فِي ثَمَنِ كَلْبِ الصَّيْدِ

4301 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ السَّنُورِ وَالْكَلْبِ إِلَّا كَلْبَ صَيْدٍ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدِيثُ حَجَّاجٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ لَيْسَ هُوَ بِصَحِيحٍ.

4302 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا ابْنُ سَوَاءٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي مَالِكٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي كِلَابًا مُكَلَّبَةً فَأَفْتِنِي فِيهَا قَالَ: «مَا أَمْسَكَ عَلَيْكَ كِلَابُكَ فُكُلٌ» قُلْتُ: وَإِنْ قَتَلَن؟ قَالَ: «وَأِنْ قَتَلَن» قَالَ: أَفْتِنِي فِي قَوْسِي قَالَ: «مَا رَدَّ عَلَيْكَ سَهْمُكَ فُكُلٌ» قَالَ: وَإِنْ تَغَيَّبَ عَلَيَّ؟ قَالَ: «وَأِنْ تَغَيَّبَ عَلَيْكَ مَا لَمْ تَجِدْ فِيهِ أَثَرَ سَهْمٍ غَيْرَ سَهْمِكَ أَوْ تَجِدُهُ قَدْ صَلَّ يَغْنِي قَدْ أَتَنَنَ» قَالَ ابْنُ سَوَاءٍ: وَسَمِعْتُهُ مِنْ أَبِي مَالِكٍ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ.

### (17) - الْإِنْسِيَّةُ تَسْتَوْحِشُ

4303 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي ذِي الْحُلَيْفَةِ مِنْ تِهَامَةٍ فَأَصَابُوا إِبِلًا وَعُغْنَمًا وَرَسُولُ اللَّهِ ﷺ فِي أَخْرِيَاتِ الْقَوْمِ فَعَجَلَ أَوْلَهُمْ فَذَبَحُوا وَنَصَبُوا الْقُدُورَ فَدَفَعَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَأَمَرَ بِالْقُدُورِ فَأُكْفِفَتْ ثُمَّ قَسَمَ بَيْنَهُمْ فَعَدَلَ عَشْرًا مِنَ الشَّاءِ بِبَعِيرٍ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ نَدَّ بَعِيرٌ وَلَيْسَ فِي الْقَوْمِ إِلَّا خَيْلٌ يَسِيرَةٌ فَطَلَبُوهُ فَأَعْيَاهُمْ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ

animals are like wild animals, so do like this with such as over which you lose control."

### **[18] When One Shoots A Game And It Falls Into The Water**

**4304-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting and he said: "When you shoot your arrow, mention Allah's Name, and if you find that the game has been killed, eat of it, unless you find that it has fallen into the water, with the result that you do not know whether the water or your arrow has killed it."

**4305-** It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting and he said: "When you shoot your arrow, and set off your (trained) dog, and mention Allah's Name, and your arrow kills (the game) eat of it." He asked: "O Messenger of Allah! But in case it disappears from me for a night (what should I do)?" he said: "If you find in it your arrow, and no trace of anything other than it, eat of it; and if it falls into the water, do not eat of it."

### **[19] When One Shoots A Game Which Disappears From His Sight**

**4306-** It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! We are the hunters, and anyone of us might shoot a game, which disappears from his sight for one or two nights, and when he traces it, he finds it as dead, having his arrow." On that he said: "If you find the trace (of your arrow) in it, and there is no trace of a wild animal in it, and at the same time, you are certain that it is your arrow which has killed it, then, eat of it."

**4307-** It is narrated on the authority of Adi Ibn Hatim that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you find the trace in it, and there is no trace of a wild animal in it, and at the same time, you are certain that it is your arrow which has killed it, then, eat of it."

**4308-** It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! I shoot a game, and find it a night later (what should I do)?" he said: "If you find in it your arrow, and no wild animal eats of it, then, you might eat of it."

### **[20] When (The Dead Body Of) A Game Becomes Rotten**

**4309-** It is narrated on the authority of Abu Tha'labah from The Messenger of Allah "Allah's blessing and peace be upon him", pertaining to such as catches his game three nights after shooting it, that he might eat of it, unless it is rotten.



كَأَوَابِدِ الْوُحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَأَصْنَعُوا بِهِ هَكَذَا».

### (18) - فِي الَّذِي يَرْمِي الصَّيْدَ فَيَقَعُ فِي الْمَاءِ

4304 - أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنِي عَاصِمُ الْأَخْوَلُ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: «إِذَا رَمَيْتَ سَهْمَكَ فَادْكُرِ اسْمَ اللَّهِ عَزَّ وَجَلَّ فَإِنْ وَجَدْتَهُ قَدْ قُتِلَ فَكُلْ إِلَّا أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ وَلَا تَدْرِي الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ».

4305 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَغِينَةَ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ عَامِرِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: «إِذَا أَرَسَلْتَ سَهْمَكَ وَكَلَبَكَ وَذَكَرْتَ اسْمَ اللَّهِ فَقَتَلَ سَهْمُكَ فَكُلْ» قَالَ: فَإِنْ بَاتَ عَنِّي لَيْلَةً يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنْ وَجَدْتَ سَهْمَكَ وَلَمْ تَجِدْ فِيهِ أَثَرَ شَيْءٍ غَيْرِهِ فَكُلْ وَإِنْ وَقَعَ فِي الْمَاءِ فَلَا تَأْكُلْ».

### (19) - فِي الَّذِي يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ

4306 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا أَهْلُ الصَّيْدِ وَإِنْ أَحَدُنَا يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ اللَّيْلَةُ وَاللَّيْلَتَيْنِ فَيَبْتَغِي الْأَثَرَ فَيَجِدُهُ مَيِّتًا وَسَهْمُهُ فِيهِ قَالَ: «إِذَا وَجَدْتَ السَّهْمَ فِيهِ وَلَمْ تَجِدْ فِيهِ أَثَرَ سَبْعٍ وَعَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ فَكُلْ».

4307 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتَ سَهْمَكَ فِيهِ وَلَمْ تَرِ فِيهِ أَثَرَ غَيْرَهُ وَعَلِمْتَ أَنَّهُ قَتَلَهُ فَكُلْ».

4308 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَرْمِي الصَّيْدَ فَأَطْلُبُ أَثَرَهُ بَعْدَ لَيْلَةٍ قَالَ: «إِذَا وَجَدْتَ فِيهِ سَهْمَكَ وَلَمْ يَأْكُلْ مِنْهُ سَبْعٌ فَكُلْ».

### (20) - الصَّيْدُ إِذَا أَتَنَّنَ

4309 - أَخْبَرَنِي أَحْمَدُ بْنُ خَالِدِ الْخَلَّالِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: أَنْبَأَنَا مُعَاوِيَةُ وَهُوَ ابْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ نُفَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ فِي الَّذِي يُذْرِكُ صَيْدَهُ بَعْدَ ثَلَاثٍ «فَلْيَأْكُلْهُ إِلَّا أَنْ يُتَنَّنَ».

**4310-** It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! I set off my (trained) dog after a game and it catches it, but I could find nothing therewith to slaughter it other than a stone or stick with a sharp edge, therewith I slaughter it." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Shed the blood (of the game) with what you like, and mention Allah's Name."

### **[21] Hunting With The Featherless Blunt Arrow**

**4311-** It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! I set off my trained dogs and they catch (the game) for me: is it lawful for me to eat?" He said: "When you set off your trained dogs and you recite the name of Allah on setting them off, and they catch (the game) for you, then eat (the game)." I said: "Even if these (trained dogs) kill that (game)?" He (the Prophet) said: "Even if those kill it, on the condition that no other dog should take part (in catching and killing it)." I said to him: "I hunt with the help of a piece of wood having a sharp edge of iron, and kill (the game): is it lawful for me to eat?" He said: "When you throw such a featherless blunt arrow, and mention Allah's Name (on it), and it pierces with its sharp edge, then you might eat, but if it (falls flatly and) beats the game to death with its broad side, then do not eat that."

### **[22] When The Featherless Blunt Arrow Kills With Its Broad Side**

**4312-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed by a hit with its broad side then the game has been beaten to death, so, eat not of it."

### **[23] Killing With The Sharp Edge Of The Featherless Blunt Arrow**

**4313-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed by a hit with its broad side then eat not of it."

**4314-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If you kill the game with its sharp edge, eat of it, but if it is killed by a hit with its broad side then the game has been beaten to death (so, eat not of it)."



4310 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ سِمَاكِ قَالَ: سَمِعْتُ مُرِيَّ بْنَ قَطْرِيٍّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أُرْسِلُ كُلِّي فَيَأْخُذُ الصَّيْدَ وَلَا أَجِدُ مَا أَذْكِيهِ بِهِ فَأَذْكِيهِ بِالْمَرْوَةِ وَالْعَصَا قَالَ: «أَهْرِقِ الدَّمَ بِمَا شِئْتَ وَادْكُرْ أَسْمَ اللَّهِ عَزَّ وَجَلَّ».

### (21) - صَيْدُ الْمِعْرَاضِ

4311 - أَخْبَرَنِي مُحَمَّدُ بْنُ قَدَامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أُرْسِلُ الْكِلَابَ الْمُعْلَمَةَ فَتُمْسِكُ عَلَيَّ فَأَكُلُ مِنْهُ قَالَ: «إِذَا أُرْسِلَتِ الْكِلَابُ يَغْنِي الْمُعْلَمَةُ وَذَكَرْتُ أَسْمَ اللَّهِ فَأُمْسِكُنْ عَلَيْكَ فَكُلْ» قُلْتُ: وَإِنْ قَتَلَنَ؟ قَالَ: «وَأِنْ قَتَلَنَ مَا لَمْ يَشْرُكْهَا كُلُّ لَيْسَ مِنْهَا» قُلْتُ: وَإِنِّي أُرْمِي الصَّيْدَ بِالْمِعْرَاضِ فَأُصِيبُ فَأَكُلُ قَالَ: «إِذَا رَمَيْتَ بِالْمِعْرَاضِ وَسَمَيْتَ فَخَرَقَ فَكُلْ وَإِذَا أَصَابَ بِعَرَضِهِ فَلَا تَأْكُلْ».

### (22) - مَا أَصَابَ بِعَرَضٍ مِنْ صَيْدِ الْمِعْرَاضِ

4312 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ وَإِذَا أَصَابَ بِعَرَضِهِ فَقَتِلْ فَإِنَّهُ وَقِيدٌ فَلَا تَأْكُلْ».

### (23) - مَا أَصَابَ بِحَدٍّ مِنْ صَيْدِ الْمِعْرَاضِ

4313 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الدَّرَّاعُ قَالَ: حَدَّثَنَا أَبُو مُحْصَنِ قَالَ: حَدَّثَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ وَإِذَا أَصَابَ بِعَرَضِهِ فَلَا تَأْكُلْ».

4314 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ وَغَيْرُهُ عَنْ زَكَرِيَّا عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: «مَا أَصَبَتْ بِحَدِّهِ فَكُلْ وَمَا أَصَابَ بِعَرَضِهِ فَهُوَ وَقِيدٌ».

### [24] Chasing The Game

4315- It is narrated on the authority of Ibn Abbas that The Prophet "Allah's blessing and peace be upon him" said: "He, who lives in the desert becomes heart-hardened; and he who always chases the game becomes heedless; and he, who always lags behind the authority becomes tempted (from the religion)."

### [25] The Rabbit

4316- It is narrated on the authority of Abu Hurairah that he said: A desert Arab brought a rabbit to The Messenger of Allah "Allah's blessing and peace be upon him", which he roasted and placed before him. The Messenger of Allah "Allah's blessing and peace be upon him" refrained from eating, even though he ordered the people to eat. The desert Arab also refrained from eating, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What does prevent you from eating?" He said: "I'm fasting three days (as I am used to observe three fasts) monthly." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are to observe (those three) fasts, let your fasting be on the (three white) nights on which the moon is full."

4317- It is narrated on the authority of Umar that he said: "Who among us was present on the day of Qaha (a place three miles from Medina)?" Abu Dharr said: "I! a rabbit was brought to The Messenger of Allah "Allah's blessing and peace be upon him", and the man who brought it said: "I have seen it menstruating." On that The Messenger of Allah "Allah's blessing and peace be upon him" refrained from eating, even though he said (to his present companions): "Eat." A man said: "I'm fasting." He asked him: "Which fast are you observing?" he said: "Three fasts monthly." On that he said: "Where are you from the white three nights, on which the moon is full? i.e. the thirteenth, the fourteenth, and the fifteenth."

4318- It is narrated on the authority of Anas that he said: We chased a rabbit at Marr Az-Zahran, and I caught and brought it to Abu Talhah, who slaughtered it, and sent with me its thighs and hips to The Messenger of Allah "Allah's blessing and peace be upon him", who accepted it.

4319- It is narrated on the authority of Ibn Safwan that he said: I caught two rabbits, and since I found nothing therewith to slaughter them, I slaughtered them with a sharp-edged stone; and when I asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, he told me to eat them (as being lawful).



## (24) - اتِّبَاعُ الصَّيْدِ

4315 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أُنْبَأَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ أَبِي مُوسَى ح. وَأُنْبَأَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى عَنْ وَهْبِ بْنِ مُنْبِهِ عَنْ أَبِي عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ وَمَنِ اتَّبَعَ الشَّيْطَانَ أَفْتِنَ» وَاللَّفْظُ لِابْنِ الْمُثَنَّى.

## (25) - الْأَرْزَبُ

4316 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ الْبَحْرَانِيُّ قَالَ: حَدَّثَنَا حَبَّانُ وَهُوَ ابْنُ هِلَالٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ ﷺ بِأَرْزَبٍ قَدْ شَوَاهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ فَأَمْسَكَ رَسُولُ اللَّهِ ﷺ فَلَمْ يَأْكُلْ وَأَمَرَ الْقَوْمَ أَنْ يَأْكُلُوا وَأَمْسَكَ الْأَغْرَابِيُّ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا يَمْنَعُكَ أَنْ تَأْكُلَ؟» قَالَ: إِنِّي أَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ قَالَ: «إِنْ كُنْتَ صَائِمًا فَصُمْ الْغُرَّ».

4317 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ وَعَمْرِو بْنِ عُثْمَانَ وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي الْحَوْتِكِيِّ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَنْ حَاضِرُنَا يَوْمَ الْقَاحَةِ؟ قَالَ: قَالَ أَبُو ذَرٍّ: أَنَا أُتِي رَسُولُ اللَّهِ ﷺ بِأَرْزَبٍ فَقَالَ الرَّجُلُ الَّذِي جَاءَ بِهَا: إِنِّي رَأَيْتُهَا تَدْمَى فَكَانَ النَّبِيُّ ﷺ لَمْ يَأْكُلْ ثُمَّ إِنَّهُ قَالَ: «كُلُوا» فَقَالَ رَجُلٌ: إِنِّي صَائِمٌ قَالَ: «وَمَا صَوْمُكَ؟» قَالَ: مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ قَالَ: «فَأَيْنَ أَنْتَ عَنِ الْبَيْضِ الْغُرِّ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ؟».

4318 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ هِشَامٍ وَهُوَ ابْنُ زَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: أَنْفَجْنَا أَرْزَبًا بِمَرِّ الظَّهْرَانِ فَأَخَذْتُهَا فَجِئْتُ بِهَا إِلَى أَبِي طَلْحَةَ فَذَبَحَهَا فَبَعَثَنِي بِفَخْذَيْهَا وَوَرَكَيْهَا إِلَى النَّبِيِّ ﷺ فَقَبِلَهُ.

4319 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرُ عَنْ عَاصِمٍ وَدَاوُدُ عَنِ الشَّعْبِيِّ عَنِ ابْنِ صَفْوَانَ قَالَ: أَصَبْتُ أَرْزَبَيْنِ فَلَمْ أَجِدْ مَا أَذْكِيهِمَا بِهِ فَذَكَّيْتُهُمَا بِمَرْوَةٍ فَسَأَلْتُ النَّبِيَّ ﷺ عَنْ ذَلِكَ فَأَمَرَنِي بِأَكْلِهِمَا.

### [26] The Mastigure

**4320-** It is narrated on the authority of Ibn Umar that The Messenger of Allah “Allah’s blessing and peace be upon him” was asked about the mastigure, while being on the pulpit, thereupon he said: "I never eat it, nor do I forbid it."

**4321-** It is narrated on the authority of Ibn Umar that a man asked The Messenger of Allah “Allah’s blessing and peace be upon him”: "O Messenger of Allah! What do you see (in eating) the mastigure?" on that he said: "I never eat it, nor do I forbid it."

**4322-** It is narrated on the authority of Ibn Abbas from Khalid Ibn Al-Walid: A roasted mastigure was brought to The Prophet “Allah’s blessing and peace be upon him” who stretched his hand towards it to eat, but a man from those who were present by then said to him: "O Messenger of Allah! It is the meat of a mastigure." Then, he lifted his hand (from it). Khalid Ibn Al-Walid asked: “Is (the meat of a) mastigure unlawful to eat?" The Prophet “Allah’s blessing and peace be upon him” said: “No, but it does not exist in the land of my people, so I disgust it." Khalid stretched his hand towards the mastigure and started eating (it) while The Messenger of Allah “Allah’s blessing and peace be upon him” was looking at him.

**4323-** It is narrated on the authority of Ibn Abbas that Khalid Ibn Al-Walid told him that he went with The Messenger of Allah “Allah’s blessing and peace be upon him” to the house of Maimunah, the aunt of both him (and Ibn Abbas). The flesh of a mastigure was presented to The Messenger of Allah “Allah’s blessing and peace be upon him”. The Messenger of Allah “Allah’s blessing and peace be upon him" hardly started eating any (unknown) food before it was described and named for him. A lady from among those who were present said: “Would you not tell The Messenger of Allah “Allah’s blessing and peace be upon him” of what he is going to eat?" she told him that it was the meat of a mastigure. The Messenger of Allah “Allah’s blessing and peace be upon him” left it. Khalid Ibn Al-Walid said: I asked him: “O Allah's Apostle! Is it unlawful to eat?" The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No, but it does not exist in the land of my people, so I disgust it." Khalid added: Then I pulled the mastigure towards me which I ate while The Messenger of Allah “Allah’s blessing and peace be upon him” was looking at me. The same is narrated on the authority of Ibn Al-Asamm from Maimunah, and he was under his guardianship.

**4324-** It is narrated on the authority of Ibn Abbas that he said: My aunt sent some dried yogurt, ghee (a clarified semi-fluid cooking butter) and a



## (26) - الضَّبُّ

4320 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ سُئِلَ عَنِ الضَّبِّ فَقَالَ: «لَا أَكُلُهُ وَلَا أُحَرِّمُهُ».

4321 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ مَا تَرَى فِي الضَّبِّ؟ قَالَ: «لَسْتُ بِأَكِلِهِ وَلَا مُحَرِّمِهِ».

4322 - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ حَرْبٍ عَنِ الزُّبَيْدِيِّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ خَالِدِ بْنِ الْوَلِيدِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَيْ بِضَبٍّ مَشْوِيٍّ فَقَرَّبَ إِلَيْهِ فَأَهْوَى إِلَيْهِ بِيَدِهِ لِيَأْكُلَ مِنْهُ قَالَ لَهُ مَنْ حَضَرَ: يَا رَسُولَ اللَّهِ إِنَّهُ لَحُمٌ ضَبٌّ فَرَفَعَ يَدَهُ عَنْهُ فَقَالَ لَهُ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ أَحَرَامُ الضَّبِّ؟ قَالَ: «لَا وَلَكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ» فَأَهْوَى خَالِدٌ إِلَى الضَّبِّ فَأَكَلَ مِنْهُ وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ.

4323 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ: أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْمُونَةَ بِنْتِ الْحَارِثِ وَهِيَ خَالَتُهُ فَقَدَّمَ إِلَى رَسُولِ اللَّهِ ﷺ لَحْمٌ ضَبٌّ وَكَانَ رَسُولُ اللَّهِ ﷺ لَا يَأْكُلُ شَيْئًا حَتَّى يَعْلَمَ مَا هُوَ؟ فَقَالَ بَعْضُ النِّسْوَةِ: أَلَا تُخْبِرُنَ رَسُولَ اللَّهِ ﷺ مَا يَأْكُلُ؟ فَأَخْبَرَتْهُ أَنَّهُ لَحْمٌ ضَبٌّ فَتَرَكَهُ قَالَ خَالِدٌ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَحَرَامٌ هُوَ؟ قَالَ: «لَا وَلَكِنَّهُ طَعَامٌ لَيْسَ فِي أَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ» قَالَ خَالِدٌ فَأَجْتَرَرْتُهُ إِلَيَّ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، وَحَدَّثَهُ ابْنُ الْأَصَمِّ عَنْ مَيْمُونَةَ وَكَانَ فِي حِجْرِهَا.

4324 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَهْدَتْ خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ

mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ate the dried yogurt and the ghee, but left the mastigure because he disliked it. The mastigure was eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him"; and had it been unlawful to eat, it would not have been eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him".

**4325-** It is narrated on the authority of Ibn Abbas that he was asked about eating mastigures, thereupon he said: Umm Hufaid (My aunt) sent some dried yogurt, ghee (a clarified semi-fluid cooking butter) and a mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ate the dried yogurt and the ghee, but left the mastigure because he disliked it (even though it was eaten at his table and) had it been unlawful to eat, it would not have been eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him", nor would he have given concession to eat it.

**4326-** It is narrated on the authority of Thabit Ibn Yazid Al-Ansari that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" on journey when the people got mastigures (which they roasted and then ate). I got one, roasted it, and brought to the Messenger of Allah "Allah's blessing and peace be upon him", who then took a leaf stalk therewith he started counting his fingers, and said: "From amongst the Israelites, there was a sect, whose members were transformed into small animals (like mastigures) on earth, and I do not know which animals they might be." I said to him: "O Messenger of Allah! The people roasted and ate them." Neither he ate, nor did he forbid that.

**4327-** It is narrated on the authority of Thabit Ibn Wadi'ah that he said: A man brought a mastigure to the Messenger of Allah "Allah's blessing and peace be upon him", who started looking at it, and turning it, and then he said: "(The members of) one from amongst the sects (of people) were transformed (into animals), and I do not know what it had done, and I do not know, perhaps this (mastigure) might belong to it."

**4328-** It is narrated on the authority of Thabit Ibn Wadi'ah that he said: A man brought a mastigure to the Messenger of Allah "Allah's blessing and peace be upon him", and then he said: "(The members of) one from amongst the sects (of people) were transformed (into animals), and Allah Almighty knows better."



أَقِطًا وَسَمْنًا وَأَضْبًا فَأَكَلَ مِنَ الْأَقِطِ وَالسَّمْنِ وَتَرَكَ الْأَضْبَ تَقْدَرًا وَأَكَلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ وَلَوْ كَانَ حَرَامًا مَا أَكَلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ.

4325 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ أَكْلِ الضَّبَابِ فَقَالَ: أَهْدَتْ أُمُّ حُفَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَقِطًا وَأَضْبًا فَأَكَلَ مِنَ السَّمْنِ وَالْأَقِطِ وَتَرَكَ الضَّبَابَ تَقْدَرًا لَهُنَّ فَلَوْ كَانَ حَرَامًا مَا أَكَلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ وَلَا أَمَرَ بِأَكْلِهَا.

4326 - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَامٌ بْنُ سُلَيْمٍ عَنْ حُصَيْنٍ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ ثَابِتِ بْنِ يَزِيدَ الْأَنْصَارِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَنَزَلْنَا مَنْزِلًا فَأَصَابَ النَّاسُ ضَبَابًا فَأَخَذْتُ ضَبًّا فَشَوَيْتُهُ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَأَخَذَ عُودًا يَعُدُّ بِهِ أَصَابِعَهُ ثُمَّ قَالَ: «إِنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ دَوَابٌّ فِي الْأَرْضِ وَإِنِّي لَا أَدْرِي أَيُّ الدَّوَابِّ هِيَ» قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ قَدْ أَكَلُوا مِنْهَا قَالَ: «فَمَا أَمَرَ بِأَكْلِهَا وَلَا نَهَى».

4327 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ يُحَدِّثُ عَنْ ثَابِتِ بْنِ وَدِيعَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ بِضَبٍّ فَجَعَلَ يَنْظُرُ إِلَيْهِ وَيُقَلِّبُهُ وَقَالَ: «إِنَّ أُمَّةً مُسِخَتْ لَا يُدْرَى مَا فَعَلَتْ وَإِنِّي لَا أَدْرِي لَعَلَّ هَذَا مِنْهَا».

4328 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ ثَابِتِ بْنِ وَدِيعَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ بِضَبٍّ فَقَالَ: «إِنَّ أُمَّةً مُسِخَتْ وَاللَّهِ أَعْلَمُ».

### [27] The Lizard

4329- It is narrated on the authority of Ibn Abu Ammar that he said: I asked Jabir Ibn Abdullah about the lizard, and he told me to eat it. I further asked: "Is it a game?" he answered in the affirmative. I asked: "Have you heard that from the Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative.

### [28] The Prohibition Of Eating Wild Animals

4330- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is prohibited to eat such of wild animals as has fangs."

4331- It is narrated on the authority of Abu Tha'labah Al-Khushani that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating such of wild animals as has fangs.

4332- It is narrated on the authority of Abu Tha'labah Al-Khushani that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to accept the robbery; and it is unlawful to eat such of animals as has fangs; and it is unlawful to eat the (flesh of) such of animals as is set up and made a target for shooting."

### [29] The Permission To Eat The Flesh Of Horses

4333- It is narrated on the authority of Jabir Ibn Abdullah that he said: On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of donkeys, but he gave permission (to eat the flesh of) horses.

4334- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" gave us concession to eat the flesh of horses, and he forbade us to eat the flesh of donkeys.

4335- It is narrated on the authority of Jabir that he said: On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" gave us concession to eat the flesh of horses, and he forbade us to eat the flesh of donkeys.

4336- It is narrated on the authority of Jabir that he said: We ate the flesh of horses during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".



## (27) - الصَّبْعُ

4329 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَبُو جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ عَنْ أَبِي عَمَّارٍ قَالَ: «سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ الصَّبْعِ فَأَمَرَنِي بِأَكْلِهَا فَقُلْتُ: أَصِيدُ هِيَ؟ قَالَ: نَعَمْ قُلْتُ: أَسَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ».

## (28) - تَحْرِيمُ أَكْلِ السَّبَاعِ

4330 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ عَنْ عُبَيْدَةَ بْنِ سُفْيَانَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ فَأَكْلُهُ حَرَامٌ».

4331 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسٍ عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ».

4332 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ بَجِيرٍ عَنْ يَحْيَى عَنْ خَالِدٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحِلُّ النُّهْبَى وَلَا يَحِلُّ مِنَ السَّبَاعِ كُلُّ ذِي نَابٍ وَلَا تَحِلُّ الْمُجْتَمَةُ».

## (29) - الإِذْنُ فِي أَكْلِ لُحُومِ الْخَيْلِ

4333 - أَخْبَرَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدِ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو وَهُوَ أَبُو دِينَارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرٍ قَالَ: «نَهَى - وَذَكَرَ رَسُولُ اللَّهِ ﷺ - يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمْرِ وَأَذْنٍ فِي الْخَيْلِ».

4334 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ جَابِرٍ قَالَ: «أَطْعَمَنَا رَسُولُ اللَّهِ ﷺ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمْرِ».

4335 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ وَهُوَ أَبُو وَاقِدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ وَعَمْرُو بْنُ دِينَارٍ عَنْ جَابِرٍ وَعَنْ أَبِي نَجِيحٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «أَطْعَمَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمْرِ».

4336 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ وَهُوَ أَبُو عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْكَرِيمِ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «كُنَّا نَأْكُلُ لُحُومَ الْخَيْلِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

### [30] The Prohibition Of Eating The Flesh Of Horses

**4337-** It is narrated on the authority of Khalid Ibn Al-Walid that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is unlawful to eat the flesh of horses, mules and donkeys."

**4338-** It is narrated on the authority of Khalid Ibn Al-Walid that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of horses, mules, donkeys, and such of wild animals as has fangs.

**4339-** It is narrated on the authority of Jabir that he said: We ate the flesh of horses (during the lifetime of the Messenger of Allah). I (the sub-narrator) asked: And the mules? He answered in the negative.

### [31] The Prohibition Of Eating The Flesh Of Donkeys

**4340-** It is narrated on the authority of Muhammad that Ali said to Ibn Abbas: the Messenger of Allah "Allah's blessing and peace be upon him" forbade contracting for temporal marriage of enjoyment, as well as eating the flesh of donkeys on the day of (the holy battle of) Khaibar.

**4341-** It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (contracting for temporal marriage of) enjoyment of women, as well as eating the flesh of donkeys on the day of (the holy battle of) Khaibar.

**4342-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of donkeys on the day of (the holy battle of) Khaibar.

**4344-** A Hadith like this is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" with the exception of Khaibar.

**4344-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of donkeys, no matter cooked or raw it might be, on the day of (the holy battle of) Khaibar.

**4345-** It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: On the day of (the holy battle of) Khaibar, we got donkeys outside the town, and when we cooked the flesh thereof, the caller of the Messenger of Allah "Allah's blessing and peace be upon him" made a public announcement that 'The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of donkeys: so, you should turn down the cooking vessels, and spill away what they contain'; and we did accordingly.



## (30) - تَحْرِيمُ أَكْلِ لُحُومِ الْخَيْلِ

4337 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي ثَوْرٌ بْنُ يَزِيدَ عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ خَالِدِ بْنِ الْوَلِيدِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَجُلُّ أَكْلُ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ».

4338 - أَخْبَرَنَا كَثِيرُ بْنُ عُبيدٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ خَالِدِ بْنِ الْوَلِيدِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ وَكُلِّ ذِي نَابٍ مِنَ السَّبَاعِ».

4339 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ عَبْدِ الْكَرِيمِ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «كُنَّا نَأْكُلُ لُحُومَ الْخَيْلِ قُلْتُ: الْبِغَالُ؟ قَالَ: لَا».

## (31) - تَحْرِيمُ أَكْلِ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ

4340 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ وَعَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِمَا قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا: «إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ وَعَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ يَوْمَ خَيْبَرَ».

4341 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ وَمَالِكٌ وَأَسَامَةُ عَنْ ابْنِ شِهَابٍ عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ عَنْ أَبِيهِمَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ».

4342 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ بِشْرِ قَالَ: أَنْبَأَنَا عُبيدُ اللَّهِ ح. وَأَنْبَأَنَا عُمَرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبيدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحُمْرِ الْأَهْلِيَّةِ يَوْمَ خَيْبَرَ».

4343 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ عُبيدٍ قَالَ: حَدَّثَنَا عُبيدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ مِثْلَهُ وَلَمْ يَقُلْ خَيْبَرَ.

4344 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ عَاصِمٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ نَضِيجاً وَنَيْئاً».

4345 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُفْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: أَصَبْنَا يَوْمَ خَيْبَرَ حُمْراً خَارِجاً مِنَ الْقَرْيَةِ فَطَبَخْنَاهَا فَنَادَى مُنَادِي النَّبِيِّ ﷺ «إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حَرَّمَ لُحُومَ الْحُمْرِ فَأَكْفُوا الْقُدُورَ بِمَا فِيهَا فَأَكْفَانَاهَا».

**4346-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" attacked Khaibar in the morning, and its inhabitants came out to us with their baskets and spades. When they saw us they said: "Muhammad and the army!" they soon retreated to their fort. Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "Allah is Greater! Allah is Greater! Khaibar has been ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned." we got some donkeys, which we cooked. Then the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" proclaimed: "Behold! Allah Almighty and His Messenger forbid you (to eat) the flesh of donkeys, for it is an abomination."

**4347-** It is narrated on the authority of Abu Tha'labah Al-Khushani that they took part with the Messenger of Allah "Allah's blessing and peace be upon him" in attacking Khaibar, and the people were hungry, so, when they found donkeys in it they slaughtered many of them (and cooked their flesh). When the Messenger of Allah "Allah's blessing and peace be upon him" was informed of that, he ordered Abd Ar-Rahman Ibn Awf to make a public announcement among the people that "Behold! The flesh of donkeys is unlawful (to eat) for such as bears witness that I'm the Messenger of Allah."

**4348-** It is narrated on the authority of Abu Tha'labah Al-Khushani that Allah's Apostle "Allah's blessing and peace be upon him" forbade eating (the flesh of) such of wild animals as has fangs, and the flesh of donkeys.

### **[32] It Is Permissible To Eat The Flesh Of Onagers**

**4349-** It is narrated on the authority of Jabir that he said: On the day of (the holy battle of) Khaibar, we ate the flesh of horses and onagers; and the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to eat (the flesh of) donkeys.

**4350-** It is narrated on the authority of Umair Ibn Salamah Ad-Damri that he said: While we were walking with the Messenger of Allah "Allah's blessing and peace be upon him" somewhere in Rawha', and we were in the state of Ihram, behold! There was a hamstrung onager. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave it, for its owner is about to come to it." A man from Bahz, who hamstrung the onager, came and said: "O Messenger of Allah! It is up to you to do as you like with this onager." the Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Bakr to distribute it among the people.



4346 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ: صَبَّحَ رَسُولُ اللَّهِ ﷺ خَبِيرَ فَخَرَجُوا إِلَيْنَا وَمَعَهُمُ الْمَسَاحِيُّ فَلَمَّا رَأَوْنَا قَالُوا: مُحَمَّدٌ وَالْخَمِيسُ وَرَجَعُوا إِلَى الْحِصْنِ يَسْعَوْنَ فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ خَبِرْتُ خَبِيرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذِرِينَ». فَأَصَبْنَا فِيهَا حُمْرًا فَطَبَخْنَاهَا فَنَادَى مُنَادِي النَّبِيِّ ﷺ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَرَسُولُهُ يَنْهَاكُمُ عَنْ لُحُومِ الْحُمْرِ فَإِنَّهَا رِجْسٌ».

4347 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ أَنْبَأَنَا بَقِيَّةٌ عَنْ بَحِيرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نَفِيرٍ عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ أَنَّهُ حَدَّثَهُمْ: أَنَّهُمْ عَزَوْا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَبِيرٍ وَالنَّاسُ جِيَاعٌ فَوَجَدُوا فِيهَا حُمْرًا مِنْ حُمْرِ الْإِنْسِ فَذَبَحَ النَّاسُ مِنْهَا فَحَدَّثَ بِذَلِكَ النَّبِيُّ ﷺ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنُ عَوْفٍ فَأَذَّنَ فِي النَّاسِ: «أَلَا إِنَّ لُحُومَ الْحُمْرِ الْإِنْسِ لَا تَحِلُّ لِمَنْ يَشْهَدُ أَنِّي رَسُولُ اللَّهِ».

4348 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةٍ قَالَ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَعَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ».

### (32) - بَابُ إِبَاحَةِ أَكْلِ لُحُومِ حُمْرِ الْوَحْشِ

4349 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُفَضَّلُ هُوَ ابْنُ فَضَالَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «أَكَلْنَا يَوْمَ خَبِيرٍ لُحُومَ الْخَيْلِ وَالْوَحْشِ وَنَهَانَا النَّبِيُّ ﷺ عَنْ الْحِمَارِ».

4350 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ هُوَ ابْنُ مُضَرٍّ عَنْ ابْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ عُمَيْرِ بْنِ سَلَمَةَ الصُّمَرِيِّ قَالَ: بَيْنَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بِبَعْضِ أَثَايَا الرُّوحَاءِ وَهُمْ حُرْمٌ إِذَا حِمَارٌ وَحْشٍ مَعْقُورٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ فَيُوشِكُ صَاحِبُهُ أَنْ يَأْتِيَهُ» فَجَاءَ رَجُلٌ مِنْ بَهْرٍ هُوَ الَّذِي عَقَرَ الْحِمَارَ فَقَالَ: يَا رَسُولَ اللَّهِ شَأْنُكُمْ هَذَا الْحِمَارُ فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ يُقَسِّمُهُ بَيْنَ النَّاسِ.

**4351-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father Abu Qatadah that he caught an onager which he brought to his companions, who were in the state of Ihram, and he was not. He said: We then ate of it. They said to each other: "Would that we ask the Messenger of Allah "Allah's blessing and peace be upon him" about that!" we asked him and he said: "You've done well!" he further asked: "Have you got anything of it?" we answered in the affirmative, thereupon he said: "Give us some of it as a gift." We brought him some of it, from which he ate, even though he was in the state of Ihram.

### **[33] It Is Permissible To Eat Chicken**

**4352-** It is narrated on the authority of Zahdam that (the cooked flesh of) chicken was brought to Abu Musa, and a man from amongst the present people moved aside (and refrained from eating). He asked him: "What is the matter with you?" he said: "I saw it (the hen) eating something which I disgusted, and thus I took oath not to eat chicken." On that Abu Musa said to him: "Come close and eat, for indeed, I've seen the Messenger of Allah "Allah's blessing and peace be upon him" eating it." He further told him to make expiation for his oath.

**4353-** It is narrated on the authority of Zahdam that he said: We were with Abu Musa when his meal was served to him, including chicken. Among the present people, there was a man from (the tribe of) Banu Taimullah and he was red-complexioned, as if he was a Mawla, who did not come close (to share food with them). Abu Musa said to him: "Come close, for indeed, I've seen the Messenger of Allah "Allah's blessing and peace be upon him" eating of that (i.e. the chicken)."

**4354-** It is narrated on the authority of Ibn Abbas that on the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating (the flesh of) such of birds as has paws, and such of wild animals as has fangs.

### **[34] It Is Permissible To Eat The Flesh Of Swallows**

**4355-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man, who kills (a bird, even as little as) a swallow and what is above it with no just cause, but that Allah Almighty will question him (on the Day of Judgement)." It was said: "What is its just cause O Messenger of Allah?" he said: "It is to slaughter and eat it, and not to cut its head and throw it."



4351 - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنَسَةَ عَنْ أَبِي حَازِمٍ عَنْ ابْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ أَبِي قَتَادَةَ قَالَ: أَصَابَ حِمَارًا وَحْشِيًّا فَأَتَى بِهِ أَصْحَابَهُ وَهُمْ مُخْرَمُونَ وَهُوَ حَلَالٌ فَأَكَلْنَا مِنْهُ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: لَوْ سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنْهُ فَسَأَلْنَاهُ فَقَالَ: «قَدْ أَحْسَنْتُمْ» فَقَالَ لَنَا: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قُلْنَا: نَعَمْ قَالَ: «فَاهْدُوا لَنَا» فَأَتَيْنَاهُ مِنْهُ فَأَكَلَ مِنْهُ وَهُوَ مُحْرِمٌ.

### (33) - بَابُ إِبَاحَةِ أَكْلِ لُحُومِ الدَّجَاجِ

4352 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ زَهْدَمٍ: أَنَّ أَبَا مُوسَى أُتِيَ بِدَجَاجَةٍ فَتَحَّى رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: مَا شَأْنُكَ؟ قَالَ: إِنِّي رَأَيْتُهَا تَأْكُلُ شَيْئًا قَذِرْتُهُ فَحَلَفْتُ أَنْ لَا أَكُلُهُ فَقَالَ أَبُو مُوسَى: أَذْنُ فَكُلْ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُهُ وَأَمَرَهُ أَنْ يُكْفَرَ عَنْ يَمِينِهِ.

4353 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنِ الْقَاسِمِ التَّمِيمِيِّ عَنْ زَهْدَمِ الْجَرْمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى فَقُدِّمَ طَعَامُهُ وَقُدِّمَ فِي طَعَامِهِ لَحْمُ دَجَاجٍ وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمٍ أَلَّهِ أَحْمَرُ كَأَنَّهُ مَوْلَى فَلَمْ يَذَنْ فَقَالَ لَهُ أَبُو مُوسَى: أَذْنُ فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِنْهُ.

4354 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ بَشْرِ هُوَ ابْنُ الْمَفْضَلِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ وَعَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ».

### (34) - إِبَاحَةُ أَكْلِ الْعَصَافِيرِ

4355 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُفْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ صُهَيْبِ مَوْلَى ابْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ إِنْسَانٍ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللَّهُ عَزَّ وَجَلَّ عَنْهَا». قِيلَ يَا رَسُولَ اللَّهِ وَمَا حَقُّهَا؟ قَالَ: «يَذْبَحُهَا فَيَأْكُلُهَا وَلَا يَقْطَعُ رَأْسَهَا يَرْمِي بِهَا».

### [35] The Sea Dead Animals

**4356-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the sea water: "It (the sea) is that, whose water is pure, and dead animals are lawful (to eat)."

**4357-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (in a military expedition) and we were three hundred; and we were carrying our provisions on our necks (on account of being light in weight). Then, our provisions were about to be consumed that each man of us had no more than a single date (to sustain him for the whole day). It was said: O Abu Abdullah! What could a single date do with a man (for a whole day)? He said: No doubt, we came to know its significance when we lost it. Then, we came upon the sea, and behold! There was a big fish, ejected by the sea, from which we kept eating for eighteen days.

**4358-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (on an expedition). We were three hundred riders and our chief (leader) was Abu Ubaidah Ibn Al-Jarrah. We were to watch a caravan belonging to the Quraish (people). So we stayed on the coast (for half a month), and were so much afflicted by extreme hunger that we (were forced) to eat leaves beat by our staffs. The sea cast out for us an animal, which was called Al-Anbar (spermaceti whale). We ate of that for half a month and rubbed its fat on our (bodies) until our bodies became stout. Abu Ubaidah caught hold of one of its ribs and fixed that up. He then cast a glance at the tallest man of the army and the highest of the camels. Then he made him ride over it, and that man passed beneath it (the arched rib). When we were afflicted by hunger, a person slaughtered three camels, then we were afflicted by hunger, and a person slaughtered other three camels, and then we were afflicted by hunger, and a person slaughtered three camels, then Abu Ubaidah forbade us (to do so for fear that we might become short of mounts). When we asked The Messenger of Allah "Allah's blessing and peace be upon him" about that (after we had returned to Medina) he said to us: "Have you got anything of that?" We extracted many pitchers of fat from the cavity of its eye, in which four men sat down. Abu Ubaidah had small bags containing dates (before finding that whale), from which he gave every person amongst us a handful of dates (everyday, and when the food ran short), he then gave each one of us no more than a single date (daily). When that (stock) was exhausted, we felt its loss.

## (35) - بَابُ مَيْتَةِ الْبَحْرِ

4356 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ:

حَدَّثَنَا مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ سَلَمَةَ عَنِ الْمُغِيرَةِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: فِي مَاءِ الْبَحْرِ: «هُوَ الطَّهُورُ مَاؤُهُ الْحَلَالُ مَيْتُهُ».

4357 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ عَنْ وَهْبِ بْنِ

كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَنَا النَّبِيُّ ﷺ وَنَحْنُ ثَلَاثُمِائَةٍ نَحْمِلُ زَادَنَا عَلَى رِقَابِنَا فَقَنِي زَادَنَا حَتَّى كَانَ يَكُونُ لِلرَّجُلِ مِنَّا كُلَّ يَوْمٍ تَمْرَةٌ فَقِيلَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ وَأَيْنَ تَقْعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ قَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا فَأَتَيْنَا الْبَحْرَ فَإِذَا بِحُوتٍ قَذَفَهُ الْبَحْرُ فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا.

4358 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ عَمْرِو قَالَ: سَمِعْتُ

جَابِرًا يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ ثَلَاثُمِائَةَ رَاكِبٍ أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ نَرْصُدُ عِيرَ قُرَيْشٍ فَأَقَمْنَا بِالسَّاحِلِ فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبْطَ قَالَ: فَأَلْقَى الْبَحْرُ دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ وَادَّهَنَّا مِنْ وَدَكِهِ فَثَابَتَ أَجْسَامُنَا وَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ فَنَظَرَ إِلَى أَطْوَلِ جَمَلٍ وَأَطْوَلِ رَجُلٍ فِي الْجَيْشِ فَمَرَّ تَحْتَهُ ثُمَّ جَاعُوا فَنَحَرَ رَجُلٌ ثَلَاثَ جَزَائِرٍ ثُمَّ جَاعُوا فَنَحَرَ رَجُلٌ ثَلَاثَ جَزَائِرٍ ثُمَّ جَاعُوا فَنَحَرَ رَجُلٌ ثَلَاثَ جَزَائِرٍ ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ قَالَ سُفْيَانُ: قَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: فَسَأَلْنَا النَّبِيَّ ﷺ فَقَالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قَالَ: فَأَخْرَجْنَا مِنْ عَيْنَيْهِ كَذَا وَكَذَا قُلَّةً مِنْ وَدَكٍ وَنَزَلَ فِي حَجَّاجٍ عَيْنِهِ أَرْبَعَةَ نَفَرٍ وَكَانَ مَعَ أَبِي عُبَيْدَةَ جَرَابٌ فِيهِ تَمْرٌ فَكَانَ يُعْطِينَا الْقُبْضَةَ ثُمَّ صَارَ إِلَى التَّمْرَةِ فَلَمَّا فَقَدْنَاهَا وَجَدْنَا فَقْدَهَا.



**4359-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in a military expedition under the leadership of Abu Ubaidah, and we became short of provision, and we came upon a whale cast by the sea, and wanted to eat from it. Abu Ubaidah forbade us at first, and then he said: "No doubt, we're the messengers of The Messenger of Allah "Allah's blessing and peace be upon him", and (our task is) in Allah's Cause: so, you might eat of it." We kept eating of it for many days. When we returned to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about that, he said to us: "If anything of that remains with you, send it to us."

**4360-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us on a military expedition, and we were over three hundred and ten, under the leadership of Abu Ubaidah and he (The Prophet) provided us with a bag of dates. Abu Ubaidah gave each of us (at first) a handful of dates daily, and when dates were about to be exhausted, he then reduced it to a single date (every day). We sucked it just as a baby sucks and then drank water over it, (and it sufficed us for the day until night). When we lost it, we came to feel its loss. We beat off leaves with the help of our staffs, then drenched them with water and ate them, and drank water over that, and this is why we were called the army of Leaves. We then went to the coast of the sea, and there rose before us on the coast of the sea a beast like a big mound called Al-Anbar (spermaceti whale). Abu Ubaidah said: "It is dead." He then said: "No (but it does not matter), we are the army sent by the Messenger of Allah "Allah's blessing and peace be upon him" in the way of Allah and we are hard-pressed (on account of the scarcity of food), so you might eat that in Allah's Name." We ate of it and sliced from it compact pieces of meat which we dried (to use during our journey). Thirteen men from us sat in the cavity of its eye. Abu Ubaidah took hold of one of the ribs of its chest and made it stand and then saddled the biggest of the camels we had with us and it passed under it (the arched rib). When we came back to The Messenger of Allah "Allah's blessing and peace be upon him" he asked us: "What has delayed you to come back?" we said: "We have been pursuing the caravan of the Quraish (people)." We further made a mention to him of the sea beast, whereupon he said: "That was a provision which Allah had brought forth for you. Is there anything of it (left) with you?" we answered in the affirmative.

4359 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنَا النَّبِيُّ ﷺ مَعَ أَبِي عُبَيْدَةَ فِي سَرِيَّةٍ فَتَفِدَ زَادُنَا فَمَرَرْنَا بِحُوتٍ قَدْ قَذَفَ بِهِ الْبَحْرُ فَأَرَدْنَا أَنْ نَأْكُلَ مِنْهُ فَهَانَا أَبُو عُبَيْدَةَ ثُمَّ قَالَ: نَحْنُ رُسُلُ رَسُولِ اللَّهِ ﷺ وَفِي سَبِيلِ اللَّهِ كُلُّوْا فَأَكَلْنَا مِنْهُ أَيَّامًا فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ أَخْبَرْنَاهُ فَقَالَ: «إِنْ كَانَ بَقِيَ مَعَكُمْ شَيْءٌ فَأَبْعُثُوا بِهِ إِلَيْنَا».

4360 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ بْنِ مُقَدِّمِ الْمُقَدَّمِيِّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ مَعَ أَبِي عُبَيْدَةَ وَنَحْنُ ثَلَاثُمِائَةٍ وَبِضْعَةَ عَشَرَ وَزَوَدَنَا جِرَابًا مِنْ تَمْرٍ فَأَعْطَانَا قَبْضَةً قَبْضَةً فَلَمَّا أَنْ جُرْنَاهُ أَعْطَانَا تَمْرَةً تَمْرَةً حَتَّى إِنْ كُنَّا لَنَمُصُّهَا كَمَا يَمُصُّ الصَّبِيُّ وَنَشْرَبُ عَلَيْهَا الْمَاءَ، فَلَمَّا فَقَدْنَاهَا وَجَدْنَا فَقْدَهَا حَتَّى إِنْ كُنَّا لَنَخْبِطُ الْخَبْطَ بِقَسِينَا وَنَسْفُهُ ثُمَّ نَشْرَبُ عَلَيْهِ مِنَ الْمَاءِ حَتَّى سُمِينَا جَيْشَ الْخَبْطِ ثُمَّ أَجْرْنَا السَّاحِلَ فَإِذَا دَابَّةٌ مِثْلُ الْكُثَيْبِ يُقَالُ لَهُ الْعَنْبَرُ فَقَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ لَا تَأْكُلُوهُ ثُمَّ قَالَ: جَيْشُ رَسُولِ اللَّهِ ﷺ وَفِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ وَنَحْنُ مُضْطَرُونَ كُلُّوْا بِأَسْمِ اللَّهِ فَأَكَلْنَا مِنْهُ وَجَعَلْنَا مِنْهُ وَشِيقَةً وَلَقَدْ جَلَسَ فِي مَوْضِعٍ عَيْنِهِ ثَلَاثَةَ عَشَرَ رَجُلًا قَالَ فَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ فَرَحَلَ بِهِ أَجْسَمَ بَعِيرٍ مِنْ أَبَاعِرِ الْقَوْمِ فَأَجَازَ تَحْتَهُ فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: «مَا حَبَسَكُمْ؟» قُلْنَا: كُنَّا نَتَّبِعُ عِيرَاتِ قُرَيْشٍ وَذَكَّرْنَا لَهُ مِنْ أَمْرِ الدَّابَّةِ فَقَالَ: «ذَاكَ رِزْقٌ رَزَقَكُمُوهُ اللَّهُ عَزَّ وَجَلَّ أَمَعَكُمْ مِنْهُ شَيْءٌ؟» قَالَ: قُلْنَا: نَعَمْ.

### [36] The Frog

**4361-** It is narrated on the authority of Abd Ar-Rahman Ibn Uthman that a physician asked the Messenger of Allah "Allah's blessing and peace be upon him" to use the frog in his medicine, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade him to kill it (i.e. the forbiddance implies also its being used in medicine).

### [37] The Locusts

**4362-** It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: We took part with the Messenger of Allah "Allah's blessing and peace be upon him" in seven holy battles, during which we ate locusts.

**4363-** It is narrated on the authority of Abu Ya'fur that he said: I asked Abdullah Ibn Abu Awfa about killing locusts, thereupon he said: I took part with the Messenger of Allah "Allah's blessing and peace be upon him" in six holy battles, during which we ate locusts.

### [38] Killing Ants

**4364-** It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "An ant bit one of the Prophets, thereupon he ordered that the village of ants be burnt. Allah Almighty revealed to him: 'Is it that an ant has bitten you, you've destroyed a whole sect, glorifying (Allah Almighty)?'"

**4365-** It is narrated on the authority of Al-Hasan that he said: One of the Prophets descended under a tree and an ant stung him, thereupon he ordered that the house of ants be burnt; and it was done accordingly. On that Allah Almighty revealed to him: "Why have you not burnt the very ant (which stung you)?"

**4366-** It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said the same, with the addition that "For they glorify Allah Almighty."

**4367-** The same is narrated on the authority of Al-Hasan from Abu Hurairah, without tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him".



## (36) - الضَّفْدَعُ

4361 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو أَبِي فُذَيْكٍ عَنْ ابْنِ أَبِي ذُئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ: أَنَّ طَبِيبًا ذَكَرَ ضَفْدَعًا فِي دَوَاءٍ عِنْدَ رَسُولِ اللَّهِ ﷺ فَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِهِ.

## (37) - الْجَرَادُ

4362 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ابْنُ حَبِيبٍ عَنْ شُعْبَةَ عَنْ أَبِي يَغْفُورٍ سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى قَالَ: «غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ فَكُنَّا نَأْكُلُ الْجَرَادَ».

4363 - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ وَهُوَ ابْنُ عُيَيْنَةَ عَنْ أَبِي يَغْفُورٍ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى عَنْ قَتْلِ الْجَرَادِ فَقَالَ: «غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ».

## (38) - قَتْلُ النَّمْلِ

4364 - أَخْبَرَنَا وَهْبُ بْنُ بَيَّانٍ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا مِنَ الْأَنْبِيَاءِ فَأَمَرَ بِقَرِيَةِ النَّمْلِ فَأُخْرِقَتْ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ قَدْ قَرَصَتْكَ نَمْلَةٌ أَهْلَكَتْ أُمَّةً مِنَ الْأُمَمِ تُسَبِّحُ».

4365 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ وَهُوَ ابْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا أَشْعَثُ عَنِ الْحَسَنِ: «نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَعَتْهُ نَمْلَةٌ فَأَمَرَ بِبَيْتَيْهِمْ فَحُرِّقَ عَلَى مَا فِيهَا فَأَوْحَى اللَّهُ إِلَيْهِ فَهَلَا نَمْلَةٌ وَاحِدَةً».

4366 - وَقَالَ الْأَشْعَثُ: عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: مِثْلُهُ وَزَادَ: «فَإِنَّهُمْ يُسَبِّحُونَ».

4367 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعَهُ.

## (44) THE BOOK OF SACRIFICE

### [1]

**4368-** It is narrated on the authority of Umm Salamah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who sees the new moon of (the month of) Dhul-Hijjah, and he has the intention to offer a sacrifice (on the day of Sacrifice), let him take nothing from his hair or nails until he slaughters his sacrifice."

**4369-** It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has the intention to offer a sacrifice (on the day of Sacrifice), let not him trim his nails, nor cut his hair during the first ten (days) of Dhul-Hijjah (before he slaughters his sacrifice)."

**4370-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: "He, who has the intention to offer a sacrifice (on the day of Sacrifice) and the (first) ten days (of Dhul-Hijjah) come upon him, let him take nothing from his hair, nor trim his nails." I made a mention of it to Ikrimah who said: "Should he not also keep himself aloof from both women and perfume?"

**4371-** It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the (first) ten days (of the month of Dhul-Hijjah) come, and anyone of you has the intention to offer a sacrifice (on the day of Sacrifice), let him take nothing from his hair or of his skin."

### [2] When One Could Not Afford For A Sacrifice

**4372-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "I've been commanded (by Allah) to offer a sacrifice on the day of Sacrifice, which Allah Almighty has made a (day of) festival for this (Muslim) nation." The man asked: "Tell me: if I could find nothing but a female milch given to me as a gift (to get benefit of its milk): should I offer it as sacrifice?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but you might cut short your hair, trim your nails and cut your mustache, and shave (the hair of) your pubic area: (the reward of) your sacrifice will be (written for you) in full in the Sight of Allah Almighty."



## (44) - كِتَابُ الضَّحَايَا

## (1) - [بَابُ]

4368 - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ وَهُوَ ابْنُ شَمِيلٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي مُسْلِمٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَأَى هِلَالَ ذِي الْحِجَّةِ فَأَرَادَ أَنْ يُضْحِيَ فَلَا يَأْخُذْ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ حَتَّى يُضْحِيَ».

4369 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَنْبَأَنَا اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ عَنْ ابْنِ أَبِي هِلَالٍ عَنْ عَمْرِو بْنِ مُسْلِمٍ أَنَّهُ قَالَ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَرَادَ أَنْ يُضْحِيَ فَلَا يَقْلِمْ مِنْ أَظْفَارِهِ وَلَا يَحْلِقْ شَيْئاً مِنْ شَعْرِهِ فِي عَشْرِ الْأَوَّلِ مِنْ ذِي الْحِجَّةِ».

4370 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ عُثْمَانَ الْأَخْلَافِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: «مَنْ أَرَادَ أَنْ يُضْحِيَ فَدَخَلَتْ أَيَّامُ الْعِشْرِ فَلَا يَأْخُذْ مِنْ شَعْرِهِ وَلَا أَظْفَارِهِ» فَذَكَرْتُهُ لِعِكْرَمَةَ فَقَالَ: أَلَا يَعْتَزِلُ النِّسَاءَ وَالطِّيبَ.

4371 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَتِ الْعِشْرُ فَأَرَادَ أَحَدُكُمْ أَنْ يُضْحِيَ فَلَا يَمَسَّ مِنْ شَعْرِهِ وَلَا مِنْ بَشَرِهِ شَيْئاً».

## (2) - بَابُ مَنْ لَمْ يَجِدِ الْأُضْحِيَّةَ

4372 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ وَذَكَرَ آخَرِينَ عَنْ عِيَّاشِ بْنِ عَبَّاسٍ الْقُتَيْبَانِيِّ عَنْ عِيسَى بْنِ هِلَالٍ الصَّدْفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ: «أَمِرْتُ بِيَوْمِ الْأُضْحَى عِيداً جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ لِهَذِهِ الْأُمَّةِ» فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلَّا مَنِحَةً أَتْنِي أَفَأُضْحِي بِهَا؟ قَالَ: «لَا وَلَكِنْ تَأْخُذُ مِنْ شَعْرِكَ وَتَقْلِمُ أَظْفَارَكَ وَتَقْصُ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذَلِكَ تَمَامُ أُضْحِيَّتِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ».

### **[3] The Imam Slaughters His Sacrifice In The Praying Place**

**4373-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to slaughter or slain his sacrifice in the praying place.

**4374-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered his sacrifice on the day of Sacrifice in Medina; and if he did not slain (a sacrificial camel) he would slain (a sacrificial sheep) in the praying place.

### **[4] The People Slaughter Their Sacrifices In The Praying Place**

**4375-** It is narrated on the authority of Jundub Ibn Sufyan that he said: I witnessed a day of Sacrifice with the Messenger of Allah "Allah's blessing and peace be upon him", who led the prayer and when he finished the prayer he saw sheep having been slaughtered, thereupon he said: "He, who slaughtered (his sheep) before the prayer, let him slaughter another sheep in its place (as sacrifice), and he, who has not slaughtered yet, let him slaughter (his sacrifice) in Allah's Name."

### **[5] It Is Forbidden To Offer As Sacrifice A One-Eyed Animal**

**4376-** It is narrated on the authority of Abu Ad-Dahhak: Ubaid Ibn Fairuz, the freed slave of Banu Shaiban that he said: I said to Al-Bara': "Tell me of such of animals as the Messenger of Allah "Allah's blessing and peace be upon him" forbade to be offered as sacrifice." He said: "The Messenger of Allah "Allah's blessing and peace be upon him" stood up, and my hand was shorter than his, and said: 'There are four (characteristics and if the sacrifice has anyone of them) it is impermissible to be offered as sacrifice: the one-eyed animal, whose blindness is evident, the sick, whose sickness is evident, the lame whose lameness is evident, and the one whose leg is broken which could hardly walk.'" I said: "But I dislike any defect in the horn or the tooth." He said: "Leave what you dislike, but do not forbid it to anyone."

### **[6] The Lame Animal**

**4377-** It is narrated on the authority of Abu Ad-Dahhak: Ubaid Ibn Fairuz that he said: I said to Al-Bara': "Tell me of such of animals as the Messenger of Allah "Allah's blessing and peace be upon him" disliked or forbade to be offered as sacrifice." He said: "the Messenger of Allah "Allah's blessing and peace be upon him" said, pointing with his hand, and my hand was shorter than the hand of the Messenger of Allah "Allah's blessing and peace be upon him": 'There are four (characteristics and if the sacrifice has anyone of them) it is impermissible to be offered as sacrifice: the one-eyed animal, whose



## (3) - ذَبْحُ الْإِمَامِ أَضْحِيَّتُهُ بِالْمُصَلَّى

4373 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ عَنْ كَثِيرِ بْنِ فَرْقِدٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَذْبَحُ أَوْ يَنْحَرُ بِالْمُصَلَّى».

4374 - أَخْبَرَنَا عَلِيُّ بْنُ عُثْمَانَ النَّفِيلِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ يَوْمَ الْأَضْحَى بِالْمَدِينَةِ قَالَ: وَقَدْ كَانَ إِذَا لَمْ يَنْحَرْ يَذْبَحُ بِالْمُصَلَّى».

## (4) - ذَبْحُ النَّاسِ بِالْمُصَلَّى

4375 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ جُنْدُبِ بْنِ سُفْيَانَ قَالَ: شَهِدْتُ أَضْحَى مَعَ رَسُولِ اللَّهِ ﷺ فَصَلَّى بِالنَّاسِ فَلَمَّا قَضَى الصَّلَاةَ رَأَى غَنَمًا قَدْ ذُبِحَتْ فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ شَاءَ مَكَانَهَا وَمَنْ لَمْ يَكُنْ ذَبَحَ فَلْيَذْبَحْ عَلَى أَسْمِ اللَّهِ عَزَّ وَجَلَّ».

## (5) - مَا نَهَى عَنْهُ مِنَ الْأَضَاحِي

## الْعَوْرَاءُ

4376 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بَنِي أَسَدٍ عَنْ أَبِي الضَّحَّاكِ عُبَيْدِ بْنِ فَيْرُوزٍ مَوْلَى بَنِي شَيْبَانَ قَالَ: قُلْتُ لِلْبَرَاءِ حَدَّثَنِي عَمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ مِنَ الْأَضَاحِي قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ وَيَدِي أَقْصَرُ مِنْ يَدِهِ فَقَالَ: «أَرْبَعٌ لَا يَجُزْنَ الْعَوْرَاءُ الْبَيِّنُ عَوْرُهَا وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا وَالْكَسِيرَةُ الَّتِي لَا تُنْقِي» قُلْتُ: إِنِّي أَكْرَهُ أَنْ يَكُونَ فِي الْقُرْنِ نَقْصٌ وَأَنْ يَكُونَ فِي السِّنِّ نَقْصٌ قَالَ: «مَا كَرِهْتَهُ فَدَعُهُ وَلَا تُحَرِّمُهُ عَلَى أَحَدٍ».

## (6) - الْعَرْجَاءُ

4377 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ وَيَحْيَى وَعَبْدُ الرَّحْمَنِ وَابْنُ أَبِي عَدِيٍّ وَأَبُو الْوَلِيدِ قَالُوا: أَنْبَأَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ فَيْرُوزٍ قَالَ: قُلْتُ لِلْبَرَاءِ بْنِ عَازِبٍ حَدَّثَنِي مَا كَرِهَ أَوْ نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ مِنَ الْأَضَاحِي قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: هَكَذَا بِيَدِهِ وَيَدِي أَقْصَرُ مِنْ يَدِ رَسُولِ اللَّهِ ﷺ «أَرْبَعَةٌ لَا يَجُزْنَ فِي الْأَضَاحِي الْعَوْرَاءُ الْبَيِّنُ عَوْرُهَا

blindness is evident, the sick, whose sickness is evident, the lame whose lameness is evident, and the one whose leg is broken which could hardly walk.' I said: "But I dislike any defect in the horn or the ear." He said: "Leave what you dislike, but do not forbid it to anyone."

### **[7] The Lean Animal**

**4378-** It is narrated on the authority of Ubaid Ibn Fairuz from Al-Bara' that He said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, pointing with his fingers, and my fingers were shorter than the fingers of the Messenger of Allah "Allah's blessing and peace be upon him": "It is impermissible to offer as sacrifice the one-eyed animal, whose blindness is evident, the sick whose sickness is evident, the lame whose lameness is evident, and the lean, whose leanness hinders it to walk well."

### **[8] Such Of Animals As The Front Portion Of Whose Ear Is Cut**

**4379-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to consider such of animals as has the best eyes and ears (to be offered as sacrifice), and not to offer as sacrifice such of animals as the front or the back portion of whose ear is cut, nor such of animals as whose tail is cut, nor such of animals as has a hole (in its ear).

### **[9] Such Of Animals As The Back Portion Of Whose Ear Is Cut**

**4380-** It is narrated on the authority of Ali: the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to consider such of animals as has the best eyes and ears (to be offered as sacrifice), and not to offer as sacrifice such of animals as has blindness in one of its eyes, nor such of animals as the front or the back portion of whose ear is cut, nor such of animals as has a slit (in its ear), nor such of animals as has a hole (in its ear).

### **[10] Such Of Animals As Has A Hole In Its Ear**

**4381-** It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (us) to offer as sacrifice such of animals as the front or the back portion of whose ear is cut, such of animals as has a slit (in its ear), such of animals as has a hole (in its ear), and such of animals as a portion of whose nose is cut.

### **[11] Such Of Animals As Has A Slit In Its Ear**

**4382-** It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let

وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَرَجَاءُ الْبَيِّنُ ظَلَمُهَا وَالْكَسِيرَةُ الَّتِي لَا تُنْقِي قَالَ: فَإِنِّي أَكْرَهُ أَنْ يَكُونَ نَقْصٌ فِي الْقُرْنِ وَالْأُذُنِ قَالَ: «فَمَا كَرِهْتَ مِنْهُ فَدَعُهُ وَلَا تُحَرِّمُهُ عَلَى أَحَدٍ».

### (7) - الْعَجْفَاءُ

4378 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَاللَيْثُ بْنُ سَعْدٍ وَذَكَرَ آخَرٌ وَقَدَّمَهُ أَنَّ سُلَيْمَانَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُمْ عَنْ عُبَيْدِ بْنِ فَيْرُوزٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَأَشَارَ بِأَصَابِعِهِ وَأَصَابِعِي أَقْصَرُ مِنْ أَصَابِعِ رَسُولِ اللَّهِ ﷺ يُشِيرُ بِأَصْبُعِهِ يَقُولُ: «لَا يَجُوزُ مِنَ الصَّحَايَا الْعَوْرَاءُ الْبَيِّنُ عَوْرُهَا وَالْعَرَجَاءُ الْبَيِّنُ عَرَجُهَا وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَجْفَاءُ الَّتِي لَا تُنْقِي».

### (8) - الْمُقَابَلَةُ وَهِيَ مَا قُطِعَ طَرَفُ أُذُنِهَا

4379 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ وَهُوَ ابْنُ سُلَيْمَانَ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ وَأَنْ لَا نَضْحِيَ بِمُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَلَا بَتْرَاءٍ وَلَا خَرْقَاءٍ».

### (9) - الْمُدَابَرَةُ وَهِيَ مَا قُطِعَ مِنْ مُؤَخَّرِ أُذُنِهَا

4380 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ. قَالَ أَبُو إِسْحَاقَ وَكَانَ رَجُلٌ صِدْقٍ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ وَأَنْ لَا نَضْحِيَ بِعَوْرَاءٍ وَلَا مُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَلَا شَرْقَاءٍ وَلَا خَرْقَاءٍ».

### (10) - الْخَرْقَاءُ وَهِيَ الَّتِي تُخَرَّقُ أُذُنُهَا

4381 - أَخْبَرَنَا أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نَضْحِيَ بِمُقَابَلَةٍ أَوْ مُدَابَرَةٍ أَوْ شَرْقَاءٍ أَوْ خَرْقَاءٍ أَوْ جَدْعَاءٍ».

### (11) - الشَّرْقَاءُ وَهِيَ مَشْقُوقَةُ الْأُذُنِ

4382 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي زِيَادُ بْنُ حَيْثَمَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَضْحَى بِمُقَابَلَةٍ وَلَا مُدَابَرَةٍ



none offer as sacrifice such of animals as the front or the back portion of whose ear is cut, such of animals as has a slit (in its ear), such of animals as has a hole (in its ear), and such of animals as is blind in one of its eyes."

**4383-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to consider such of animals as has the best eyes and ears (to be offered as sacrifice).

### **[12] The Horn-Broken Animal**

**4384-** It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (us) to offer as sacrifice such of animals as whose horn is broken. I (the sub-narrator) mentioned that narration to Sa'id Ibn Al-Musayyab and he said: Yes, unless no more than the half is broken.

### **[13] The Two-Year And The One-Year Old (Sacrificial) Animal**

**4385-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not offer as sacrifice but a (two-year-old) sheep whose teeth appear, unless it is difficult upon you to find it, then in this case, offer a one-year-old sheep."

**4386-** It is narrated on the authority of Uqbah Ibn Amir that the Messenger of Allah "Allah's blessing and peace be upon him" gave him many sheep to distribute upon his companions, and a kid sheep remained out of them. He made a mention of it to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said to him: "Offer it as sacrifice on your behalf."

**4387-** It is narrated on the authority of Uqbah Ibn Amir that the Messenger of Allah "Allah's blessing and peace be upon him" distributed many sheep to be offered as sacrifice among his companions, and a one-year-old sheep remained for me. I said: "O Messenger of Allah! A one-year-old sheep remained for me!" he said: "Offer it as sacrifice on your behalf."

**4388-** It is narrated on the authority of Uqbah Ibn Amir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" distributed many sheep to be offered as sacrifice among his companions, and a one-year-old sheep became my portion. I said: "O Messenger of Allah! A one-year-old sheep has become my portion!" he said: "Offer it as sacrifice on your behalf."

**4389-** It is narrated on the authority of Uqbah Ibn Amir that he said: While we were with the Messenger of Allah "Allah's blessing and peace be upon him", we offered one-year-old sheep as sacrifice.

وَلَا شَرْقَاءَ وَلَا خَرْقَاءَ وَلَا عَوْرَاءَ».

4383 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ سَلَمَةَ وَهُوَ ابْنُ كَهِيلٍ أَخْبَرَهُ قَالَ: سَمِعْتُ حُجَيْهَ بْنَ عَدِيٍّ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ».

## (12) - الْعَضْبَاءُ

4384 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ابْنُ حَبِيبٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ جُرَيْجِ بْنِ كَلْبٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضْحَى بِأَعْضَبِ الْقَرْنِ فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيْبِ قَالَ: نَعَمْ إِلَّا عَضَبَ النِّصْفِ وَكَثُرَ مِنْ ذَلِكَ.

## (13) - الْمُسِنَّةُ وَالْجَذَعَةُ

4385 - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا الْحَسَنُ وَهُوَ ابْنُ أُعَيْنٍ وَأَبُو جَعْفَرٍ يَعْجِي الثُّفَيْلِيُّ قَالَا: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَذْبَحُوا إِلَّا مُسِنَّةً إِلَّا أَنْ يَغْسَرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ».

4386 - أَخْبَرَنَا فُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهُ غَنَمًا يُقَسِّمُهَا عَلَى صَحَابَتِهِ فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «ضَحَّ بِهِ أَنْتَ».

4387 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ وَهُوَ الْقَنَادُ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي بَعْجَةُ بْنُ عَبْدِ اللَّهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ بَيْنَ أَصْحَابِهِ ضَحَايَا فَصَارَتْ لِي جَذَعَةٌ فَقُلْتُ: يَا رَسُولَ اللَّهِ صَارَتْ لِي جَذَعَةٌ فَقَالَ: «ضَحَّ بِهَا».

4388 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَصْحَابِهِ أَصَاحِيٍّ فَأَصَابَنِي جَذَعَةٌ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَصَابَنِي جَذَعَةٌ فَقَالَ: «ضَحَّ بِهَا».

4389 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرِ بْنِ الْأَشَجِّ عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: «ضَحَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِجَذَعٍ مِنَ الضَّأْنِ».



**4390-** It is narrated on the authority of Asim Ibn Kulaib from his father that he said: We were on journey when (the day of) Sacrifice entered upon us, thereupon anyone of us went on buying a two-year-old sheep with two or even three one-year-old sheep. A man belonging to (the tribe of) Muzainah said to us: We were with the Messenger of Allah "Allah's blessing and peace be upon him" on journey when this day (of Sacrifice) came, and anyone of us went on buying the two-year-old sheep with two or even three one-year-old sheep. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "No doubt, the one-year-old sheep suffices (for sacrifice) in the same way as a two-year-old sheep does."

**4391-** It is narrated on the authority of Asim Ibn Kulaib that he said: I heard my father having related from a man that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" on journey two days before the day of Sacrifice came, and we bought the two-year-old sheep with two one-year-old sheep. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "No doubt, the one-year-old sheep suffices (for sacrifice) in the same way as a two-year-old sheep does."

#### [14] The Ram

**4392-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rams as sacrifice. Anas said: I also offer two rams as sacrifice.

**4393-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice two white-and-black rams.

**4394-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice two two-horned white-and-black rams, which he slaughtered with his own hand: he mentioned Allah's Name, magnified Allah, and placed his foot on the side of their necks.

**4395-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" addressed us with a sermon (on the day of Sacrifice) and then he inclined to two white-and-black rams, which he slaughtered.

**4396-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: Then he, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" on the day of Sacrifice turned to two white-and-black rams, which he slaughtered, and to a small herd of one-year-old sheep which he distributed among us (to offer as sacrifice).



4390 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَخْوَصِ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ قَالَ: كُنَّا فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَجَعَلَ الرَّجُلُ مِنَّا يَشْتَرِي الْمُسِنَّةَ بِالْجَذَعَتَيْنِ وَالثَّلَاثَةِ فَقَالَ لَنَا رَجُلٌ مِنْ مُزَيْنَةَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَحَضَرَ هَذَا الْيَوْمَ فَجَعَلَ الرَّجُلُ يَطْلُبُ الْمُسِنَّةَ بِالْجَذَعَتَيْنِ وَالثَّلَاثَةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْجَذَعَ يُوفِي مِمَّا يُوفِي مِنْهُ الشَّيْءُ».

4391 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ رَجُلٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ قَبْلَ الْأَضْحَى بَيَّومَيْنِ نُعْطِي الْجَذَعَتَيْنِ بِالثَّنِيَّةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْجَذَعَ تُجْزَىءُ مَا تُجْزَىءُ مِنْهُ الشَّيْءُ».

#### (14) - الْكَبْشِ

4392 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُضْحِي بِكَبْشَيْنِ». قَالَ أَنَسٌ: وَأَنَا أَضْحِي بِكَبْشَيْنِ.

4393 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: «ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ».

4394 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَفْرَنَيْنِ ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا».

4395 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ أَضْحَى وَأَنكَفَأَ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا» مُخْتَصِرٌ.

4396 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ فِي حَدِيثِهِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ عَنْ ابْنِ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: ثُمَّ أَنْصَرَفَ كَأَنَّهُ يَعْنِي النَّبِيَّ ﷺ يَوْمَ النَّحْرِ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا وَإِلَى جَذِيعَةٍ مِنَ الْغَنَمِ فَقَسَمَهَا بَيْنَنَا.

4397- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice a two-horned ram, whose testicles were not removed, and there was blackness in its legs, blackness in its abdomen, and blackness round its eyes.

#### **[15] The Number Of Sheep To Which A Camel Is Equal As Sacrifice**

4398- It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to make ten sheep equal to one camel whenever he distributed the booty. Shu'bah said: To the best of my knowledge, I heard that narration from Sa'id Ibn Masruq, and Sufyan related it to me from him; and Allah knows best.

4399- It is narrated on the authority of Ibn Abbas that he said: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him" when (the day of) Sacrifice came, thereupon every ten of us joined in a camel and every seven in a cow as sacrifice.

#### **[16] The Number Of Sheep To Which A Cow Is Equal As Sacrifice**

4400- It is narrated on the authority of Jabir that he said: We continued Umrah onto Hajj with the Messenger of Allah "Allah's blessing and peace be upon him", and we slaughtered as sacrifice a cow on behalf of seven (persons) in which we joined.

#### **[17] One Slaughters His Sacrifice Before The Imam Does**

4401- It is narrated on the authority of Al-Bara' that he said: the Messenger of Allah "Allah's blessing and peace be upon him" stood up on the day of Sacrifice and said: "He, who faced our Qiblah, performed prayer like ours, and had (the intention) to present an offering like ours, let not him slaughter his sacrifice until he offers prayer." My maternal aunt stood up and said: "O Messenger of Allah! I hastened to slaughter my sacrifice (before the prayer) in order to feed my household, (or my family and neighbours)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, slaughter another one." He said: "I have got a she-kid which is still sucking milk, but it is much dearer to me than two fleshy sheep." He said: "Then, slaughter it, for it is the best of your offerings, but (it should be known) that by no means should a six-month-old goat be valid as sacrifice for anyone after you."

4402- It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon after offering the prayer on the Day of Sacrifice and said: "Whoever offers the prayer like us and slaughters like us then his ritual of sacrifice has

4397 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ أَبُو سَعِيدٍ الْأَشْجُ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ قَالَ: «ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشٍ أَقْرَنَ فَحِيلَ يَمْشِي فِي سَوَادٍ وَيَأْكُلُ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ».

### (15) - بَابُ مَا تُجْزَى عَنْهُ الْبَدَنَةُ فِي الصَّحَابَا

4398 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِيهِ عَنْ عُبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَجْعَلُ فِي قِسْمِ الْغَنَائِمِ عَشْرًا مِنَ الشَّاءِ بِبَعِيرٍ» قَالَ شُعْبَةُ: وَأَكْبَرُ عِلْمِي أَنِّي سَمِعْتُهُ مِنْ سَعِيدِ بْنِ مَسْرُوقٍ وَحَدَّثَنِي بِهِ سُفْيَانُ عَنْهُ وَاللَّهُ تَعَالَى أَعْلَمُ.

4399 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ غَزْوَانَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ يَغْنِي أِبْنَ وَاقِدٍ عَنْ عَلْبَاءَ بْنِ أَحْمَرَ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَحَضَرَ النَّحْرُ فَاشْتَرَكْنَا فِي الْبَعِيرِ عَنْ عَشْرَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ».

### (16) - بَابُ مَا تُجْزَى عَنْهُ الْبَقَرَةُ فِي الصَّحَابَا

4400 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى عَنْ عَبْدِ الْمَلِكِ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «كُنَّا نَتَمَتَّعُ مَعَ النَّبِيِّ ﷺ فَذَبَحَ الْبَقَرَةَ عَنْ سَبْعَةٍ وَنَشْتَرِكُ فِيهَا».

### (17) - ذَبْحُ الصَّحْبَةِ قَبْلَ الْإِمَامِ

4401 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ ابْنِ أَبِي زَائِدَةَ قَالَ: أَنْبَأَنَا أَبِي عَنْ فِرَاسٍ عَنْ عَامِرٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ ح. وَأَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ فَذَكَرَ أَحَدُهُمَا مَا لَمْ يَذْكُرِ الْآخَرُ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَضْحَى فَقَالَ: «مَنْ وَجَّهَ قِبَلَتَنَا وَصَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا فَلَا يَذْبَحُ حَتَّى يَصَلِّيَ» فَقَامَ خَالِي فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي عَجَلْتُ نُسُكِي لِأُطْعِمَ أَهْلِي وَأَهْلَ دَارِي أَوْ أَهْلِي وَجِيرَانِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعِدْ ذَبْحًا آخَرَ» قَالَ: فَإِنْ عِنْدِي عَنَاقُ لَبَنٍ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتِي لَحْمٍ قَالَ: «أُذْبَحْهَا فَإِنَّهَا خَيْرٌ نَسِيكَتِكَ وَلَا تُقْضِي جَذْعَةً عَنْ أَحَدٍ بَعْدَكَ».

4402 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ ثُمَّ قَالَ: «مَنْ صَلَّى



become complete. Whoever slaughters his sacrifice before the Feast prayer, has offered but a sheep of mutton." Abu Burdah Ibn Niyar said: "O Allah's Apostle! By Allah, I have slaughtered my sheep before I should come out to offer prayer and I thought today as a day of eating and drinking, and I hastened to eat and feed my family and neighbours." The Prophet "Allah's blessing and peace be upon him" said: "The sheep which you have slaughtered is just mutton (not a sacrifice)." He (Abu Burdah) said: "O Allah's Apostle! I have a six-month-old she-kid, which is dearer to me than two fleshy sheep. Will that be sufficient for sacrifice on my behalf?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for (sacrifice on behalf of) you but it will not be sufficient (for sacrifice) on behalf of anyone else after you."

**4403-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said on the Day of Slaughtering Sacrifice "Nahr": "He who slaughtered (the animal as a sacrifice) before the (Id) Prayer, should repeat it (i.e. offer another sacrificial animal)." A man stood up and said: "O Messenger of Allah! That is the day on which meat is so much desired." He mentioned the need of his neighbors, and probably, The Messenger of Allah "Allah's blessing and peace be upon him" confirmed it. He also said: "I have a six-month-old she-goat which I like more than two fleshy goats." He permitted him to do so (i.e. to offer it as sacrifice). I do not know whether this concession was granted to anyone else besides him or not. The Messenger of Allah "Allah's blessing and peace be upon him" then turned towards two rams, which he slaughtered.

**4404-** It is narrated on the authority of Abu Burdah Ibn Niyar that he slaughtered his sacrifice before (the prayer and thus he did before) The Messenger of Allah "Allah's blessing and peace be upon him", thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to slaughter another one. He said: "I have got a six-month-old she-goat, which is dearer to me than two fleshy sheep." He said to him: "Then, slaughter it." According to the narration of Ubaidullah, he said: "I could find but a six-month-old she-kid." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to slaughter it.

**4405-** It is narrated on the authority of Jundub Ibn Sufyan that he said: We offered sacrifices on a day of Sacrifice with the Messenger of Allah "Allah's blessing and peace be upon him", and the people slaughtered their sacrifices before the prayer. Finished the prayer, the Messenger of Allah "Allah's blessing and peace be upon him" saw sheep having been slaughtered, thereupon he said: "He, who slaughtered (his sheep) before the

صَلَاتَنَا وَنَسَكَ نُسْكَنَا فَقَدْ أَصَابَ النَّسْكَ وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فِتْلَكَ شَاةَ لَحْمٍ». فَقَالَ أَبُو بُرْدَةَ: يَا رَسُولَ اللَّهِ وَاللَّهِ لَقَدْ نَسَكْتُ قَبْلَ أَنْ أَخْرُجَ إِلَى الصَّلَاةِ وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمَ أَكُلٍ وَشُرْبٍ فَتَعَجَّلْتُ فَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ شَاةُ لَحْمٍ» قَالَ: فَإِنَّ عِنْدِي عَنَاقًا جَذَعَةً خَيْرٌ مِنْ شَاتِي لَحْمٍ فَهَلْ تُجْزِي عَنِّي قَالَ: «نَعَمْ وَلَنْ تُجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

4403 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ «النَّحْرِ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيُعِدْ». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ فَذَكَرَ هَنَةً مِنْ جِيرَانِهِ كَأَنَّ رَسُولَ اللَّهِ ﷺ صَدَّقَهُ قَالَ: عِنْدِي جَذَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتِي لَحْمٍ فَرَخَّصَ لَهُ فَلَا أَدْرِي أَبْلَغْتُ رُخْصَتُهُ مَنْ سِوَاهُ أَمْ لَا ثُمَّ أَنْكَفَأَ إِلَى كَبْشَيْنِ فَذَبَحَهُمَا.

4404 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَحْيَى ح. وَأَنْبَاءَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ: أَنَّهُ ذَبَحَ قَبْلَ النَّبِيِّ ﷺ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ قَالَ: عِنْدِي عَنَاقٌ جَذَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ مُسْنَتَيْنِ قَالَ: «أَذْبَحْهَا» فِي حَدِيثِ عُبَيْدِ اللَّهِ فَقَالَ: إِنِّي لَا أَجِدُ إِلَّا جَذَعَةً فَأَمَرَهُ أَنْ يَذْبَحَ.

4405 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ جُنْدُبِ بْنِ سُفْيَانَ قَالَ: ضَحَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ أَضْحَى ذَاتَ يَوْمٍ فَإِذَا النَّاسُ قَدْ ذَبَحُوا ضَحَايَاهُمْ قَبْلَ الصَّلَاةِ فَلَمَّا أَنْصَرَفَ رَأَهُمْ



prayer, let him slaughter another sheep in its place (as sacrifice), and he, who has not slaughtered before the prayer, let him slaughter (his sacrifice) in the Name of Allah Almighty."

### **[18] It Is Permissible To Slaughter With The Sharp-Edged Stone**

**4406-** It is narrated on the authority of Muhammad Ibn Safwan that he caught two rabbits and had no knife therewith to slaughter them, thereupon he slaughtered them with the help of a sharp-edged stone. He went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've caught two rabbits, and since I had no knife therewith to slaughter them, I slaughtered them with the help of a sharp-edged stone: (Is it lawful for me) to eat them?" he said: "(It is lawful for you to) eat them."

**4407-** It is narrated on the authority of Zaid Ibn Thabit that a wolf thrust its fang in a sheep, and they slaughtered it with a sharp-edged stone, and the Messenger of Allah "Allah's blessing and peace be upon him" gave them concession to eat it.

### **[19] It Is Permissible To Slaughter With A Stick**

**4408-** It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! I set off my hunting dog and when I catch the game, I find nothing therewith to slaughter it other than a sharp-edged stone or a stick." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Cause the blood to flow with what you like, and mention the Name of Allah Almighty."

**4409-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man from amongst the Ansar had a she-camel grazing by the side of (the mountain of) Uhud. A calamity befell it, and the man slaughtered it with a rod. I (the sub-narrator) asked Abu Sa'id: Was it a rod of wood or of iron?" he said: Of wood. Then, he went to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that, and he permitted him to eat it.

### **[20] It Is Forbidden To Slaughter With The Help Of A Nail**

**4410-** It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat such of (slaughtered) animals as whose blood is caused to flow with any instrument barring a tooth or a nail, and Allah's Name is mentioned."



النَّبِيِّ ﷺ أَنَّهُمْ ذَبَحُوا قَبْلَ الصَّلَاةِ فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى وَمَنْ كَانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ عَزَّ وَجَلَّ».

### (18) - بَابُ إِبَاحَةِ الذَّبْحِ بِالْمَرْوَةِ

4406 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرِو بْنِ مُحَمَّدٍ بْنِ صَفْوَانَ: أَنَّهُ أَصَابَ أَرْبَعِينَ وَلَمْ يَجِدْ حَدِيدَةً يَذْبَحُهَا بِهِ فَذَكَاهُمَا بِمَرْوَةٍ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصْطَدْتُ أَرْبَعِينَ فَلَمْ أَجِدْ حَدِيدَةً أَذْكِيهِمَا بِهِ فَذَكَيْتُهُمَا بِمَرْوَةٍ أَفَأَكُلُ؟ قَالَ: «كُلْ».

4407 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا حَاضِرُ بْنُ الْمُهَاجِرِ الْبَاهِلِيُّ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَّارٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ: «أَنَّ ذُبَابًا نَيْبٌ فِي شَاةٍ فَذَبَحُوهَا بِالْمَرْوَةِ فَرَخَّصَ النَّبِيُّ ﷺ فِي أَكْلِهَا».

### (19) - إِبَاحَةُ الذَّبْحِ بِالْعُودِ

4408 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ عَنْ شُعْبَةَ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ مُرِّيَّ بْنَ قَطْرِيٍّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أُرْسِلُ كُلِّي فَأَخْذُ الصَّيْدَ فَلَا أَجِدُ مَا أَذْكِيهِ بِهِ فَأَذْبَحُهُ بِالْمَرْوَةِ وَبِالْعَصَا قَالَ: «أَنْهَرِ الدَّمَ بِمَا شِئْتَ وَادْكُرْ اسْمَ اللَّهِ عَزَّ وَجَلَّ».

4409 - أَخْبَرَنِي مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ زَيْدِ بْنِ أَسْلَمَ فَلَقِيتُ زَيْدَ بْنَ أَسْلَمَ فَحَدَّثَنِي عَنْ عَطَاءِ بْنِ يَسَّارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَتْ لِرَجُلٍ مِنَ الْأَنْصَارِ نَاقَةٌ تَرَعَى فِي قَبْلِ أَحَدٍ فَعَرِضَ لَهَا فَنَحَرَهَا بِوَتْدٍ فَقُلْتُ لِرَيْدٍ: وَتَدٌ مِنْ خَشَبٍ أَوْ حَدِيدٍ؟ قَالَ: لَا بَلْ خَشَبٌ فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ فَأَمَرَهُ بِأَكْلِهَا.

### (20) - النَّهْيُ عَنِ الذَّبْحِ بِالظُّفْرِ

4410 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمَ اللَّهِ فَكُلْ إِلَّا بِسِنَّ أَوْ ظُفْرٍ».

### [21] What About Slaughtering With The Help Of A Tooth?

4411- It is narrated on the authority of Abayah Ibn Rifa'ah Ibn Rafi' from his grandfather Rafi' Ibn Khadij that he said: I said to The Prophet "Allah's blessing and peace be upon him": "We may meet the enemies tomorrow and we have no knives (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: " (Slaughter with anything that) causes blood to flow, and eat the animals if the name of Allah has been mentioned (on slaughtering them). But do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Abyssinians (whom we should not imitate for they are infidels)."

### [22] The Command To Sharpen The Blade

4412- It is narrated on the authority of Shaddad Ibn Aws that he said: I retain two things from the Messenger of Allah "Allah's blessing and peace be upon him". He said: "Allah Almighty has enjoined that you should do everything properly. So, when you kill (anyone), you should kill properly; and when you slaughter (an animal), you should slaughter it properly, and let anyone of you sharpen his blade, and relieve his slain animal."

### [23] The Concession To Slay What Is Slaughtered And Slaughter What Is Slain

4413- It is narrated on the authority of Asma' Bint Abu Bakr that she said: We slew a horse and ate its flesh during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

### [24] Slaughtering Such Of Animals As In Which A Wild Animal Thrusts Its Fang

4414- It is narrated on the authority of Zaid Ibn Thabit that a wolf thrust its fang in a sheep, and they slaughtered it with a sharp-edged stone, and the Messenger of Allah "Allah's blessing and peace be upon him" gave them concession to eat it.

### [25] Such Of Animals As Falls Headlong In A Well, Whose Throat Is Unreachable

4415- It is narrated on the authority of Abu Al-Ushara' from his father that he said: I said: "O Messenger of Allah! Should slaughtering be valid only when an animal is pierced in the throat or the breast?" he said: "(No) even if you pierce it in its thigh, it will be sufficient for you."

## (21) - بَابُ فِي الذَّنْبِ بِالسِّنِّ

4411 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مُدَى فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَزَّ وَجَلَّ فَكُلُوا مَا لَمْ يَكُنْ سِنًا أَوْ ظُفْرًا وَسَاحِدُنْكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعِظْمٌ وَأَمَّا الظُّفْرُ فَمُدَى الْحَبْشَةِ».

## (22) - الْأَمْرُ بِإِحْدَادِ الشُّفْرَةِ

4412 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: أَتَيْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِخْ ذَبِيحَتَهُ».

## (23) - بَابُ الرُّخْصَةِ فِي نَحْرِ مَا يُذْبَحُ وَذَبْحِ مَا يُنْحَرُ

4413 - أَخْبَرَنَا عِيسَى بْنُ أَحْمَدَ الْعَسْقَلَانِيُّ عَسْقَلَانَ بَلَخَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: حَدَّثَنِي سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ حَدَّثَهُ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: «نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَكَلْنَاهُ».

## (24) - بَابُ ذِكَاةِ التِّي قَدْ نَبَّ فِيهَا السَّبُعُ

4414 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ حَاضِرَ بْنَ الْمُهَاجِرِ الْبَاهِلِيِّ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ: «أَنَّ ذُبَابًا نَبَّ فِي شَاةٍ فَذَبَحُوهَا بِمِرْوَةٍ فَرَحَّصَ النَّبِيُّ ﷺ فِي أَكْلِهَا».

## (25) - ذِكْرُ الْمُتَرَدِّبَةِ فِي الْبِئْرِ الَّتِي لَا يُوَصَّلُ إِلَى حَلْقِهَا

4415 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الْعُشْرَاءِ عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَمَا تَكُونُ الذِّكَاةُ إِلَّا فِي الْحَلْقِ وَاللَّبَّةِ؟ قَالَ: «لَوْ طَعَنْتَ فِي فَخِذِهَا لَأَجْزَأَكَ».



### [26] Such Of Animals As Flees Away, Whose Catching Is Difficult

**4416-** It is narrated on the authority of Abayah Ibn Rifa'ah Ibn Rafi' from his grandfather Rafi' Ibn Khadij that he said: I said to The Prophet "Allah's blessing and peace be upon him": "We may meet the enemies tomorrow and we have no knives (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: " (You might use) whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned (on slaughtering them)." The Messenger of Allah "Allah's blessing and peace be upon him" had gained many sheep and camels as booty. One of those camels fled. A man threw an arrow at the camel, with which (Allah) stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

**4417-** It is narrated on the authority of Rafi' Ibn Khadij that he said: I said to The Prophet "Allah's blessing and peace be upon him": "We may meet the enemies tomorrow and we have no knives (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: "(You might use) whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned (on slaughtering them). Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Abyssinians (whom we should not imitate for they are infidels)." We had gained many sheep and camels as booty. One of those camels fled. A man threw an arrow at the camel, with which (Allah) stopped it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

**4418-** It is narrated on the authority of Shaddad Ibn Aws that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Allah Almighty has enjoined that you should do everything properly. So, when you kill (anyone), you should kill properly; and when you slaughter (an animal), you should slaughter it properly, and let anyone of you sharpen his blade whenever he intends to slaughter, and relieve his slain animal."

### [27] Making Perfect The Slaughtering

**4419-** It is narrated on the authority of Shaddad Ibn Aws that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has enjoined that you should do everything properly. So, when you kill (anyone), you should kill properly; and when you slaughter (an animal),

## (26) - ذِكْرُ الْمُنفِلَةِ الَّتِي لَا يُقَدَّرُ عَلَى أَخْذِهَا

4416 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَّادَةَ بْنِ رَافِعٍ عَنْ رَافِعٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا لَأَفْوُ الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مَدَى قَالَ: «مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَزَّ وَجَلَّ فَكُلُّ مَا خَلَا السِّنَّ وَالظُّفْرَ» قَالَ: فَأَصَابَ رَسُولُ اللَّهِ ﷺ نَهْبًا فَتَدَّ بَعِيرٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ فَقَالَ: «إِنَّ لَهُذِهِ النَّعَمَ» أَوْ قَالَ: «الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَأَفْعَلُوا بِهِ هَكَذَا».

4417 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَبِي عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا لَأَفْوُ الْعَدُوَّ غَدًا وَلَيْسَتْ مَعَنَا مَدَى قَالَ: «مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَزَّ وَجَلَّ فَكُلُّ لَيْسَ السِّنَّ وَالظُّفْرَ وَسَأُحَدِّثُكُمْ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفْرُ فَمَدَى الْحَبَشَةِ» وَأَصَبْنَا نَهْبَةً إِبِلٍ أَوْ غَنَمٍ فَتَدَّ مِنْهَا بَعِيرٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لَهُذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ فَأَفْعَلُوا بِهِ هَكَذَا».

4418 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ عَنْ أَبِي الْأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُحَدِّدْ أَحَدُكُمْ إِذَا ذَبَحَ شَفْرَتَهُ وَلْيُرِخْ ذَبِيحَتَهُ».

## (27) - بَابُ حُسْنِ الذَّبْحِ

4419 - أَخْبَرَنَا الْحَسَنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ



you should slaughter it properly, and let anyone of you sharpen his blade, and relieve his slain animal."

**4420-** It is narrated on the authority of Shaddad Ibn Aws that he said: I heard two things from the Messenger of Allah "Allah's blessing and peace be upon him". He said: "Allah Almighty has enjoined that you should do everything properly. So, when you kill (anyone), you should kill properly; and when you slaughter (an animal), you should slaughter it properly, and let anyone of you sharpen his blade, and relieve his slain animal."

**4421-** It is narrated on the authority of Shaddad Ibn Aws that he said: I retain two things from the Messenger of Allah "Allah's blessing and peace be upon him". He said: "Allah Almighty has enjoined that you should do everything properly. So, when you kill (anyone), you should kill properly; and when you slaughter (an animal), you should slaughter it properly, and let anyone of you sharpen his blade, and relieve his slain animal."

### **[28] Placing The Foot On The Side Of The Sacrifice's Neck**

**4422-** It is narrated on the authority of Shu'bah from Qatadah that he told him: I heard Anas having said: the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice two two-horned white-and-black rams: he mentioned Allah's Name, and magnified Allah (on slaughtering them), and I saw him having slaughtered them with his own hand and placed his foot on the side of their necks. I asked him: Have you really heard it from him? He answered in the affirmative.

### **[29] Mentioning Allah's Name On (Slaughtering) A Sacrifice**

**4423-** It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" offered as sacrifice two two-horned white-and-black rams: he mentioned Allah's Name, and magnified Allah (on slaughtering them), and I saw him having slaughtered them with his own hand and placed his foot on the side of their necks.

### **[30] Magnifying Allah On (Slaughtering) A Sacrifice**

**4424-** It is narrated on the authority of Anas Ibn Malik that he said: I saw him, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" having slaughtered them with his own hand and placed his foot on the side of their necks, and he mentioned Allah's Name, and magnified Allah (on slaughtering them), i.e. two two-horned white-and-black rams.



فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلِيُحَدِّثْكُمْ شَفَرَتَهُ وَلِيُرِخَ ذَبِيحَتَهُ».

4420 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: سَمِعْتُ مِنَ النَّبِيِّ ﷺ أَثْنَتَيْنِ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلِيُحَدِّثْكُمْ شَفَرَتَهُ ثُمَّ لِيُرِخَ ذَبِيحَتَهُ».

4421 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا خَالِدٌ ح. وَأَنْبَأَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ خَالِدٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: ثِنْتَانِ حَفِظْتُهُمَا مِنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ لِيُحَدِّثْكُمْ شَفَرَتَهُ وَلِيُرِخَ ذَبِيحَتَهُ».

### (28) - وَضَعُ الرَّجُلِ عَلَى صَفْحَةِ الصُّحِيِّ

4422 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ أَنَسًا قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ يُكَبِّرُ وَيُسَمِّي وَلَقَدْ رَأَيْتُهُ يَذْبُحُهُمَا بِيَدِهِ وَاضِعًا عَلَى صِفَاحِهِمَا قَدَمَهُ قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْهُ؟ قَالَ: نَعَمْ.

### (29) - تَسْمِيَةُ اللَّهِ عَزَّ وَجَلَّ عَلَى الصُّحِيِّ

4423 - أَخْبَرَنَا أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ شُعْبَةَ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ وَكَانَ يُسَمِّي وَيُكَبِّرُ وَلَقَدْ رَأَيْتُهُ يَذْبُحُهُمَا بِيَدِهِ وَاضِعًا رِجْلَهُ عَلَى صِفَاحِهِمَا.

### (30) - التَّكْبِيرُ عَلَيْهَا

4424 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا مُضْعَبُ بْنُ الْمِقْدَامِ عَنِ الْحَسَنِ يَعْنِي ابْنَ صَالِحٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: لَقَدْ رَأَيْتُهُ يَعْنِي النَّبِيَّ ﷺ يَذْبُحُهُمَا بِيَدِهِ وَاضِعًا عَلَى صِفَاحِهِمَا قَدَمَهُ يُسَمِّي وَيُكَبِّرُ كَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ.

### [31] One Slaughters His Sacrifice With His Own Hand

4425- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice two two-horned white-and-black rams: he placed his foot on the side of their necks while slaughtering them with his own hand, mentioning Allah's Name, and magnifying Allah (on slaughtering them).

### [32] One Slaughters The Sacrifice Of Another

4426- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered with his own hand some of his sacrificial camels, and another person (i.e. Ali) slaughtered some of them.

### [33] Slaying What Is Slaughtered

4427- It is narrated on the authority of Asma' Bint Abu Bakr that she said: We slew a horse and ate its flesh during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

4428- It is narrated on the authority of Asma' Bint Abu Bakr that she said: We slew a horse and ate its flesh while we were in Medina during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

### [34] When One Slaughters For Anything Other Than Allah Almighty

4429- It is narrated on the authority of Amir Ibn Wathilah that he said: A man asked Ali: Did the Messenger of Allah "Allah's blessing and peace be upon him" tell you of anything in secrecy apart from the people? Ali grew angry so much that his cheeks turned red. He said: the Messenger of Allah "Allah's blessing and peace be upon him" never told me anything apart from the people. But he told me of four things, while both he and I were (alone) in the house: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty sends His Curses upon such as curses his father; Allah Almighty sends His Curses upon such as slaughters for anything other than Allah Almighty; Allah Almighty sends His Curses upon such as gives shelter to a criminal; and Allah Almighty sends His Curses upon such as changes the signs of the land's borders."

### [35] It Is Forbidden To Eat Or Keep The Meat Of Sacrifice more than Three Days

4430- It is narrated on the authority of Salim from Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the meat of sacrifice more than three days (as of the day of Sacrifice).

## (31) - ذَبَحَ الرَّجُلُ أَضْحِيَّتَهُ بِيَدِهِ

4425 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَحَى بِكَبْشَيْنِ أَفْرَنَيْنِ أَمْلَحَيْنِ يَطَأُ عَلَى صِفَاحِهِمَا وَيَذْبُحُهُمَا وَيُسَمِّي وَيُكَبِّرُ.

## (32) - بَابُ ذَبْحِ الرَّجُلِ غَيْرِ أَضْحِيَّتِهِ

4426 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ بَعْضَ بَدْنِهِ بِيَدِهِ وَنَحَرَ بَعْضَهَا غَيْرُهُ.

## (33) - نَحْرُ مَا يُذْبَحُ

4427 - أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ قَالَتْ: نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَكَلْنَاهُ. وَقَالَ قُتَيْبَةُ فِي حَدِيثِهِ فَأَكَلْنَا لَحْمَهُ خَالَفَهُ عَبْدَةُ بْنُ سُلَيْمَانَ.

4428 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ قَالَتْ: ذَبَحْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَرَسًا وَنَحْنُ بِالْمَدِينَةِ فَأَكَلْنَاهُ.

## (34) - مَنْ ذَبَحَ لِغَيْرِ اللَّهِ عَزَّ وَجَلَّ

4429 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ ابْنِ حَبَّانٍ يَعْنِي مَنْصُورًا عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ: سَأَلَ رَجُلٌ عَلِيًّا: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُسِرُّ إِلَيْكَ بِشَيْءٍ دُونَ النَّاسِ؟ فَغَضِبَ عَلَيَّ حَتَّى أَحْمَرَ وَجْهُهُ وَقَالَ: مَا كَانَ يُسِرُّ إِلَيَّ شَيْئًا دُونَ النَّاسِ غَيْرَ أَنَّهُ حَدَّثَنِي بِأَرْبَعِ كَلِمَاتٍ وَأَنَا وَهُوَ فِي الْبَيْتِ فَقَالَ: «لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ».

## (35) - النَّهْيُ عَنِ الْأَكْلِ مِنَ لُحُومِ الْأَصْحَايِ

بعد ثلاثٍ وعن إمساكِهِ

4430 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُؤْكَلَ لُحُومُ الْأَصْحَايِ بَعْدَ ثَلَاثٍ».



**4431-** It is narrated on the authority of Abu Ubaid, the freed slave of Ibn Awf that he said: I witnessed Ali Ibn Abu Talib, might Allah honour him, on the day of Sacrifice. He began with offering prayer before delivering the sermon, and he offered prayer with neither Adhan nor Iqamah. Then he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden that anyone should keep anything of his sacrifice more than three days.

**4432-** It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to eat anything of your sacrifice more than three days.

### [36] The Permission To Do So

**4433-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" (at first) forbade eating the meat of sacrifice more than three days (as of the day of Sacrifice), and later on he said: "You might eat of it (as long as you can), take your provisions (for your journey of return) and save (of it as much as you like)."

**4434-** It is narrated on the authority of Abdullah Ibn Khabbab that Abu Sa'id Al-Khudri came back from journey, and his family presented meat of sacrifice to him, thereupon he said: "I'm not to eat it until I ask (and seek the religious verdict about it)." He went direct to his half-brother from the side of his mother, Qatadah Ibn An-Nu'man, and he was of those who attended the holy battle of Badr, and asked him about that, and he said: "After you had left, there was a change which abrogated the forbiddance of eating the meat of sacrifice more than three days."

**4435-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" (at first) forbade eating the meat of sacrifice more than three days (as of the day of slaughtering sacrifice). His half-brother from the side of his mother, Qatadah Ibn An-Nu'man, and he was of those who attended the holy battle of Badr, came and they served him with meat of sacrifice, thereupon he said: "Has not the Messenger of Allah "Allah's blessing and peace be upon him" forbidden that (i.e. eating the meat of sacrifice over three days beginning from the day of Sacrifice)?" on that Abu Sa'id said: "A change came (to abrogate) that. the Messenger of Allah "Allah's blessing and peace be upon him" (at first) forbade us to eat it over three days, and then he gave us concession to eat (as long as we like) and save out of it (as much as we like)."

4431 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ غُنْدَرٍ قَالَ: حَدَّثَنَا مَعْمَرٌ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ عَوْفٍ قَالَ: شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ فِي يَوْمٍ عِيدٍ بَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ صَلَّى بِلَا أَذَانٍ وَلَا إِقَامَةٍ ثُمَّ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُمْسِكَ أَحَدٌ مِنْ نُسُكِهِ شَيْئًا فَوْقَ ثَلَاثَةِ أَيَّامٍ».

4432 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ أَنَّ أَبَا عُبَيْدٍ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلَاثٍ».

### (36) - الإِذْنُ فِي ذَلِكَ

4433 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ، ثُمَّ قَالَ: «كُلُوا وَتَزَوَّدُوا وَادْخِرُوا».

4434 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ زُغْبَةُ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ ابْنِ خَبَابٍ هُوَ عَبْدُ اللَّهِ بْنُ خَبَابٍ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَدِمَ مِنْ سَفَرٍ فَقَدَّمَ إِلَيْهِ أَهْلُهُ لَحْمًا مِنْ لُحُومِ الْأَضَاحِيِّ فَقَالَ: مَا أَنَا بِأَكِلِهِ حَتَّى أَسْأَلَ فَأَنْطَلِقَ إِلَى أَخِيهِ لِأُمِّهِ قَتَادَةَ بْنِ النُّعْمَانِ وَكَانَ بَدْرِيًّا فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ: إِنَّهُ قَدْ حَدَّثَ بَعْدَكَ أَمْرٌ نَقَضًا لِمَا كَانُوا نُهُوا عَنْهُ مِنْ أَكْلِ لُحُومِ الْأَضَاحِيِّ بَعْدَ ثَلَاثَةِ أَيَّامٍ.

4435 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سَعْدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي زَيْنُبُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثَةِ أَيَّامٍ» فَقَدِمَ قَتَادَةُ بْنُ النُّعْمَانِ وَكَانَ أَخَا أَبِي سَعِيدٍ لِأُمِّهِ وَكَانَ بَدْرِيًّا فَقَدَّمُوا إِلَيْهِ فَقَالَ: أَلَيْسَ قَدْ نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ أَبُو سَعِيدٍ: «إِنَّهُ قَدْ حَدَّثَ فِيهِ أَمْرٌ إِنَّ رَسُولَ اللَّهِ ﷺ نَهَاَنَا أَنْ نَأْكُلَهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ ثُمَّ رَخَّصَ لَنَا أَنْ نَأْكُلَهُ وَنَدْخِرَهُ».



**4436-** It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I had forbidden you (at first) to visit the graves, but (now) you may visit them, and let visiting them increase you in goodness. I also had forbidden you (at first to eat) the meat of sacrificial animals more than three days, but now you might eat (as long as you like) and keep it as much as you wish. I had forbidden you (at first) to drink in any utensil (except (that prepared in dry water-skins), but now you might drink (whatever is prepared) in any utensil as you like, and do not drink what is intoxicant.”

**4437-** It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I had forbidden you to eat the meat of sacrifice more than three days, to brew fruits but in a dry water-skin, and to visit the graves. But now, you might eat, take provisions for your journey and save out of the meat of sacrifice as much as it seems to you. Whoever likes to visit the grave (he might do) for it reminds of the hereafter. Furthermore, you might drink (such of drinks as is prepared in any utensil) and safeguard yourselves from any intoxicant.”

### [37] Saving Out Of The Meat Of Sacrifice

**4438-** It is narrated on the authority of A’ishah that she said: The poor among the people of the desert flocked (to the towns) on the occasion of Id Al-Adha during the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”, whereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Keep with you (the meat) which is sufficient for three (days, and give in charity whatever is left out of it).” After this, they (the Muslims) said: “O Messenger of Allah! The people used to get benefit from their sacrifices. They used to melt fat and make water-skins from them.” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “What is the matter?” they said: “You forbade (them) to eat the meat of sacrificial animals beyond three (days).” He said: “I forbade you for those (poor persons) who flocked (to the towns on this occasion for meat) but now when this occasion has improved you may eat, preserve and give in charity.”

**4439-** It is narrated on the authority of Abd Ar-Rahman Ibn Abis from his father that he said: I entered upon A’ishah and asked her: "Did The Prophet



4436 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَهُوَ النَّفِيلِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا زُبَيْدُ بْنُ الْحَارِثِ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ثَلَاثٍ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلِتَرُدَّكُمْ زِيَارَتُهَا خَيْرًا وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاجِي بَعْدَ ثَلَاثٍ فَكُلُّوا مِنْهَا وَأَمْسِكُوا مَا شِئْتُمْ وَنَهَيْتُكُمْ عَنِ الْأَشْرَبَةِ فِي الْأَوْعِيَةِ فَأَشْرَبُوا فِي أَيِّ وَعَاءٍ شِئْتُمْ وَلَا تَشْرَبُوا مُسْكِرًا وَلَمْ يَذْكُرْ مُحَمَّدٌ: وَأَمْسِكُوا.

4437 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ عَنِ الْأَخْوَصِ بْنِ جَوَابٍ عَنْ عَمَّارِ بْنِ زُرَيْقٍ عَنْ أَبِي إِسْحَاقَ بْنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاجِي بَعْدَ ثَلَاثٍ وَعَنِ النَّبِيدِ إِلَّا فِي سِقَاءٍ وَعَنْ زِيَارَةِ الْقُبُورِ فَكُلُّوا مِنْ لُحُومِ الْأَضَاجِي مَا بَدَأَ لَكُمْ وَتَزَوَّدُوا وَأَدْخِرُوا وَمَنْ أَرَادَ زِيَارَةَ الْقُبُورِ فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ وَأَشْرَبُوا وَاتَّقُوا كُلَّ مُسْكِرٍ».

### (37) - الْأَدْحَارُ مِنَ الْأَضَاجِي

4438 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: دَفَنْتُ دَافَّةً مِنْ أَهْلِ الْبَادِيَةِ حَضْرَةَ الْأَضْحَى فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّوا وَأَدْخِرُوا ثَلَاثًا» فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ كَانُوا يَتَتَفَعُونَ مِنْ أَضَاجِهِمْ يَجْمِلُونَ مِنْهَا الْوَدَكَ وَيَتَّخِذُونَ مِنْهَا الْأَسْقِيَةَ قَالَ: «وَمَا ذَٰلِكَ؟» قَالَ: الَّذِي نَهَيْتُ مِنْ إِمْسَاكِ لُحُومِ الْأَضَاجِي قَالَ: «إِنَّمَا نَهَيْتُ لِلدَّافَةِ الَّتِي دَفَنْتُ كُلُّوا وَأَدْخِرُوا وَتَصَدَّقُوا».

4439 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَكَانَ

"Allah's blessing and peace be upon him" forbid eating the meat of sacrifice beyond three days (as of the day of slaughtering sacrifice)?" She said: "Yes. One year the people were put to starvation, so The Prophet "Allah's blessing and peace be upon him" wanted the rich to feed the poor." She further said: "But later I saw the family of Muhammad "Peace be upon him" having used to store even the trotter of a sheep to eat beyond fifteen days." He asked her: "What is the reason for that?" A'ishah smiled and said: "The family of Mohammad did not eat to their satisfaction white bread with meat soup for three successive days till he (died and) met Allah Almighty."

**4440-** It is narrated on the authority of Abd Ar-Rahman Ibn Abis from his father that he said: I asked A'ishah about the meat of sacrifice, thereupon she said: We used to keep the trotter of a sheep for The Prophet "Allah's blessing and peace be upon him" for even a month, after which he ate it.

**4441-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Prophet "Allah's blessing and peace be upon him" forbade keeping the meat of sacrifice beyond three days. But later he said: "You might eat and feed others (as much as you like)."

### **[38] The Animals Slaughtered By The Jews**

**4442-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: On the day of (the holy battle of) Khaibar, a leather container of fat was made to hang down (from a castle), to which I stuck and said: "I will never give anyone out of it." I turned and behold! The Messenger of Allah "Allah's blessing and peace be upon him" was smiling.

### **[39] The Slaughtered Animal For Such As Does Not Know (Whether Allah's Name Has Been Mentioned On It)**

**4443-** It is narrated on the authority of A'ishah that she said: Some desert Arabs used to bring us meat of slaughtered animals, and we did not know whether they had mentioned Allah's Name on (slaughtering) that). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mention the Name of Allah Almighty on it, and then you might eat of it."

### **[40] The Interpretation Of Allah's Statement: " Eat Not Of (Meats) On Which Allah's Name Has Not Been Pronounced"**

**4444-** It is narrated on the authority of Ibn Abbas, concerning Allah's statement: " Eat not of (meats) on which Allah's name has not been pronounced": The pagans argued the Muslims saying: "You do not eat what Allah slaughters (i.e. that which dies), even though you eat what you slaughter by yourselves." (The reply is that they eat what they slaughter

رَسُولُ اللَّهِ ﷺ يَنْهَى عَنْ لُحُومِ الْأَصَاغِي بَعْدَ ثَلَاثٍ؟ قَالَتْ: نَعَمْ أَصَابَ النَّاسَ شِدَّةٌ فَأَحَبَّ رَسُولُ اللَّهِ ﷺ أَنْ يُطْعِمَ الْغَنِيَّ الْفَقِيرَ ثُمَّ قَالَ: لَقَدْ رَأَيْتُ آلَ مُحَمَّدٍ ﷺ يَأْكُلُونَ الْكُرَاعَ بَعْدَ خَمْسَ عَشْرَةَ قُلْتُ: مِمَّ ذَاكَ؟ فَضَحِكَتْ فَقَالَتْ: مَا شِيعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزٍ مَا دُوِمَ ثَلَاثَةَ أَيَّامٍ حَتَّى لَحِقَ بِاللَّهِ عَزَّ وَجَلَّ.

4440 - أَخْبَرَنَا يُونُسُ بْنُ عِيسَى قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زِيَادٍ ابْنُ أَبِي الْجَعْدِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ لُحُومِ الْأَصَاغِي قَالَتْ: «كُنَّا نَخْبَأُ الْكُرَاعَ لِرَسُولِ اللَّهِ ﷺ شَهْرًا ثُمَّ يَأْكُلُهُ».

4441 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ ابْنِ عَوْنٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ إِمْسَاكِ الْأُضْحِيَّةِ فَوْقَ ثَلَاثَةِ أَيَّامٍ ثُمَّ قَالَ: «كُلُوا وَأَطِيعُوا».

### (38) - بَابُ ذَبَائِحِ الْيَهُودِ

4442 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ مُغِيرَةَ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُغَفَّلٍ قَالَ: دُلِّيَ جَرَابٌ مِنْ شَحْمٍ يَوْمَ خَيْبَرَ فَالْتَزَمْتُهُ قُلْتُ: لَا أُعْطِي أَحَدًا مِنْهُ شَيْئًا فَالْتَفَتْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ يَتَبَسَّمُ.

### (39) - ذَبِيحَةُ مَنْ لَمْ يُعْرِفْ

4443 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَمِيلٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ نَاسًا مِنَ الْأَعْرَابِ كَانُوا يَأْتُونَنَا بِلَحْمٍ وَلَا نَذْرِي أَذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ أَمْ لَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَذْكُرُوا اسْمَ اللَّهِ عَزَّ وَجَلَّ وَكُلُوا».

### (40) - تَأْوِيلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ﴾

4444 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي هَارُونُ بْنُ أَبِي وَكِيعٍ وَهُوَ هَارُونُ بْنُ عَنَتْرَةَ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ﴾ [الأنعام، الآية: 121] قَالَ:



because they mention Allah's Name on it, and they do not eat that which dies because Allah's Name is not mentioned on it).

#### **[41] It Is Forbidden To Eat A Mutilated Animal**

**4445-** It is narrated on the authority of Abu Tha'labah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Mutilated (animal) is not lawful (for you to eat)."

**4446-** It is narrated on the authority of Hisham Ibn Zaid that he said: I entered in the company of Anas the house of Al-Hakam Ibn Ayyub, and behold! There were many people throwing a hen (with arrows) in the house of the chief. On that he (Anas) said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade tying the animal and making it a target for shots.

**4447-** It is narrated on the authority of Abdullah Ibn Ja'far that The Messenger of Allah "Allah's blessing and peace be upon him" came upon many people who were throwing a ram with arrows, thereupon he disliked that and said: "Do not mutilate the (bodies of) animals."

**4448-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as took a living being as target (for shots).

**4449-** It is narrated on the authority of Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah sends His Curse upon such as mutilates the (body of an) animal."

**4450-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take not a living being as target (for shots)."

**4451-** It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take not a living being as target (for shots)."

#### **[42] When One Kills A Swallow With No Just Cause**

**4452-** It is narrated on the authority of Abdullah Ibn Amr, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who kills (a bird even as little as) a swallow and what is above it with no just cause, Allah Almighty will question him about it on the Day of Judgement." It was said: "What is its just cause O Messenger of Allah?" he said: "It is to slaughter and eat it, and not to cut its head and throw it."

حَاصِمَهُمُ الْمُشْرِكُونَ فَقَالُوا: مَا ذَبَحَ اللَّهُ فَلَا تَأْكُلُوهُ وَمَا ذَبَحْتُمْ أَنْتُمْ أَكَلْتُمُوهُ.

#### (41) - النَّهْيُ عَنِ الْمُجْتَمَةِ

4445 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ عَنْ بَجِيرٍ عَنْ خَالِدٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحِلُّ الْمُجْتَمَةُ».

4446 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: دَخَلْتُ مَعَ أَنَسٍ عَلَى الْحَكَمِ يَغْنِي ابْنُ أَيُّوبَ فَإِذَا أَنَسٌ يَرْمُونَ دَجَاجَةً فِي دَارِ الْأَمِيرِ فَقَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُضَبَّرَ الْبَهَائِمُ».

4447 - أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ وَهُوَ ابْنُ الْهَادِ عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى أَنَسٍ وَهُمْ يَرْمُونَ كَبْشًا بِالنَّبْلِ فَكَرِهَ ذَلِكَ وَقَالَ: «لَا تُمَثِّلُوا بِالْبَهَائِمِ».

4448 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا».

4449 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي الْمِنْهَالُ بْنُ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَعَنَ اللَّهُ مَنْ مَثَّلَ بِالْحَيَوَانِ».

4450 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا».

4451 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنِ الْعَلَاءِ بْنِ صَالِحٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا».

#### (42) - مَنْ قَتَلَ عُصْفُورًا بِغَيْرِ حَقِّهَا

4452 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَمْرٍو عَنْ صُهَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو يَرْفَعُهُ قَالَ: «مَنْ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا سَأَلَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا يَوْمَ الْقِيَامَةِ» قِيلَ: يَا رَسُولَ اللَّهِ فَمَا حَقُّهَا؟ قَالَ: «حَقُّهَا أَنْ تَذْبَحَهَا فَتَأْكُلَهَا وَلَا تَقْطَعَ رَأْسَهَا فَيَرْمَى بِهَا».

4453- It is narrated on the authority of Ash-Sharid that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who kills (a bird even as little as) a swallow jestingly, it will raise its voice to its Lord on the Day of Judgement, saying: 'O Lord! So and so killed me jestingly, and not to get benefit from me.'"

**[43] It Is Forbidden To Eat The Flesh Of The Dung Eater From Amongst The Animals**

4454- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" forbade, on the day of (the holy battle of) Khaibar, (to eat) the flesh of donkeys, as well as to eat the flesh of, and ride such of animals as eats dung.

**[44] It Is Forbidden To Drink The Milk Of The Dung Eaters From Amongst The Animals**

4455- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (eating the flesh of) the mutilated animal, (drinking) the milk of such of animals as eats dung, and drinking direct from the mouth of the water-skin.



4453 - أَخْبَرَنَا مُحَمَّدُ بْنُ دَاوُدَ الْمِصْبِصِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا أَبُو عُبَيْدَةَ عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ عَنْ خَلْفٍ يَغْنِي ابْنَ مِهْرَانَ قَالَ: حَدَّثَنَا عَامِرُ الْأَخْوَلُ عَنْ صَالِحِ بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ قَالَ: سَمِعْتُ الشَّرِيدَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَتَلَ عُضْفُورًا عَبَثًا عَجَّ إِلَى اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَقُولُ: يَا رَبِّ إِنِّ فُلَانًا قَتَلَنِي عَبَثًا وَلَمْ يَقْتُلْنِي لِمَنْفَعَةٍ».

#### (43) - النَّهْيُ عَنْ أَكْلِ لُحُومِ الْجَلَالَةِ

4454 - أَخْبَرَنِي عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سَهْلُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ عَنْ ابْنِ طَاوُسٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ مَرَّةً عَنْ أَبِيهِ وَقَالَ مَرَّةً عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ وَعَنِ الْجَلَالَةِ وَعَنْ رُكُوبِهَا وَعَنْ أَكْلِ لَحْمِهَا».

#### (44) - النَّهْيُ عَنْ لَبَنِ الْجَلَالَةِ

4455 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُجْتَمَةِ وَلَبَنِ الْجَلَالَةِ وَالشَّرْبِ مِنْ فِي السَّقَاءِ».

## (45) THE BOOK OF TRANSACTIONS

### [1] Exhortation To Earn

**4456-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and most lawful) thing one ever eats is that which he gains out of his earnings (resulting from his labour with his own hand); and one's child (along with his property) is out of such earnings of him."

**4457-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, your offspring are out of the best and lawful of your earnings. So, (there is no harm upon) you to eat of the earnings of your offspring."

**4458-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and most lawful) thing one ever eats is that which he gains out of his earnings (resulting from his labour with his own hand); and one's child (along with his property) is out of such earnings of him."

**4459-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and most lawful) thing one ever eats is that which he gains out of his earnings (resulting from his labour with his own hand); and one's child (along with his property) is out of such earnings of him."

### [2] Avoiding What Is Suspicious In Earnings

**4460-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him", and by Allah, I will never hear anyone after him (like him), I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "What is legal is clearly evident, and what is illegal is clearly evident, and in between them there are doubtful matters (of which lots of people have no knowledge); and let me set forth an example to you pertaining to that: Verily, Allah Almighty has made a protected zone, and indeed, Allah's protected zone is what He Almighty has forbidden; and whoever pastures animals round the protected zone is about to mix with it; and whoever mixes with what is suspicious is about to dare (to do what is unlawful)."

**4461-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon the people, in which it will be of no matter for anyone of them legal or illegal the resources of his money might be."

## (45) - كِتَابُ الْبُيُوعِ

## (1) - بَابُ الْحَثِّ عَلَى الْكَسْبِ

4456 - أَخْبَرَنَا عُيَيْنُذُ اللَّهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ السَّرْحَسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَمَّتِهِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَإِنَّ وَلَدَ الرَّجُلِ مِنْ كَسْبِهِ».

4457 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَمَّةٍ لَهُ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَوْلَادَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ فَكُلُوا مِنْ كَسْبِ أَوْلَادِكُمْ».

4458 - أَخْبَرَنَا يُونُسُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَنْبَأَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَوَلَدُهُ مِنْ كَسْبِهِ».

4459 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ التَّيْسَابُورِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَإِنَّ وَلَدَهُ مِنْ كَسْبِهِ».

## (2) - بَابُ اجْتِنَابِ الشُّبُهَاتِ فِي الْكَسْبِ

4460 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ قَالَ: حَدَّثَنَا أَبُو عَوْنٍ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَوْلَهُ لَا أَسْمَعُ بَعْدَهُ أَحَدًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيْنَ وَإِنَّ الْحَرَامَ بَيْنَ وَإِنْ بَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ» وَرَبَّمَا قَالَ: «وَإِنْ بَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَةٌ» قَالَ: «وَسَأَصْرِبُ لَكُمْ فِي ذَلِكَ مَثَلًا إِنَّ اللَّهَ عَزَّ وَجَلَّ حَمَى حِمًى وَإِنَّ حِمَى اللَّهِ عَزَّ وَجَلَّ مَا حَرَّمَ وَإِنَّهُ مَنْ يَزِغْ حَوْلَ الْحِمَى يُوْشِكُ أَنْ يُخَالِطَ الرِّبَّةَ يُوْشِكُ أَنْ يَجْسُرَ».

4461 - حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ مَا يُبَالِي الرَّجُلُ مِنْ أَيْنَ أَصَابَ الْمَالُ مِنْ حَلَالٍ أَوْ حَرَامٍ».



**4462-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon the people, in which (the most part of) the people will devour usury: whoever does not eat of it, will be affected by its dust."

### **[3] Practicing Trade**

**4463-** It is narrated on the authority of Amr Ibn Taghlib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the portents of the Hour (of Judgement) are that the wealth will grow so much widespread (among the people), practicing trade will be in circulation, knowledge will disappear, and when a man will enter into a transaction, he will (not confirm it until he will) say: 'No till I consult so and so, the trader belonging to the tribe of Banu so and so', and even a single scribe will be sought for (to write with justice) among (the people of) a big district, but he will not be found."

### **[4] Traders Should Safeguard Themselves (From Allah's Punishment) In Their Transactions**

**4464-** It is narrated on the authority of Hakim Ibn Hizam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in the transaction have the freedom of choice (to confirm or cancel the bargain) as long as they do not depart from each other: if both prove truthful (to one another), and show (both qualities and defects), their transaction will be blessed; and if both prove untruthful and conceal (the defects), their transaction will be deprived of the blessing."

### **[5] Such As Propagates His Commodities By False Oaths**

**4465-** It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak with on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment." the Messenger of Allah "Allah's blessing and peace be upon him" recited (the Holy Verse pertaining to) that. Abu Dharr said: "Let them fail and lose (the right way)!" Allah's Apostle "Allah's blessing and peace be upon him" said: "(Those are) such as lets his lower garment hang down and drag on the ground (out of arrogance); such as popularizes his commodities by false oaths; and such as gives gifts, and then makes reminder of generosity."

**4466-** It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never look at on the Day of Judgement, nor will He purify and theirs shall be a severe punishment." Those are such as gives no

4462 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ سَعِيدِ بْنِ أَبِي خَيْرَةَ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَأْكُلُونَ الرِّبَا فَمَنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ غُبَارِهِ».

### (3) - بَابُ التَّجَارَةِ

4463 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يُوسُفَ عَنِ الْحَسَنِ عَنْ عَمْرِو بْنِ تَغْلِبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَفْشُو الْمَالُ وَيَكْثُرَ تَفْشُو التَّجَارَةُ وَيَظْهَرَ الْعِلْمُ وَيَبِيعَ الرَّجُلُ الْبَيْعَ فَيَقُولُ لَا حَتَّى أَسْتَأْمِرَ تاجرَ بَنِي فَلَانٍ وَيُلْتَمَسَ فِي الْحَيِّ الْعَظِيمِ الْكَاتِبُ فَلَا يُوجَدُ».

### (4) - مَا يَحِبُّ عَلَى التَّجَارِ مِنَ التَّوَقُّيَةِ فِي مُبَايَعَتِهِمْ

4464 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ أَبِي الْخَلِيلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرَقَا فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَ بَرَكَةُ بَيْعِهِمَا».

### (5) - الْمُتَّفِقُ سَلَعَتَهُ بِالْحَلْفِ الْكَاذِبِ

4465 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيٍّ بْنِ مُدْرِكٍ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ خَرِشَةَ بْنِ الْحُرِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يَكْلَمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا قَالَ: «الْمُسْبِلُ إِزَارَهُ وَالْمُتَّفِقُ سَلَعَتَهُ بِالْحَلْفِ الْكَاذِبِ وَالْمَتَّانُ عَطَاءَهُ».

4466 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سُلَيْمَانُ الْأَعْمَشُ عَنْ سُلَيْمَانَ بْنِ مُسَهَّرٍ عَنْ خَرِشَةَ بْنِ الْحُرِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ



gift but that he makes reminder of generosity; such as lets his lower garment hang down and drag on the ground (out of arrogance); and such as popularizes his commodities by telling lies.”

**4467-** It is narrated on the authority of Abu Qatadah Al-Ansari that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Beware of taking oaths so much in your transactions, for it is true that it helps popularize the commodities, it blights (its blessing)."

**4468-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is true that taking oath (in transaction) helps popularize the commodity, it blights the (blessing of the) profit."

### **[6] The Deception-Causing Oath In Transaction**

**4469-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There are three with whom Allah would neither speak, nor would He look at on the day of judgement nor would He purify (of their sins), and for them is a grievous torment. They are: a person who had surplus water (more than his needs) on the way, which he refused to give to the wayfarer, a person who gave a pledge of allegiance to an Imam only for the sake of the world (benefits). If the Imam gave him (something) of those (benefits) he would stick to his allegiance, and if he did not give him, he would not fulfill his allegiance, and a person who sold a commodity to another in the afternoon, and took an oath by Allah that he had bought it at such and such price and he (the buyer) admitted it as true though it was not so.”

### **[7] The Command That Such As Has No True Faith In His Oath At The Time Of Taking It In Transaction, Should Give In Charity**

**4470-** It is narrated on the authority of Qais Ibn Abu Gharzah that he said: we (the assembly of traders) used to (practice traffic and) sell and purchase Wasaqs (of dates) in Medina, and we named ourselves the brokers, and so did the people . once, The Messenger of Allah “Allah’s blessing and peace be upon him” came to us and gave us a name much better than that, when he said: “O community of traders! No doubt, both false oaths and telling lies prevail in the transaction: so, you should (stop from that, or at least) mix it with charity (in order to remove the evil traces).”



أَلِيمٌ الَّذِي لَا يُعْطِي شَيْئًا إِلَّا مِنْهُ وَالْمَسْبِلُ إِزَارُهُ وَالْمُنْفِقُ سِلْعَتُهُ بِالْكَذِبِ».

4467 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ:

أَخْبَرَنِي الْوَلِيدُ يَعْنِي ابْنَ كَثِيرٍ عَنْ مَعْبِدِ بْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِيَّاكُمْ وَكَثْرَةَ الْحَلْفِ فِي الْبَيْعِ فَإِنَّهُ يُنْفِقُ ثُمَّ يَمْحَقُ».

4468 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ

يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَلْفُ مَنَفَقَةٌ لِلْسَّلْعَةِ مَمْحَقَةٌ لِلْكَسْبِ».

### (6) - الْحَلْفُ الْوَاجِبُ لِلْخَدِيعَةِ فِي الْبَيْعِ

4469 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ

أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ عَزَّ وَجَلَّ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالطَّرِيقِ يَمْنَعُ ابْنَ السَّبِيلِ مِنْهُ وَرَجُلٌ بَايَعَ إِمَامًا لِدُنْيَا إِنْ أَعْطَاهُ مَا يُرِيدُ وَفَى لَهُ وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ وَرَجُلٌ سَاوَمَ رَجُلًا عَلَى سِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ لَهُ بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ الْآخَرُ».

### (7) - الْأَمْرُ بِالصَّدَقَةِ لِمَنْ لَمْ يَعْتَقِدِ الْيَمِينَ بِقَلْبِهِ فِي حَالِ بَيْعِهِ

4470 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ

عَنْ قَيْسِ بْنِ أَبِي غَرْزَةَ قَالَ: كُنَّا بِالْمَدِينَةِ نَبِيعُ الْأَوْسَاقَ وَنَبْتَاعُهَا وَنُسَمِّي أَنْفُسَنَا السَّمَّاسِرَةَ وَيُسَمِّيْنَا النَّاسُ فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَسَمَّانَا بِأَسْمِ هُوَ خَيْرٌ لَنَا مِنَ الَّذِي سَمَّيْنَا بِهِ أَنْفُسَنَا فَقَالَ: «يَا مَعْشَرَ التُّجَّارِ إِنَّهُ يَشْهَدُ بَيْنَكُمْ الْحَلْفُ وَاللَّغْوُ فَشُوبُوهُ بِالصَّدَقَةِ».

### **[8] The Freedom Of Choice (To Confirm Or Cancel The Bargain) Is Due To Both Parties Of Transaction Before Their Departure**

**4471-** It is narrated on the authority of Hakim Ibn Hizam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in the transaction have the freedom of choice (to cancel the bargain) as long as they do not depart from each other: if both prove truthful (to one another), and show (both qualities and defects), their transaction will be blessed; and if both prove untruthful and conceal (the defects), their transaction will be deprived of the blessing."

### **[9] The Different Citation-Forms Of The Narration Of Nafi'**

**4472-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) so long as they do not separate from one another except the bargain based on giving the freedom of choice (to cancel it within a specific time)."

**4473-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) so long as they do not separate from one another or the bargain is not based on giving the freedom of choice (to cancel it within a specific time)."

**4474-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) so long as they do not separate from one another except the bargain based on giving the freedom of choice (to cancel it within a specific time): if the bargain is based upon giving the freedom of choice (to cancel the bargain within a specific time), then, the bargain should be affirmed (after the specific time comes to an end)."

**4475-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two persons enter into transaction, then each of them has the freedom to choose to confirm or cancel the bargain so long as they do not separate from one another or the bargain is not based on giving the freedom of choice (to cancel it within a specific time): if the bargain is based upon giving the freedom of choice (to cancel the bargain within a specific time), then, the bargain should be affirmed (after the specific time comes to an end)."

## (8) - وَجُوبُ الْخِيَارِ لِلْمُتَبَايعِينَ قَبْلَ افْتِرَاقِهِمَا

4471 - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدٌ وَهُوَ ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ صَالِحِ أَبِي الْخَلِيلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ حَكِيمِ بْنِ حِزَامٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرَقَا فَإِنْ بَيْنَا وَصَدَقَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكُتِمَا مُحَقَّقَ بَرَكَةُ بَيْعِهِمَا».

## (9) - ذِكْرُ الاختِلَافِ عَلَى نَافِعٍ فِي لَفْظِ حَدِيثِهِ

4472 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُتَبَايعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَفْتَرَقَا إِلَّا بَيْعَ الْخِيَارِ».

4473 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرَقَا أَوْ يَكُونَ خِيَارًا».

4474 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْمُرُوزِيُّ قَالَ: حَدَّثَنَا مُحَرَّرُ الْوَضَّاحِ عَنْ إِسْمَاعِيلَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَبَايعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرَقَا إِلَّا أَنْ يَكُونَ الْبَيْعُ كَانَ عَنْ خِيَارٍ فَإِنْ كَانَ الْبَيْعُ عَنْ خِيَارٍ فَقَدْ وَجَبَ الْبَيْعُ».

4475 - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَمَلَى عَلِيٌّ نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَبَايَعَ الْبَيْعَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مِنْ بَيْعِهِ مَا لَمْ يَفْتَرَقَا أَوْ يَكُونَ بَيْعُهُمَا عَنْ خِيَارٍ فَإِنْ كَانَ عَنْ خِيَارٍ فَقَدْ وَجَبَ الْبَيْعُ».



**4476-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) so long as they do not separate from one another, unless one of them gives the other the freedom to choose (to cancel the bargain within a specific time)."

**4477-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) until they separate from one another, unless the bargain is based upon giving the freedom of choice (to cancel it within a specific time), or (according to another narration transmitted by Nafi') until one gives the other the freedom to choose (to cancel the bargain within a specific time)."

**4478-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) until they separate from one another, unless the bargain is based upon giving the freedom of choice (to cancel it within a specific time), or (according to another narration transmitted by Nafi') until one gives the other the freedom to choose (to cancel the bargain within a specific time)."

**4479-** It is narrated on the authority of Nafi' from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two men entered into (a process of) transaction, they would have the option (to cancel such a transaction) as long as they did not separate from one another, and they were together, or anyone of them did not give the other the (freedom of) choice (to cancel the bargain within a specific time). But, if anyone of them gave the other the (freedom of) choice (to cancel the bargain within a specific time), and the transaction was based upon that condition, then the bargain should be affirmed. Moreover, if they separated from one another after fulfilling the bargain, and none of them cancelled it, then, the bargain should be affirmed."

**4480-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction, have the freedom to choose to cancel the bargain so long as they do not separate from one another unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)." Nafi' added in his narration: Whenever Ibn Umar entered

4476 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ:

حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا أَوْ يَقُولَ أَحَدُهُمَا لِلْآخَرِ أَخْتَرُ».

4477 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو عُلْيَةَ قَالَ: أَنْبَأَنَا

أَيُّوبُ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ حَتَّى يَفْتَرِقَا أَوْ يَكُونَ بَيْعَ خِيَارٍ» وَرُبَّمَا قَالَ نَافِعٌ: «أَوْ يَقُولَ أَحَدُهُمَا لِلْآخَرِ: أَخْتَرُ».

4478 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ حَتَّى يَفْتَرِقَا أَوْ يَكُونَ بَيْعَ خِيَارٍ» وَرُبَّمَا قَالَ نَافِعٌ: «أَوْ يَقُولَ أَحَدُهُمَا لِلْآخَرِ: أَخْتَرُ».

4479 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ

عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا تَبَايَعَ الرَّجُلَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ حَتَّى يَفْتَرِقَا» وَقَالَ مَرَّةً أُخْرَى: «مَا لَمْ يَتَفَرَّقَا وَكَانَا جَمِيعاً أَوْ يُخَيَّرَ أَحَدُهُمَا الْآخَرَ فَإِنْ خَيَّرَ أَحَدُهُمَا الْآخَرَ فَتَبَايَعَا عَلَى ذَلِكَ فَقَدْ وَجَبَ الْبَيْعُ فَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ فَقَدْ وَجَبَ الْبَيْعُ».

4480 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ:

سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ نَافِعاً يُحَدِّثُ عَنْ أَبِي عُمَرَ:

into a transaction which appealed him, he would hasten to leave his companion soon (for fear that his companion (the other party in transaction) might retract from the bargain).

**4481-** It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

#### **[10] The Citation-Forms Of Abdullah Ibn Dinar's Narration**

**4482-** It is narrated on the authority of Abdullah Ibn Dinar from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

**4483-** It is narrated on the authority of Abdullah Ibn Dinar from Abdullah Ibn Umar that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

**4484-** It is narrated on the authority of Amr Ibn Dinar from Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

**4485-** It is narrated on the authority of Abdullah Ibn Dinar from Abdullah Ibn Umar that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

**4486-** It is narrated on the authority of Abdullah Ibn Dinar from Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."



عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ الْمُتَبَايِعِينَ بِالْخِيَارِ فِي بَيْنَهُمَا مَا لَمْ يَفْتَرَقَا إِلَّا أَنْ يَكُونَ الْبَيْعُ خِيَارًا» قَالَ نَافِعٌ: فَكَانَ عَبْدُ اللَّهِ إِذَا اشْتَرَى شَيْئًا يُعْجِبُهُ فَارَقَ صَاحِبَهُ.

4481 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ:

حَدَّثَنَا نَافِعٌ عَنْ أَبِي عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَبَايِعَانِ لَا بَيْعَ بَيْنَهُمَا حَتَّى يَفْتَرَقَا إِلَّا بَيْعُ الْخِيَارِ».

(10) - ذَكَرُ الْاِخْتِلَافِ عَلَى عَبْدِ اللَّهِ بْنِ دِينَارٍ فِي لَفْظِ هَذَا الْحَدِيثِ

4482 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي

عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ بَيْعَيْنِ لَا بَيْعَ بَيْنَهُمَا حَتَّى يَفْتَرَقَا إِلَّا بَيْعُ الْخِيَارِ».

4483 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ

عَنِ ابْنِ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ بَيْعَيْنِ فَلَا بَيْعَ بَيْنَهُمَا حَتَّى يَفْتَرَقَا إِلَّا بَيْعُ الْخِيَارِ».

4484 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا سُفْيَانٌ

عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ بَيْعَيْنِ لَا بَيْعَ بَيْنَهُمَا حَتَّى يَفْتَرَقَا إِلَّا بَيْعُ الْخِيَارِ».

4485 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ

قَالَ: حَدَّثَنِي أَبِي عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي عُمَرَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ بَيْعَيْنِ لَا بَيْعَ بَيْنَهُمَا حَتَّى يَفْتَرَقَا إِلَّا بَيْعُ الْخِيَارِ».

4486 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ عَنْ بَهْزِ بْنِ أَصَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ أَبِي عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ بَيْعَيْنِ فَلَا بَيْعَ بَيْنَهُمَا حَتَّى يَفْتَرَقَا إِلَّا بَيْعُ الْخِيَارِ».

**4487-** It is narrated on the authority of Abdullah Ibn Dinar from Abdullah Ibn Umar from The Messenger of Allah “Allah’s blessing and peace be upon him” that he said: “No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time).”

**4488-** It is narrated on the authority of Samurah that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Both parties involved in transaction, have the freedom to choose to confirm or cancel the bargain until they leave one another, and each of them takes from the transaction what he likes and wishes, and both give one another the freedom of choice (to cancel the bargain if he so likes).”

**4489-** It is narrated on the authority of Samurah that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Both parties involved in transaction, have the freedom to choose (to confirm or cancel the bargain) as long as they do not leave one another, until each of them takes from his companion what he likes and wishes.”

### **[11] The Freedom Of Choice (To Cancel The Bargain) Is Requisite For Both Parties Of Transaction Before Their Departure**

**4490-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Both parties involved in transaction, have the freedom to choose (to confirm or cancel the bargain) as long as they do not leave one another, unless the bargain is based upon giving the right of choice (to cancel it within a specific time); and it is unlawful for anyone of them to (hasten to) leave the other for fear he might cancel it.”

### **[12] Deception In Transaction**

**4491-** It is narrated on the authority of Ibn Umar that a man mentioned to the Messenger of Allah “Allah’s blessing and peace be upon him” that he was always cheated in transactions, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “When you enter into transaction with anyone, say: 'On the condition that there should be no cheating'.” accordingly, whenever the man entered into transaction, he would say: “On the condition that there should be no cheating.”

**4492-** It is narrated on the authority of Anas Ibn Malik that during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, there was a weak-minded man, and he used to engage himself in transactions, and he was always cheated by others, thereupon his family came to the Messenger of Allah “Allah’s blessing and peace be upon him”

4487 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ يَكُونَ بَيْنَهُمَا عَنْ خِيَارٍ».

4488 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ حَتَّى يَتَفَرَّقَا أَوْ يَأْخُذَ كُلٌّ وَاحِدٍ مِنْهُمَا مِنَ الْبَيْعِ مَا هُوَ وَبِتَخَايَرَانِ ثَلَاثَ مَرَّاتٍ».

4489 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا وَيَأْخُذْ أَحَدُهُمَا مَا رَضِيَ مِنْ صَاحِبِهِ أَوْ هَوِيَ».

### (11) - وَجُوبُ الْخِيَارِ لِلْمُتَبَايِعِينَ قَبْلَ افْتِرَاقِهِمَا بِأَبْدَانِهِمَا

4490 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا إِلَّا أَنْ يَكُونَ صَفْقَةُ خِيَارٍ وَلَا يَحِلُّ لَهُ أَنْ يُفَارِقَ صَاحِبَهُ خَشْيَةً أَنْ يَسْتَقِيلَهُ».

### (12) - الْخَدِيعَةُ فِي الْبَيْعِ

4491 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا ذَكَرَ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يُخْدَعُ فِي الْبَيْعِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِذَا بَعْتَ فَقُلْ لَا خِلَابَةَ» فَكَانَ الرَّجُلُ إِذَا بَاعَ يَقُولُ لَا خِلَابَةَ.

4492 - أَخْبَرَنَا يُونُسُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ رَجُلًا كَانَ فِي عُقْدَتِهِ ضَعْفٌ كَانَ يُبَايِعُ وَأَنَّ أَهْلَهُ أَتَوْا النَّبِيَّ ﷺ



and asked him to limit his legal competence. The Messenger of Allah "Allah's blessing and peace be upon him" invited him, and tried to forbid him, but the man said to him: "O Messenger of Allah! I could not help enter into transaction." On that he said to him: "If you could not leave transaction, then, when you enter into transaction (with others) say: 'Here it is, on the condition that there should be no cheating'."

### **[13] Such Of Animals As Is Left For A Long Time Without Milking**

**4493-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sells a sheep or a milch she-camel, let not him leave it for a long time without being milked (before selling it to deceive others)."

### **[14] Tying The Udders Of A Milch Animal For A Long Time Without Being Milked Before Selling It**

**4494-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not go forward to meet the (desert) riders (to buy from them on the way with cheaper prices before they reach the town and know the real prices of their goods). Do not tie the udders of she-camels or sheep without being milked for a long time, when they are on sale, and whoever buys such an animal has the freedom of choice (after milking it) either to keep it, in case of being satisfied with it, or to return it, in case of being displeased with it, along with a Sa of dates."

**4495-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever buys such of animals as whose udders are tied without being milked for a long time (before sale) then, if he is satisfied with it after milking it let him keep it, and if he is displeased with it, let him return it, along with a Sa of dates."

**4496-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever buys a milch animal whose udder have been tied up (and left without being milked for a long time), has a three-day freedom of choice (either to keep it or to return it); and if he returns it, he should return it with a Sa of food (in case he milked it), without (the condition of being) wheat."

فَقَالُوا: يَا نَبِيَّ اللَّهِ أَحْجُرْ عَلَيْهِ فَدَعَاهُ نَبِيُّ اللَّهِ ﷺ فَهَاهُ فَقَالَ: يَا نَبِيَّ اللَّهِ إِنِّي لَا أَصْبِرُ عَنِ الْبَيْعِ قَالَ: «إِذَا بَعْتَ فَقُلْ: لَا خِلَابَةَ».

### (13) - الْمُحَفَّلَةُ

4493 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا بَاعَ أَحَدُكُمُ الشَّاةَ أَوْ اللَّفْحَةَ فَلَا يُحَفِّلُهَا».

### (14) - النَّهْيُ عَنِ الْمُصَرَّاةِ وَهُوَ أَنْ يَرْبُطَ أَخْلَافَ النَّاقَةِ أَوْ الشَّاةِ

وَيُتْرَكَ مِنَ الْحَلْبِ يَوْمَيْنِ وَالثَّلَاثَةِ حَتَّى يَجْتَمِعَ لَهَا لَبَنٌ

فَيَزِيدَ مُشْتَرِيهَا فِي قِيمَتِهَا لِمَا يَرَى مِنْ كَثْرَةِ لَبَنِهَا

4494 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَلْقُوا الرُّكْبَانَ لِلْبَيْعِ وَلَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ مِنْ ابْتِنَاعٍ مِنْ ذَلِكَ شَيْئًا فَهُوَ بِخَيْرِ النَّظَرَيْنِ فَإِنْ شَاءَ أَمْسَكَهَا وَإِنْ شَاءَ أَنْ يَرُدَّهَا رَدَّهَا وَمَعَهَا صَاعُ تَمْرٍ».

4495 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ عَنِ ابْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ اشْتَرَى مُصَرَّاةً فَإِنْ رَضِيَهَا إِذَا حَلَبَهَا فَلْيُمْسِكْهَا وَإِنْ كَرِهَهَا فَلْيُرُدَّهَا وَمَعَهَا صَاعٌ مِنْ تَمْرٍ».

4496 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ ابْتِنَاعَ مُحَفَّلَةً أَوْ مُصَرَّاةً فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ إِنْ شَاءَ أَنْ يُمْسِكَهَا أَمْسَكَهَا، وَإِنْ شَاءَ أَنْ يَرُدَّهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ لَا سَمَرَاءَ».



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**[15] The Benefits One Gets (From What He Buys) Is Due To Him In Return For His Surety (For It As Long As It Is In His Hand)**

**4497-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" passed the judgement that "Whatever benefits (a purchaser gets from anything he buys) is due (to the purchaser) because of his surety (for the purchased thing in the period it remains in his possession)."

**[16] A Muhajir Should Not Sell On Behalf Of A Desert Dweller**

**4498-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should meet the (desert) riders (so as to buy from them with cheaper prices), that a town dweller (Muhajir) should sell (goods) on behalf of a desert dweller,. (He also forbade) keeping milk for a long time in the udder of the animal, which is on sale, outbidding (against one another), that one should purchase in opposition to his brother, and that a woman should ask the divorce of her sister (in order to deprive her of her belongings).

**[17] A Town Dweller Should Not Sell On Behalf Of A Desert Dweller**

**4499-** It is narrated on the authority of Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a town dweller should sell anything on behalf of a desert dweller, even though he was his father or brother.

**4500-** It is narrated on the authority of Anas Ibn Malik that he said: We were forbidden (by The Prophet ) to have a town dweller sell anything on behalf of a desert dweller, even though he was his father or brother.

**4501-** It is narrated on the authority of Anas Ibn Malik that he said: We were forbidden (by The Prophet) to have a town dweller sell anything on behalf of a desert dweller.

**4502-** It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no town dweller sell on behalf of a desert dweller, and rather, let the people (do by themselves, perchance) Allah would provide some of them with sustenance from (practicing transaction with) others."

**4503-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not go forward to meet the (desert) riders (to buy from them on the way with cheaper prices before they reach the town and know the real prices of their goods). Do not sell anything in opposition to each other, and do not practice



## (15) - الْخَرَجُ بِالضَّمَانِ

4497 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ وَوَكَيْعٌ قَالَا: حَدَّثَنَا أَبُو أَبِي ذَلْبٍ عَنْ مُحَمَّدِ بْنِ خُفَافٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «قَضَى رَسُولُ اللَّهِ ﷺ أَنَّ الْخَرَجَ بِالضَّمَانِ».

## (16) - بَيْعُ الْمُهَاجِرِ لِلْأَعْرَابِيِّ

4498 - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّلْقِيِّ وَأَنْ يَبِيعَ مُهَاجِرٌ لِلْأَعْرَابِيِّ وَعَنِ التَّضْرِيَةِ وَالنَّجْشِ وَأَنْ يَسْتَأْمَ الرَّجُلُ عَلَى سَوْمٍ أَخِيهِ وَأَنْ تَسْأَلَ الْمَرْأَةُ طَلَاقَ أُخْتِهَا».

## (17) - بَيْعُ الْحَاضِرِ لِلْبَادِي

4499 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الزُّبَيْرِ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنِ الْحَسَنِ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَبَاهُ أَوْ أَخَاهُ».

4500 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي سَالِمُ بْنُ نُوحٍ قَالَ: أَتَيْنَا يُونُسَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «نُهِنَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ».

4501 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبُو عَوْنٍ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ: «نُهِنَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ».

4502 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ أَبُو جَرِيحٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ دَعُوا النَّاسَ يَرْزُقُوا اللَّهَ بَعْضُهُمْ مِنْ بَعْضٍ».

4503 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَلْقُوا الرُّكْبَانَ لِلْبَيْعِ وَلَا يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا

outbidding (against each other). Let no town dweller sell the goods on behalf of a desert dweller."

**4504-** It is narrated on the authority of Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade outbidding, meeting the riders (on the way to purchase their goods before they reach the markets), and (he also forbade) that a town dweller should sell anything on behalf of a desert dweller.

### **[18] Meeting Caravans (Of Commodities On The Way)**

**4505-** It is narrated on the authority of Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" forbade meeting the riders (on the way to purchase their commodities for cheaper price before they reach the markets).

**4506-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade meeting the caravans which bring goods (on the way to purchase their goods) until they reach the markets. Abu Usamah confirmed it saying: Yes.

**4507-** It is narrated on the authority of Tawus from Ibn Abbas that The Prophet "Allah's blessing and peace be upon him" forbade that the (traders of the) goods should be met (on the way before they reach the markets in order to buy from them), and that a town dweller should sell on behalf of a desert dweller. I (a sub-narrator) said: I asked Ibn Abbas: "What does his saying 'a town dweller (should not sell) on behalf of a desert dweller' mean?" he said: "It means that he should not act as a broker for him."

**4508-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not meet the (caravans which bring about the) imports (on the way to purchase the commodities before they reach the markets); and if one meets them and buys from them, and the owner (of the goods) comes to the market (and find the price different from that for which he sold the goods), he has the right to choose (to cancel the bargain)."

### **[19] No Man Should Enter Into A Transaction Only In Opposition To His Brother**

**4509-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No town dweller should sell on behalf of a desert dweller. Do not engage yourselves in outbidding (against each other). No man should enter into a transaction in opposition to his brother, nor should he demand the hand of a

تَنَاجَشُوا وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ».

4504 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ كَثِيرِ بْنِ فَرْقِدٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ نَهَى عَنِ النَّجَشِ وَالتَّلْقِي وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ».

### (18) - التَّلْقِي

4505 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ التَّلْقِي».

4506 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ أَحَدَتْكُمْ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَلْقِي الْجَلْبِ حَتَّى يَدْخُلَ بِهَا السُّوقَ» فَأَقْرَبَهُ أَبُو أُسَامَةَ وَقَالَ: نَعَمْ.

4507 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتْلَقِيَ الرُّكْبَانُ وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ» قُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ؟ حَاضِرٌ لِبَادٍ قَالَ: لَا يَكُونُ لَهُ سِمْسَارٌ.

4508 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَنْبَأَنَا هِشَامُ بْنُ حَسَّانٍ الْفَرْدَوْسِيُّ: أَنَّهُ سَمِعَ ابْنَ سِيرِينَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْقُوا الْجَلْبَ فَمَنْ تَلَقَّاهُ فَاشْتَرَى مِنْهُ فَإِذَا أَتَى سَيِّدُهُ السُّوقَ فَهُوَ بِالْخِيَارِ».

### (19) - سَوْمُ الرَّجُلِ عَلَى سَوْمِ أَخِيهِ

4509 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبِيعَنَّ حَاضِرٌ لِبَادٍ وَلَا تَنَاجَشُوا وَلَا يُسَاوِمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ



woman when his brother has done so earlier (than him). No woman should seek the divorce of her sister in order to deprive her of her belongings, but she should marry, because she will have what Allah has ordained for her."

### **{20} No Man Should Sell A Thing In Opposition To His Brother**

**4510-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No man should sell a thing in opposition to his brother."

**4511-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No man should sell anything in opposition to his brother until he (the latter) confirms or leaves the bargain."

### **[21] What About Outbidding?**

**4512-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" forbade outbidding.

**4513-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "No man should sell anything in opposition to his brother; and no town dweller should sell on behalf of a desert dweller; and do not practice outbidding; and no man should offer to sell the same thing for a price less than what his brother has set; and no woman should ask the divorce of her sister to deprive her of her belongings."

**4514-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "no town dweller should sell on behalf of a desert dweller; and do not practice outbidding; No man should offer to sell the same thing for a price less than what his brother has set; and no woman should ask the divorce of her sister to deprive her of her belongings."

### **[22] Selling To Such As Offers More Price**

**4515-** It is narrated on the authority of Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" sold a vessel and a covering to be spread over the back of the riding mount to such as offered more price.

### **[23] Selling By Way Of Touching**

**4516-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by way of touching and throwing.

وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِيَءَ مَا فِي إِنْائِهَا وَلِتُنْكَحَ فَإِنَّمَا لَهَا مَا كَتَبَ اللَّهُ لَهَا».

### (20) - بَيْعُ الرَّجُلِ عَلَى بَيْعِ أَخِيهِ

4510 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ وَاللِّثِّ وَاللَّفْظُ لَهُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَبِيعُ أَحَدُكُمْ عَلَى بَيْعِ أَخِيهِ».

4511 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ حَتَّى يَبْتَاعَ أَوْ يَدْرَ».

### (21) - النَّجْشُ

4512 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ: «نَهَى عَنِ النَّجْشِ».

4513 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا أَبِي عَنْ الزُّهْرِيِّ أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ وَلَا تَنَاجَشُوا وَلَا يَزِيدُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ الْأُخْرَى لِتَكْتَفِيَءَ مَا فِي إِنْائِهَا».

4514 - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ وَلَا تَنَاجَشُوا وَلَا يَزِيدُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِيَءَ بِهِ مَا فِي صَخْفَتِهَا».

### (22) - الْبَيْعُ فِيمَنْ يَزِيدُ

4515 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ وَعِيسَى بْنُ يُونُسَ قَالَا: حَدَّثَنَا الْأَخْضَرُ بْنُ عَجْلَانَ عَنْ أَبِي بَكْرِ الْحَنْفِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ بَاعَ قَدْحًا وَجَلَسَا فِيمَنْ يَزِيدُ».

### (23) - بَيْعُ الْمُلَامَسَةِ

4516 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حِيَّانٍ وَأَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ».



### [24] The Interpretation Of That

**4517-** It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by way of touching, i.e. to touch the garment (and thus the transaction is confirmed) without checking it, and throwing, i.e. that the seller throws the garment to the buyer (and thus the bargain is confirmed) before turning or checking it.

### [25] Selling By Way Of Throwing

**4518-** It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by way of touching and throwing.

**4519-** It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade two kinds of transaction: (he forbade selling by way of) touching and throwing.

### [26] The Interpretation Of That

**4520-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by way of touching and throwing. As for the selling by way of touching, it is that two men enter into a bargain upon two garments at night, and each of them touches the garment of his companion with his own hand (therewith the bargain is confirmed). As for selling by way of throwing, it is that a man throws a garment to the other, who, in turn, throws another garment to him, therewith the bargain is confirmed between them.

**4521-** It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by way of touching, i.e. to touch the garment (and thus the transaction is confirmed) without checking it, and throwing, i.e. that the seller throws the garment to the buyer (and thus the bargain is confirmed) before turning or checking it.

**4522-** It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade two kinds of clothes, as well as he forbade two kinds of transaction. As for the two kinds of transaction, they are to sell by way of touching and throwing. As to selling by way of throwing, it is that he (the seller) says (to the buyer): 'Once I throw this garment, the bargain becomes binding'. As for selling by way of touching, it is that he only touches the garment with his hand, without spreading or turning it, and once he touches it, the bargain is affirmed.



## (24) - تَفْسِيرُ ذَلِكَ

4517 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ عَنْ أَبِيْن شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِي وَقَّاصٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ الْمَلَامَسَةِ لِمَسِ الثُّوبِ لَا يَنْظُرُ إِلَيْهِ وَعَنِ الْمُنَابَذَةِ وَهِيَ طَرَحُ الرَّجُلِ ثَوْبَهُ إِلَى الرَّجُلِ بِالْبَيْعِ قَبْلَ أَنْ يُقْلَبَهُ أَوْ يَنْظُرَ إِلَيْهِ».

## (25) - بَيْعُ الْمُنَابَذَةِ

4518 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِيْن وَهَبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِيْن شِهَابٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ الْمَلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ».

4519 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حَرِيْثٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعَتَيْنِ عَنِ الْمَلَامَسَةِ وَالْمُنَابَذَةِ».

## (26) - تَفْسِيرُ ذَلِكَ

4520 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُصَفَّى بْنُ بَهْلُولٍ عَنْ مُحَمَّدِ بْنِ حَرْبٍ عَنِ الزُّهْرِيِّ عَنْ الزُّهْرِيِّ قَالَ: سَمِعْتُ سَعِيداً يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمَلَامَسَةِ وَالْمُنَابَذَةِ وَالْمَلَامَسَةُ أَنْ يَتْبَاعِيَ الرَّجُلَانِ بِالثَّوْبَيْنِ تَحْتَ اللَّيْلِ يَلْمَسُ كُلُّ رَجُلٍ مِنْهُمَا ثَوْبَ صَاحِبِهِ بِيَدِهِ وَالْمُنَابَذَةُ أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ الثَّوْبَ وَيَنْبِذَ الْآخَرُ إِلَيْهِ الثَّوْبَ فَيَتْبَاعِيَا عَلَى ذَلِكَ».

4521 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ أَبِيْن شِهَابٍ أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمَلَامَسَةِ وَالْمَلَامَسَةُ لِمَسِ الثُّوبِ لَا يَنْظُرُ إِلَيْهِ وَعَنِ الْمُنَابَذَةِ وَالْمُنَابَذَةُ طَرَحُ الرَّجُلِ ثَوْبَهُ إِلَى الرَّجُلِ قَبْلَ أَنْ يُقْلَبَهُ».

4522 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ لِبَسَتَيْنِ وَعَنِ بَيْعَتَيْنِ أَمَّا الْبَيْعَتَانِ فَالْمَلَامَسَةُ وَالْمُنَابَذَةُ وَالْمُنَابَذَةُ أَنْ يَقُولَ إِذَا نَبَذْتُ هَذَا الثَّوْبَ فَقَدْ وَجَبَ يَعْنِي الْبَيْعِ وَالْمَلَامَسَةُ أَنْ يَمَسَّهُ بِيَدِهِ وَلَا يَنْشُرَهُ وَلَا يُقْلَبَهُ إِذَا مَسَّهُ فَقَدْ وَجَبَ الْبَيْعُ».

**4523-** It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (us to practice) two kinds of clothes, as well as The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to practice two kinds of transaction. As for the two kinds of transaction, they are to sell by way of touching and throwing. Those were two kinds of transaction which they used to practice during the pre-Islamic period of ignorance.

**4524-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade two kinds of transaction. As for those kinds of transaction, they are the selling by way of touching and throwing. He pretended that selling by way of touching means that a man says to the other: 'Let me sell to you my garment for yours', even though none of them should look at the garment of the other, but he only touches it. As for the selling by way of throwing, it means that a man says to the other: 'Let me throw what I have, and you throw what you have', with the intention that each should purchase what the other has, even though none of them knows how much the other has, and the like of that.

### **[27] Selling With The Help Of Pebbles**

(It is that a contract between both parties of transaction is based upon the fact that one of them says to the other: 'Once I throw the pebbles to you, the bargain then has been affirmed'; according to another interpretation, the contract is based upon the condition that one of them throws a pebble at a flock of sheep, and what it affects should be the sold one).

**4525-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling with the help of pebbles, as well as he forbade selling that whose nature is unknown (even though its appearance might seem evident).

### **[28] Selling Fruits Before Their Benefit Seems Evident**

**4526-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell the fruits until their benefit seems evident." He forbade both the seller and the purchaser.

**4527-** It is narrated on the authority of Salim from his father (Ibn Umar) that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fruits until their benefit would seem evident.

**4528-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell the

4523 - أَخْبَرَنَا هَارُونُ بْنُ يَزِيدَ بْنِ أَبِي الزَّرْقَاءَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ بَرْقَانَ قَالَ: بَلَغَنِي عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لِبَسَتَيْنِ وَنَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ بَيْعَتَيْنِ عَنِ الْمُنَابَذَةِ وَالْمَلَامَسَةِ وَهِيَ بُيُوعٌ كَانُوا يَتَّبِعُونَ بِهَا فِي الْجَاهِلِيَّةِ».

4524 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ عَنْ حَبِيبٍ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَهَى عَنْ بَيْعَتَيْنِ أَمَّا الْبَيْعَتَانِ فَالْمُنَابَذَةُ وَالْمَلَامَسَةُ وَزَعَمَ أَنَّ الْمَلَامَسَةَ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ أبيعُكَ ثوبِي بِثوبِكَ وَلَا يَنْظُرَ وَاحِدٌ مِنْهُمَا إِلَى ثَوْبِ الْآخَرِ وَلَكِنْ يَلْمِسُهُ لَمَسًا وَأَمَّا الْمُنَابَذَةُ أَنْ يَقُولَ أَنْبِذْ مَا مَعِيَ وَتَنْبِذْ مَا مَعَكَ لِيَشْتَرِيَ أَحَدُهُمَا مِنَ الْآخَرِ وَلَا يَذْرِي كُلُّ وَاحِدٍ مِنْهُمَا كَمَ الْآخَرِ وَنَحْوًا مِنْ هَذَا الْوَصْفِ».

### (27) - بَيْعُ الْحَصَاةِ

4525 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ».

### (28) - بَيْعُ الثَّمَرِ قَبْلَ أَنْ يَبْدُوَ صَلَاحُهُ

4526 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهُ» نَهَى الْبَائِعَ وَالْمُشْتَرِيَ.

4527 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلَاحُهُ».

4528 - أَخْبَرَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي سَعِيدٌ وَأَبُو سَلَمَةَ أَنَّ



fruits until their benefit seems evident, and do not purchase fresh fruits (of dates on the date-palm trees) by (measured amount of ) dates."

**4529-** It is narrated on the authority of Salim from his father (Ibn Umar) that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fruits until their benefit would seem evident.

**4530-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stood among us, and addressed us saying: "Do not sell the fruits until their benefit seems evident."

**4531-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Mukhabarah (renting the land for a fixed amount of the crops), Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Muhaqalah (selling the wheat in the ears for a specific amount of pure wheat or standing crops for measured grains), and selling fresh fruits until their benefit would become evident, and that they should not be sold except for Dinars and Dirhams, barring the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

**4532-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Mukhabarah (renting the land for a fixed amount of the crops), Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Muhaqalah (selling the wheat in the ears for a specific amount of pure wheat, or the standing crops for measured grains), and selling date-palm trees until (their fruits) have become ripe and fit for eating, except for the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

**4533-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling date-palms trees until (their fruits should become ripe and) fit for eating.

### **[29] Buying Fruits Before Their Benefit Seems Evident On The Condition That They Should Be Plucked And Not Left**

**4534-** It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" forbade the sale of fruits till they would be almost ripe. He was asked what is meant by almost ripe. He replied: "Till they would become red (and fit for eating)." Allah's Apostle "Allah's blessing and peace be upon him" further said: "If Allah

أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبِيعُوا الشَّمْرَ حَتَّى يَبْدُوَ صَلَاحُهُ وَلَا تَبْتَاعُوا الشَّمْرَ بِالشَّمْرِ».

4529 - قَالَ أَبُو شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مِثْلِهِ سَوَاءً.

4530 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ طَاوُسًا يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «لَا تَبِيعُوا الشَّمْرَ حَتَّى يَبْدُوَ صَلَاحُهُ».

4531 - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي جُرَيْجٍ عَنْ عَطَاءٍ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَأَنْ يُبَاعَ الشَّمْرُ حَتَّى يَبْدُوَ صَلَاحُهُ وَأَنْ لَا يُبَاعَ إِلَّا بِالدَّنَانِيرِ وَالْدَّرَاهِمِ وَرَخَّصَ فِي الْعَرَايَا».

4532 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُفَضَّلُ عَنْ أَبِي جُرَيْجٍ عَنْ عَطَاءٍ وَأَبِي الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَبَيْعِ الشَّمْرِ حَتَّى يَطْعَمَ إِلَّا الْعَرَايَا».

4533 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يُطْعَمَ».

(29) - شِرَاءُ الشَّمَارِ قَبْلَ أَنْ يَبْدُوَ صَلَاحُهَا عَلَى أَنْ يَقْطَعَهَا

وَلَا يَتْرُكُهَا إِلَى أَوَانٍ إِذْرَاكِهَا

4534 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ أَبِي الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الشَّمَارِ حَتَّى تُزْهِيَ» قِيلَ: يَا رَسُولَ اللَّهِ وَمَا تُزْهِي قَالَ: «حَتَّى تَحْمَرَ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ إِنْ مَنَعَ اللَّهُ



spoiled the fruits, what claim would one have to take the money of his brother with no just cause?"

### **[30] Plotting Out (The Price Of What Is Damaged By) Blights**

**4535-** It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When you sell fruits to your brother, and they are affected by a blight, it is unlawful for you to take anything from him (for what is damaged): What claim should you have to take the money of your brother with no just cause?"

**4536-** It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you sells fruits to another, and they are affected by blight, let him take nothing from him: what claim should anyone of you have to devour the money of his Muslim brother with no just cause?"

**4537-** It is narrated on the authority of Jabir that Allah's Apostle "Allah's blessing and peace be upon him" plotted out (the price of whatever is damaged by) blights.

**4538-** It is narrated on the authority of Abu Sa'id that he said: during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", a man was befallen (by a blight that damaged) the fruits he sold, which caused his debts to grow so much. Allah's Apostle "Allah's blessing and peace be upon him" ordered the people to give him in charity. The people gave him in charity, but this did not cover the whole of his debt. On that Allah's Apostle "Allah's blessing and peace be upon him" said (to the purchaser): "Take only what you find with him, and you have no claim to take more than that."

### **[31] Selling The Fruits Of The Years To Come (In Advance)**

**4539-** It is narrated on the authority of Jabir that Allah's Apostle "Allah's blessing and peace be upon him" forbade selling the fruits of the years to come (since they are not existing at the time of contracting).

### **[32] Selling Fruits (On The Trees) By Measured Amount Of Dates**

**4540-** It is narrated on the authority of Salim from his father that Allah's Apostle "Allah's blessing and peace be upon him" forbade selling the fresh fruits (on the trees) by a measured amount of dates.

**4541-** It is narrated on the authority of Ibn Umar that he said: Zaid Ibn Thabit told me that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).



الشَّمْرَةَ فِيمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ؟».

### (30) - وَضَعُ الْجَوَائِحِ

4535 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ بَعْتَ مِنْ أَخِيكَ ثَمَرًا فَأَصَابَتْهُ جَائِحَةٌ فَلَا يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ؟».

4536 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ ابْنَ جُرَيْجٍ يُحَدِّثُ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ بَاعَ ثَمَرًا فَأَصَابَتْهُ جَائِحَةٌ فَلَا يَأْخُذُ مِنْ أَخِيهِ» وَذَكَرَ شَيْئًا: «عَلَامَ يَأْكُلُ أَحَدُكُمْ مَالَ أَخِيهِ الْمُسْلِمِ؟».

4537 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ وَهُوَ الْأَعْرَجُ عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ وَضَعَ الْجَوَائِحَ».

4538 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي ثَمَارٍ أَتْنَعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ» فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءً دَيْنِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ».

### (31) - بَيْعُ الثَّمَرِ سِنِينَ

4539 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ الْأَعْرَجِ عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ قَالَ قُتَيْبَةُ: عَتِيقٌ بِالْكَافِ وَالصَّوَابُ عَتِيقٌ عَنْ جَابِرٍ: عَنِ النَّبِيِّ ﷺ: «نَهَى عَنْ بَيْعِ الثَّمَرِ سِنِينَ».

### (32) - بَيْعُ الثَّمَرِ بِالْثَمَرِ

4540 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ بِالْثَمَرِ».

4541 - وَقَالَ ابْنُ عُمَرَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا».

**4542-** It is narrated on the authority of Salim from his father that Allah's Apostle "Allah's blessing and peace be upon him" forbade Muzabanah; and Muzabanah is to sell the fresh fruits on the trees by a measured amount of dates, on the condition that what increases should be for me, and what decreases should be upon me.

### **[33] Selling Vine By Raisins**

**4543-** It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" forbade Muzabanah; and Muzabanah is to sell the fresh fruits on the trees by a measured amount of dates, as well as to sell vine by a measured amount of raisins.

**4544-** It is narrated on the authority of Rafi' Ibn Khadij that he said: Allah's Apostle "Allah's blessing and peace be upon him" forbade Muhaqalah (i.e. to sell the wheat in the ears for a specific amount of pure wheat or to sell the standing crops for measured grains) and Muzabanah (i.e. to sell the fresh fruits on the trees by a measured amount of dates, as well as to sell vine by a measured amount of raisins).

**4545-** It is narrated on the authority of Ibn Umar that he said: Zaid Ibn Thabit told me that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

**4546-** It is narrated on the authority of Kharijah Ibn Zaid Ibn Thabit from his father that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people) by measured amount of fresh or dry dates.

### **[34] Selling The Fresh Fruits On The Trees (Granted To The Indigent) By Dates Similar In Quantity To Their Guessed Fruits**

**4547-** It is narrated on the authority of Abdullah Ibn Umar that he said: Zaid Ibn Thabit told me that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people): they might be sold, by a quantity similar to their guessed fruits.

**4548-** It is narrated on the authority of Abdullah Ibn Umar that he said: Zaid Ibn Thabit told me that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people): they might be sold, by a quantity similar to their guessed fruits.

4542 - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ وَالْمُزَابَنَةِ أَنْ يُبَاعَ مَا فِي رُؤُوسِ النَّخْلِ بِتَمْرٍ بِكَيْلٍ مُسَمًّى إِنْ زَادَ لِي وَإِنْ نَقَصَ فَعَلَيَّ».

### (33) - بَيْعُ الْكَرْمِ بِالزَّيْبِ

4543 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ وَالْمُزَابَنَةِ بَيْعَ الشَّمْرِ بِالتَّمْرِ كَيْلًا وَبَيْعَ الْكَرْمِ بِالزَّيْبِ كَيْلًا».

4544 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ طَارِقٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ».

4545 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا».

4546 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهَبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِي شِهَابٍ قَالَ: حَدَّثَنِي خَارِجَةُ بْنُ زَيْدٍ بِنِ ثَابِتٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا بِالتَّمْرِ وَالرُّطْبِ».

### (34) - بَابُ بَيْعِ الْعَرَايَا بِخَرْصِهَا تَمْرًا

4547 - أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبيدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ عَنْ زَيْدِ بْنِ ثَابِتٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا تَبَاعُ بِخَرْصِهَا».

4548 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ. قَالَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْرًا».



### **[35] Selling The Fruits On The Trees (Granted To The Indigent) By Fresh dates**

**4549-** It is narrated on the authority of Abdullah Ibn Umar that Zaid Ibn Thabit told him that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people) by fresh or dry dates, and he gave no permission to anything other than that.

**4550-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people): they might be sold, by as much dates as what is similar in quantity to their guessed fruits, i.e. five or less than five Wasaqs.

**4551-** It is narrated on the authority of Sahl Ibn Abu Hathmah that Allah's Apostle "Allah's blessing and peace be upon him" forbade selling fresh fruits until their benefit would seem evident; and he gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people): they might be sold, by a quantity similar to their guessed fruits, so long as their owners might eat them in the form of fresh dates.

**4552-** It is narrated on the authority of both Rafi' Ibn Khadij and Sahl Ibn Abu Hathmah that Allah's Apostle "Allah's blessing and peace be upon him" forbade Muzabanah i.e. selling fresh fruits (on the trees) by measured amount of dates with the exclusion of the owners of the palm-trees (granted to the poor and indigent), to whom he gave permission (to sell their fruits on the trees by measured amount of dates).

**4553-** It is narrated on the authority of Bushair Ibn Yasar from some companions of Allah's Apostle "Allah's blessing and peace be upon him" that they said: Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people) by a quantity similar to their guessed fruits.

### **[36] Buying Dry Dates By Fresh dates**

**4554-** It is narrated on the authority of Sa'd that Allah's Apostle "Allah's blessing and peace be upon him" was asked about buying dry dates by fresh dates. He said to those who were sitting around him: "Do the fresh dates decrease when they grow dried?" they answered in the affirmative, thereupon he forbade that.

## (35) - بَيْعُ الْعَرَايَا بِالرُّطْبِ

4549 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: إِنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِالرُّطْبِ وَبِالتَّمْرِ وَلَمْ يُرَخَّصْ فِي غَيْرِ ذَلِكَ».

4550 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لَهُ عَنْ عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي سُفْيَانَ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا فِي خَمْسَةِ أَوْسُقٍ أَوْ مَا دُونَ خَمْسَةِ أَوْسُقٍ».

4551 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الثَّمْرِ حَتَّى يَبْدُوَ صَلَاحُهُ وَرَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطْبًا».

4552 - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ أَبِي حَتْمَةَ حَدَّثَاهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ بَيْعِ الثَّمْرِ بِالتَّمْرِ إِلَّا لِأَصْحَابِ الْعَرَايَا فَإِنَّهُ أَذِنَ لَهُمْ».

4553 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ أَنَّهُمْ قَالُوا: «رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا».

## (36) - اشْتِرَاءُ التَّمْرِ بِالرُّطْبِ

4554 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ زَيْدِ بْنِ أَبِي عِيَّاشٍ عَنْ سَعْدِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ التَّمْرِ بِالرُّطْبِ فَقَالَ لِمَنْ حَوْلَهُ: «أَيَنْقُصُ الرُّطْبُ إِذَا يَبَسَ؟» قَالُوا: نَعَمْ. فَنَهَى عَنْهُ.

**4555-** It is narrated on the authority of Sa'd Ibn Malik that Allah's Apostle "Allah's blessing and peace be upon him" was asked about buying dry dates by fresh dates. He said to those who were sitting around him: "Do the fresh dates decrease when they grow dried?" they answered in the affirmative, thereupon he forbade that.

### **[37] Selling A Heap Of Dates Whose Measure Is Unknown By A Measured Amount (Of Dates)**

**4556-** It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" forbade selling a heap of dates whose measure is unknown by a measured amount of dates

### **[38] Selling A Heap Of Food By A Heap Of Food**

**4557-** It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No heap of food should be sold by a heap of food (whose measure is unknown), and no heap of food (whose measure is unknown) should be sold by a measured amount of food."

### **[39] Selling Plants By Food**

**4558-** It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" forbade Muzabanah: it is to sell the fruits of one's garden by measured amount of dates in case of date-palms, or to sell grapes by a measured amount of raisins in case of vine, or to sell crops by a measured amount of food (of the same kind) in case of plants.

**4559-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Mukhabarah (renting the land for a fixed amount of the crops), Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Muhaqalah (selling the wheat in the ears for a specific amount of pure wheat, or selling standing crops for measured grains), and selling fresh fruits until the fruits would (become ripe and) fit for eating, and that they should not be sold except for Dinars and Dirhams.

### **[40] Do Not Sell Ears Until They Grow White**

**4560-** It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" forbade selling (the fresh fruits on) date-palms until they would become ripe, as well as he forbade selling the ears until they would grow white and safe from disease.



4555 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ الْفَرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ زَيْدِ عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرُّطْبِ بِالتَّمْرِ فَقَالَ: «أَيَنْقُصُ إِذَا بَيْسَ؟» قَالُوا: نَعَمْ فَنَهَى عَنْهُ.

### (37) - بَيْعُ الصُّبْرَةِ مِنَ التَّمْرِ لَا يُعْلَمُ مَكِيلُهَا بِالْكَيْلِ الْمُسَمَّى مِنَ التَّمْرِ

4556 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ أَبُو جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ لَا يُعْلَمُ مَكِيلُهَا بِالْكَيْلِ الْمُسَمَّى مِنَ التَّمْرِ».

### (38) - بَيْعُ الصُّبْرَةِ مِنَ الطَّعَامِ بِالصُّبْرَةِ مِنَ الطَّعَامِ

4557 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ أَبُو جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «لَا تُبَاعُ الصُّبْرَةُ مِنَ الطَّعَامِ بِالصُّبْرَةِ مِنَ الطَّعَامِ وَلَا الصُّبْرَةُ مِنَ الطَّعَامِ بِالْكَيْلِ الْمُسَمَّى مِنَ الطَّعَامِ».

### (39) - بَيْعُ الزَّرْعِ بِالطَّعَامِ

4558 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ أَنْ يَبِيعَ ثَمَرُ حَائِطِهِ وَإِنْ كَانَ نَخْلًا بِثَمَرٍ كَيْلًا وَإِنْ كَانَ كَرْمًا أَنْ يَبِيعَهُ بِزَيْبٍ كَيْلًا وَإِنْ كَانَ زَرْعًا أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ نَهَى عَنْ ذَلِكَ كُلِّهِ».

4559 - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا أَبُو جُرَيْجٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَعَنْ بَيْعِ الثَّمَرِ قَبْلَ أَنْ يُطْعَمَ وَعَنْ بَيْعِ ذَلِكَ إِلَّا بِالدَّنَائِيرِ وَالِدِّرَاهِمِ».

### (40) - بَيْعُ السَّنْبُلِ حَتَّى يَبْيَضَ

4560 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ أَبِي عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ النَّخْلَةِ حَتَّى تَزْهُوَ وَعَنِ السَّنْبُلِ حَتَّى يَبْيَضَ وَيَأْمَنَ الْعَاهَةُ نَهَى الْبَائِعَ وَالْمُشْتَرِيَ».

**4561-** It is narrated on the authority of Abu Salih that a companion of Allah's Apostle "Allah's blessing and peace be upon him" told him that he said: "O Messenger of Allah! We could not get the best kind of dates (from its owners) by (our bad kind of dates consisting of) mixture of dates until we increase (from ours) to them." Allah's Apostle "Allah's blessing and peace be upon him" said: "Sell yours by silver (i.e. by money), therewith you could buy (what you like)."

#### **[41] Selling Dates For Dates From Different Kinds**

**4562-** It is narrated on the authority of both Abu Sa'id Al-Khudri and Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet "Allah's blessing and peace be upon him" asked: "Are all the dates of Khaibar like this?" He replied: "By Allah, no, O Allah's Apostle! But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, with which you could buy the excellent kind of dates."

**4563-** It is narrated on the authority of Abu Sa'id that once, very soft dates (whose trees were watered by irrigation) were brought to Allah's Apostle "Allah's blessing and peace be upon him", and the date-palms belonging to Allah's Apostle "Allah's blessing and peace be upon him" were watered by no irrigation, whose fruits were hard. Allah's Apostle "Allah's blessing and peace be upon him" asked: "From where have you brought that?" they said: "We've bought a single Sa' of that for two from ours." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so, since this is not right. But rather sell your dates (for money) therewith buy as much of that as you need."

**4564-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", we used to be provided by dates of mixed kinds, which we used to sell for a better kind as two Sa's by one. When the news of that reached Allah's Apostle "Allah's blessing and peace be upon him" he said: "No pair of Sa's of dates should be sold by one, nor pair of Sa's of wheat by one, nor Dirham (should be exchanged) by two."

**4565-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We used to sell two Sa's of dates of mixed kinds for a single Sa' of a better kind. Allah's Apostle "Allah's blessing and peace be upon him" said: "No

4561 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي صَالِحٍ: أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَخْبَرَهُ، قَالَ: يَا رَسُولَ اللَّهِ إِنَّا لَا نَجِدُ الصِّحَاحِيَّ وَلَا الْعِدْقَ بِجَمْعِ التَّمْرِ حَتَّى نَزِيدَهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَعْنِي بِالْوَرِقِ ثُمَّ اشْتَرِ بِهِ».

#### (41) - بَيْعُ التَّمْرِ بِالتَّمْرِ مُتَفَاضِلًا

4562 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرٍ فَجَاءَ بِتَمْرٍ جَنِيْبٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكُلْ تَمْرَ خَيْبَرٍ هَكَذَا؟» قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِصَاعَيْنِ وَالصَّاعَيْنِ بِالثَّلَاثِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَفْعَلْ بَعِ الْجَمْعَ بِالدَّرَاهِمِ ثُمَّ ابْتَغِ بِالدَّرَاهِمِ جَنِيْبًا».

4563 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ وَاللَّفْظُ لَهُ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِتَمْرٍ رِيَانٍ وَكَانَ تَمْرُ رَسُولِ اللَّهِ ﷺ بَعْلًا فِيهِ يُبَسُّ فَقَالَ: «أَنْتَى لَكُمْ هَذَا؟» قَالُوا: ابْتَغْنَاهُ صَاعًا بِصَاعَيْنِ مِنْ تَمْرِنَا فَقَالَ: «لَا تَفْعَلْ فَإِنَّ هَذَا لَا يَصِحُّ وَلَكِنْ بَعِ تَمْرَكَ وَاشْتَرِ مِنْ هَذَا حَاجَتَكَ».

4564 - حَدَّثَنِي إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَنَبِيعُ الصَّاعَيْنِ بِالصَّاعِ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «لَا صَاعِي تَمْرٍ بِصَاعٍ وَلَا صَاعِي حِنْطَةٍ بِصَاعٍ وَلَا دِرْهَمًا بِدِرْهَمَيْنِ».

4565 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ يَحْيَى وَهُوَ ابْنُ حَمْزَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: كُنَّا نَبِيعُ تَمْرَ الْجَمْعِ صَاعَيْنِ بِصَاعٍ فَقَالَ النَّبِيُّ ﷺ: «لَا صَاعِي تَمْرٍ بِصَاعٍ وَلَا صَاعِي



two Sa's of dates should be sold by one, nor two Sa's of wheat by one, nor Dirham (should be exchanged) by two."

**4566-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Bilal brought Barni dates (an excellent kind of dates) to Allah's Apostle "Allah's blessing and peace be upon him", who asked him: "What is that?" he said: "I've bought one Sa' of that by two Sa's (of dates of inferior kind)." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Oh! This is the true usury. Do not approach it."

**4567-** It is narrated on the authority of Umar Ibn Al-Khattab that he heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "(The barter of) gold by silver (i.e. the exchange of Dinars by Dirhams) is (a kind of) usury unless it is this by that (i.e. on the spot, from hand to hand); (selling) dates for dates is (a kind of) usury unless it is this by that (i.e. on the spot, from hand to hand); (selling) wheat for wheat is (a kind of) usury unless it is this by that (i.e. on the spot, from hand to hand) and (selling) parley for parley is (a kind of) usury unless it is this by that (i.e. on the spot, from hand to hand)."

#### [42] Selling Dates For Dates

**4568-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "(It is permissible to sell) dates for (similar amount of) dates, wheat for (similar amount of) wheat, parley for (similar amount of) parley, and salt for (similar amount of) salt, (on the spot) from hand to hand. Whoever increases or accepts such increase has indeed practiced usury, unless the bargain is based upon different kinds (of goods)."

#### [43] Selling Wheat For Wheat

**4569-** It is narrated on the authority of both Muslim Ibn Yasar and Abdullah Ibn Atik that they said: Both Ubadah Ibn As-Samit and Mu'awiyah gathered in the same city, and Ubadah told them: Allah's Apostle "Allah's blessing and peace be upon him" forbade us to barter gold for gold, silver for silver, wheat for wheat, parley for parley, dates for dates, and (one of the narrators added) salt for salt (but the other did not mention it), unless it is like by like, from hand to hand (on the spot); and he rather told us to sell gold for silver, silver for gold, wheat for parley, parley for wheat, from hand to hand, as much as we liked. (One of the narrators added) Whoever increases or accepts such increase has indeed practiced usury.

**4570-** It is narrated on the authority of both Muslim Ibn Yasar and Abdullah Ibn Ubaid that they said: Both Ubadah Ibn As-Samit and

حِنْطَةً بِصَاعٍ وَلَا دِرْهَمَيْنِ بِدِرْهَمٍ».

4566 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ يَحْيَى وَهُوَ ابْنُ حَمْزَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي عُقْبَةُ بْنُ عَبْدِ الْغَافِرِ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: أَتَى بِلَالَ رَسُولَ اللَّهِ ﷺ بِتَمَرٍ بَرْنِيِّ فَقَالَ: «مَا هَذَا؟» قَالَ: أَشْتَرَيْتُهُ صَاعًا بِصَاعَيْنِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْهَ عَيْنُ الرَّبِّ لَا تَقْرَبُهُ».

4567 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَّانِ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالْوَرِقِ رِبًا إِلَّا هَاءَ وَهَاءَ وَالتَّمَرُ بِالتَّمَرِ رِبًا إِلَّا هَاءَ وَهَاءَ وَالبُرُّ بِالْبُرِّ رِبًا إِلَّا هَاءَ وَهَاءَ وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلَّا هَاءَ وَهَاءَ».

#### (42) - بَيْعُ التَّمَرِ بِالتَّمَرِ

4568 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّمَرُ بِالتَّمَرِ وَالْحِنْطَةُ بِالْحِنْطَةِ وَالشَّعِيرُ بِالشَّعِيرِ وَالْمِلْحُ بِالْمِلْحِ يَدَا يَدٍ فَمَنْ زَادَ أَوْ أَزَادَ فَقَدْ أَرَبَى إِلَّا مَا اخْتَلَفَتْ أَلْوَانُهُ».

#### (43) - بَيْعُ الْبُرِّ بِالْبُرِّ

4569 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سَلَمَةُ وَهُوَ ابْنُ عُلْقَمَةَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ مُسْلِمِ بْنِ يَسَارٍ وَعَبْدِ اللَّهِ بْنِ عَتِيكَ قَالَا: جَمَعَ الْمَنْزِلُ بَيْنَ عِبَادَةِ بْنِ الصَّامِتِ وَمُعَاوِيَةَ حَدَّثَهُمْ عِبَادَةُ قَالَ: «نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ وَالْوَرِقِ بِالْوَرِقِ وَالبُرِّ بِالْبُرِّ وَالشَّعِيرِ بِالشَّعِيرِ وَالتَّمَرِ بِالتَّمَرِ قَالَ أَحَدُهُمَا: وَالْمِلْحُ بِالْمِلْحِ وَلَمْ يَقُلْهُ الْآخَرُ إِلَّا مَثَلًا بِمِثْلِ يَدَا يَدٍ. وَأَمَرَنَا أَنْ نَبِيعَ الذَّهَبَ بِالْوَرِقِ وَالْوَرِقَ بِالذَّهَبِ وَالبُرَّ بِالشَّعِيرِ وَالشَّعِيرَ بِالبُرِّ يَدَا يَدٍ كَيْفَ شِئْنَا» قَالَ أَحَدُهُمَا: «فَمَنْ زَادَ أَوْ أَزَادَ فَقَدْ أَرَبَى».

4570 - أَخْبَرَنَا الْمُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ عَنْ سَلَمَةَ بْنِ عُلْقَمَةَ عَنْ ابْنِ سِيرِينَ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ يَسَارٍ وَعَبْدُ اللَّهِ بْنُ عُبَيْدٍ وَقَدْ كَانَ يُدْعَى ابْنُ هُرْمُزٍ قَالَ: جَمَعَ الْمَنْزِلُ بَيْنَ عِبَادَةِ بْنِ الصَّامِتِ وَبَيْنَ مُعَاوِيَةَ حَدَّثَهُمْ



Mu'awiyah gathered in the same city, and Ubadah told them: Allah's Apostle "Allah's blessing and peace be upon him" forbade us to barter gold for gold, silver for silver, wheat for wheat, parley for parley, dates for dates, and (one of the narrators added) salt for salt (but the other did not mention it), unless it is similar by similar, like by like, (on the spot), (One of the narrators added, even though the other did not mention it) Whoever increases or accepts such increase has indeed practiced usury. He rather told us to sell gold for silver, silver for gold, wheat for parley, parley for wheat, (etc) from hand to hand, as much as we liked.

#### [44] Selling Parley For Parley

**4571-** It is narrated on the authority of both Muslim Ibn Yasar and Abdullah Ibn Ubaid that they said: Both Ubadah Ibn As-Samit and Mu'awiyah gathered in the same city, and Ubadah said: Allah's Apostle "Allah's blessing and peace be upon him" forbade us to barter gold for gold, silver for silver, wheat for wheat, parley for parley, dates for dates, and (one of the narrators added) salt for salt (but the other did not mention it), unless it is similar by similar, like by like, (on the spot), (One of the narrators added, even though the other did not mention it) Whoever increases or accepts such increase has indeed practiced usury. He rather told us to sell gold for silver, silver for gold, wheat for parley, parley for wheat, (etc) from hand to hand, as much as we liked. When the news of that reached Mu'awiyah he stood and addressed the people saying: "What is the matter with some men who relate narrations from Allah's Apostle "Allah's blessing and peace be upon him"? we've accompanied him, but we did not hear that from him." When the news of that reached Ubadah, he stood and repeated the same narration, and said: "We shall relate what we heard from Allah's Apostle "Allah's blessing and peace be upon him" even though against the will of Mu'awiyah."

**4572-** It is narrated on the authority of Ubadah Ibn As-Samit, and he was of those who attended the holy battle of Badr, and he gave the pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" not to fear, in (the religion of) Allah the blame of the blamer, that he stood and addressed the people saying: "O people! You've innovated kinds of transactions, and I do not know what they are. Behold! (Selling) gold for gold should be weight by weight, like by like, and similar by similar; silver for silver should be weight by weight, like by like, and similar by similar, and there is no harm to sell gold for silver from hand to hand even though the silver should be more, and (selling any on) credit is invalid. Behold! (Selling) wheat for wheat, parley for parley should be Mudd by Mudd, (i.e. measure by measure), and there is no harm to sell parley for wheat, even



عِبَادَةُ قَالَ: «تَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ وَالْفِضَّةِ بِالْفِضَّةِ وَالتَّمْرِ بِالتَّمْرِ وَالْبُرِّ بِالْبُرِّ وَالشَّعِيرِ بِالشَّعِيرِ قَالَ أَحَدُهُمَا وَالْمِلْحَ بِالْمِلْحِ وَلَمْ يَقُلْهُ الْآخَرُ إِلَّا سَوَاءً بِسَوَاءٍ مِثْلًا بِمِثْلٍ» قَالَ أَحَدُهُمَا: «مَنْ زَادَ أَوْ أَزْدَادَ فَقَدْ أَرَبَى» وَلَمْ يَقُلْهُ الْآخَرُ «وَأَمَرْنَا أَنْ نَبِيعَ الذَّهَبَ بِالْفِضَّةِ وَالْفِضَّةَ بِالذَّهَبِ وَالْبُرَّ بِالشَّعِيرِ وَالشَّعِيرَ بِالْبُرِّ يَدًا بِيَدٍ كَيْفَ شِئْنَا».

#### (44) - بَيْعُ الشَّعِيرِ بِالشَّعِيرِ

4571 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ عُلْقَمَةَ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ يَسَارٍ وَعَبْدُ اللَّهِ بْنُ عُبَيْدٍ قَالَا: جَمَعَ الْمَنْزِلُ بَيْنَ عِبَادَةِ بْنِ الصَّامِتِ وَبَيْنَ مُعَاوِيَةَ فَقَالَ عِبَادَةُ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نَبِيعَ الذَّهَبَ بِالذَّهَبِ وَالْوَرِقَ بِالْوَرِقِ وَالْبُرَّ بِالْبُرِّ وَالشَّعِيرَ بِالشَّعِيرِ وَالتَّمَرَ بِالتَّمْرِ» قَالَ أَحَدُهُمَا: «وَالْمِلْحَ بِالْمِلْحِ» وَلَمْ يَقُلْ الْآخَرُ إِلَّا: «سَوَاءً بِسَوَاءٍ مِثْلًا بِمِثْلٍ» قَالَ أَحَدُهُمَا: «مَنْ زَادَ أَوْ أَزْدَادَ فَقَدْ أَرَبَى» وَلَمْ يَقُلْ الْآخَرُ «وَأَمَرْنَا أَنْ نَبِيعَ الذَّهَبَ بِالْوَرِقِ وَالْوَرِقَ بِالذَّهَبِ وَالْبُرَّ بِالشَّعِيرِ وَالشَّعِيرَ بِالْبُرِّ يَدًا بِيَدٍ كَيْفَ شِئْنَا» فَبَلَغَ هَذَا الْحَدِيثُ مُعَاوِيَةَ فَقَالَ: مَا بَالُ رِجَالٍ يُحَدِّثُونَ أَحَادِيثَ عَنْ رَسُولِ اللَّهِ ﷺ قَدْ صَحِبْنَاهُ وَلَمْ نَسْمَعْهُ مِنْهُ فَبَلَغَ ذَلِكَ عِبَادَةَ بْنَ الصَّامِتِ فَقَامَ فَأَعَادَ الْحَدِيثَ فَقَالَ: لَنُحَدِّثَنَّ بِمَا سَمِعْنَاهُ مِنْ رَسُولِ اللَّهِ ﷺ وَإِنْ رُغِمَ مُعَاوِيَةُ. خَالَفَهُ قَتَادَةُ رَوَاهُ عَنْ مُسْلِمٍ بْنِ يَسَارٍ عَنْ أَبِي الْأَشْعَثِ عَنْ عِبَادَةَ.

4572 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ عَنِ ابْنِ أَبِي عُرُوبَةَ عَنْ قَتَادَةَ عَنْ مُسْلِمٍ بْنِ يَسَارٍ عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ عَنْ عِبَادَةَ بْنِ الصَّامِتِ وَكَانَ بَدْرِيًّا وَكَانَ بَايَعَ النَّبِيَّ ﷺ أَنْ لَا يَخَافَ فِي اللَّهِ لَوْمَةً لَائِمَةً أَنَّ عِبَادَةَ قَامَ خَطِيبًا فَقَالَ: «أَيُّهَا النَّاسُ إِنَّكُمْ قَدْ أَحَدْتُمْ بُيُوعًا لَا أَدْرِي مَا هِيَ إِلَّا إِنَّ الذَّهَبَ بِالذَّهَبِ وَزَنًا بِوزنٍ تَبْرُهَا وَعَيْنُهَا وَإِنَّ الْفِضَّةَ بِالْفِضَّةِ وَزَنًا بِوزنٍ تَبْرُهَا وَعَيْنُهَا وَلَا بَأْسَ بِبَيْعِ الْفِضَّةِ بِالذَّهَبِ يَدًا بِيَدٍ وَالْفِضَّةَ أَكْثَرُهَا وَلَا تَصْلُحُ النَّسِيئَةُ إِلَّا إِنَّ الْبُرَّ بِالْبُرِّ وَالشَّعِيرَ بِالشَّعِيرِ

though parley should be more, and (selling any on) credit is invalid. Behold! (Selling) dates for dates should be Mudd by Mudd..."and so on until he mentioned the salt as Mudd by Mudd and added: "Whoever increases or accepts such increase has indeed practiced usury."

4573- It is narrated on the authority of Ubadah Ibn As-Samit that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "(Selling) gold for gold should be weight by weight, like by like, and similar by similar; (selling) silver for silver should be weight by weight, like by like, and similar by similar; (selling) salt for salt should be (like by like, weight by weight and measure by measure); (selling) dates for dates should be (like by like, weight by weight and measure by measure);(selling) wheat for wheat should be (like by like, weight by weight and measure by measure);and (selling) parley for parley should be (weight by weight, measure by measure and) similar by similar, and like by like: whoever increases or accepts such increase has indeed practiced usury."

4574- It is narrated on the authority of Sulaiman Ibn Ali that Abu Al-Mutawakkil came upon them while they were in the market and some people -and I was one of them- stood and went to him and said: We've come to you in order to ask you about exchange (of goods). He said: I heard Abu Sa'id Al-Khudri... a man asked him: Who was standing (as transmitter) between you and Allah's Apostle "Allah's blessing and peace be upon him" other than Abu Sa'id Al-Khudri? he said: No one was between me and him other than Abu Sa'id. He said: "(Selling) gold for gold should be weight by weight, like by like, and similar by similar; (selling) silver for silver should be weight by weight, like by like, and similar by similar; (selling) wheat for wheat should be (like by like, weight by weight and measure by measure); (selling) parley for parley should be (weight by weight, measure by measure and similar by similar); (selling) dates for dates should be (like by like, weight by weight and measure by measure); (selling) salt for salt should be (like by like, weight by weight, measure by measure and) similar by similar: whoever increases or accepts such increase has indeed practiced usury."

4575- It is narrated on the authority of Ubadah Ibn As-Samit that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "(Selling) gold for gold should be scale for scale." Mu'awiyah said: "This says nothing (of significance)." Ubadah said: "By Allah, it does not matter to me not to live in a land in which Mu'awiyah lives. I bear witness that I heard Allah's Apostle "Allah's blessing and peace be upon him" having said so.

مُذِيًا بِمُذِيٍّ وَلَا بَأْسَ بِبَيْعِ الشَّعِيرِ بِالْحِنْطَةِ يَدًا بِيَدٍ وَالشَّعِيرُ أَكْثَرُهُمَا وَلَا يَصْلُحُ نَسِيئَةً إِلَّا وَإِنَّ التَّمْرَ بِالتَّمْرِ مُذِيًا بِمُذِيٍّ حَتَّى ذَكَرَ الْمِلْحَ مُدًّا بِمُدٍّ فَمَنْ زَادَ أَوْ اسْتَزَادَ فَقَدْ أَرَبَى.

4573 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا هَمَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ عَنْ مُسْلِمٍ الْمَكِّيِّ عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ تَبْرُهُ وَعَيْنُهُ وَزَنًا بِوزنٍ وَالْفِضَّةُ بِالْفِضَّةِ تَبْرُهُ وَعَيْنُهُ وَزَنًا بِوزنٍ وَالْمِلْحُ بِالْمِلْحِ وَالتَّمْرُ بِالتَّمْرِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ سَوَاءٌ بِسَوَاءٍ مِثْلًا بِمِثْلٍ فَمَنْ زَادَ أَوْ أَزْدَادَ فَقَدْ أَرَبَى» وَاللَّفْظُ لِمُحَمَّدٍ لَمْ يَذْكُرْ يَعْقُوبُ: «وَالشَّعِيرُ بِالشَّعِيرِ».

4574 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ سُلَيْمَانَ بْنِ عَلِيٍّ أَنَّ أَبَا الْمُتَوَكِّلِ مَرَّ بِهِمْ فِي السُّوقِ فَقَامَ إِلَيْهِ قَوْمٌ أَنَا مِنْهُمْ قَالَ: قُلْنَا أَتَيْنَاكَ لِنَسْأَلَكَ عَنِ الصَّرْفِ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ رَجُلٌ: مَا بَيْنَكَ وَبَيْنَ رَسُولِ اللَّهِ ﷺ غَيْرُ أَبِي سَعِيدٍ الْخُدْرِيَّ قَالَ: لَيْسَ بَيْنِي وَبَيْنَهُ غَيْرُهُ قَالَ: «فَإِنَّ الذَّهَبَ بِالذَّهَبِ وَالْوَرِقَ بِالْوَرِقِ» قَالَ سُلَيْمَانُ: أَوْ قَالَ: «وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ سَوَاءٌ بِسَوَاءٍ فَمَنْ زَادَ عَلَى ذَلِكَ أَوْ أَزْدَادَ فَقَدْ أَرَبَى وَالْآخِذُ وَالْمُعْطِي فِيهِ سَوَاءٌ».

4575 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: قَالَ إِسْمَاعِيلُ: حَدَّثَنَا حَكِيمُ بْنُ جَابِرٍ ح. وَأَنْبَاءُ يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَكِيمُ بْنُ جَابِرٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الذَّهَبُ الْكَفَّةُ بِالْكَفَّةِ» وَلَمْ يَذْكُرْ يَعْقُوبُ الْكَفَّةَ بِالْكَفَّةِ فَقَالَ مُعَاوِيَةُ: إِنَّ هَذَا لَا يَقُولُ شَيْئًا قَالَ عُبَادَةُ: إِنِّي وَاللَّهِ مَا أَبَالِي أَنْ لَا أَكُونَ بِأَرْضٍ يَكُونُ بِهَا مُعَاوِيَةُ إِنِّي أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ.



### [45] Selling Dinar For Dinar

**4576-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The exchange of) a Dinar for a Dinar should be (like by like), and (the exchange of) a Dirham for a Dirham should be (like by like), with no addition to be made on any side of them."

### [46] Selling Dirham For Dirham

**4577-** It is narrated on the authority of Mujahid that he said: Umar said: "(The exchange of) a Dinar for a Dinar should be (like by like), and (the exchange of) a Dirham for a Dirham should be (like by like), with no addition to be made on any side of them. This is the instruction given by Allah's Apostle "Allah's blessing and peace be upon him" to us."

**4578-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "(Selling) gold for gold should be weight by weight, and like by like; (selling) silver for silver should be weight by weight, and like by like: whoever increases or accepts such increase has indeed practiced usury."

### [47] Selling Gold For Gold

**4579-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not sell gold for gold unless it is like by like, and do not add to or decrease from any of both sides, and do not sell silver for silver unless it is like by like, and do not sell anything of it that is out of hand for anything that is in hand."

**4580-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I saw with my own eyes and heard with my own ears Allah's Apostle "Allah's blessing and peace be upon him" having said: "Do not sell gold for gold unless it is similar by similar, and like by like, and do not sell silver for silver unless it is like by like, and similar by similar, and do not sell anything of it that is out of hand for anything that is in hand, and do not add to or decrease from any of both sides."

**4581-** It is narrated on the authority of Ata' Ibn Yasar that Mu'awiyah sold a utensil of gold or silver for (gold or silver) more than its weight, thereupon Abu Ad-Darda' said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having forbidden such (kind of sale) unless it is like by like.

## (45) - بَيْعُ الدِّينَارِ بِالدِّينَارِ

4576 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ مُوسَى بْنِ أَبِي تَمِيمٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الدِّينَارُ بِالدِّينَارِ وَالذَّرْهَمُ بِالذَّرْهَمِ لَا فَضْلَ بَيْنَهُمَا».

## (46) - بَيْعُ الذَّرْهَمِ بِالذَّرْهَمِ

4577 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ حُمَيْدِ بْنِ قَيْسٍ الْمَكِّيِّ عَنْ مُجَاهِدٍ قَالَ: قَالَ عُمَرُ: «الدِّينَارُ بِالدِّينَارِ وَالذَّرْهَمُ بِالذَّرْهَمِ لَا فَضْلَ بَيْنَهُمَا هَذَا عَهْدُ نَبِيِّنَا ﷺ إِلَيْنَا».

4578 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَعْمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ وَزَنًا يَوْزَنُ مِثْلًا بِمِثْلٍ وَالْفِضَّةُ بِالْفِضَّةِ وَزَنًا يَوْزَنُ مِثْلًا بِمِثْلٍ فَمَنْ زَادَ أَوْ أَزَادَ فَقَدْ أَرَبَى».

## (47) - بَيْعُ الذَّهَبِ بِالذَّهَبِ

4579 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تَبِيعُوا مِنْهَا شَيْئًا غَائِبًا بِنَاجِزٍ».

4580 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي مِنْ رَسُولِ اللَّهِ ﷺ: «فَذَكَرَ النَّهْيَ عَنِ الذَّهَبِ بِالذَّهَبِ وَالْوَرِقِ بِالْوَرِقِ إِلَّا سَوَاءً بِسَوَاءٍ مِثْلًا بِمِثْلٍ وَلَا تَبِيعُوا غَائِبًا بِنَاجِزٍ وَلَا تُشِفُّوا أَحَدَهُمَا عَلَى الْآخَرِ».

4581 - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ مُعَاوِيَةَ بَاعَ سِقَايَةَ مِنْ ذَهَبٍ أَوْ وَرِقٍ بِأَكْثَرٍ مِنْ وَزْنِهَا فَقَالَ أَبُو الدَّرْدَاءِ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ مِثْلِ هَذَا إِلَّا مِثْلًا بِمِثْلٍ».

### [48] Selling A Collar Having Beads And Gold For Gold

**4582-** It is narrated on the authority of Fadalāh Ibn Ubaid that he said: On the day of (the holy battle of) Khaibar, I bought a collar having beads and gold for twelve Dinars. When I separated gold from beads, I found that it contained more than twelve Dinars. When a mention of that was made to Allah's Apostle "Allah's blessing and peace be upon him" he said: "Let not it be sold until its (gold and beads) would be separated."

**4583-** It is narrated on the authority of Fadalāh Ibn Ubaid that he said: On the day of (the holy battle of) Khaibar, I got a collar (having beads and gold). I wanted to sell it, and a mention of that was made to Allah's Apostle "Allah's blessing and peace be upon him" who said: "Separate its parts (i.e. gold and beads) from each other and then sell it."

### [49] Selling Silver For Gold On Credit

**4584-** It is narrated on the authority of Abu Al-Minhal that he said: A partner of mine sold silver on credit to the season. He came and told me. I said: "This is an invalid matter." He said: "I sold it in the market, and no one objected to what I had done." I came to Al-Bara Ibn Azib, whom I told about that. He said: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, and found us practicing such a sale. Upon this he said: "As for what is (to be sold) from hand to hand, there is no harm in it, and as for what is (to be sold) on credit, it is (a kind of) usury." Anyway, go to Zaid Ibn Arqam (and ask him about that)." I came and asked him, and he confirmed that.

**4585-** It is narrated on the authority of Abu Al-Minhal that he said: I asked both Al-Bara' Ibn Azib and Zaid Ibn Arqam (about exchange of currency) and they said: During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", we were merchants. We asked Allah's Apostle "Allah's blessing and peace be upon him" about the exchange of currency, thereupon he said: "If it is (on the spot) from hand to hand, there is no harm, and if it is on credit, it is invalid."

**4586-** It is narrated on the authority of Shu'bah from Habib that he heard Abu Al-Minhal saying: I asked Al-Bara Ibn Azib about the exchange of currency, and he said: "Ask Zaid Ibn Arqam, for he has more knowledge than me (in this respect)." I asked Zaid who said: "Ask Al-Bara, for he has more knowledge (than me)." Then they said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade the exchange of silver for gold on credit."



## (48) - بَيْعُ الْقِلَادَةِ فِيهَا الْخَزْرُ وَالذَّهَبُ بِالذَّهَبِ

4582 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شُجَاعٍ سَعِيدِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ حَنْشِ الصَّنَعَانِيِّ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً فِيهَا ذَهَبٌ وَخَزْرٌ بِأَثْنِي عَشَرَ دِينَارًا فَفَضَلْتُهَا فَوَجَدْتُ فِيهَا أَكْثَرَ مِنْ أَثْنِي عَشَرَ دِينَارًا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَا تُبَاعُ حَتَّى تُفْصَلَ».

4583 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ حَنْشِ الصَّنَعَانِيِّ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: أَصَبْتُ يَوْمَ خَيْبَرَ قِلَادَةً فِيهَا ذَهَبٌ وَخَزْرٌ فَأَرَدْتُ أَنْ أَبِيعَهَا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «افْصِلْ بَعْضَهَا مِنْ بَعْضٍ ثُمَّ بَعْهَا».

## (49) - بَيْعُ الْفِضَّةِ بِالذَّهَبِ نَسِئَةً

4584 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ أَبِي الْمِنْهَالِ قَالَ: بَاعَ شَرِيكٌ لِي وَرَقًا بِنَسِئَةٍ فَجَاءَنِي فَأَخْبَرَنِي فَقُلْتُ: هَذَا لَا يَصْلُحُ فَقَالَ: قَدْ وَاللَّهِ بَعَثَهُ فِي السُّوقِ وَمَا عَابَهُ عَلَيَّ أَحَدٌ فَأَتَيْتُ الْبَرَاءَ بْنَ عَازِبٍ فَسَأَلْتُهُ فَقَالَ: قَدِمَ عَلَيْنَا النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَبِيعُ هَذَا الْبَيْعَ فَقَالَ: «مَا كَانَ يَدًا يَبِيدُ فَلَا بَأْسَ وَمَا كَانَ نَسِئَةً فَهُوَ رِبَا» ثُمَّ قَالَ لِي: «أَتَيْتُ زَيْدَ بْنَ أَرْقَمَ». فَأَتَيْتُهُ فَسَأَلْتُهُ فَقَالَ مِثْلَ ذَلِكَ.

4585 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ وَعَامِرُ بْنُ مُضْعَبٍ أَنَّهُمَا سَمِعَا أَبَا الْمِنْهَالِ يَقُولُ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ وَزَيْدَ بْنَ أَرْقَمَ فَقَالَا: كُنَّا تَاجِرَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَسَأَلَنَا نَبِيُّ اللَّهِ ﷺ عَنِ الصَّرْفِ فَقَالَ: «إِنْ كَانَ يَدًا يَبِيدُ فَلَا بَأْسَ وَإِنْ كَانَ نَسِئَةً فَلَا يَصْلُحُ».

4586 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ قَالَ: سَمِعْتُ أَبَا الْمِنْهَالِ قَالَ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ عَنِ الصَّرْفِ فَقَالَ: سَلْ زَيْدَ بْنَ أَرْقَمَ فَإِنَّهُ خَيْرٌ مِنِّي وَأَعْلَمُ فَسَأَلْتُ زَيْدًا فَقَالَ: سَلِ الْبَرَاءَ فَإِنَّهُ خَيْرٌ مِنِّي وَأَعْلَمُ فَقَالَا جَمِيعًا: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوَرِقِ بِالذَّهَبِ دَيْنًا».

### [50] Selling Silver For Gold, And Gold For Silver

**4587-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade (selling) silver for silver and gold for gold unless they are equal (in weight and quality), and he told us to buy silver for gold as we liked, and to buy gold for silver as we liked."

**4588-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to sell silver for silver unless it is like by like, and equal by equal, and to sell gold for gold unless it is like by like, and equal by equal. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You might sell and buy silver for gold as you like, and gold for silver as you like."

**4589-** It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no usury (in the barter of different kinds of goods) unless in what is done on credit."

**4590-** It is narrated on the authority of Abu Salih that he heard Abu Sa'id Al-Khudri having said: I said to Ibn Abbas: "Tell me about that which you say: Is it something you found in the Book of Allah "Exalted and Hallowed be He" or you heard from The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "I did neither find it in Allah's Book nor did I hear it from The Messenger of Allah "Allah's blessing and peace be upon him", But, Usamah Ibn Zaid told me that The Prophet "Allah's blessing and peace be upon him" said: 'Verily, usury results from (selling on) credit.'"

**4591-** It is narrated on the authority of Ibn Umar that he said: I used to sell camels at Baqi for Dinars and take Dirhams (instead). I went to The Messenger of Allah "Allah's blessing and peace be upon him" in the house of Hafsa and said to him: "O Messenger of Allah! I want to ask you: I sell camels at Baqi for Dinars and take Dirhams (instead)." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm to take (Dirhams instead of Dinars) by their price on the very day, so long as you leave each other with nothing unpaid between you."

### [51] Accepting (Dirhams Of) Silver Instead Of (Dinars Of) Gold (Of The Same Value), And Vice Versa

**4592-** It is narrated on the authority of Ibn Umar that he said: I used to sell gold for silver and silver for gold. I went to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that,

## (50) - بَيْعُ الْفِضَّةِ بِالذَّهَبِ وَبَيْعُ الذَّهَبِ بِالْفِضَّةِ

4587 - وَفِيمَا قُرِئَ عَلَيْنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْفِضَّةِ بِالْفِضَّةِ وَالذَّهَبِ بِالذَّهَبِ إِلَّا سَوَاءً بِسَوَاءٍ. وَأَمَرَنَا أَنْ نَبْتَاعَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْنَا».

4588 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ بْنِ كَثِيرٍ الْحَرَانِيُّ قَالَ: حَدَّثَنَا أَبُو تَوْبَةَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: «نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَبِيعَ الْفِضَّةَ بِالْفِضَّةِ إِلَّا عَيْنًا بِعَيْنٍ سَوَاءً بِسَوَاءٍ وَلَا نَبِيعَ الذَّهَبَ بِالذَّهَبِ إِلَّا عَيْنًا بِعَيْنٍ سَوَاءً بِسَوَاءٍ» قَالَ رَسُولُ اللَّهِ ﷺ: «تَبَايَعُوا الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْتُمْ وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْتُمْ».

4589 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زَيْدٍ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا رِبَاً إِلَّا فِي النَّسِئَةِ».

4590 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو عَنْ أَبِي صَالِحٍ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قُلْتُ لِابْنِ عَبَّاسٍ: أَرَأَيْتَ هَذَا الَّذِي تَقُولُ؟ أَشَيْئاً وَجَدْتُهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ أَوْ شَيْئاً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا وَجَدْتُهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَلَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ وَلَكِنْ أُسَامَةُ بْنُ زَيْدٍ أَخْبَرَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِنَّمَا الرِّبَا فِي النَّسِئَةِ».

4591 - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى عَنْ أَبِي نُعَيْمٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ قَالَ: كُنْتُ أَبِيعُ الْإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالذَّنَانِيرِ وَأَخْذُ الدَّرَاهِمَ فَأَتَيْتُ النَّبِيَّ ﷺ فِي بَيْتِ حَفْصَةَ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ إِنِّي أَبِيعُ الْإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالذَّنَانِيرِ وَأَخْذُ الدَّرَاهِمَ قَالَ: «لَا بَأْسَ أَنْ تَأْخُذَهَا بِسَعْرِ يَوْمِهَا مَا لَمْ تَفْتَرِقَا وَبَيْنَكُمَا شَيْءٌ».

## (51) - أَخْذُ الْوَرِقِ مِنَ الذَّهَبِ وَالذَّهَبِ مِنَ الْوَرِقِ وَذِكْرُ

اِخْتِلَافِ أَلْفَافِ التَّاقِلِينَ لَخْبَرِ ابْنِ عُمَرَ فِيهِ

4592 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ قَالَ: كُنْتُ أَبِيعُ الذَّهَبَ بِالْفِضَّةِ أَوْ الْفِضَّةَ بِالذَّهَبِ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ



thereupon he said: "If you enter into such a transaction with another one, do not leave him with anything unpaid between you."

**4593-** It is narrated on the authority of Sa'id Ibn Jubair that he disliked to accept Dinars instead of Dirhams (of the same value) and Dirhams instead of Dinars (of the same value).

**4594-** It is narrated on the authority of Sa'id Ibn Jubair from Ibn Umar that he saw no harm to accept Dirhams instead of Dinars (of the same value) and Dinars instead of Dirhams (of the same value).

**4595-** It is narrated on the authority of Ibrahim as regards taking Dinars instead of Dirhams (of the same value) that he disliked that particularly if it was out of loan.

**4596-** It is narrated on the authority of Sa'id Ibn Jubair as regards taking Dinars instead of Dirhams (of the same value) that he saw no harm in that even though it was out of loan.

**4597-** A Hadith like that is narrated on the authority of Sa'id Ibn Jubair.

#### **[52] Taking Silver Instead Of Gold (Of The Same Value)**

**4598-** It is narrated on the authority of Ibn Umar that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Messenger of Allah! Let me ask you: I sell camels at Baqi for Dinars and take Dirhams (instead)." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm to take (Dirhams instead of Dinars) by their price on the very day, so long as you leave each other with nothing unpaid between you."

#### **[53] Giving Weight More Than What Is Due**

**4599-** It is narrated on the authority of Jabir Ibn Abdullah that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, he asked for a balance, with which he weighed for me (an ounce of gold, which was the price of my camel that I sold to him), and gave me more than what was due.

**4600-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" fulfilled my right to me and gave me more than what was due.

#### **[54] Giving Full Weight**

**4601-** It is narrated on the authority of Suwaid Ibn Qais that he said: I and Makhrafah Al-Abdi brought some silk from Hajar, and the Messenger of

بِذَلِكَ فَقَالَ: «إِذَا بَايَعْتَ صَاحِبَكَ فَلَا تُفَارِقْهُ وَبَيْنَكَ وَبَيْنَهُ لَبَسٌ».

4593 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: أَنْبَأَنَا مُوسَى بْنُ نَافِعٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَأْخُذَ الدَّنَائِيرَ مِنَ الدَّرَاهِمِ وَالْدَّرَاهِمَ مِنَ الدَّنَائِيرِ.

4594 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: أَنْبَأَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَاشِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا يَغْنِي فِي قَبْضِ الدَّرَاهِمِ مِنَ الدَّنَائِيرِ وَالْدَّنَائِيرِ مِنَ الدَّرَاهِمِ.

4595 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الْهَذِيلِ عَنْ إِبْرَاهِيمَ فِي قَبْضِ الدَّنَائِيرِ مِنَ الدَّرَاهِمِ: أَنَّهُ كَانَ يَكْرَهُهَا إِذَا كَانَ مِنْ قَرْضٍ.

4596 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُوسَى بْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا وَإِنْ كَانَ مِنْ قَرْضٍ.

4597 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مُوسَى بْنُ نَافِعٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ بِمِثْلِهِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: كَذَا وَجَدْتُهُ فِي هَذَا الْمَوْضِعِ.

## (52) - أَخْذُ الْوَرِقِ مِنَ الذَّهَبِ

4598 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَاوِيَةُ عَنْ حَمَادِ بْنِ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: رُوَيْدُكَ أَسْأَلُكَ إِنِّي أَبِيعُ الْإِبِلَ بِالْبَقِيعِ بِالدَّنَائِيرِ وَأَخْذُ الدَّرَاهِمَ قَالَ: «لَا بَأْسَ أَنْ تَأْخُذَ بِسَعْرِ يَوْمِهَا مَا لَمْ تَفْتَرِقَا وَبَيْنَكُمَا شَيْءٌ».

## (53) - الزِّيَادَةُ فِي الْوَزْنِ

4599 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مُحَارِبُ بْنُ دَثَارٍ عَنْ جَابِرٍ قَالَ: «لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ دَعَا بِمِيزَانٍ فَوَزَنَ لِي وَزَادَنِي».

4600 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدٍ عَنْ سُفْيَانَ عَنْ مِسْعَرٍ عَنْ مُحَارِبِ بْنِ دَثَارٍ عَنْ جَابِرٍ قَالَ: «قَضَانِي رَسُولُ اللَّهِ ﷺ وَزَادَنِي».

## (54) - الرُّجْحَانُ فِي الْوَزْنِ

4601 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ سِمَاكِ عَنْ سُؤَيْدِ بْنِ قَيْسٍ قَالَ: جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَرًّا مِنْ هَجَرَ فَأَتَانَا رَسُولُ اللَّهِ ﷺ



Allah "Allah's blessing and peace be upon him" came to purchase from us some trousers; and we had a weigher, who did his job of weighing for charge thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to the weigher: "Weigh, and give full weight!" (It is a well-known fact that the silk was forbidden to men in the world, according to many authentic narrations from the Messenger of Allah "Allah's blessing and peace be upon him"; and the Messenger of Allah "Allah's blessing and peace be upon him" was not to oppose what was forbidden; and this supports the opinion of As-Suyuti in his footnote on Sunan Abu Dawud that although the Messenger of Allah "Allah's blessing and peace be upon him" bought the silk trousers, he did not wear them.)

**4602-** It is narrated on the authority of Abu Safwan that he said: Before the Migration, I purchased trousers from the Messenger of Allah "Allah's blessing and peace be upon him", who gave me full weight.

**4603-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The unit of measure (Mudd and Sa') should be equal to that of the people of Medina, and the unit of weight (of gold and silver, i.e. of Dinars and Dirhams) should be equal to that of the people of Mecca."

### **[55] Selling Food Before Being Received In Full**

**4604-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchases food, let not him sell it until he receives it in full."

**4605-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchases food, let not him sell it until he receives it in full."

**4606-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchases food, let not him sell it until he (receives it and then) measures it in full."

**4607-** It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same: "He, who buys food, let not him sell it until he receives it in full."

**4608-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that food should be sold until it is received in full.



وَنَحْنُ بِمَنَى وَوَزَانَ يَزْنُ بِالْأَجْرِ فَاشْتَرَى مِنَّا سَرَاوِيلَ فَقَالَ لِلْوَزَانِ: «زِنْ وَأَرْجِحْ».

4602 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا

شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ أَبَا صَفْوَانَ قَالَ: «بِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ سَرَاوِيلَ قَبْلَ الْهِجْرَةِ فَأَرْجَحَ لِي».

4603 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ الْمُلَائِيَّ عَنْ سُفْيَانَ ح. وَأَنْبَأَنَا

مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ حَنْظَلَةَ عَنْ طَاوُسٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمِكْيَالُ عَلَى مِكْيَالِ أَهْلِ الْمَدِينَةِ وَالْوَزْنُ عَلَى وَزْنِ أَهْلِ مَكَّةَ» وَاللَّفْظُ لِإِسْحَاقَ.

(55) - بَيْعُ الطَّعَامِ قَبْلَ أَنْ يُسْتَوْفَى

4604 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ

عَنِ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتْبَعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يُسْتَوْفِيَهُ».

4605 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنْ

عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَتْبَعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَقْبِضَهُ».

4606 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ عَنْ سُفْيَانَ عَنْ ابْنِ طَاوُسٍ

عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتْبَعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَكْتَالَهُ».

4607 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ

عَمْرٍو عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ بِمِثْلِهِ، وَالَّذِي قَبْلَهُ «حَتَّى يَقْبِضَهُ».

4608 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ طَاوُسٍ عَنْ طَاوُسٍ قَالَ:

سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: «أَمَّا الَّذِي نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ أَنْ يُبَاعَ حَتَّى يُسْتَوْفَى الطَّعَامُ».

4609- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchases food, let not him sell it until he receives it in full." Ibn Abbas said: I think everything should have the same rule.

4610- It is narrated on the authority of Hakim Ibn Hizam that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell food until you purchase and then receive it in full."

4611- The same is narrated on the authority of Hakim Ibn Hizam from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Do not sell food until you purchase and then receive it in full."

4612- It is narrated on the authority of Hakim Ibn Hizam that he said: I purchased food from the food of charity, which I (sold and) thus I profited before I received it in full. I came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "Do not sell it until you receive it in full."

#### **[56] It Is Forbidden To Sell Food That Is Purchased In Measure Until It Is Received And Measured In Full**

4613- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade that anyone should sell food that he purchased in measure until he would receive (and measure) it in full.

#### **[57] Selling Food That Is Purchased Without Being Measured Or Weighed Before It Is Transported From Its Place**

4614- It is narrated on the authority of Abdullah Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to purchase food and he used to send somebody to order us to transport it from the place where we bought it to another place before we could sell it.

4615- It is narrated on the authority of Ibn Umar that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" they used to purchase food at the highest portion of the market with no measuring nor weighing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade them to sell it in its place (where they bought it) until they would transport it (to another place in order to measure and weigh it).

4616- It is narrated on the authority of Ibn Umar that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" they used to purchase food from the riders (with no measuring nor weighing),

4609 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ابْتِاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَقْبِضَهُ». قَالَ ابْنُ عَبَّاسٍ: فَأَحْسَبُ أَنَّ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ.

4610 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ صَفْوَانَ بْنِ مُوَهَّبٍ أَنَّهُ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ صَيْفِيٍّ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبِعْ طَعَامًا حَتَّى تَشْتَرِيَهُ وَتَسْتَوْفِيَهُ».

4611 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي عَطَاءٌ ذَلِكَ عَنْ عَبْدِ اللَّهِ بْنِ عِصْمَةَ الْجُسَمِيِّ عَنْ حَكِيمِ بْنِ حِزَامٍ عَنِ النَّبِيِّ ﷺ.

4612 - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَبْدِ الْعَزِيزِ بْنِ رَفِيعٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ حِزَامِ بْنِ حَكِيمٍ قَالَ: قَالَ حَكِيمُ بْنُ حِزَامٍ: ابْتِغَتْ طَعَامًا مِنْ طَعَامِ الصَّدَقَةِ فَرَبِحْتُ فِيهِ قَبْلَ أَنْ أَقْبِضَهُ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «لَا تَبِعْهُ حَتَّى تَقْبِضَهُ».

### (56) - النَّهْيُ عَنْ بَيْعِ مَا اشْتَرَى مِنَ الطَّعَامِ بِكَيْلٍ حَتَّى يُسْتَوْفَى

4613 - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ الْمُنْذِرِ بْنِ عُبَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ أَحَدٌ طَعَامًا اشْتَرَاهُ بِكَيْلٍ حَتَّى يَسْتَوْفِيَهُ».

### (57) - بَيْعُ مَا يُشْتَرَى مِنَ الطَّعَامِ جُزْأً قَبْلَ أَنْ يُنْقَلَ مِنْ مَكَانِهِ

4614 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «كُنَّا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ نَبْتَاعُ الطَّعَامَ فَيَبِيعُ عَلَيْنَا مَنْ يَأْمُرُنَا بِانْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتِغَيْنَا فِيهِ إِلَى مَكَانٍ سِوَاهُ قَبْلَ أَنْ نَبِيعَهُ».

4615 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ: «أَنَّهُمْ كَانُوا يَبْتَاعُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي أَعْلَى السُّوقِ جُزْأً فَتَهَاكُمُ رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّى يَنْقُلُوهُ».

4616 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ حَدَّثَهُمْ: «أَنَّهُمْ كَانُوا يَبْتَاعُونَ



thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade them to sell it in its place (where they bought it) until they would transport it to the market of food (in order to measure and weigh it).

**4617-** It is narrated on the authority of Salim from his father (Ibn Umar) that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" I saw the people having been beaten whenever they bought food without weighing or measuring it, (and they were forbidden) to sell it until they would store it in their lodgings.

#### **[58] One Purchases Food On Credit For Something To Be Mortgaged**

**4618-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" purchased food from a Jew on credit and mortgaged his armour with him.

#### **[59] The Mortgage On Residence**

**4619-** It is narrated on the authority of Anas Ibn Malik that he went to the Messenger of Allah "Allah's blessing and peace be upon him" having parley bread and fat whose smell changed; and he (the Prophet) had mortgaged an armour belonging to him with a Jew in Medina for parley which he took to his family.

#### **[60] Selling What Is Not In One's Possession**

**4620-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to sell anything on the condition of getting (its price as) loan, to combine two conditions in one transaction (i.e. to say, 'I sell you this garment for a Dinar within a month and two Dinars within two months), and to sell what is not in your possession."

**4621-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No selling is due upon anyone in what is not in his possession."

**4622-** It is narrated on the authority of Hakim Ibn Hizam that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! One might come to me and ask me to sell him what is not in my hand: should I sell it to him and (after taking the price) I buy it for him from the market?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell what is not in your possession."

الطَّعَامَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنَ الرُّكْبَانِ فَنَهَاَهُمْ أَنْ يَبِيعُوا فِي مَكَانِهِمُ الَّذِي ابْتَاعُوا فِيهِ حَتَّى يَنْقُلُوهُ إِلَى سُوقِ الطَّعَامِ.

4617 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّاسَ يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِذَا اشْتَرَوْا الطَّعَامَ جِزَافًا أَنْ يَبِيعُوهُ حَتَّى يُؤْوُوهُ إِلَى رِحَالِهِمْ.

### (58) - الرَّجُلُ يَشْتَرِي الطَّعَامَ إِلَى أَجَلٍ وَيَسْتَرْهُنُ الْبَائِعُ مِنْهُ بِالْثَمَنِ رَهْنًا

4618 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «اشْتَرَى رَسُولُ اللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ وَرَهْنَهُ دِرْعَهُ».

### (59) - الرَّهْنُ فِي الْحَضَرِ

4619 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ مَشَى إِلَى رَسُولِ اللَّهِ ﷺ بِخُبْزِ شَعِيرٍ وَهَالَةٍ سَنَحَةٍ قَالَ: وَلَقَدْ رَهَنَ دِرْعًا لَهُ عِنْدَ يَهُودِيٍّ بِالْمَدِينَةِ وَأَخَذَ مِنْهُ شَعِيرًا لِأَهْلِهِ.

### (60) - يَبِيعُ مَا لَيْسَ عِنْدَ الْبَائِعِ

4620 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ سَلَفٌ وَيَبِيعُ وَلَا شُرْطَانٌ فِي بَيْعٍ وَلَا يَبِيعُ مَا لَيْسَ عِنْدَكَ».

4621 - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ عَبَادِ بْنِ الْعَوَّامِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ أَبِي رَجَاءٍ قَالَ: عُثْمَانُ هُوَ مُحَمَّدُ بْنُ سَيْفٍ عَنْ مَطَرِ الْوَرَّاقِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى رَجُلٍ بَيْعٌ فِيمَا لَا يَمْلِكُ».

4622 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا أَبُو بَشِيرٍ عَنْ يَوْسُفَ بْنِ مَاهِكٍ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ يَأْتِينِي الرَّجُلُ فَيَسْأَلُنِي الْبَيْعَ لَيْسَ عِنْدِي أَبِيْعُهُ مِنْهُ ثُمَّ ابْتَاعَهُ لَهُ مِنَ السُّوقِ؟ قَالَ: «لَا تَبِيعْ مَا لَيْسَ عِنْدَكَ».



### [61] Payment In Advance For Food

4623- It is narrated on the authority of Abdullah Ibn Abu Al-Mujalid that he said: I asked Abdullah Ibn Abu Awfa about payment in advance (for food), and he said: During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", Abu Bakr and Umar, we used to pay in advance the prices of wheat, barley, and dates (to be delivered later) to a people even I did not know whether they had or had not such crops (at the time of payment). I asked Ibn Abza who said something similar.

### [62] Payment In Advance For Raisins

4624- It is narrated on the authority of Abdullah or Muhammad Ibn Abu Al-Mujalid that he said: Both Abu Burdah and Abdullah Ibn Shaddad argued about the payment in advance (for food) and they sent me to Abdullah Ibn Abu Awfa whom I asked about payment in advance (for food), and he said: During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", Abu Bakr and Umar, we used to pay in advance the prices of wheat, barley, raisins and dates (to be delivered later) to a people even I did not know for certain whether they had such crops (at the time of payment). I asked Ibn Abza who said something similar.

### [63] Payment In Advance For Fruits

4625- It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, it was their habit to pay in advance (for fruits) to be delivered after two or three years. the Messenger of Allah "Allah's blessing and peace be upon him" forbade them to do so, and said: "He, who pays in advance (for anything), let him pay in advance for something of concrete measure and weight, (to be delivered) within fixed date."

### [64] Borrowing The Animal (For Use)

4626- It is narrated on the authority of Abu Rafi' that once, the Messenger of Allah "Allah's blessing and peace be upon him" borrowed a young strong camel from a man, and when he came to take his right the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Buy a camel for him." He came back and said: "I could find but a six-year-old camel, better than his." He said: "Give it to him, since the best of Muslims is he, who is the most ready to give back what is due upon him in full."

4627- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" owed somebody a camel. He came to demand his right, and he said (to his



## (61) - السَّلْمُ فِي الطَّعَامِ

4623 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْمُجَالِدِ قَالَ: سَأَلْتُ ابْنَ أَبِي أَوْفَى عَنِ السَّلَفِ قَالَ: كُنَّا نُسَلِّفُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ فِي الْبُرِّ وَالشَّعِيرِ وَالتَّمْرِ إِلَى قَوْمٍ لَا أَذْرِي أَعِنْدَهُمْ أَمْ لَا؟ وَابْنُ أَبِي زَيْدٍ قَالَ مِثْلَ ذَلِكَ.

## (62) - السَّلْمُ فِي الزَّرْبِيبِ

4624 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي الْمُجَالِدِ وَقَالَ مَرَّةً: عَبْدُ اللَّهِ، وَقَالَ مَرَّةً: مُحَمَّدٌ قَالَ: تَمَارَى أَبُو بُرْدَةَ وَعَبْدُ اللَّهِ بْنُ شَدَادٍ فِي السَّلْمِ فَأَرْسَلُونِي إِلَى ابْنِ أَبِي أَوْفَى فَسَأَلْتُهُ فَقَالَ: كُنَّا نُسَلِّمُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَعَلَى عَهْدِ أَبِي بَكْرٍ وَعَلَى عَهْدِ عُمَرَ فِي الْبُرِّ وَالشَّعِيرِ وَالزَّرْبِيبِ وَالتَّمْرِ إِلَى قَوْمٍ مَا نَرَى عِنْدَهُمْ.

## (63) - السَّلَفُ فِي الثَّمَارِ

4625 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ عَنْ أَبِي الْمُنْهَالِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَهُمْ يُسَلِّفُونَ فِي التَّمْرِ السَّتَيْنِ وَالثَّلَاثَ فَتَنَاهُمْ وَقَالَ: «مَنْ أَسْلَفَ سَلَفًا فَلْيُسَلِّفْ فِي كَيْلٍ مَعْلُومٍ وَوزنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ».

## (64) - اسْتِسْلَافُ الْحَيَوَانِ وَاسْتِقْرَاضُهُ

4626 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي رَافِعٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْرًا فَأَتَاهُ يَتَقَاضَاهُ بَكْرُهُ فَقَالَ لِرَجُلٍ: «أَنْطَلِقْ فَابْتَغْ لَهُ بَكْرًا» فَأَتَاهُ فَقَالَ: مَا أَصَبْتُ إِلَّا بَكْرًا رَبَاعِيًّا خِيَارًا فَقَالَ: «أَعْطِهِ فَإِنَّ خَيْرَ الْمُسْلِمِينَ أَحْسَنُهُمْ قَضَاءً».

4627 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ لِرَجُلٍ عَلَى النَّبِيِّ ﷺ سِنَّ مِنَ الْإِبِلِ

companions): "Give him (his due)." They found but a camel better than his. He said: "Give it to him." The man said: "No doubt, you've given me my right in full (and more)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Of a surety, the best among you is the most ready to give back what is due upon him in full."

**4628-** It is narrated on the authority of Irbad Ibn Sariyah that he said: I bought a camel from the Messenger of Allah "Allah's blessing and peace be upon him", and when I came to take it he said: "Yes, I will not give you but an excellent she-camel." He gave me my right in full. A desert Arab came to him, in order to take back his young camel, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give him a young camel." They gave him a camel and he said: "This is better than mine." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the best among you is the best to fulfill what is due upon him."

#### **[65] Selling Animal For Animal On Credit**

**4629-** It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling animal for animal on credit.

#### **[66] Selling Animal For More Animals From Hand To Hand**

**4630-** It is narrated on the authority of Jabir that he said: A slave came and gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" for Migration, even though the Messenger of Allah "Allah's blessing and peace be upon him" did not know that he was a slave. A while later, his owner came to take him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sell him to me." He bought him for two black slaves. Afterwards, he did not accept the pledge of allegiance from anyone until he asked him whether he was a slave.

#### **[67] Selling The Offspring Of A She-Animal's Offspring**

**4631-** It is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The payment in advance for the offspring of a she-animal's offspring is (a kind of) usury."

**4632-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the offspring of a she-animal's offspring.

**4633-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the offspring of a she-animal's offspring.

فَجَاءَ يَتَقَاضَاهُ فَقَالَ: «أَعْطُوهُ» فَلَمْ يَجِدُوا إِلَّا سِنًا فَوْقَ سِنِّهِ قَالَ: «أَعْطُوهُ» فَقَالَ: أَوْفَيْتَنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً».

4628 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ هَانِئٍ يَقُولُ: سَمِعْتُ عَرَبًا مِنْ سَارِيَةِ يَقُولُ: بَعْتُ مِنْ رَسُولِ اللَّهِ ﷺ بَكْرًا فَأَتَيْتُهُ أَتَقَاضَاهُ فَقَالَ: «أَجَلٌ لَا أَقْضِيكَهَا إِلَّا نَحِيبَةً» فَقَضَانِي فَأَحْسَنَ قَضَائِي وَجَاءَهُ أَعْرَابِي يَتَقَاضَاهُ سِنَّهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطُوهُ سِنًّا» فَأَعْطُوهُ يَوْمَئِذٍ جَمَلًا فَقَالَ: هَذَا خَيْرٌ مِنْ سِنِّي فَقَالَ: «خَيْرُكُمْ خَيْرُكُمْ قَضَاءً».

### (65) - بَيْعُ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً

4629 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَيزِيدُ بْنُ زُرَيْعٍ وَخَالِدُ بْنُ الْحَارِثِ قَالُوا: حَدَّثَنَا شُعْبَةُ وَأَخْبَرَنِي أَحْمَدُ بْنُ فَضَالَةَ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ عَنْ ابْنِ أَبِي عُرْوَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً».

### (66) - بَيْعُ الْحَيَوَانِ بِالْحَيَوَانِ يَدًا بِيَدٍ مُتَقَاضِلًا

4630 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «جَاءَ عَبْدُ قَبَايِعَ رَسُولَ اللَّهِ ﷺ عَلَى الْهَجْرَةِ وَلَا يَشْعُرُ النَّبِيَّ ﷺ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ يُرِيدُهُ فَقَالَ النَّبِيُّ ﷺ: «بِعْغِيهِ» فَأَشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ ثُمَّ لَمْ يَبَايِعْ أَحَدًا بَعْدَ حَتَّى يَسْأَلَهُ عَبْدٌ هُوَ».

### (67) - بَيْعُ حَبْلِ الْحَبَلَةِ

4631 - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «السَّلَفُ فِي حَبْلِ الْحَبَلَةِ رَبًّا».

4632 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبَلَةِ».

4633 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبَلَةِ».



### [68] The Interpretation Of That

4634- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the offspring of a she-animal's offspring. It was a kind of transaction practiced by the people of the pre-Islamic period of ignorance, according to which a man would purchase a she-camel, with what is in its womb, and that which the latter (which had not been born yet) would give birth.

### [69] Selling (The Crops Or Fruits Of) Many Years To Come

4635- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling (the crops or fruits of the land of) many years to come.

4636- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling (the crops or fruits of the land of) many years to come.

### [70] Selling Within A Fixed Date

4637- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" had two red coarse Burdahs with marks, and whenever he sweated while wearing them, it became difficult upon him. Some silk garments were brought from Sham to so and so, the Jew, and I said to him: "Would that you send to him (somebody) and buy from him two garments for a fixed time of convenience!" he sent to him, thereupon the Jew replied: "I know what Muhammad intends to do. He intends to take my property or my two garments." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He has told a lie. He knows that I'm the most Allah-fearing, the most ready to give back the trust."

### [71] What About Loan With Sale

(It is that a man sells something on the condition that the purchaser should give him its price or some of it as loan).

4638- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade to sell anything on the condition to take (its price as) loan, to combine two conditions in one transaction, and to (sell and) profit from anything which has no warranty (i.e. which has not yet come to be in one's possession).

## (68) - تَفْسِيرُ ذَلِكَ

4634 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبْلَةِ وَكَانَ بَيْعًا يَتْبَاعُهُ أَهْلُ الْجَاهِلِيَّةِ كَانَ الرَّجُلُ يَتَنَاعُ جَزُورًا إِلَى أَنْ تُتَنَجَّ النَّاقَةُ ثُمَّ تُتَنَجَّ الَّتِي فِي بَطْنِهَا».

## (69) - بَيْعُ السَّيْنِ

4635 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ السَّيْنِ».

4636 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدِ الْأَعْرَجِ عَنْ سُلَيْمَانَ وَهُوَ ابْنُ عَتِيقٍ عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ السَّيْنِ».

## (70) - الْبَيْعُ إِلَى الْأَجْلِ الْمَعْلُومِ

4637 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ قَالَ: أَنْبَأَنَا عِكْرِمَةُ عَنْ عَائِشَةَ قَالَتْ: كَانَ عَلَى رَسُولِ اللَّهِ ﷺ بُرْدَيْنِ قَطْرِيَّيْنِ وَكَانَ إِذَا جَلَسَ فَعَرِقَ فِيهِمَا ثَقُلًا عَلَيْهِ وَقَدِمَ لِفُلَانٍ الْيَهُودِيُّ بَزٌّ مِنَ الشَّامِ فَقُلْتُ: لَوْ أُرْسِلْتُ إِلَيْهِ فَاسْتَرَيْتُ مِنْهُ ثَوْبَيْنِ إِلَى الْمَيْسَرَةِ فَأَرْسَلَ إِلَيْهِ فَقَالَ: قَدْ عَلِمْتُ مَا يُرِيدُ مُحَمَّدٌ إِنَّمَا يُرِيدُ أَنْ يَذْهَبَ بِمَالِي أَوْ يَذْهَبَ بِهِمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبَ قَدْ عَلِمَ أَنِّي مِنْ أَتْقَاهُمْ لِلَّهِ وَأَدَاهُمْ لِلْأَمَانَةِ».

## (71) - سَلَفٌ وَبَيْعٌ. وَهُوَ أَنْ يَبِيعَ السَّلْعَةُ عَلَى أَنْ يُسَلِّفَهُ سَلْفًا

4638 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ عَنْ حُسَيْنِ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ سَلَفٍ وَبَيْعٍ وَشَرْطَيْنِ فِي بَيْعٍ وَرَبْحٍ مَا لَمْ يُضْمَنْ».

### **[72] Combining Two Conditions In One Transaction**

(It is that the seller says: 'Let me sell this commodity to you by such and such price within a month, and by such and such price within two months').

**4639-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to sell anything on the condition to take (its price as) loan, to combine two conditions in one transaction, and to (sell and) profit from anything which has no warranty (i.e. which has not yet come to be in one's possession)."

**4640-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling anything on the condition to take (its price as) loan, to combine two conditions in one transaction, to sell what is not in your possession, and to profit from anything which has no warranty (i.e. which has not yet been transferred from the surety of the original seller to be in your surety).

### **[73] Combining Two Transactions In One Sale**

(It is that the seller says to the buyer: 'Let me sell this to you for one hundred Dirhams in cash, and two Hundred Dirhams on credit).

**4641-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade combining two transactions in one sale.

### **[74] It Is Forbidden To Sell Anything, Making Exclusion (Of What Is Unknown) Until It Is Known**

**4642-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (selling standing crops for measured grains), Muzabanah (selling fresh fruits for dry fruits of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Mukhabarah (renting the land for a definite share of its yield), and making exclusion (of an unknown part of the sold item) until it is known.

**4643-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (selling standing crops for measured grains), Muzabanah (selling fresh fruits for dry fruits of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Mu'awamah (the sale of many years to come), Mukhabarah (renting the land



## (72) - شَرْطَانِ فِي بَيْعِ

وهو أن يَقُولَ أبيعُكَ هذه السِّلعةَ إلى شَهْرٍ بكذا وإلى شَهْرَيْنِ بكذا

4639 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ حَتَّى ذَكَرَ عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ سَلَفٌ وَبَيْعٌ وَلَا شَرْطَانِ فِي بَيْعٍ وَلَا رِبْحٌ مَا لَمْ يُضْمَنْ».

4640 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ سَلَفٍ وَبَيْعٍ وَعَنْ شَرْطَيْنِ فِي بَيْعٍ وَاحِدٍ وَعَنْ بَيْعٍ مَا لَيْسَ عِنْدَكَ وَعَنْ رِبْحٍ مَا لَمْ يُضْمَنْ».

## (73) - بَيْعَتَانِ فِي بَيْعَةٍ

وهو أن يَقُولَ أبيعُكَ هذه السِّلعةَ بِمِائَةِ دِرْهَمٍ نَقْدًا وَبِمِائَتَيْنِ دِرْهَمٍ نَسِيئَةً

4641 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ».

## (74) - النَّهْيُ عَنْ بَيْعِ الثُّنْيَا حَتَّى تُعْلَمَ

4642 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ قَالَ: حَدَّثَنَا يُونُسُ عَنْ عَطَاءٍ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَعَنِ الثُّنْيَا إِلَّا أَنْ تُعْلَمَ».

4643 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ. وَأَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو عُلَيَّةَ قَالَ: أَنْبَأَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ».

for a definite share of its yield), and making exclusion (of an unknown part of the sold item until it is known); and he gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

#### [75] Selling A Date-Palm's Origin With The Exclusion Of Its Fruits

4644- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man pollinates a date-palm and then he sells its origin, its fruits should be for the pollinator, unless the purchaser otherwise stipulates."

#### [76] Selling A Slave With The Exclusion Of His Property

4645- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased date-palm trees after they had been pollinated, then their fruits would be for the seller, unless the purchaser otherwise stipulated; and he, who purchased a slave, who had property, his property should be for the seller, unless the purchaser otherwise stipulated."

#### [77] When A Transaction Has A Condition And Both Are Valid

4646- It is narrated on the authority of Jabir Ibn Abdullah that he said: I was on journey in the company of The Messenger of Allah "Allah's blessing and peace be upon him", and I was riding a camel which got exhausted. Then, I intended to let it off. The Prophet "Allah's blessing and peace be upon him" joined me and invoked good for me, and he poked it with the result that it turn to walk (so much fast) as it had never walked as such before. He said (to me): "Sell it to me for an ounce." I said: "No." he said once again: "Sell it to me." I sold it to him for an ounce, on the condition that I should ride it until I reach Medina. When I reached Medina, I brought the camel to him, and asked for its price. When I returned, he sent (somebody) behind me (so that I might come to him, and when I came back to him) he said: "Do you see that I asked you to reduce (the price) in order to deprive you of your camel? Take your camel and the Dirhams besides (for it is a gift for you)."

4647- It is narrated on the authority of Jabir Ibn Abdullah that he said: I attended a certain expedition with The Messenger of Allah "Allah's blessing and peace be upon him", and I was riding a camel used for carrying water which got so exhausted that it was hardly walking. He poked it and invoked good for it. It (turned to be so much fast to the extent that it) was walking ahead of (all the camels of) the army. He (The Prophet) said to me: "Now, O Jabir, I do not see but that your camel has become energetic." I said: "It is

وَالْمُعَاوَمَةِ وَالْثَنِيَا وَرَخَّصَ فِي الْعَرَايَا.

### (75) - النَّخْلُ يُبَاعُ أَصْلُهَا وَيَسْتَتْنِي الْمُشْتَرِي ثَمَرَهَا

4644 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا أَمْرٍ أَبَرَّ نَخْلًا ثُمَّ بَاعَ أَصْلَهَا فَلِلَّذِي أَبَرَّ ثَمَرُ النَّخْلِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

### (76) - الْعَبْدُ يُبَاعُ وَيَسْتَتْنِي الْمُشْتَرِي مَالَهُ

4645 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ الرَّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَيْتَعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرُهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ وَمَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

### (77) - الْبَيْعُ يَكُونُ فِيهِ الشَّرْطُ فَيَصِحُّ الْبَيْعُ وَالشَّرْطُ

4646 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا سَعْدُ بْنُ أَبِي يَحْيَى عَنْ زَكَرِيَّا عَنْ عَامِرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَعْيَا جَمَلِي فَأَرَدْتُ أَنْ أُسَيِّبَهُ فَلَحِقَنِي رَسُولُ اللَّهِ ﷺ وَدَعَا لَهُ فَضْرَبَهُ فَسَارَ سَيْرًا لَمْ يَسِرْ مِثْلَهُ فَقَالَ: «بِعْنِيهِ بِوَقِيَّةٍ» قُلْتُ: لَا قَالَ: «بِعْنِيهِ». فَبِعْتُهُ بِوَقِيَّةٍ وَأَسْتَنْيْتُ حُمْلَانَهُ إِلَى الْمَدِينَةِ فَلَمَّا بَلَّغْنَا الْمَدِينَةَ أَتَيْتُهُ بِالْجَمَلِ وَأَبْتَغَيْتُ ثَمَنَهُ ثُمَّ رَجَعْتُ فَأَرْسَلْتُ إِلَيْ فَقَالَ: «أَتُرَانِي أَنَّمَا مَا كَسَبْتَ لَا تَأْخُذْ بِجَمَلِكَ؟ خُذْ جَمَلَكَ وَدَرَاهِمَكَ».

4647 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ الطَّبَّاعِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ عَنْ جَابِرٍ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ عَلَى نَاضِحٍ لَنَا ثُمَّ ذَكَرْتُ الْحَدِيثَ بِطَوِيلِهِ ثُمَّ ذَكَرْتُ كَلَامًا مَعْنَاهُ: فَأَرْجَفَ الْجَمَلُ فَزَجَرَهُ النَّبِيُّ ﷺ فَأَنْتَشِطَ حَتَّى كَانَ أَمَامَ الْجَيْشِ فَقَالَ النَّبِيُّ ﷺ: «يَا جَابِرُ مَا أَرَى جَمَلَكَ إِلَّا قَدْ أَنْتَشِطَ» قُلْتُ: بِبَرَكَتِكَ يَا



so, by virtue of your blessing." He said to me: "Do you sell your camel to me on the condition that you should ride it to Medina?" I sold it to him, even though I was in need of it (since I had no other camel) but I felt shy (to refuse). When we finished our expedition and returned and approached (Medina), I excused him to let me hasten to proceed saying: "O Messenger of Allah! I'm a newly married." He asked me: "What have you married? A virgin or a previously married woman?" I said to him: "I've married a previously married woman. O Messenger of Allah! Abdullah Ibn Haram (My father) died and left young sisters of mine. So, I disliked to marry a girl like them, and I rather married a previously married woman so that she would look after and educate them." He gave me permission (to hasten to proceed and asked me to come to my family in the evening. When I reached Medina, I told my maternal uncle about selling the camel and he blamed me for it. When the Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, I brought the camel to him in the morning. He gave me its price and returned it (the camel) to me, in addition to a share (from the war booty) with the people.

**4648-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I was with The Messenger of Allah "Allah's blessing and peace be upon him" on journey , and I was riding a camel (which became tired). He asked me: "What is the reason that you are lagging behind the people?" I said: "My camel has got exhausted." He caught hold of its tail and poked it, with the result that I came to be ahead of all the people, exerting great effort to keep control over its head. When we approached Medina he (The Prophet) said to me: "What has happened to your camel? Sell it to me." I said: "No, it is a gift for you, O Messenger of Allah." He said: "No, sell it to me." I said: "No, it is a gift for you." He said: "No, sell it to me. I've purchased it for an ounce and you could ride it to Medina, and once you reach Medina, bring it to us." When I arrived in Medina, I brought it to him, thereupon he said to Bilal: "O Bilal! Weigh an ounce of gold and a Qirat more to him." I said: "This addition made by The Messenger of Allah "Allah's blessing and peace be upon him" would lie with me forever." It was in a case of mine, which remained with me until the people of Sham came on the day of Harrah and took what they took (on which there was fighting and robbery by the people of Syria in Medina in the sixty-third year of Hegira).

**4649-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" joined me while I was riding a bad camel belonging to us used for carrying water. I said: "We still have a bad camel used for carrying water: alas!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you

رَسُولَ اللَّهِ قَالَ: «بِعْنِيهِ وَلَكَ ظَهْرُهُ حَتَّى تَقْدَمَ». فَبِعْتُهُ وَكَانَتْ لِي إِلَيْهِ حَاجَةٌ شَدِيدَةٌ وَلَكِنِّي اسْتَحْيَيْتُ مِنْهُ فَلَمَّا قَضَيْنَا غَزَاتَنَا وَدَنَوْنَا اسْتَأْذَنْتُهُ بِالتَّعْجِيلِ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ قَالَ: «أَبْكَرًا تَزَوَّجْتَ أَمْ ثِيْبًا؟» قُلْتُ: بَلْ ثِيْبًا يَا رَسُولَ اللَّهِ إِنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو أُصِيبَ وَتَرَكَ جَوَارِيَّ أَبْكَارًا فَكَرِهْتُ أَنْ آتِيَهُنَّ بِمِثْلِهِنَّ فَتَزَوَّجْتُ ثِيْبًا تُعَلِّمُهُنَّ وَتُؤَدِّبُهُنَّ فَأَذِنَ لِي وَقَالَ لِي: «أَنْتِ أَهْلُكَ عِشَاءً» فَلَمَّا قَدِمْتُ أَخْبَرْتُ خَالِي بَبَيْعِي الْجَمَلَ فَلَا مَنِي فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ غَدَوْتُ بِالْجَمَلَ فَأَعْطَانِي ثَمَنَ الْجَمَلَ وَالْجَمَلَ وَسَهْمًا مَعَ النَّاسِ.

4648 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ وَكُنْتُ عَلَى جَمَلٍ فَقَالَ: «مَا لَكَ فِي آخِرِ النَّاسِ؟» قُلْتُ: أَعْيَا بَعِيرِي فَأَخَذَ بِذَنْبِهِ ثُمَّ زَجَرَهُ فَإِنْ كُنْتُ إِنَّمَا أَنَا فِي أَوَّلِ النَّاسِ يُهْمُنِي رَأْسُهُ فَلَمَّا دَنَوْنَا مِنَ الْمَدِينَةِ قَالَ: «مَا فَعَلَ الْجَمَلُ؟ بِعْنِيهِ» قُلْتُ: لَا بَلْ هُوَ لَكَ يَا رَسُولَ اللَّهِ قَالَ: «لَا بَلْ بِعْنِيهِ» قُلْتُ: لَا بَلْ هُوَ لَكَ قَالَ: «لَا بَلْ بِعْنِيهِ قَدْ أَخَذْتُهُ بِوَقِيَّةٍ، أَرْكَبُهُ فَإِذَا قَدِمْتُ الْمَدِينَةَ فَاتِّبْنَا بِهِ» فَلَمَّا قَدِمْتُ الْمَدِينَةَ جِئْتُ بِهِ فَقَالَ لِبَلَالٍ: «يَا بَلَالُ زِنْ لَهُ أَوْقِيَّةً وَزِدْهُ قِيرَاطًا» قُلْتُ: هَذَا شَيْءٌ زَادَنِي رَسُولُ اللَّهِ ﷺ فَلَمْ يُفَارِقْنِي فَجَعَلْتُهُ فِي كَيْسٍ فَلَمْ يَزَلْ عِنْدِي حَتَّى جَاءَ أَهْلُ الشَّامِ يَوْمَ الْحَرَّةِ فَأَخَذُوا مِنَّا مَا أَخَذُوا.

4649 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَدْرَكَنِي رَسُولُ اللَّهِ ﷺ وَكُنْتُ عَلَى نَاضِحٍ لَنَا سَوْءٌ فَقُلْتُ: لَا يَزَالُ نَاضِحٌ سَوْءٌ يَا لَهْفَاهُ فَقَالَ النَّبِيُّ ﷺ: «تَبِعْنِيهِ يَا جَابِرُ؟»



sell it to me O Jabir?" I said: "No, it is a gift for you O Messenger of Allah!" he said: "O Allah! Forgive him! O Allah! Bestow mercy upon him! I've taken it for such and such, on the condition that you should ride it to Medina." When I arrived in Medina, I prepared it and brought it to him, and he said: "O Bilal! Give him its price." When I turned away (to leave), he called me, and I feared he might return it (and cancel the bargain). He said: "It is a gift for you (in addition to its price)."

**4650-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We were walking (on journey) with The Messenger of Allah "Allah's blessing and peace be upon him", and I was riding a camel used for carrying water, belonging to us. The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do you sell it to me for such and such (price) might Allah forgive for you?" I said: "Yes, it is for you O Messenger of Allah." He said: "Do you sell it to me for such and such (price) might Allah forgive for you?" I said: "Yes, it is for you O Messenger of Allah." He said: "Do you sell it to me for such and such (price) might Allah forgive for you?" I said: "Yes, it is for you O Messenger of Allah." Abu Nadrah (a sub-narrator) said: This was a statement which the Muslims used to say: "Do such and such, might Allah forgive for you."

### **[78] When A Valid Transaction Has An Invalid Condition**

**4651-** It is narrated on the authority of Al-Aswad from A'ishah that she said: I bought Barirah, but her masters put the condition that her allegiance (the right of inheriting her property) would be for them. I told The Prophet "Allah's blessing and peace be upon him" about it. He said (to me): "Manumit her since the allegiance (the right of inheriting the property) will be for the one who pays the price." So, I manumitted her. The Prophet "Allah's blessing and peace be upon him" called Barirah and gave her the option of either staying with her husband or leaving him. She preferred her freedom to her husband; and her husband was a free man.

**4652-** It is narrated on the authority of A'ishah that she intended to buy Barirah to emancipate her, but her masters put the condition that her allegiance (the right of inheriting her property) would be for them. She told The Prophet "Allah's blessing and peace be upon him" about it. The Prophet "Allah's blessing and peace be upon him" said (to her): "Buy and manumit her since the allegiance (the right of inheriting the property) will be for the manumitter." Some meat was brought to The Prophet "Allah's blessing and peace be upon him" and it was said: "This was given in charity to Barirah." The Prophet "Allah's blessing and peace be upon him" said: "It is an object of charity for her and (when she gives it to us, it is) a gift for us."



قُلْتُ: بَلْ هُوَ لَكَ يَا رَسُولَ اللَّهِ قَالَ: «اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ قَدْ أَخَذْتُهُ بِكَذَا وَكَذَا وَقَدْ أَعَزَّتْكَ ظَهْرُهُ إِلَى الْمَدِينَةِ» فَلَمَّا قَدِمْتُ الْمَدِينَةَ هَيَّأَتْهُ فَذَهَبْتُ بِهِ إِلَيْهِ فَقَالَ: «يَا بِلَالُ أَعْطِهِ ثَمَنَهُ» فَلَمَّا أَذْبَرْتُ دَعَانِي فَخِفْتُ أَنْ يَرُدَّهُ فَقَالَ: «هُوَ لَكَ».

4650 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَا عَلَى نَاضِحٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اتَّبِعُونِي بِكَذَا وَكَذَا وَاللَّهِ يَغْفِرُ لَكُمْ؟» قُلْتُ: نَعَمْ هُوَ لَكَ يَا نَبِيَّ اللَّهِ قَالَ: «اتَّبِعُونِي بِكَذَا وَكَذَا وَاللَّهِ يَغْفِرُ لَكُمْ؟» قُلْتُ: نَعَمْ هُوَ لَكَ يَا نَبِيَّ اللَّهِ قَالَ: «اتَّبِعُونِي بِكَذَا وَكَذَا وَاللَّهِ يَغْفِرُ لَكُمْ» قُلْتُ: نَعَمْ هُوَ لَكَ. قَالَ أَبُو نَضْرَةَ وَكَانَتْ كَلِمَةً يَقُولُهَا الْمُسْلِمُونَ أَفْعَلْ كَذَا وَكَذَا وَاللَّهُ يَغْفِرُ لَكَ.

### (78) - الْبَيْعُ يَكُونُ فِيهِ الشَّرْطُ الْفَاسِدُ فَيَصِحُّ الْبَيْعُ وَيَبْطُلُ الشَّرْطُ

4651 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ فَأَشْتَرَطْتُ أَهْلَهَا وَلَاءَهَا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَعْتَقِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْطَى الْوَرِقَ» قَالَتْ: فَأَعْتَقْتُهَا قَالَتْ: فَدَعَاها رَسُولُ اللَّهِ ﷺ فَخَيَّرَهَا مِنْ زَوْجِهَا فَأَخْتَارَتْ نَفْسَهَا وَكَانَ زَوْجُهَا حُرًّا.

4652 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلْعَتَقِ وَأَنَّهُمْ اشْتَرَطُوا وَلَاءَهَا فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَرِيهَا فَأَعْتَقِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ» وَأَتَى رَسُولُ اللَّهِ ﷺ بِلَحْمٍ فَقِيلَ هَذَا تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ فَقَالَ:

Furthermore, she was given the freedom to choose (whether to stay with her husband or to leave him; and she chose to leave him).

**4653-** It is narrated on the authority of Ibn Umar that A'ishah intended to buy a slave-girl to emancipate her, but her masters said: "We shall sell her to you on the condition that her allegiance (the right of inheriting her property) would be for us." She made a mention of that to The Prophet "Allah's blessing and peace be upon him" who said: "Let not their condition prevent you from (buying and emancipating her) since the allegiance (the right of inheriting the property) should be for the manumitter."

### **[79] Selling The Items Of The Booty Before Being Distributed**

**4654-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the items of the war booty until they have been distributed, having sexual relation with the pregnant (from amongst the female captives) until they have delivered what is in their wombs, eating the flesh of such of wild animals as has fangs.

### **[80] Selling The Common Property**

**4655-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pre-emption is valid in every joint undivided property, dwelling or garden, in such a way that it is invalid for him (a partner) to sell (his share) until he takes permission from his partner. If he sold without taking permission from his partner, then, such a partner would have more right to take (and buy) that (which he sold) unless he gives him permission."

### **[81] It Is Not Necessary To Take Witnesses To Transaction**

**4656-** It is narrated on the authority of Umarah Ibn Khuzaimah Al-Ansari that his uncle, who was one of the companions of the Prophet "Allah's blessing and peace be upon him", told him that the Messenger of Allah "Allah's blessing and peace be upon him" purchased a horse from a desert man, and he told him to follow him in order to take its price, and then the Messenger of Allah "Allah's blessing and peace be upon him" hastened to proceed, and the desert man delayed in his movement. Then, some people stood in the way of the desert man, and started to haggle him on the horse, without knowing that the Messenger of Allah "Allah's blessing and peace be upon him" had bought it, and as a result of outbidding, one of them offered a price for the horse more than that suggested by the Messenger of Allah "Allah's blessing and peace be upon him" with which he bought the horse. Upon this, the desert man called the Messenger of Allah "Allah's blessing

«هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ» وَخَيْرٌ.

4653 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عَائِشَةَ أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تَعْتِقُهَا فَقَالَ أَهْلُهَا: نَبِيعُكَهَا عَلَى أَنَّ الْوَلَاءَ لَنَا فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا يَمْنَعُكَ ذَلِكَ فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ».

### (79) - بَيْعُ الْمَغَانِمِ قَبْلَ أَنْ تُقَسَّمَ

4654 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْمَغَانِمِ حَتَّى تُقَسَّمَ وَعَنِ الْحَبَالَى أَنْ يُوْطَأَنَّ حَتَّى يَضَعَنَّ مَا فِي بُطُونِهِنَّ وَعَنْ لَحْمِ كُلِّ ذِي نَابٍ مِنْ السَّبَاعِ».

### (80) - بَيْعُ الْمَشَاعِ

4655 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشُّفْعَةُ فِي كُلِّ شِرْكٍ رُبْعَةٌ أَوْ حَائِطٌ لَا يَصْلُحُ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذَنَ شَرِيكُهُ فَإِنْ بَاعَ فَهُوَ أَحَقُّ بِهِ حَتَّى يُؤْذَنَ».

### (81) - التَّسْهِيلُ فِي تَرْكِ الْإِشْهَادِ عَلَى الْبَيْعِ

4656 - أَخْبَرَنَا الْهَيْثَمُ بْنُ مَرْوَانَ بْنِ الْهَيْثَمِ بْنِ عِمْرَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ حَمْرَةَ عَنِ الزُّبَيْدِيِّ أَنَّ الزُّهْرِيَّ أَخْبَرَهُ عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ أَنَّ عَمَّهُ حَدَّثَهُ وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ أَبْتَاعَ فَرَسًا مِنْ أَعْرَابِيٍّ وَاسْتَتَبَعَهُ لِيَقْبِضَ ثَمَنَ فَرَسِهِ فَأَسْرَعَ النَّبِيُّ ﷺ وَأَبْطَأَ الْأَعْرَابِيُّ وَطَفِقَ الرَّجَالُ يَتَعَرَّضُونَ لِلأَعْرَابِيِّ فَيَسْؤُمُونَهُ بِالْفَرَسِ وَهُمْ لَا يَشْعُرُونَ أَنَّ النَّبِيَّ ﷺ



and peace be upon him” saying: “If you want to buy this horse, then do it, otherwise, let me sell it (to another one else).” When the Messenger of Allah “Allah’s blessing and peace be upon him” heard the call of the desert man, he got up and said: “Have I not purchased it from you?” the desert man said: “No, by Allah, I’ve not sold it to you.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Nay! No doubt, I’ve purchased it from you.” Then, the people started to surround the Messenger of Allah “Allah’s blessing and peace be upon him” and the desert man while they were arguing one another. The desert man said: “Then, bring a witness to bear testimony that I’ve sold it to you.” Upon this Khuzaimah said: “I bear testimony that you’ve sold it to him.” the Messenger of Allah “Allah’s blessing and peace be upon him” turned to Khuzaimah and said: “On which thing do you depend in such a testimony given by you?” he said: “Depending upon my trust in you, O Messenger of Allah.” upon this the Messenger of Allah “Allah’s blessing and peace be upon him” made any testimony given by Khuzaimah equal to that of two witnesses.

### **[82] When Both Parties Of Transaction Differ About The Price**

**4657-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If both parties of transaction differ about the price of a commodity, and there is no evidence (to decide the matter) between them, then, it should be in accordance with what the owner of the commodity suggests, otherwise, let him (the buyer) leave (the sale in case of dissatisfaction)."

**4658-** It is narrated on the authority of Abd Al-Malik Ibn Ubaid that he said: We met Abu Ubaidah Ibn Abdullah Ibn Mas'ud when two men came to him, and they had entered into a transaction over a certain commodity. One of them said: "I've taken it by such and such price." The other said: "I've sold it by such and such price." Abu Ubaidah said: A similar case was brought to Abdullah Ibn Mas'ud, thereupon he said: I was present with The Messenger of Allah “Allah’s blessing and peace be upon him” when a similar case was brought to him, and he ordered the seller to take oath, and the buyer to choose to take it if he so liked or leave it if he so liked.

### **[83] Making Transactions With The People Of Scripture**

**4659-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” bought food on credit from a Jew, and mortgaged his armour with him.

**4660-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” died and his

أَتْبَاعُهُ حَتَّى زَادَ بَعْضُهُمْ فِي السَّوْمِ عَلَى مَا أَتْبَاعُهُ بِهِ مِنْهُ فَنَادَى الْأَعْرَابِيُّ النَّبِيَّ ﷺ فَقَالَ: إِنْ كُنْتُ مُبْتَاعاً هَذَا الْفَرَسَ وَإِلَّا بِعْتُهُ فَقَامَ النَّبِيُّ ﷺ حِينَ سَمِعَ نِدَاءَهُ فَقَالَ: «أَلَيْسَ قَدْ أَتْبَعْتُهُ مِنْكَ؟» قَالَ: لَا وَاللَّهِ مَا بِعْتُكَ فَقَالَ النَّبِيُّ ﷺ: «قَدْ أَتْبَعْتُهُ مِنْكَ» فَطَفِقَ النَّاسُ يُلَوْدُونَ بِالنَّبِيِّ ﷺ وَبِالْأَعْرَابِيِّ وَهُمَا يَتَرَا جَعَانٍ وَطَفِقَ الْأَعْرَابِيُّ يَقُولُ: هَلُمَّ شَاهِدَا يَشْهَدُ أَنِّي قَدْ بِعْتُكَ قَالَ خُزَيْمَةُ بْنُ ثَابِتٍ: أَنَا أَشْهَدُ أَنَّكَ قَدْ بِعْتَهُ قَالَ: فَأَقْبَلَ النَّبِيُّ ﷺ عَلَى خُزَيْمَةَ فَقَالَ: «لِمَ تَشْهَدُ؟» قَالَ: بِتَصْدِيقِكَ يَا رَسُولَ اللَّهِ قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ شَهَادَةَ خُزَيْمَةَ شَهَادَةَ رَجُلَيْنِ.

### (82) - اخْتِلَافُ الْمُتَبَايِعِينَ فِي الثَّمَنِ

4657 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ حَفْصٍ بْنُ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي عُمَيْسٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْأَشْعَثِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ عَبْدُ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اخْتَلَفَ الْبَيْعَانِ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ فَهُوَ مَا يَقُولُ رَبُّ السَّلْعَةِ أَوْ يَتْرُكَا».

4658 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ وَاللَّفْظُ لِإِبْرَاهِيمَ قَالُوا: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ أَبُو جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ قَالَ: حَضَرْنَا أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَا وَرَجُلَانِ تَبَايَعَا سِلْعَةً فَقَالَ أَحَدُهُمَا: أَخَذْتُهَا بِكَذَا وَبِكَذَا وَقَالَ هَذَا: بِعْتُهَا بِكَذَا وَكَذَا فَقَالَ أَبُو عُبَيْدَةَ: أُتِيَ ابْنُ مَسْعُودٍ فِي مِثْلِ هَذَا فَقَالَ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ أُتِيَ بِمِثْلِ هَذَا فَأَمَرَ الْبَائِعَ أَنْ يَسْتَحْلِفَ ثُمَّ يَخْتَارَ الْمُتَبَاعُ فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ.

### (83) - مُبَايَعَةُ أَهْلِ الْكِتَابِ

4659 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «أَشْتَرَى رَسُولُ اللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَاماً بِنَسِيئَةٍ وَأَعْطَاهُ دِرْعاً لَهُ رَهْناً».

4660 - أَخْبَرَنَا يُونُسُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ هِشَامٍ عَنْ عِكْرِمَةَ



armour was mortgaged with a Jew for thirty Sa's of parley which he bought (on credit) for his family.

#### **[84] Selling A Slave To Be Manumitted After The Owner's Death**

**4661-** It is narrated on the authority of Jabir Ibn Abdullah that he said: A person from (the tribe of) Banu Udhrāh emancipated a slave on the condition that this would come into force after his death. This news reached the Messenger of Allah "Allah's blessing and peace be upon him". Upon this he asked: "Do you have any property other than that?" He replied in the negative. He asked: "Who would buy (that slave) from me?" Nu'aim Ibn Abdullah Al-Adawi bought it for eight hundred Dirhams, which he brought to the Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) gave the money to him (the owner) and said: "Start with yourself and spend on it. If anything is left, it should be spent on your family. If anything is left from your family it should be spent on your kith and kin. If anything is left from your kith and kin, it should be spent like this, and like this,, i.e. (on whomever you find) In front of you, on your right and on your left."

**4662-** It is narrated on the authority of Jabir that a man from the Ansar called Abu Madhkur manumitted a slave belonging to him called Ya'qub (on condition that it would come into force) after death; and he had no other property. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that he be brought to him, and he asked: "Who would buy (that slave)?" Nu'aim Ibn Abdullah An-Nahham bought him for eight hundred Dirhams, which he brought to him. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is short of property, let him start with himself and spend on it. If anything is left, it should be spent on his family. If anything is left from his family it should be spent on his kith and kin. If anything is left from his kith and kin, it should be spent like this, and like this, (on whomever he finds In front of him, on his right and on his left)."

**4663-** It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" sold a slave whose emancipation was supposed to come into force after the manumitter's death.

#### **[85] Selling A Slave Having A Written Deed Of Freedom For Money**

**4664-** It is narrated on the authority of A'ishah that Barirah came to seek her help in her writing of emancipation (for a certain sum and that time she had paid nothing of it). A'ishah said to her: "Go back to your masters, and if they agree that I pay the amount of your writing of emancipation and get the



عَنِ ابْنِ عَبَّاسٍ قَالَ: «تُوْفِّي رَسُولُ اللَّهِ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ لِأَهْلِهِ».

#### (84) - بَيْعُ الْمُدَبَّرِ

4661 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عَذْرَةَ عَبْدًا لَهُ عَنْ دُبُرٍ فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَلَيْكَ مَا لَ غَيْرُهُ؟» قَالَ: لَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَشْتَرِيهِ مِنِّي» فَاشْتَرَاهُ نَعِيمُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ بِثَمَانِمِائَةٍ دِرْهَمٍ فَجَاءَ بِهَا رَسُولُ اللَّهِ ﷺ فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ: «أَبْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا فَإِنْ فَضَلَ شَيْءٌ فَلَأَهْلِكَ فَإِنْ فَضَلَ مِنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ فَإِنْ فَضَلَ مِنْ ذِي قَرَابَتِكَ شَيْءٌ فَهَكَذَا وَهَكَذَا وَهَكَذَا» يَقُولُ: بَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ.

4662 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو مَذْكَورٍ أَعْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ يُقَالُ لَهُ يَعْقُوبُ لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ فَدَعَا بِهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ يَشْتَرِيهِ؟» فَاشْتَرَاهُ نَعِيمُ بْنُ عَبْدِ اللَّهِ بِثَمَانِمِائَةٍ دِرْهَمٍ فَدَفَعَهَا إِلَيْهِ وَقَالَ: «إِذَا كَانَ أَحَدُكُمْ فَقِيرًا فَلْيَبْدَأْ بِنَفْسِهِ فَإِنْ كَانَ فَضْلًا فَعَلَى عِيَالِهِ فَإِنْ كَانَ فَضْلًا فَعَلَى قَرَابَتِهِ أَوْ عَلَى ذِي رَحِمِهِ فَإِنْ كَانَ فَضْلًا فَهَهُنَا وَهَهُنَا».

4663 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ وَابْنُ أَبِي خَالِدٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ بَاعَ الْمُدَبَّرَ».

#### (85) - بَيْعُ الْمُكَاتِبِ

4664 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا شَيْئًا فَقَالَتْ لَهَا عَائِشَةُ: أَرْجِعِي إِلَى أَهْلِكَ فَإِنْ أَحْبَبُوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتَكَ وَيَكُونُ وَلَاؤُكَ

right of inheriting your property, I will do so." Barirah informed her masters of that but they refused and said: "If she (A'ishah) is seeking for Allah's reward, then she can do so, but the right of inheriting the property of you will be for us." A'ishah mentioned that to Allah's Apostle "Allah's blessing and peace be upon him" who said to her: "Buy and manumit her, since the right of inheriting the property of the slave is for the manumitter." Allah's Apostle "Allah's blessing and peace be upon him" then got up and said: "What about the people who stipulate conditions which are not present in Allah's Book? Whoever imposes conditions, which are not present in Allah's Book (i.e. Allah's Laws), then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's conditions (Laws) are more right and trustworthy."

#### **[86] Selling A Slave Having A Written Deed Of Freedom For Money From Which He Paid Nothing**

**4665-** It is narrated on the authority of A'ishah that she said: Barirah came to me and said: "O A'ishah! My masters gave me a written deed that I should be free in return for nine ounces (of gold) to be paid in installments along nine years. So, please, help me (pay it)." She had paid nothing of her deed. A'ishah said to her, and she had a desire for her: "Return to your masters and if they agree, I will pay them the sum at once (and free you) provided that your allegiance (the right of inheriting your property) will be for me." Barirah went to her masters and made a mention of that to them, but they refused that offer and said: "If she (A'ishah) is seeking for Allah's reward, then she can do so, but the right of inheriting the property of you will be for us." Then, A'ishah told the Messenger of Allah "Allah's blessing and peace be upon him" about that. On that he said: "Let not (their condition) prevent you from getting her. Buy and manumit her, since the allegiance (the right of inheriting the property) is for the manumitter." She did accordingly. The Messenger of Allah "Allah's blessing and peace be upon him" then got up amongst the people, Glorified and Praised Allah, and said: "What about some people who impose conditions which are not present in Allah's Book (Laws)? So, any condition, which is not present in Allah's Book (Laws), is invalid even if there were one hundred conditions. Allah's ordinance is the truth, Allah's condition is stronger and constantly firmer. To be sure, the allegiance (the right of inheriting the property of the freed slave) is for the manumitter."

لِي فَعَلْتُ فَذَكَرْتُ ذَلِكَ بَرِيرَةَ لِأَهْلِهَا فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ فَلْتَفْعَلْ وَيَكُونَ لَنَا وَلَاؤُكَ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «ابْتَاعِي وَأَعْتِقِي فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ فَمَنْ اشْتَرَطَ شَيْئًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ وَإِنْ اشْتَرَطَ مِائَةَ شَرْطٍ وَشَرَطَ اللَّهُ أَحَقُّ وَأَوْثَقُ».

### (86) - الْمَكَاتِبُ يُبَاعُ قَبْلَ أَنْ يَقْضِيَ

مِنْ كِتَابَتِهِ شَيْئًا

4665 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ أَهْلِ الْعِلْمِ مِنْهُمْ يُونُسُ وَاللَيْثُ أَنَّ أَبْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: جَاءَتْ بَرِيرَةَ إِلَيَّ فَقَالَتْ: يَا عَائِشَةُ إِنِّي كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ أُوقِيَّةً فَأَعِينَنِي وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا فَقَالَتْ لَهَا عَائِشَةُ وَنَفَسَتْ فِيهَا: ارْجِعِي إِلَى أَهْلِكَ فَإِنْ أَحَبُّوا أَنْ أُعْطِيَهُمْ ذَلِكَ جَمِيعًا وَيَكُونَ وَلَاؤُكَ لِي فَعَلْتُ فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا فَعَرَضَتْ ذَلِكَ عَلَيْهِمْ فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ فَلْتَفْعَلْ وَيَكُونَ ذَلِكَ لَنَا فَذَكَرْتُ ذَلِكَ عَائِشَةَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا يَمْنَعُكَ ذَلِكَ مِنْهَا ابْتَاعِي وَأَعْتِقِي فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ» فَفَعَلْتُ وَقَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَحَمِدَ اللَّهُ تَعَالَى ثُمَّ قَالَ: «أَمَّا بَعْدُ فَمَا بَالُ النَّاسِ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةَ شَرْطٍ فَضَاءَ اللَّهُ أَحَقُّ وَشَرَطَ اللَّهُ أَوْثَقُ وَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ».



### [87] Selling The Allegiance (The Right Of Inheriting The Property)

4666- It is narrated on the authority of Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling or even granting the allegiance (the right of inheriting the property of a freed slave).

4667- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling or even granting the allegiance (the right of inheriting the property of a freed slave).

4668- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling or even granting the allegiance (the right of inheriting the property of a freed slave).

### [88] Selling Water

4669- It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling water (of rain, wells, rivers, etc).

4670- It is narrated on the authority of Abu Al-Minhal that he said: I heard Iyas Ibn Abd (or Ibn Umar) having said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden selling water (of rain, wells, rivers, etc).

### [89] Selling The Surplus Of Water

4671- It is narrated on the authority of Abu Al-Minhal from Iyas that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the surplus of water. The caretaker of (the land of) Wahat sold the surplus of its water and Abdullah Ibn Amr disliked that.

4672- It is narrated on the authority of Iyas Ibn Abd, the companion of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: Do not sell the surplus of water, for The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the surplus of water.

### [90] Selling Wine

4673- It is narrated on the authority of Ibn Wa'lah Al-Misri that he asked Ibn Abbas about the juice of grapes, thereupon Ibn Abbas said: A man presented a water-skin full of wine to The Messenger of Allah "Allah's blessing and peace be upon him", thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you not know that Allah Almighty has prohibited wine?" a man told him something in secrecy, and I did not understand what he said as I liked to do, and I asked

## (87) - بَيْعُ الْوَلَاءِ

4666 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبْتِهِ».

4667 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبْتِهِ».

4668 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبْتِهِ».

## (88) - بَيْعُ الْمَاءِ

4669 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السَّيْنَانِيُّ عَنْ حُسَيْنِ بْنِ وَاقِدٍ عَنْ أَيُّوبَ السَّخْتِيَّانِيِّ عَنْ عَطَاءٍ عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْمَاءِ».

4670 - أَخْبَرَنَا قُتَيْبَةُ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا سُفْيَانٌ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ أَبَا الْمُنْهَالِ يَقُولُ: سَمِعْتُ إِيَّاسَ بْنَ عُمَرَ وَقَالَ مَرَّةً: ابْنُ عَبْدِ يَقُولُ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ بَيْعِ الْمَاءِ» قَالَ قُتَيْبَةُ لَمْ أَفْقَهُ عَنْهُ بَعْضَ حُرُوفِ أَبِي الْمُنْهَالِ كَمَا أَرَدْتُ.

## (89) - بَيْعُ فَضْلِ الْمَاءِ

4671 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرِو عَنْ أَبِي الْمُنْهَالِ عَنْ إِيَّاسَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ فَضْلِ الْمَاءِ» وَبَاعَ قَيْمُ الْوَهْطِ فَضْلَ مَاءِ الْوَهْطِ فَكَرِهَهُ عَبْدُ اللَّهِ بْنُ عَمْرِو.

4672 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّ أَبَا الْمُنْهَالِ أَخْبَرَهُ أَنَّ إِيَّاسَ بْنَ عَبْدِ صَاحِبِ النَّبِيِّ ﷺ قَالَ: «لَا تَبِيعُوا فَضْلَ الْمَاءِ فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ فَضْلِ الْمَاءِ».

## (90) - بَيْعُ الْخَمْرِ

4673 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ وَعَلَةَ الْمَضَرِّيَّ أَنَّهُ سَأَلَ أَبَانَ عَبَّاسَ عَمَّا يُعْصَرُ مِنَ الْعَنْبِ قَالَ ابْنُ عَبَّاسٍ: أَهْدَى رَجُلٌ لِرَسُولِ اللَّهِ ﷺ رَاوِيَةَ خَمْرٍ فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَهَا؟» فَسَارَ وَلَمْ أَفْهَمْ مَا سَارَ كَمَا أَرَدْتُ فَسَأَلْتُ

somebody sitting by his side. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What have you told him in secrecy?" he said: "I told him to sell it." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, He (Allah), who has prohibited drinking it has also prohibited selling it." He loosened its ties and spilled away what it contained.

**4674-** It is narrated on the authority of A'ishah that she said: When the Holy Verses of usury were revealed The Messenger of Allah "Allah's blessing and peace be upon him" stood up and recited them to the people, and then prohibited the trade of wine.

### **[91] Selling Dog**

**4675-** It is narrated on the authority of Abu Mas'ud Amr Ibn Utbah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (accepting) the price of a dog, the earnings of a prostitute, and the charge of a soothsayer.

**4676-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said, as included in many things which he prohibited: "...and the price of a dog."

### **[92] Exclusions**

**4677-** It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (accepting) the price of a dog and a tomcat, unless it was a hunting dog. Abu Abd Ar-Rahman says: This narration is rejected.

### **[93] Selling Pig**

**4678-** It is narrated on the authority of Jabir Ibn Abdullah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in the year of Conquest (of Mecca): "No doubt, Allah and His Messenger prohibited the sale of wine, dead (animals), pig and idols." It was said: "O Messenger of Allah! What about the fat of the dead (animals), it is used in painting the (wood of the) ships, varnishing the hide and the people use it in lighting." He (The Prophet) said: "No, it is prohibited." Then the Messenger of Allah "Allah's blessing and peace be upon him" added: "Might Allah destroy the Jews! When the fat was prohibited to them by Allah, they melted it, then sold it, and utilized its price."



إِنْسَانًا إِلَى جَنْبِهِ فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِمَ سَارَرْتَهُ؟» قَالَ: أَمَرْتُهُ أَنْ يَبِيعَهَا فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» فَفَتَحَ الْمَزَادَتَيْنِ حَتَّى ذَهَبَ مَا فِيهِمَا.

4674 - حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «لَمَّا نَزَلَتْ آيَاتُ الرَّبِّ قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَتَلَاهُنَّ عَلَى النَّاسِ ثُمَّ حَرَّمَ التِّجَارَةَ فِي الْخَمْرِ».

### (91) - بَيْعُ الْكَلْبِ

4675 - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا مَسْعُودٍ عُقْبَةَ بْنَ عَمْرِو قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلُوانِ الْكَاهِنِ».

4676 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَيْسَى قَالَ: أَنْبَأَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي أَشْيَاءَ حَرَّمَهَا «وَتَمَنُّ الْكَلْبِ».

### (92) - مَا اسْتُنِيَ

4677 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: أَنْبَأَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَالسُّنُورِ إِلَّا كَلْبَ صَيْدٍ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا مِنْكَرٌ.

### (93) - بَيْعُ الْخِنْزِيرِ

4678 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ». فَقِيلَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ! فَإِنَّهُ يُطْلَى بِهَا السُّفْنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبَحُ بِهَا النَّاسُ؟ فَقَالَ: «لَا هُوَ حَرَامٌ» وَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمَلُوهَا ثُمَّ بَاعُوه فَأَكَلُوهَا ثَمَنَهُ».

### [94] Renting Male-Camels For Copulation

**4679-** It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting male-camels for copulation, selling water, renting land for farming, i.e. that a man rents his land and sells his water: he forbade all of that.

**4680-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting male-animals for copulation. (He did not forbid lending such for copulation, but what he forbade is to take charge for that).

**4681-** It is narrated on the authority of Anas that he said: A man belonging to As'aq from (the tribe of) Banu Kilab came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him about renting male-animals for copulation, thereupon he forbade him to do so. He said: "We give gifts for that."

**4682-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (accepting) the earnings of a cupper, the price of a dog, and (he also forbade) renting male-animals for copulation.

**4683-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting male-animals for copulation.

**4684-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (accepting) the price of a dog, and renting male-animals for copulation.

### [95] When One Buys Something And Then He Becomes Bankrupt And The Seller Finds The Same Thing With Him

**4685-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man grows bankrupt, and another person finds his very commodity with him (which he has bought and has paid nothing of its price), he shall have more claim over it than anyone else."

**4686-** It is narrated on the authority of Umar Ibn Abd Al-Aziz from Abu Bakr Ibn Abd Ar-Rahman from Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" about a man when he grows bankrupt, and the commodity of another person is found with him (which he has bought and has not paid the whole price): "Such shall go to its owner who has sold it."

## (94) - بَيْعُ ضِرَابِ الْجَمَلِ

4679 - أَخْبَرَنِي إِبرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ ضِرَابِ الْجَمَلِ وَعَنْ بَيْعِ الْمَاءِ وَبَيْعِ الْأَرْضِ لِلْحَرْثِ يَبِيعُ الرَّجُلُ أَرْضَهُ وَمَاءَهُ فَعَنْ ذَلِكَ نَهَى النَّبِيُّ ﷺ».

4680 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ عَنْ عَلِيِّ بْنِ الْحَكَمِ ح. وَأَنْبَأَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَسْبِ الْفَحْلِ».

4681 - أَخْبَرَنَا عِصْمَةُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِبرَاهِيمَ بْنِ حُمَيْدٍ الرُّوَاسِيِّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ مُحَمَّدِ بْنِ إِبرَاهِيمَ بْنِ الْحَارِثِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «جَاءَ رَجُلٌ مِنْ بَنِي الصَّعْقِ أَحَدِ بَنِي كِلَابٍ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ عَنْ عَسْبِ الْفَحْلِ فَتَنَاهَاهُ عَنْ ذَلِكَ فَقَالَ: إِنَّا نُكْرِمُ عَلَى ذَلِكَ».

4682 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْمُغِيرَةِ قَالَ: سَمِعْتُ ابْنَ أَبِي نُعْمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كَسْبِ الْحَجَامِ وَعَنْ ثَمَنِ الْكَلْبِ وَعَنْ عَسْبِ الْفَحْلِ».

4683 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ عَنْ ابْنِ أَبِي نُعْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَسْبِ الْفَحْلِ».

4684 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنِ الْأَعْمَشِ عَنْ أَبِي حَازِمٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَعَسْبِ الْفَحْلِ».

## (95) - الرَّجُلُ يَبْتَاعُ الْبَيْعَ فَيُفْلِسُ وَيُوجَدُ الْمَتَاعُ بِعَيْنِهِ

4685 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَيُّمَا أَمْرٍ أَفْلَسَ ثُمَّ وَجَدَ رَجُلٌ عِنْدَهُ سِلْعَتُهُ بِعَيْنِهَا فَهُوَ أَوْلَى بِهِ مِنْ غَيْرِهِ».

4686 - أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ وَإِبْرَاهِيمُ بْنُ الْحَسَنِ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي حُسَيْنٍ أَنَّ أَبَا بَكْرٍ بْنَ مُحَمَّدٍ بْنَ عَمْرٍو بْنَ حَزْمٍ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ حَدَّثَهُ عَنْ أَبِي بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ عَنْ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «عَنِ الرَّجُلِ يُعْذِمُ إِذَا وَجَدَ عِنْدَهُ الْمَتَاعَ بِعَيْنِهِ وَعَرَفَهُ أَنَّهُ لِصَاحِبِهِ الَّذِي بَاعَهُ».



**4687-** It is narrated on the authority of Abu Sa'id that he said: during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", a man was befallen (by a blight that damaged) the fruits he sold, which caused his debts to grow so much. Allah's Apostle "Allah's blessing and peace be upon him" ordered the people to give him in charity. The people gave him in charity, but this did not cover the whole of his debt. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Take only what you find with him, and you have no claim to take more than that."

#### **[96] When A Man Sells A Thing Which Belongs To Another Person Who Deserves It**

**4688-** It is narrated on the authority of Usaid Ibn Hudair Ibn Simak that Allah's Apostle "Allah's blessing and peace be upon him" passed the judgement concerning the man who finds his very thing in the hand of somebody, other than the suspect, that he could take it back by the same price he (the latter) had bought it if he so liked, or pursue the thief if he so liked; and so did both Abu Bakr and Umar.

**4689-** It is narrated on the authority of Usaid Ibn Hudair Al-Ansari, one of the sons of Banu Harithah that he told that he was the governor of Yamamah when Marwan sent to him a letter telling him that Mu'awiyah sent a letter to him in which he says that "If anything is stolen from a man, he is more entitled to take it wherever he finds it." Marwan sent a letter in this regard to him. (Usaid said) I sent my reply to Marwan in which I told that Allah's Apostle "Allah's blessing and peace be upon him" passed the judgement that if its purchaser was not suspect, then, its owner should have the freedom to choose to take back his stolen thing for the same price by which it was purchased if he so likes, or pursue the thief if he so likes; and so did Abu Bakr, Umar and Uthman. Marwan sent my letter to Mu'awiyah, who sent his reply to Marwan in which he said: "It is not for you nor for Usaid to pass judgements different from mine, but it is I who should pass judgements by the right of ruling I have over you. So, carry out what I've ordered you." Marwan sent to me the letter of Mu'awiyah, thereupon I said: "I'm not to pass such judgement as Mu'awiyah has passed (and leave the judgement passed by the Prophet, Abu Bakr, Umar and Uthman) as long as I'm the governor."

**4690-** It is narrated on the authority of Samurah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Anyone has more right to take back his (stolen or robbed) property wherever he finds it, and the purchaser shall follow its seller."

4687 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ وَعَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا وَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ» فَتَصَدَّقُوا عَلَيْهِ وَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ».

### (96) - الرَّجُلُ يَبِيعُ السَّلْعَةَ فَيَسْتَحِقُّهَا مُسْتَحِقُّ

4688 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ قَالَ: حَدَّثَنِي أُسَيْدُ بْنُ حُضَيْرٍ بْنُ سِمَاكِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّهُ إِذَا وَجَدَهَا فِي يَدِ الرَّجُلِ غَيْرِ الْمُتَّهِمِ فَإِنْ شَاءَ أَخَذَهَا بِمَا اشْتَرَاهَا وَإِنْ شَاءَ اتَّبَعَ سَارِقَهُ». وَقَضَى بِذَلِكَ أَبُو بَكْرٍ وَعَمَرُ.

4689 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ دُؤَيْبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ وَلَقَدْ أَخْبَرَنِي عِكْرِمَةُ بْنُ خَالِدٍ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ الْأَنْصَارِيَّ ثُمَّ أَحَدَ بَنِي حَارِثَةَ أَخْبَرَهُ: أَنَّهُ كَانَ عَامِلًا عَلَى الْيَمَامَةِ وَأَنَّ مَرْوَانَ كَتَبَ إِلَيْهِ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَيْهِ أَنَّ أَيُّمًا رَجُلٍ سَرَقَ مِنْهُ سَرِقَةً فَهُوَ أَحَقُّ بِهَا حَيْثُ وَجَدَهَا ثُمَّ كَتَبَ بِذَلِكَ مَرْوَانُ إِلَيَّ فَكَتَبْتُ إِلَى مَرْوَانَ أَنَّ النَّبِيَّ ﷺ قَضَى بِأَنَّهُ إِذَا كَانَ الَّذِي ابْتَاعَهَا مِنَ الَّذِي سَرَقَهَا غَيْرُ مُتَّهِمٍ يُخَيَّرُ سَيِّدُهَا فَإِنْ شَاءَ أَخَذَ الَّذِي سَرَقَ مِنْهُ بِثَمَنِهَا وَإِنْ شَاءَ اتَّبَعَ سَارِقَهُ ثُمَّ قَضَى بِذَلِكَ أَبُو بَكْرٍ وَعَمَرُ وَعُثْمَانُ فَبَعَثَ مَرْوَانُ بِكِتَابِي إِلَى مُعَاوِيَةَ وَكَتَبَ مُعَاوِيَةُ إِلَى مَرْوَانَ إِنَّكَ لَسْتَ أَنْتَ وَلَا أُسَيْدُ تَقْضِيَانِ عَلَيَّ وَلَكِنِّي أَقْضِي فِيمَا وَلِيتُ عَلَيْكُمَا فَأَنْفِذْ لِمَا أَمَرْتُكَ بِهِ فَبَعَثَ مَرْوَانُ بِكِتَابِ مُعَاوِيَةَ فَقُلْتُ: لَا أَقْضِي بِهِ مَا وَلِيتُ بِمَا قَالَ مُعَاوِيَةُ.

4690 - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُوسَى بْنِ السَّائِبِ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّجُلُ أَحَقُّ بِعَيْنِ مَالِهِ إِذَا وَجَدَهُ وَيَتْبَعُ الْبَائِعَ مَنْ بَاعَهُ».



4691- It is narrated on the authority of Samurah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If a woman is given in marriage by two guardians, it (the valid marriage) should be for the first of them (who has done it); and if a man buys a thing from two persons (successively), it should refer to the first of them (its real owner).”

### [97] Taking Loan

4692- It is narrated on the authority of Abdullah Ibn Rabie'ah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” took from me a loan of forty thousand Dirhams, and when money came to him he gave it back to me and said: "Might Allah bless you in your family and property. No doubt, the best reward of loan should be praise and fulfillment."

### [98] The Severe Warning Of Falling In Debt

4693- It is narrated on the authority of Muhammad Ibn Jahsh that he said: We were sitting with the Messenger of Allah “Allah’s blessing and peace be upon him” when he raised his head to the sky and then placed his palm on his forehead and said: "Glory to Allah! How severe is the warning which has been revealed (upon me)!" we became silent, and grew scared. When it was the morning of the coming day I asked him: "O Messenger of Allah! What is this severe warning which has been revealed?" he said: "By Him, in Whose Hand is my soul: if a man is killed (martyred) in Allah's Cause, then given life, then killed then given life, then killed and he was owing debt, he will not enter the Garden until his debt is fulfilled on behalf of him."

4694- It is narrated on the authority of Samurah that he said: We were in a funeral procession with the Messenger of Allah “Allah’s blessing and peace be upon him” when he said thrice: “Is there anyone belonging to the sons of so and so?” (no reply was given to him in the first two times and after the third time) a man stood up and said: “It is I O Messenger of Allah.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “What has prevented you from answering me in the previous two times? Indeed, I did not refer to you but for good. So and so, i.e. a man belonging to them died and he is being now detained (from being admitted to the Garden) on account of his debt.”

### [99] Facilitating Its Fulfillment

4695- It is narrated on the authority of Imran Ibn Hudhaifah that he said: Maimunah used to take loans so much, to the extent that her family talked to her about that, blamed her, and became angry with her. On that she said: I



4691 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا غَنْدَرٌ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا أَمْرًا زَوَّجَهَا وَلَيَّانَ فَهِيَ لِلأَوَّلِ مِنْهُمَا وَمَنْ بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلأَوَّلِ مِنْهُمَا».

### (97) - الاستِفْرَاضُ

4692 - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: أَسْتَفْرَضَ مِنِّي النَّبِيُّ ﷺ أَرْبَعِينَ أَلْفًا فَجَاءَهُ مَالٌ فَدَفَعَهُ إِلَيَّ وَقَالَ: «بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْأَدَاءُ».

### (98) - التَّغْلِيظُ فِي الدِّينِ

4693 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا الْعَلَاءُ عَنْ أَبِي كَثِيرٍ مَوْلَى مُحَمَّدٍ بْنِ جَحْشٍ عَنْ مُحَمَّدٍ بْنِ جَحْشٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ وَضَعَ رَاحَتَهُ عَلَى جَبْهَتِهِ ثُمَّ قَالَ: «سُبْحَانَ اللَّهِ مَاذَا نَزَلَ مِنَ التَّشْدِيدِ» فَسَكَنَّا وَفَزَعْنَا فَلَمَّا كَانَ مِنَ الْعَدِ سَأَلْتُهُ: يَا رَسُولَ اللَّهِ مَا هَذَا التَّشْدِيدُ الَّذِي نَزَلَ؟ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ رَجُلًا قُتِلَ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيِيَ ثُمَّ قُتِلَ ثُمَّ أُحْيِيَ ثُمَّ قُتِلَ وَعَلَيْهِ دَيْنٌ مَا دَخَلَ الْجَنَّةَ حَتَّى يُقْضَى عَنْهُ دَيْنُهُ».

4694 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا الثَّوْرِيُّ عَنْ أَبِيهِ عَنِ الشَّعْبِيِّ عَنْ سَمْعَانَ عَنْ سَمُرَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةٍ فَقَالَ: «أَهْلُهُا مِنْ بَنِي فُلَانٍ أَحَدٌ؟». ثَلَاثًا فَقَامَ رَجُلٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا مَنَعَكَ فِي الْمَرَّتَيْنِ الْأُولَيَيْنِ أَنْ لَا تَكُونَ أَجَبْتَنِي؟ أَمَا إِنِّي لَمْ أُنَوِّهْ بِكَ إِلَّا بِخَيْرٍ إِنْ فُلَانًا» لِرَجُلٍ مِنْهُمْ «مَاتَ مَأْسُورًا بِدِينِهِ».

### (99) - التَّسْهِيلُ فِيهِ

4695 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ زِيَادِ بْنِ عَمْرٍو بْنِ هِنْدٍ عَنْ عِمْرَانَ بْنِ حُذَيْفَةَ قَالَ: كَانَتْ مَيْمُونَةُ تَدَّانُ وَتُكْثِرُ فَقَالَ لَهَا أَهْلُهَا فِي ذَلِكَ وَلَا مُوَهَّاءَ وَوَجَدُوا عَلَيْهَا فَقَالَتْ: لَا أَتْرُكُ الدِّينَ وَقَدْ سَمِعْتُ خَلِيلِي

shall never cease from taking loans since I heard my bosom friend and companion "Allah's blessing and peace be upon him" having said: "No man takes loan which Allah Almighty knows he has the intention to fulfill, but that Allah will fulfill it on his behalf in the world."

**4696-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah that Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" took a loan, and it was said to her: "O Mother of Believers! Do you take a loan even though you have nothing to repay it?" she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He who takes a loan and he has the intention to fulfill it, Allah Almighty helps him (fulfill it)."

### **[100] The Rich's Procrastination**

**4697-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If (the debt of) anyone of you is transferred to one who is wealthier (and more able to repay it), let him accept such transference; and (it should be known that) the procrastination of a rich one is injustice."

**4698-** It is narrated on the authority of Amr Ibn Ash-Sharid from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The procrastination of such as is able (to fulfill his debt) makes lawful both his honour and punishment." (He means by making lawful his honour that he leads him to be put to shame; and his punishment is that he should be sentenced to prison).

**4699-** It is narrated on the authority of Amr Ibn Ash-Sharid from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The procrastination of such as is able (to fulfill his debt) makes lawful both his honour and punishment." (He means by making lawful his honour that he leads him to be put to shame; and his punishment is that he should be sentenced to prison).

### **[101] Transference**

**4700-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "(it should be known that) the procrastination of a rich person is injustice; and if (the debt of) anyone of you is transferred to one who is wealthier (and more able to repay it), let him accept such transference."

وَصَفِيِّي ﷺ يَقُولُ: «مَا مِنْ أَحَدٍ يَدَّانُ دَيْنًا فَعَلِمَ اللَّهُ أَنَّهُ يُرِيدُ قَضَاءَهُ إِلَّا أَدَّاهُ اللَّهُ عَنْهُ فِي الدُّنْيَا».

4696 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ: أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ اسْتَدَانَتْ فَقِيلَ لَهَا: يَا أُمَّ الْمُؤْمِنِينَ تَسْتَدِينِينَ وَلَيْسَ عِنْدَكَ وَفَاءٌ؟ قَالَتْ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ دَيْنًا وَهُوَ يُرِيدُ أَنْ يُؤَدِّيَهُ أَعَانَهُ اللَّهُ عَزَّ وَجَلَّ».

### (100) - مَظْلُ الْغَنِيِّ

4697 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَبَعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتَّبِعْ وَالظُّلْمُ مَظْلُ الْغَنِيِّ».

4698 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو الْمُبَارَكِ عَنْ وَبَرِ بْنِ أَبِي دُلَيْلَةَ عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ».

4699 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا وَبَرُ بْنُ أَبِي دُلَيْلَةَ الطَّائِفِيُّ عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ بْنِ مُسَيْكَةَ وَأَثْنَى عَلَيْهِ خَيْرًا عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَيْ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ».

### (101) - الْحَوَالَةُ

4700 - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مَسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ أَبِي الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَظْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أَتَبَعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتَّبِعْ».



### [102] The Surety To Repay The Debt

4701- It is narrated on the authority of Abdullah Ibn Abu Qatadah Al-Ansari from his father that a deceased man was brought to the Messenger of Allah "Allah's blessing and peace be upon him" to offer funeral prayer on him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "(No) for your companion has been owing a debt." Abu Qatadah said: "I guarantee to repay it." He asked him: "Do you guarantee to fulfill it?" he said: "Yes I guarantee to fulfill it."

### [103] Exhortation To Repay What Is Due In Full

4702- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is the most ready to repay what is due upon him in full."

### [104] The Good Treatment And Lenience In Demanding Debt

4703- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "There was a man (belonging to these who were before you) who did no good at all. But at the same time, he used to give loans to the people, and say to his envoy: "Take what is available, and leave what is not available, and plot out (the debt from the insolvent) perchance Allah might plot out our sins from us." When he died Allah Almighty asked him: "Have you ever done good?" he said: "No, but I had a servant, and I used to give loans to the people, and whenever I sent him to the people to take back what is due upon them, I would say to him: "Take what is available, and leave what is not available, and plot out (the debt from the insolvent) perchance Allah might plot out our sins from us." Allah Almighty said to him: "Then, I've plotted out your sins from you.""

4704- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "There was a man (belonging to these who were before you) who used to give loans to the people, and whenever he saw an insolvent one, he would say to his servant: "Leave him, perchance Allah Almighty would leave us (with no punishment)." When he (died and) met Allah Almighty, he plotted out his sins from him."

4705- It is narrated on the authority of Uthman Ibn Affan that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty admits to the Garden a man who is lenient and easy (in all of his states) as buyer and seller, claimant and defendant."

## (102) - الْكَفَالَةُ بِالَّذِينَ

4701 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أُتِيَ بِهِ النَّبِيُّ ﷺ لِيُصَلِّيَ عَلَيْهِ فَقَالَ: «إِنَّ عَلَى صَاحِبِكُمْ دَيْنًا» فَقَالَ أَبُو قَتَادَةَ: أَنَا أَتَكْفُلُ بِهِ قَالَ: «بِالْوَفَاءِ؟». قَالَ: بِالْوَفَاءِ.

## (103) - التَّرْغِيبُ فِي حُسْنِ الْقَضَاءِ

4702 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «خِيَارُكُمْ أَحْسَنُكُمْ قَضَاءً».

## (104) - حُسْنُ الْمُعَامَلَةِ وَالرَّفْقُ فِي الْمُطَالَبَةِ

4703 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ قَالَ: حَدَّثَنَا أَلِيٌّ عَنْ ابْنِ عَجْلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ رَجُلًا لَمْ يَعْمَلْ خَيْرًا قَطُّ وَكَانَ يُدَايِنُ النَّاسَ فَيَقُولُ لِرَسُولِهِ خُذْ مَا تَيْسَّرَ وَأَتْرُكْ مَا عَسَرَ وَتَجَاوَزْ لَعَلَّ اللَّهَ تَعَالَى أَنْ يَتَجَاوَزَ عَنَّا فَلَمَّا هَلَكَ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ قَالَ: لَا إِلَّا أَنَّهُ كَانَ لِي غُلَامٌ وَكُنْتُ أُدَايِنُ النَّاسَ فَإِذَا بَعَثْتُهُ لِيَتَقَاضَى قُلْتُ لَهُ: خُذْ مَا تَيْسَّرَ وَأَتْرُكْ مَا عَسَرَ وَتَجَاوَزْ لَعَلَّ اللَّهَ يَتَجَاوَزَ عَنَّا قَالَ اللَّهُ تَعَالَى: فَقَدْ تَجَاوَزْتَ عَنْكَ».

4704 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «كَانَ رَجُلٌ يُدَايِنُ النَّاسَ وَكَانَ إِذَا رَأَى إِعْسَارَ الْمُعْسِرِ قَالَ لِفَتَاهُ: تَجَاوَزْ عَنْهُ لَعَلَّ اللَّهَ تَعَالَى يَتَجَاوَزَ عَنَّا فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ».

4705 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ إِسْحَاقَ عَنْ إِسْمَاعِيلَ بْنِ عَلِيَّةَ عَنْ يُونُسَ عَنْ عَطَاءِ بْنِ فَرُوحٍ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَدْخَلَ اللَّهُ عَزَّ وَجَلَّ رَجُلًا كَانَ سَهْلًا مُشْتَرِيًا وَبَائِعًا وَقَاضِيًا وَمُقْتَضِيًا الْجَنَّةَ».

### **[105] Partnership With No Wealth**

**4706-** It is narrated on the authority of Abdullah that he said: On the day of (the holy battle of) Badr, I, Ammar and Sa'd entered into partnership (to distribute equally among us such of booty as anyone would gain); and Sa'd brought two captives, but neither I nor Ammar brought anything.

**4707-** It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who emancipates his portion of a jointly own slave, let him complete the remaining portions from his own property if he has got as much property as to cover the whole price of the slave."

### **[106] Partnership In Slaves**

**4708-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who emancipates his portion of a jointly own slave, and he has got as much property as to cover the price of the (remaining portions of) him (to be estimated) with justice, let him emancipate the remaining portions from his own property."

### **[107] Partnership In Date-Palms**

**4709-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has land or date-palms (in common with another one), let not him sell (his portion of) that before he offers it to his partner."

### **[108] Partnership In A Dwelling**

**4710-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" passed the judgement that the pre-emption should be valid in every joint undivided property, dwelling or garden, in such a way that it is unlawful for him (a partner) to sell (his share) until he takes permission from his partner: he could take it if he so likes, or leave it if he so likes. If he sold without taking permission from his partner, then, such a partner would have more right to take (and buy) that."

### **[109] The Pre-Emption And Its Rules**

**4711-** It is narrated on the authority of Amr Ibn Ash-Sharid from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more right (to buy) his neighbouring (land, garden, house, etc)."



## (105) - الشَّرَكَةُ بِغَيْرِ مَالٍ

4706 - أَخْبَرَنِي عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «أَشْرَكْتُ أَنَا وَعَمَّارٌ وَسَعْدٌ يَوْمَ بَدْرٍ فَجَاءَ سَعْدٌ بِأَسِيرَيْنِ وَلَمْ أَجِءْ أَنَا وَعَمَّارٌ بِشَيْءٍ».

4707 - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي عَبْدٍ أُوْتِمَ مَا بَقِيَ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ».

## (106) - الشَّرَكَةُ فِي الرَّقِيقِ

4708 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي مَمْلُوكٍ وَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ بِقِيَمَةِ الْعَبْدِ فَهُوَ عَتِيقٌ مِنْ مَالِهِ».

## (107) - الشَّرَكَةُ فِي التَّخِيلِ

4709 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّكُمْ كَانَ لَهُ أَرْضٌ أَوْ نَخْلٌ فَلَا يَبِيعُهَا حَتَّى يَغْرِضَهَا عَلَى شَرِيكِهِ».

## (108) - الشَّرَكَةُ فِي الرِّبَاعِ

4710 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَنْبَأَنَا ابْنُ إِدْرِيسَ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «قَضَى رَسُولُ اللَّهِ ﷺ بِالشُّفْعَةِ فِي كُلِّ شَرَكَةٍ لَمْ تُقَسَّمْ رُبْعَةً وَحَاطِطٌ لَا يَحِلُّ لَهُ أَنْ يَبِيعَهُ حَتَّى يُؤْذَنَ شَرِيكُهُ فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ وَإِنْ بَاعَ وَلَمْ يُؤْذَنُ فَهُوَ أَحَقُّ بِهِ».

## (109) - ذِكْرُ الشُّفْعَةِ وَأَحْكَامُهَا

4711 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِي رَافِعٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَارُ أَحَقُّ بِسَقِيهِ».

4712- It is narrated on the authority of Amr Ibn Ash-Sharid from his father that a man said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! This is my land, and none has any partnership or portion in it, barring (the right of) neighbourhood." Upon that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more right (to buy) his neighbouring (land, garden, house, etc)."

4713- It is narrated on the authority of Abu Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The pre-emption is valid in any undivided property (that is common), and when there are limits, and streets become known, there shall be no pre-emption."

4714- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" passed the judgement that both pre-emption and neighbourhood (are right and should be considered).

4712 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ أَرْضِي لَيْسَ لِأَحَدٍ فِيهَا شَرِكَةٌ وَلَا قِسْمَةٌ إِلَّا الْجَوَارُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْجَارُ أَحَقُّ بِسَقْبِهِ».

4713 - أَخْبَرَنَا هِلَالُ بْنُ بِشْرِ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشُّفْعَةُ فِي كُلِّ مَالٍ لَمْ يُقَسَّمْ فَلِذَا وَقَعَتِ الْحُدُودُ وَعُرِفَتِ الطُّرُقُ فَلَا شُفْعَةَ».

4714 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنٍ وَهُوَ ابْنُ وَاقِدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «قَضَى رَسُولُ اللَّهِ ﷺ بِالشُّفْعَةِ وَالْجَوَارِ».



## (46) THE BOOK OF QASAMAH

(It means the collective oaths which the heirs of the suspect of committing a murder are required to take, to refute the charge from him, and we shall use the term "collective oaths" in reference to it).

### [1] The Collective Oaths In The Pre-Islamic Period Of Ignorance

**4715-** It is narrated on the authority of Ibn Abbas that he said: "The first event of collective oaths (Qasamah) in the pre-Islamic period of ignorance was practiced by us (i.e. Banu Hashim). A man from Banu Hashim was hired by a Quraishi man from another branch-family. The (Hashimi) laborer set out with the Quraishi driving his camels. There passed by him another man from Banu Hashim. The leather rope of the latter's bag had broken so he said to the laborer: "Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me?" The laborer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the laborer: "Why, from among all the camels has this camel not been fettered?" He replied: "There is no fetter for it." The Quraishi asked: "Where is its fetter?" he said: "There passed by me a man from Banu Hashim. The leather rope of his bag had broken so he said to me: "Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me?" I gave him a rope and he tied his bag with it." The employer struck the laborer with a stick that caused his death. (Later on Just before his death) a man from Yemen passed by him. The laborer asked (him): "Will you go for the pilgrimage season this year?" He replied: "I do not think I will attend it, but perhaps I will attend it." The (Hashimi) laborer said: "Will you please convey a message from me once in your life?" The other man said: "yes." The laborer said: "When you attend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banu Hashim, and if they respond to you, ask about Abu Talib and tell him that so-and-so has killed me for a fetter." Then the laborer expired. When the employer reached (Mecca), Abu Talib visited him and asked: "What has happened to our companion?" He said: "He became ill and I looked after him nicely (but he died) and I halted and buried him." Then Abu Talib said: "The deceased deserved this from you." After some time, the messenger whom the laborer has asked to convey the message, reached during the pilgrimage season. He called: "O the family of Quraish!" The people replied: "This is Quraish." Then he called: "O the family of Banu Hashim!" Again the people replied: "Those are Banu Hashim." He asked:

## (46) - كِتَابُ الْقَسَامَةِ وَالْقَوْدِ

## (1) - ذِكْرُ الْقَسَامَةِ الَّتِي كَانَتْ فِي الْجَاهِلِيَّةِ

4715 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا قَطْنُ أَبُو الْهَيْثَمِ قَالَ: حَدَّثَنَا أَبُو يَزِيدَ الْمَدَنِيُّ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: «أَوَّلُ قَسَامَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ كَانَ رَجُلٌ مِنْ بَنِي هَاشِمٍ اسْتَأْجَرَ رَجُلًا مِنْ قُرَيْشٍ مِنْ فَخِذٍ أَحَدِهِمْ قَالَ فَاَنْطَلَقَ مَعَهُ فِي إِبِلِهِ مِنْ بَنِي هَاشِمٍ قَدْ انْقَطَعَتْ عُرْوَةُ جُوالِقِهِ فَقَالَ أَغْنِي بِعِقَالٍ أَشَدُّ بِهِ عُرْوَةَ جُوالِقِي لَا تَنْفِرُ إِلَّا بِلُ فَاَعْطَاهُ عِقَالًا يَشُدُّ بِهِ عُرْوَةَ جُوالِقِهِ فَلَمَّا نَزَلُوا وَعَقِلَتِ الْإِبِلُ إِلَّا بَعِيرًا وَاحِدًا فَقَالَ الَّذِي اسْتَأْجَرَهُ: مَا شَأْنُ هَذَا الْبَعِيرِ لَمْ يُعَقَلْ مِنْ بَيْنِ الْإِبِلِ؟ قَالَ: لَيْسَ لَهُ عِقَالٌ قَالَ: فَأَيْنَ عِقَالُهُ؟ قَالَ: مَرَّ بِي رَجُلٌ مِنْ بَنِي هَاشِمٍ قَدْ انْقَطَعَتْ عُرْوَةُ جُوالِقِهِ فَاسْتَغَاثَنِي فَقَالَ: أَغْنِي بِعِقَالٍ أَشَدُّ بِهِ عُرْوَةَ جُوالِقِي لَا تَنْفِرُ إِلَّا بِلُ فَاَعْطَيْتُهُ عِقَالًا فَحَذَفُهُ بِعَصَا كَانَ فِيهَا أَجْلُهُ فَمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: أَتَشْهَدُ الْمَوْسِمَ؟ قَالَ: مَا أَشْهَدُ وَرُبَّمَا شَهِدْتُ قَالَ: هَلْ أَنْتَ مُبْلَغٌ عَنِّي رِسَالَةَ مَرَّةٍ مِنَ الدَّهْرِ؟ قَالَ: نَعَمْ. قَالَ: إِذَا شَهِدْتَ الْمَوْسِمَ فَنَادِ يَا آلَ قُرَيْشٍ فَإِذَا أَجَابُوكَ فَنَادِ يَا آلَ هَاشِمٍ فَإِذَا أَجَابُوكَ فَسَلْ عَنْ أَبِي طَالِبٍ فَأَخْبِرْهُ أَنَّ فُلَانًا قَتَلَنِي فِي عِقَالٍ وَمَاتَ الْمُسْتَأْجَرُ فَلَمَّا قَدِمَ الَّذِي اسْتَأْجَرَهُ أَنَاهُ أَبُو طَالِبٍ فَقَالَ: مَا فَعَلَ صَاحِبُنَا؟ قَالَ: مَرِضَ فَأَحْسَنْتُ الْقِيَامَ عَلَيْهِ ثُمَّ مَاتَ فَنَزَلْتُ فَدَفَنْتُهُ فَقَالَ: كَانَ ذَا أَهْلٍ ذَاكَ مِنْكَ فَمَكَثَ حِينًا ثُمَّ إِنَّ الرَّجُلَ الْيَمَانِيَّ الَّذِي كَانَ أَوْصَى إِلَيْهِ أَنْ يُبْلَغَ عَنْهُ وَافَى الْمَوْسِمَ قَالَ: يَا آلَ قُرَيْشٍ قَالُوا: هَذِهِ قُرَيْشُ قَالَ: يَا آلَ بَنِي هَاشِمٍ قَالُوا: هَذِهِ بَنُو هَاشِمٍ



"Who is Abu Talib?" The people replied: "This is Abu Talib." He said: "So-and-so has asked me to convey a message to you that so-and-so had killed him for a fetter (of a camel)." Then Abu Talib went to the (Quraishi) killer and said to him: "Choose one of three alternatives: If you wish, give us one-hundred camels because you have murdered our companion; or if you wish, fifty of your men should take collective oaths that you have not murdered our companion, and if you do not accept this, we will kill you in implementation of the law of equality." The killer went to his people and they said: "We will take collective oaths." Then a woman from Banu Hashim who was married to one of them (i.e. the Quraishis) and had given birth to a child from him, came to Abu Talib and said: "O Abu Talib! I wish that my son from among the fifty men, should be excused from this oath, and that he should not take the oath where the oath-taking is carried on." Abu Talib excused him. Then another man from them came (to Abu Talib) and said: "O Abu Talib! You want fifty persons to take collective oaths instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So there are two camels I would like you to accept from me and excuse me from taking an oath where the oaths are taken." Abu Talib accepted them from him. Then 48 men came and took the collective oaths." Ibn Abbas further said: "By Him in Whose Hand my life is, before the end of that year, none of those 48 persons remained alive."

### [2] What About The Collective Oaths Taken By The Killer's Heirs?

4716- It is narrated on the authority of Abu Salamah and Sulaiman Ibn Yasar from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" sanctioned Qasamah (collective oaths taken by the killer's heirs to refute the claim from him) as it was during the pre-Islamic period of ignorance.

4717- It is narrated on the authority of Abu Salamah and Sulaiman Ibn Yasar from some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that Qasamah (collective oaths taken by the killer's heirs to refute the claim from him) was prevalent during the pre-Islamic period of ignorance, and the Messenger of Allah "Allah's blessing and peace be upon him" sanctioned it as it was and judged according to it in the case of a murdered one from the Ansar, and the Jews of Khaibar were accused of killing him.

4718- It is narrated on the authority of Sa'id Ibn Al-Musayyab that Qasamah (collective oaths taken by the killer's heirs to refute the claim from



قَالَ: أَئِنَّ أَبُو طَالِبٍ؟ قَالَ: هَذَا أَبُو طَالِبٍ قَالَ: أَمَرَنِي فَلَانَ أَنْ أُبْلَغَكَ رِسَالَةً أَنَّ  
فُلَانًا قَتَلَهُ فِي عِقَالٍ فَأَتَاهُ أَبُو طَالِبٍ فَقَالَ: أُخْتَرُ مِنَّا إِحْدَى ثَلَاثٍ إِنْ شِئْتَ أَنْ  
تُؤَدِّيَ مِائَةً مِنَ الْإِبِلِ فَإِنَّكَ قَتَلْتَ صَاحِبَنَا خَطَأً وَإِنْ شِئْتَ يَخْلِفُ خَمْسُونَ مِنْ  
قَوْمِكَ أَتَنْتَ لَمْ تَقْتُلْهُ فَإِنْ أَتَيْتَ قَتَلْنَاكَ بِهِ فَأَتَى قَوْمَهُ فَذَكَرَ ذَلِكَ لَهُمْ فَقَالُوا: نَخْلِفُ  
فَأَتَتْهُ امْرَأَةٌ مِنْ بَنِي هَاشِمٍ كَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وَلَدَتْ لَهُ فَقَالَتْ: يَا أَبَا  
طَالِبٍ أُحِبُّ أَنْ تُجِيزَ ابْنِي هَذَا بِرَجُلٍ مِنَ الْخَمْسِينَ وَلَا تَضْبِرَ يَمِينَهُ فَفَعَلَ فَأَتَاهُ  
رَجُلٌ مِنْهُمْ فَقَالَ: يَا أَبَا طَالِبٍ أَرَدْتَ خَمْسِينَ رَجُلًا أَنْ يَخْلِفُوا مَكَانَ مِائَةٍ مِنَ  
الْإِبِلِ يُصِيبُ كُلَّ رَجُلٍ بَعِيرَانِ فَهَذَانِ بَعِيرَانِ فَأَقْبَلَهُمَا عَنِّي وَلَا تَضْبِرَ يَمِينِي حَيْثُ  
تَضْبِرُ الْأَيْمَانَ فَقَبِلَهُمَا وَجَاءَ ثَمَانِيَّةٌ وَأَرْبَعُونَ رَجُلًا حَلَفُوا قَالَ ابْنُ عَبَّاسٍ: فَوَالَّذِي  
نَفْسِي بِيَدِهِ مَا حَالَ الْحَوْلُ وَمِنْ الثَّمَانِيَّةِ وَالْأَرْبَعِينَ عَيْنٌ تَطْرِفُ».

## (2) - الْقَسَامَةُ

4716 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَا:  
أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: أَحْمَدُ بْنُ عَمْرٍو قَالَ:  
أَخْبَرَنِي أَبُو سَلَمَةَ وَسَلِيمَانُ بْنُ يَسَارٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْ  
الْأَنْصَارِ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَقْرَأَ الْقَسَامَةَ عَلَى مَا كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ».

4717 - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ  
عَنْ ابْنِ شَهَابٍ عَنْ أَبِي سَلَمَةَ وَسَلِيمَانَ بْنِ يَسَارٍ عَنْ أَنَسٍ مِنْ أَصْحَابِ  
رَسُولِ اللَّهِ ﷺ: «أَنَّ الْقَسَامَةَ كَانَتْ فِي الْجَاهِلِيَّةِ فَأَقْرَأَهَا رَسُولُ اللَّهِ ﷺ عَلَى مَا  
كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ وَقَضَى بِهَا بَيْنَ أَنَسٍ مِنَ الْأَنْصَارِ فِي قِتِيلٍ أَدْعَوُهُ عَلَى  
يَهُودِ خَيْبَرَ». خَالَفَهُمَا مَعْمَرٌ.

4718 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ  
عَنِ الزُّهْرِيِّ عَنْ ابْنِ الْمُسَيَّبِ قَالَ: «كَانَتِ الْقَسَامَةُ فِي الْجَاهِلِيَّةِ ثُمَّ أَقْرَأَهَا

him) was prevalent during the pre-Islamic period of ignorance, and the Messenger of Allah "Allah's blessing and peace be upon him" sanctioned it in the case of the Ansari murdered who was found as killed in the well of one of the Jews (of Khaibar), whereupon the Ansar said: "The Jews have killed our companion.".

### [3] The Blood Claimants Take Oaths (To Affirm Their Claim)

**4719-** It is narrated on the authority of Abu Laila Abdullah Ibn Abd Ar-Rahman Al-Ansari from Sahl Ibn Abu Hathmah that Abdullah Ibn Sahl and Muhaiyyisah went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyyisah was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyyisah went to the Jews and said: "By Allah, you have killed him." The Jews said: "By Allah, we have not killed him." Muhaiyyisah then came back to the Messenger of Allah "Allah's blessing and peace be upon him" and told him the story. He, his elder brother Huwaiyyisah and Abd Ar-Rahman Ibn Sahl went (to The Prophet) and Muhaiyyisah who had been at Khaibar, proceeded to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said to Muhaiyyisah: "The eldest! The eldest!" meaning: "Let the eldest of you speak." Huwaiyyisah spoke first and then Muhaiyyisah,. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied: "We, by Allah, did not kill him." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyyisah, Muhaiyyisah, and Abd Ar-Rahman: "Can you take (fifty) collective oaths by which you will have the right to take the blood-money?" They said: "No." He said : "Shall we ask the Jews to take (fifty) collective oaths (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them the blood money from his own property. He sent to them one hundred she-camels, which were made to enter the house. Sahl said: A red she-camel from among them kicked me.

**4720-** It is narrated on the authority of Abu Laila Abdullah Ibn Abd Ar-Rahman Ibn Sahl that Sahl Ibn Abu Hathmah told him from some great men of his tribe that Abdullah Ibn Sahl and Muhaiyyisah went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyyisah was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyyisah went to the Jews and said: "By Allah, you have

رَسُولُ اللَّهِ ﷺ فِي الْأَنْصَارِيِّ الَّذِي وَجِدَ مَقْتُولًا فِي جُبِّ الْيَهُودِ فَقَالَتْ  
الْأَنْصَارُ: الْيَهُودُ قَتَلُوا صَاحِبَنَا.

### (3) - تَبَدُّثُ أَهْلِ الدَّمِ فِي الْقَسَامَةِ

4719 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ:  
أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ:  
«أَنَّ سَهْلَ بْنَ أَبِي حَتْمَةَ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ  
مِنْ جَهْدٍ أَصَابَهُمَا فَأَتَيْ مُحَيِّصَةُ فَأَخْبَرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي  
فَقِيرٍ أَوْ عَيْنٍ فَأَتَى يَهُودَ فَقَالَ: أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ فَقَالُوا: وَاللَّهِ مَا قَتَلْنَاهُ ثُمَّ  
أَقْبَلَ حَتَّى قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ ثُمَّ أَقْبَلَ هُوَ وَحُويِّصَةُ وَهُوَ  
أَخُوهُ أَكْبَرُ مِنْهُ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ  
بِخَيْبَرَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَبِّرْ» وَتَكَلَّمَ حُويِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنْ يَدُودَا صَاحِبِكُمْ وَإِنَّمَا أَنْ يُؤْذِنُوا بِحَرْبٍ». فَكَتَبَ  
النَّبِيُّ ﷺ فِي ذَلِكَ فَكَتَبُوا إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُويِّصَةَ  
وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمَنِ: «تَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ». قَالُوا: لَا قَالَ:  
«فَتَحْلِفْ لَكُمْ يَهُودٌ؟» قَالُوا: لَيْسُوا مُسْلِمِينَ فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ  
فَبَعَثَ إِلَيْهِمْ بِمِائَةِ نَاقَةٍ حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ. قَالَ سَهْلٌ: لَقَدْ رَكَّضْتَنِي  
مِنْهَا نَاقَةٌ حَمْرَاءُ.

4720 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا أَبُو الْقَاسِمِ قَالَ: حَدَّثَنِي  
مَالِكُ عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ عَنْ سَهْلٍ بْنِ أَبِي  
حَتْمَةَ أَنَّهُ أَخْبَرَهُ وَرِجَالُ كُبْرَاءٍ مِنْ قَوْمِهِ «أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا  
إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ فَأَتَى مُحَيِّصَةُ فَأَخْبَرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ  
وَطُرِحَ فِي فَاقِيرٍ أَوْ عَيْنٍ فَأَتَى يَهُودَ وَقَالَ: أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ قَالُوا: وَاللَّهِ مَا



killed him." The Jews said: "By Allah, we have not killed him." Muhaiyyisah then came back to his people and told them the story. He, his elder brother Huwaiyyisah and Abd Ar-Rahman Ibn Sahl came (to The Prophet) and Muhaiyyisah who had been at Khaibar, proceeded to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said to Muhaiyyisah: "The eldest! The eldest!" meaning: "Let the eldest of you speak." Huwaiyyisah spoke first and then Muhaiyyisah. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied: "We, by Allah, did not kill him." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyyisah, Muhaiyyisah, and Abd Ar-Rahman: "Can you take (fifty) collective oaths by which you will have the right to take the blood-money?" They said: "No." He said: "Shall we ask the Jews to take (fifty) collective oaths (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them the blood money from his own property. He sent to them one hundred she-camels, which were made to enter the house. Sahl said: A red she-camel from among them kicked me.

#### [4] The Different Citation-Forms Of Sahl's Narration

4721- It is narrated on the authority of Both Sahl Ibn Abu Hathmah and Rafi' Ibn Khadij that they said: Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisah Ibn Mas'ud Ibn Zaid set out together, and when they reached Khaibar, they parted and later on, Muhaiyyisah came upon Abdullah Ibn Sahl and found him murdered. He buried him and (returned to Medina and) he, Huwaiyyisah Ibn Mas'ud and Abd Ar-Rahman Ibn Sahl, who was the youngest of them, came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman intended to talk before his two companions, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." He kept silent and the other two spoke, and he spoke after them. They mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" the murder of Abdullah Ibn Sahl, whereupon he said: "Would you take fifty oaths (as to who has committed the murder), and then you would be entitled to take (the right of) your companion from the murderer?" They said: "How could we swear if we did not witness (the murder or the murderer)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge by taking fifty oaths (that it was not they who committed

فَقَتَلْنَاهُ فَأَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيْصَةُ وَهُوَ أَكْبَرُ مِنْهُ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ فَذَهَبَ مُحْيِصَةُ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ فَقَالَ رَسُولُ اللَّهِ ﷺ لِمُحْيِصَةَ: «كَبِّرْ كَبْرًا» يُرِيدُ السَّنَّ فَتَكَلَّمَ حُوَيْصَةُ ثُمَّ تَكَلَّمَ مُحْيِصَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنْ يَدُودَا صَاحِبِكُمْ وَإِنَّمَا أَنْ يُؤْذِنَا بِحَرْبٍ» فَكَتَبَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ فَكَتَبُوا إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيْصَةَ وَمُحْيِصَةَ وَعَبْدُ الرَّحْمَنِ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟» قَالُوا: لَا قَالَ: «فَتَحْلِفْ لَكُمْ يَهُودُ؟» قَالُوا: لَيْسُوا بِمُسْلِمِينَ فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ فَبَعَثَ إِلَيْهِمْ بِمِائَةِ نَاقَةٍ حَتَّى أَدْخَلَتْ عَلَيْهِمُ الدَّارَ. قَالَ سَهْلٌ: لَقَدْ رَكَضْتَنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

#### (4) - ذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لَخَبَرِ سَهْلٍ فِيهِ

4721 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنْ بَشِيرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: وَحَسِبْتُ قَالَ وَعَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّهُمَا قَالَا: «خَرَجَ عَبْدُ اللَّهِ بْنُ سَهْلٍ بْنُ زَيْدٍ وَمُحْيِصَةُ بْنُ مَسْعُودٍ حَتَّى إِذَا كَانَ بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَالِكَ ثُمَّ إِذَا بِمُحْيِصَةَ يَجِدُ عَبْدَ اللَّهِ بْنُ سَهْلٍ قَتِيلًا فَدَفَنَهُ ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ﷺ هُوَ وَحُوَيْصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَكَانَ أَصْغَرَ الْقَوْمِ فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ قَبْلَ صَاحِبِيهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «كَبِّرِ الْكُبْرَ فِي السَّنِّ» فَصَمَتَ وَتَكَلَّمَ صَاحِبَاهُ ثُمَّ تَكَلَّمَ مَعَهُمَا فَذَكَرُوا لِرَسُولِ اللَّهِ ﷺ مَقْتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ: «أَتَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ صَاحِبَكُمْ أَوْ قَاتِلَكُمْ؟» قَالُوا: كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ؟ قَالَ: «فَتُبِّرُّكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا؟»



the murder)." They said: "How should we believe in the oaths of infidels?" When The Messenger of Allah "Allah's blessing and peace be upon him" saw that, he himself paid the blood money (of the murdered).

**4722-** It is narrated on the authority of both Sahl Ibn Abu Hathmah and Rafi' Ibn Khadij that they said: Muhaiyyisah Ibn Mas'ud and Abdullah Ibn Sahl set out to Khaibar for some need. Then, they parted in the gardens, and later on, Abdullah Ibn Sahl was murdered. They (his people) accused the Jews (of murdering him). His brother Abd Ar-Rahman, and his paternal cousins Muhaiyyisah and Huwaiyyisah, came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman, who was the youngest of them, intended to talk about the matter of his brother, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak (or said "Let the eldest of you start talking")." The other two talked about the matter of their (murdered) companion. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If fifty of you take collective oaths as to the person among them who has committed the murder, he would be surrendered to you." They said: "How could we swear if we did not witness the murder?" The Prophet "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge if fifty of them take collective oaths (that it was not they who committed the murder)." They said: "(How should we believe in the oaths of) infidels?" So, The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own (property). Sahl said: One day, I entered a fold, and one of those she-camels (given as the blood-wet) kicked me.

**4723-** It is narrated on the authority of Bushair Ibn Yasar from Sahl Ibn Abu Hathmah that Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisah Ibn Mas'ud Ibn Zaid, who were from the Ansar set out together to Khaibar, with whose inhabitants of Jews there was a peace (treaty). Then, they parted to fulfill their needs. Later on, Muhaiyyisah Ibn Mas'ud Ibn Zaid came upon Abdullah Ibn Sahl while being killed and agitated in his blood. He then buried him, and returned to Medina. Abd Ar-Rahman Ibn Sahl, the brother of the murdered, along with Huwaiyyisah and Muhaiyyisah went to The Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that matter to him). Abd Ar-Rahman, the youngest of the present people, started to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the eldest speak!" he kept silent, and the other two spoke. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Let you take fifty collective oaths (as to who has killed your



قَالُوا: وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ ﷺ أَعْطَاهُ عَقْلَهُ.

4722 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ قَالَ: أَنْبَأَنَا حَمَّادُ قَالَ: حَدَّثَنَا

يَحْيَى بْنُ سَعِيدٍ عَنْ بَشِيرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ وَرَافِعِ بْنِ خَدِيجٍ أَنَّهُمَا حَدَّثَاهُ: «أَنَّ مُحَيِّصَةَ بِنَ مَسْعُودٍ وَعَبْدَ اللَّهِ بْنُ سَهْلٍ أَتَيَا خَيْبَرَ فِي حَاجَةٍ لَهُمَا فَتَفَرَّقَا فِي النَّخْلِ فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَحُويِّصَةُ وَمُحَيِّصَةُ ابْنَا عَمِّهِ إِلَى رَسُولِ اللَّهِ ﷺ فَتَكَلَّمَ عَبْدُ الرَّحْمَنِ فِي أَمْرِ أَخِيهِ وَهُوَ أَصْغَرُ مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْكُبَرَى لِبَيْدٍ الْأَكْبَرُ» فَتَكَلَّمَا فِي أَمْرِ صَاحِبَيْهِمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: وَذَكَرَ كَلِمَةً مَعْنَاهَا «يُقَسِّمُ خَمْسُونَ مِنْكُمْ» فَقَالُوا: يَا رَسُولَ اللَّهِ أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ نَحْلِفُ؟ قَالَ: «فَتُبَرِّئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ» قَالُوا: يَا رَسُولَ اللَّهِ قَوْمٌ كُفَّارٌ فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ قَبْلِهِ». قَالَ سَهْلٌ: فَدَخَلْتُ مُرَبِّدًا لَهُمْ فَرَكَضْتَنِي نَاقَةً مِنْ تِلْكَ الْإِبِلِ.

4723 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ ابْنُ الْمُفَضَّلِ

قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بَشِيرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: «أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ بِنَ مَسْعُودٍ بِنَ زَيْدٍ أَنَّهُمَا أَتَيَا خَيْبَرَ وَهُوَ يَوْمَئِذٍ صَلُحٌ فَتَفَرَّقَا لِحَوَائِجِهِمَا فَأَتَى مُحَيِّصَةُ عَلَى عَبْدِ اللَّهِ بْنِ سَهْلٍ وَهُوَ يَتَسَحَّطُ فِي دَمِهِ قَتِيلًا فَدَفَنَهُ ثُمَّ قَدِمَ الْمَدِينَةَ فَأَنْطَلَقَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَحُويِّصَةُ وَمُحَيِّصَةُ إِلَى رَسُولِ اللَّهِ ﷺ فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ وَهُوَ أَحَدُ الْقَوْمِ سِنًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَبُرَ الْكُبَرَى» فَسَكَتَ فَتَكَلَّمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنْتَ حَلِفُونَ بِخَمْسِينَ يَمِينًا مِنْكُمْ فَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ

companion), after which you will be entitled to take the blood-money of your murdered person (or your companion)." They said: "O Messenger of Allah! How should we take oaths even though we did neither see nor attend (this murder)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let the Jews clear themselves from your charge by (taking) fifty (collective oaths)." They said: "O Messenger of Allah! How should we accept the oaths of infidels?" The Messenger of Allah "Allah's blessing and peace be upon him" paid the blood money from his own (property).

**4724-** It is narrated on the authority of Bushair Ibn Yasar from Sahl Ibn Abu Hathmah that Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisah Ibn Mas'ud Ibn Zaid, who were from the Ansar set out together to Khaibar, with whose inhabitants of Jews there was a peace (treaty). Then, they parted to fulfill their needs. Later on, Muhaiyyisah Ibn Mas'ud Ibn Zaid came upon Abdullah Ibn Sahl while being killed and agitated in his blood. He then buried him, and returned to Medina. Abd Ar-Rahman Ibn Sahl, the brother of the murdered, along with Huwaiyyisah and Muhaiyyisah went to The Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that matter to him). Abd Ar-Rahman started to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the eldest speak!" at that time, he was the youngest of the present people. he kept silent, and the other two spoke. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Let you take fifty collective oaths (as to who has killed your companion), after which you will be entitled to take the blood-money of your murdered person." They said: "O Messenger of Allah! How should we take oaths even though we did neither see nor attend (this murder)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let the Jews clear themselves from your charge by (taking) fifty (oaths)." They said: "O Messenger of Allah! How should we accept the oaths of infidels?" The Messenger of Allah "Allah's blessing and peace be upon him" paid the blood money from his own (property).

**4725-** It is narrated on the authority of Bushair Ibn Yasar from Sahl Ibn Abu Hathmah that Abdullah Ibn Sahl Al-Ansari and Muhaiyyisah Ibn Mas'ud Ibn Zaid set out together, and when they reached Khaibar, they parted and later on, Abdullah Ibn Sahl Al-Ansari was murdered. He, Abd Ar-Rahman Ibn Sahl, the brother of the murdered, and Huwaiyyisah Ibn Mas'ud came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman (who was the youngest of them) intended to talk, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." He kept silent and both Muhaiyyisah and

أَوْ قَاتِلِكُمْ؟». قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَر؟ قَالَ: «تُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا؟». قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمِ كُفَّارٍ؟ فَعَقَلَهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ.

4724 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بَشَرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ «أَنْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلٍ وَمُحَيِّصَةُ بْنُ مَسْعُودٍ بْنُ زَيْدٍ إِلَى خَيْبَرَ وَهِيَ يَوْمَئِذٍ صُلْحٌ فَتَفَرَّقَا فِي حَوَائِجَهُمَا فَأَتَى مُحَيِّصَةُ عَلَى عَبْدِ اللَّهِ بْنِ سَهْلٍ وَهُوَ يَتَشَحَّطُ فِي دَمِهِ قَتِيلًا فَدَفَنَهُ ثُمَّ قَدِمَ الْمَدِينَةَ فَأَنْطَلَقَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَحُويِّصَةُ وَمُحَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى رَسُولِ اللَّهِ ﷺ فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «كَبِّرِ الْكُبْرَ». وَهُوَ أَخَذْتُ الْقَوْمَ فَسَكَتَ فَتَكَلَّمَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اتَّحِلِفُونَ بِخَمْسِينَ يَمِينًا مِنْكُمْ وَتَسْتَحِقُّونَ قَاتِلَكُمْ أَوْ صَاحِبَكُمْ؟» فَقَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَر؟ فَقَالَ: «أَتُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ؟» فَقَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمِ كُفَّارٍ؟ فَعَقَلَهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ.

4725 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي بُشَيْرُ بْنُ سَهْلٍ عَنْ أَبِي حَثْمَةَ: «أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ الْأَنْصَارِيَّ وَمُحَيِّصَةَ بْنَ مَسْعُودٍ خَرَجَا إِلَى خَيْبَرَ فَتَفَرَّقَا فِي حَاجَتِهِمَا فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ الْأَنْصَارِيُّ فَجَاءَ مُحَيِّصَةُ وَعَبْدُ الرَّحْمَنِ أَخُو الْمَقْتُولِ وَحُويِّصَةُ بْنُ مَسْعُودٍ حَتَّى أَتَوْا رَسُولَ اللَّهِ ﷺ فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ فَقَالَ لَهُ النَّبِيُّ ﷺ: «الْكُبْرُ الْكُبْرُ» فَتَكَلَّمَ مُحَيِّصَةُ



Huwayyisah spoke about the matter of the murder of Abdullah Ibn Sahl. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you take fifty oaths (as to who has committed the murder), and then you would be entitled to take (the right of) your companion from the murderer?" They said: "How could we swear if we did not witness (the murder) and we were not present?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge by taking fifty oaths (that it was not they who committed the murder)." They said: "How should we believe in the oaths of infidels?" The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own property. Bushair Ibn Yasar said: Sahl Ibn Abu Hathmah told me: One of those she-camels (given as the blood-wet) kicked me in a fold.

**4726-** It is narrated on the authority of Sahl Ibn Abu Hathmah that Abdullah Ibn Sahl was found as killed (in Khaibar). His brother and his paternal uncles, Muhaiyyisah and Huwayyisah, and they were the paternal uncles of Abdullah Ibn Sahl, went to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman (who was the youngest of them) intended to talk, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." The other two said: "O Messenger of Allah! We found Abdullah Ibn Sahl being killed and thrown in one of the wells of Khaibar." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Whom do you accuse (of killing him)?" they said: "We accuse the Jews (of killing him)." He said: "Would you take fifty oaths that the Jews had killed him?" They said: "How could we take oath on something which we did not see (with our own eyes)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge by taking fifty oaths (that it was not they who committed the murder)." They said: "How should we believe in the oaths of the Jews since they are pagans?" The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own property.

**4727-** It is narrated on the authority of Bushair Ibn Yasar that Abdullah Ibn Sahl Al-Ansari and Muhaiyyisah Ibn Mas'ud Ibn Zaid set out together, and when they reached Khaibar, they parted for their needs, and later on, Abdullah Ibn Sahl Al-Ansari was murdered. Muhaiyyisah came back (to Medina) and he, Abd Ar-Rahman Ibn Sahl, the brother of the murdered, and Huwayyisah Ibn Mas'ud came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman (who was the youngest of them)

وَحُوَيْصَةُ فَذَكَرُوا شَانَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَحْلِفُونَ خَمْسِينَ يَمِينًا فَتَسْتَحِقُّونَ قَاتِلَكُمْ؟» قَالُوا: كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَحْضُرْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتُبِّرْتُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا». قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ قَالَ: فَوْدَاهُ رَسُولُ اللَّهِ ﷺ. قَالَ بَشِيرٌ: قَالَ لِي سَهْلُ بْنُ أَبِي حَثْمَةَ لَقَدْ رَكَضْتَنِي فَرِيضَةً مِنْ تِلْكَ الْفَرَايِضِ فِي مِرْبَدٍ لَنَا.

4726 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: وَجَدَ عَبْدُ اللَّهِ بْنُ سَهْلٍ قَتِيلًا فَجَاءَ أَخُوهُ وَعَمَاهُ حُوَيْصَةُ وَمُحَيِّصَةُ وَهُمَا عَمَّا عَبْدُ اللَّهِ بْنِ سَهْلٍ إِلَى رَسُولِ اللَّهِ ﷺ فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْكُبَرَى الْكُبَرَى» قَالَا: يَا رَسُولَ اللَّهِ إِنَّا وَجَدْنَا عَبْدَ اللَّهِ بْنَ سَهْلٍ قَتِيلًا فِي قَلْبٍ مِنْ بَعْضِ قُلُبِ خَيْبَرَ فَقَالَ النَّبِيُّ ﷺ: «مَنْ تَتَّهِمُونَ؟» قَالُوا: نَتَّهِمُ الْيَهُودَ قَالَ: «أَفْتَقْسِمُونَ خَمْسِينَ يَمِينًا أَنَّ الْيَهُودَ قَتَلْتَهُ؟» قَالُوا: وَكَيْفَ نُقْسِمُ عَلَى مَا لَمْ نَرَ؟ قَالَ: «فَتُبِّرْتُكُمْ الْيَهُودُ بِخَمْسِينَ أَنَّهُمْ لَمْ يَقْتُلُوهُ؟» قَالُوا: وَكَيْفَ نَرْضَى بِأَيْمَانِهِمْ وَهُمْ مُشْرِكُونَ؟ فَوْدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ. أَرْسَلَهُ مَالِكُ بْنُ أَنَسٍ.

4727 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ: أَنَّهُ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ الْأَنْصَارِيَّ وَمُحَيِّصَةَ بْنَ مَسْعُودٍ خَرَجَا إِلَى خَيْبَرَ فَتَفَرَّقَا فِي حَوَائِجِهِمَا فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَقَدِمَ مُحَيِّصَةُ فَأَتَى هُوَ



intended to talk on account of the fact that the murdered was his brother, , but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." Both Muhaiyyisah and Huwaiyyisah spoke about the matter of the murder of Abdullah Ibn Sahl. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you take fifty oaths (as to who has committed the murder), and then you would be entitled to take (the right of) your companion from the murderer?" Bushair pretended that (when they refused to swear on what they saw not, and further did not accept the oaths of the Jews of refuting the charge) The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own property.

**4728-** It is narrated on the authority of Bushair Ibn Yasar Al-Ansari from one from amongst the Ansar called Sahl Ibn Abu Hathmah that some of them set out to Khaibar, wherein they parted. Later on, they found one of them being murdered thereupon they said to those in whose dwellings they found their murdered companion: "You have killed our companion." They said: "We neither killed him, nor did we know his murderer." They went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We went to Khaibar and found one of us having been killed." The Messenger of Allah "Allah's blessing and peace be upon him" then asked them to bring about evidence against such as killed him, but they told him that they had no evidence. He said: "Then, let them take an oath for you (to clear themselves from your charge)." They said: "We do not accept the oaths of the Jews." The Messenger of Allah "Allah's blessing and peace be upon him" disliked that his blood should be wasted, so, he paid one hundred camels from those given in charity as his blood-wit.

**4729-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the younger son of Muhaiyyisah was killed at the gates of Khaibar. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring about two witnesses against his killer, and I would hand him over to you." He said: "O Messenger of Allah! How should I bring about two witnesses since he was killed at their gates?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, take fifty oaths (as to who has killed him)." He said: "O Messenger of Allah! How should I take oath on that which I know not?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let's ask them to have fifty take oaths (to refute the claim from themselves)." He said: "O Messenger of Allah! How should we ask them to swear (and how should we accept their oaths) since they are the Jews (who always tell lies)?" The Messenger of



وَأَخُوهُ حُوَيْصَةُ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ إِلَى رَسُولِ اللَّهِ ﷺ فَذَهَبَ عَبْدُ الرَّحْمَنِ لِيَتَكَلَّمَ لِمَكَانِهِ مِنْ أَخِيهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَبُرَ كَبْرٌ» فَتَكَلَّمَ حُوَيْصَةُ وَمُحَيِّصَةُ فَذَكَرُوا شَأْنَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «أَتَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ أَوْ قَاتِلِكُمْ؟» قَالَ مَالِكٌ: قَالَ يَحْيَى: فَرَعَمَ بُشَيْرٌ أَنَّ رَسُولَ اللَّهِ ﷺ وَدَاهُ مِنْ عِنْدِهِ. خَالَفَهُمْ سَعِيدُ بْنُ عُبَيْدٍ الطَّائِي.

4728 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ الطَّائِي عَنْ بُشَيْرِ بْنِ يَسَارٍ زَعَمَ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ سَهْلُ بْنُ أَبِي حَثْمَةَ أَخْبَرَهُ أَنَّ نَفَرًا مِنْ قَوْمِهِ انْطَلَقُوا إِلَى خَيْبَرَ فَتَفَرَّقُوا فِيهَا فَوَجَدُوا أَحَدَهُمْ قَتِيلًا، فَقَالُوا لِلَّذِينَ وَجَدُوهُ عَنْدهُمْ: قَتَلْتُمْ صَاحِبَنَا قَالُوا: مَا قَتَلْنَاهُ وَلَا عَلِمْنَا قَاتِلًا فَانْطَلَقُوا إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالُوا: يَا نَبِيَّ اللَّهِ انْطَلَقْنَا إِلَى خَيْبَرَ فَوَجَدْنَا أَحَدًا قَتِيلًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْكُبْرُ الْكُبْرُ» فَقَالَ لَهُمْ: «تَأْتُونَ بِالْبَيِّنَةِ عَلَى مَنْ قَتَلَ» قَالُوا: مَا لَنَا بَيِّنَةٌ قَالَ: «فِيَحْلِفُونَ لَكُمْ». قَالُوا: لَا نَرْضَى بِأَيْمَانِ الْيَهُودِ وَكَرِهَ رَسُولُ اللَّهِ ﷺ أَنْ يَبْطُلَ دَمُهُ فَوَدَاهُ مِائَةٌ مِنْ إِبِلِ الصَّدَقَةِ. خَالَفَهُمْ عَمْرُو بْنُ شُعَيْبٍ.

4729 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ ابْنَ مُحَيِّصَةَ الْأَصْغَرَ أَصْبَحَ قَتِيلًا عَلَى أَبْوَابِ خَيْبَرَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقِمْ شَاهِدَيْنِ عَلَى مَنْ قَتَلَهُ أَدْفَعُهُ إِلَيْكُمْ بِرُمَّتِهِ». قَالَ: يَا رَسُولَ اللَّهِ وَمِنْ أَيْنَ أُصِيبُ شَاهِدَيْنِ؟ وَإِنَّمَا أَصْبَحَ قَتِيلًا عَلَى أَبْوَابِهِمْ قَالَ: فَتَحْلِفُ خَمْسِينَ قَسَامَةً قَالَ: يَا رَسُولَ اللَّهِ وَكَيْفَ أَخْلِفُ عَلَى مَا لَا أَعْلَمُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَنَسْتَحْلِفُ مِنْهُمْ خَمْسِينَ قَسَامَةً» فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ نَسْتَحْلِفُهُمْ وَهُمْ الْيَهُودُ؟

Allah "Allah's blessing and peace be upon him" distributed his blood-wet among them, and helped them with half of it.

### **[5] Exacting Retribution**

**4730-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible to make lawful the blood of a Muslim except in one of three cases: (taking) the life (in retribution) for life, The married person who committed adultery, and the one who abandoned his religion (of Islam), and deviated from the group (of Muslims)."

**4731-** It is narrated on the authority of Abu Hurairah that he said: A man was killed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and the case was filed to him, thereupon he handed over the killer to the blood claimants. The killer said: "O Messenger of Allah! By Allah, I've not intended to kill him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to the heir of the murdered one: "However, if he is true (in his statement) and you kill him, surely, you will be admitted to the fire (of Hell)." He released him. He (the killer) was tied with a leather string, which he was dragging on the ground, when he came out (after having been released), thereupon he came to be called the One of Leather String.

**4732-** It is narrated on the authority of Alqamah Ibn Wa'il Al-Hadrami from his father that he said: A murderer was brought to the Messenger of Allah "Allah's blessing and peace be upon him". He called the heir of the murdered person and asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When he turned away he asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When he went (to kill him) he said to him: "Behold! If you forgive him, he will draw his sin and the sin of his companion (whom he killed) upon himself." On that he (the blood claimant) forgave him. The narrator said: I saw him (the killer) dragging the leather string on the ground.

### **[6] The Different Citation-Forms Of Alqamah Ibn Wa'il's Narration**

**4733-** It is narrated on the authority of Wa'il Ibn Hujr that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon

فَقَسَمَ رَسُولُ اللَّهِ ﷺ دِيَّتَهُ عَلَيْهِمْ وَأَعَانَهُمْ بِنِصْفِهَا.

### (5، 6) - بَابُ الْقَوْدِ

4730 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ دَمُ أَمْرِيءٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثِ النَّفْسِ بِالنَّفْسِ وَالثَّيْبِ الرَّائِي وَالتَّارِكِ دِيْنَهُ الْمُفَارِقُ».

4731 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَحْمَدُ بْنُ حَرْبٍ وَاللَّفْظُ لِأَحْمَدَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قُتِلَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَرُفِعَ الْقَاتِلُ إِلَى النَّبِيِّ ﷺ فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ فَقَالَ الْقَاتِلُ: يَا رَسُولَ اللَّهِ لَا وَاللَّهِ مَا أَرَدْتُ قَتْلَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ لَوْلِي الْمَقْتُولُ: «أَمَا إِنَّهُ إِنْ كَانَ صَادِقًا ثُمَّ قَتَلْتَهُ دَخَلْتَ النَّارَ». فَخَلَّى سَبِيلَهُ قَالَ: وَكَانَ مَكْتُوفًا بِنِسْعَةٍ فَخَرَجَ يَجْرُ نِسْعَتَهُ فَسَمِيَ ذَا النِّسْعَةِ.

4732 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ عَنْ عَوْفِ الْأَعْرَابِيِّ عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ الْحَضْرَمِيِّ عَنْ أَبِيهِ قَالَ: جِيءَ بِالْقَاتِلِ الَّذِي قَتَلَ إِلَى رَسُولِ اللَّهِ ﷺ جَاءَ بِهِ وَلِيُّ الْمَقْتُولِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَتَعْفُو؟» قَالَ: لَا قَالَ: «أَتَقْتُلُ؟» قَالَ: نَعَمْ قَالَ: «أَذْهَبَ» فَلَمَّا دَعَاهُ قَالَ: «أَتَعْفُو؟» قَالَ: لَا قَالَ: «أَتَأْخُذُ الدِّيَّةَ؟» قَالَ: لَا قَالَ: «أَتَقْتُلُ؟» قَالَ: نَعَمْ قَالَ: «أَذْهَبَ» فَلَمَّا ذَهَبَ قَالَ: «أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ فَإِنَّهُ يَبُوءُ بِإِنْمِكَ وَإِنَّمِ صَاحِبُكَ» فَعَفَا عَنْهُ فَأَرْسَلَهُ قَالَ: فَرَأَيْتُهُ يَجْرُ نِسْعَتَهُ.

### (6، 7) - ذِكْرُ اخْتِلَافِ النَّاقِلِينَ لَخَبْرِ عَلْقَمَةَ بْنِ وَاثِلٍ فِيهِ

4733 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ قَالَ: حَدَّثَنِي حَمْزَةُ أَبُو عَمْرِو الْعَاذِي قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ وَاثِلٍ عَنْ وَاثِلٍ



him" when a killer tied with a leather string in his neck was brought to him. He called the heir of the murdered person and asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When he turned away he asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." Then the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Behold! If you forgive him, he will draw his sin and the sin of his companion (whom he killed) upon himself." On that he (the blood claimant) forgave him. The narrator said: I saw him (the killer) dragging the leather string on the ground.

**4734-** A Hadith like this is narrated on the authority of Wa'il Ibn Hujr from his father from the Messenger of Allah "Allah's blessing and peace be upon him". Yahya said: This narration is better.

**4735-** It is narrated on the authority of Wa'il Ibn Hujr that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a killer tied with a leather string in his neck was brought to him. He (the blood claimant) said: "O Messenger of Allah! This man and my brother were digging a well, when he lifted a mattock therewith he struck his head and killed him." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Forgive him." He rejected and said: "O Messenger of Allah! This man and my brother were digging a well, when he lifted a mattock therewith he struck his head and killed him." He said: "Forgive him." He rejected. He then stood up and said: "O Messenger of Allah! This man and my brother were digging a well, when he lifted a mattock therewith he struck his head and killed him." He said: "Forgive him." He rejected. He then said: "Go (to do so) but (to be sure) if you kill him, you will be like him (in sin particularly in case he was true to his statement that he killed him by mistake and not intentionally)." When he went far we called him: "Have you not heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him"?" he returned and asked: "Will I be like him (in sin) if I kill him?" he answered in the affirmative thereupon he said: "Then, I forgive him." He (the killer) came out dragging his leather string (on the ground) until he disappeared from our sights.

قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ حِينَ جِيءَ بِالْقَاتِلِ يَقُودُهُ وَلِيُّ الْمَقْتُولِ فِي نِسْعَةٍ فَقَالَ رَسُولُ اللَّهِ ﷺ لَوْلِي الْمَقْتُولِ: «أَتَعْفُو؟» قَالَ: لَا. قَالَ: «أَتَأْخُذُ الدِّيَّةَ؟» قَالَ: لَا. قَالَ: «فَتَقْتُلُهُ؟» قَالَ: نَعَمْ. قَالَ: «أَذْهَبَ بِهِ» فَلَمَّا ذَهَبَ بِهِ فَوَلَّى مِنْ عِنْدِهِ دَعَاهُ فَقَالَ لَهُ: «أَتَعْفُو؟» قَالَ: لَا. قَالَ: «أَتَأْخُذُ الدِّيَّةَ؟» قَالَ: لَا. قَالَ: «فَتَقْتُلُهُ؟» قَالَ: نَعَمْ. قَالَ: «أَذْهَبَ بِهِ» فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «أَمَّا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِهِ». فَعَفَا عَنْهُ وَتَرَكَهُ فَأَنَا رَأَيْتُهُ يَجْرُ نِسْعَتُهُ.

4734 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا جَامِعُ بْنُ مَطَرٍ الْحَبْطِيُّ عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، قَالَ يَحْيَى: وَهُوَ أَحْسَنُ مِنْهُ.

4735 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَهُوَ الْحَوْضِيُّ قَالَ: حَدَّثَنَا جَامِعُ بْنُ مَطَرٍ عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ عَنْ أَبِيهِ قَالَ: كُنْتُ قَاعِدًا عِنْدَ رَسُولِ اللَّهِ ﷺ جَاءَ رَجُلٌ فِي عُنُقِهِ نِسْعَةٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ هَذَا وَأَخِي كَانَا فِي جُبٍّ يَخْفِرَانِهَا فَرَفَعَ الْمِنْقَارَ فَضْرَبَ بِهِ رَأْسَ صَاحِبِهِ فَقَتَلَهُ فَقَالَ النَّبِيُّ: «أَعْفُ عَنْهُ» فَأَبَى وَقَالَ: يَا نَبِيَّ اللَّهِ إِنَّ هَذَا وَأَخِي كَانَا فِي جُبٍّ يَخْفِرَانِهَا فَرَفَعَ الْمِنْقَارَ فَضْرَبَ بِهِ رَأْسَ صَاحِبِهِ فَقَتَلَهُ فَقَالَ النَّبِيُّ ﷺ: «أَعْفُ عَنْهُ» فَأَبَى ثُمَّ قَامَ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ هَذَا وَأَخِي كَانَا فِي جُبٍّ يَخْفِرَانِهَا فَرَفَعَ الْمِنْقَارَ أَرَاهُ قَالَ: فَضْرَبَ رَأْسَ صَاحِبِهِ فَقَتَلَهُ فَقَالَ: «أَعْفُ عَنْهُ» فَأَبَى قَالَ: «أَذْهَبَ إِنْ قَتَلْتَهُ كُنْتُ مِثْلَهُ» فَخَرَجَ بِهِ حَتَّى جَاوَزَ فَنَادَيْنَاهُ أَمَا تَسْمَعُ مَا يَقُولُ رَسُولُ اللَّهِ ﷺ؟ فَرَجَعَ فَقَالَ: «إِنْ قَتَلْتَهُ كُنْتُ مِثْلَهُ» قَالَ: نَعَمْ أَعْفُو عَنْهُ فَخَرَجَ يَجْرُ نِسْعَتُهُ حَتَّى خَفِيَ عَلَيْنَا.



4736- It is narrated on the authority of Alqamah Ibn Wa'il from his father that he was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a man brought another whom he was leading with a leather string and said: "O Messenger of Allah! This man killed my brother." the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you really killed him?" he (the blood claimant) said: "O Messenger of Allah! If he does not confess, I'm ready to bring about evidence against him." He (the killer) said: "Yes, I've killed him." He (the Prophet) asked: "How have you killed him?" he said: "He and I were cutting off fire wood from a tree when he insulted me and provoked my anger, thereupon I struck the side of his head with the mattock (and he died immediately)." the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you got property to pay the blood-money for yourself?" he said: "O Messenger of Allah! I have got no property other than my mattock and dress." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you think your people are ready to ransom you?" he said: "O Messenger of Allah! I'm too insignificant in the sight of my people to do so for me." He then threw the leather string to the man (the blood claimant) and said: "Take the man (and kill him)." When he turned away the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! If he kills him, he will be like him (in sin since he seemed to have killed by mistake)." The people caught him and said: "Woe to you! the Messenger of Allah "Allah's blessing and peace be upon him" says that 'If he kills him, he will be like him (in sin)'." He returned to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I was informed that you said 'If he kills him, he will be like him (in sin)'. Have I taken him (to kill him) but by your command?" he asked: "Do you not like that he should draw upon himself his sin and the sin of his companion (whom he has killed)?" he answered in the affirmative. He said: "Then, (if you forgive him) this will be so." He said: "if it is so, then, I've forgiven him."

4737- It is narrated on the authority of Alqamah Ibn Wa'il from his father that he said: While I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" a man brought another whom he was leading with a leather string...and the rest is the same.

4738- It is narrated on the authority of Alqamah Ibn Wa'il that his father told them that a murderer was brought to the Messenger of Allah "Allah's blessing and peace be upon him", whom he handed over to the blood claimant in order to kill him. the Messenger of Allah "Allah's blessing and peace be upon him" said to his sitters: "Both the killer and the killed will be



4736 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ سَمَاكِ ذَكَرَ: أَنَّ عَلْقَمَةَ بْنَ وَاِئِلٍ أَخْبَرَهُ عَنْ أَبِيهِ أَنَّهُ كَانَ قَاعِدًا عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَ رَجُلٌ يَقُودُ آخَرَ بِنِسْعَةٍ فَقَالَ: يَا رَسُولَ اللَّهِ قَتَلَ هَذَا أَخِي فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَقْتُلْتُهُ؟» قَالَ: يَا رَسُولَ اللَّهِ لَوْ لَمْ يَعْتَرِفْ أَقَمْتُ عَلَيْهِ الْبَيِّنَةَ. قَالَ: نَعَمْ قَتَلْتُهُ قَالَ: «كَيْفَ قَتَلْتُهُ؟» قَالَ: كُنْتُ أَنَا وَهُوَ نَحْتَطِبُ مِنْ شَجَرَةٍ فَسَبَّيْنِي فَأَغْضَبَنِي فَضَرَبْتُ بِالْفَأْسِ عَلَى قَرْنِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ لَكَ مِنْ مَالٍ تُؤَدِّيهِ عَنْ نَفْسِكَ؟» قَالَ: يَا رَسُولَ اللَّهِ مَا لِي إِلَّا فَأَسِي وَكِسَائِي فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَتُرَى قَوْمَكَ يَشْتَرُونَكَ؟» قَالَ: أَنَا أَهْوَنُ عَلَى قَوْمِي مِنْ ذَاكَ فَرَمَى بِالنِّسْعَةِ إِلَى الرَّجُلِ فَقَالَ: «دُونَكَ صَاحِبُكَ» فَلَمَّا وَلَّى قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» فَأَذْرَكُوا الرَّجُلَ فَقَالُوا: وَيْلَكَ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» فَرَجَعَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ حَدَّثْتُ أَنَّكَ قُلْتَ إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ وَهَلْ أَخَذْتُهُ إِلَّا بِأَمْرِكَ؟ فَقَالَ: «مَا تُرِيدُ أَنْ يَبُوءَ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ؟» قَالَ: بَلَى قَالَ: «فَإِنْ ذَاكَ» قَالَ: ذَلِكَ كَذَلِكَ.

4737 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو يُونُسَ عَنْ سَمَاكِ بْنِ حَرْبٍ أَنَّ عَلْقَمَةَ بْنَ وَاِئِلٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: إِنِّي لَقَاعِدٌ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَ رَجُلٌ يَقُودُ آخَرَ، نَحْوَهُ.

4738 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ عَنْ أَبِي عَوَانَةَ عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ عَنْ عَلْقَمَةَ بْنِ وَاِئِلٍ أَنَّ أَبَاهُ حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ أَتَى بِرَجُلٍ قَدْ قَتَلَ رَجُلًا فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ يَقْتُلُهُ فَقَالَ

in the fire (of Hell when they face each other with their swords)." A man followed the blood claimant and told him about that. When he told him he left the murderer. I saw him dragging his leather string on the ground when he let him go. When I made a mention of that to Habib he said: Sa'id Ibn Ashwa' related to me the same, and told me that the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to forgive him.

**4739-** It is narrated on the authority of Anas Ibn Malik that he said: An heir of a killed man brought the killer to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Forgive him." But he rejected. He further asked him to accept the blood-money, but he refused. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and kill him: indeed, (if you do so) you will be like him (in the sin of killing for the killer pretended he had no real intention to kill the deceased)." He (the heir of the deceased) was caught up with and it was said to him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "indeed, (if you do so) you will be like him (in the sin of killing)." Then, he released him. While he was going to his family, he came upon me dragging a leather string (with which the deceased's heir was tying him).

**4740-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "This man has killed my brother." He said to him: "Go and kill him as he has killed your brother." He (the murderer) said: "Fear Allah, and forgive me, for this will be more rewardable and much better for you and your brother on the Day of Judgement." He then released him. When the Messenger of Allah "Allah's blessing and peace be upon him" was informed of that he asked him, and he told him of what he had said to him. the Messenger of Allah "Allah's blessing and peace be upon him" reproached him (the killer) saying: "Behold! It (killing you in the world) would have been much better than what he would come to do with you on the Day of Judgement, saying: 'O Lord! Ask this man for which thing he had killed me'."

### **[7] The Interpretation Of Allah's Statement: " If you Judge, Judge In Equity Between Them. For Allah Loves Those Who Judge In Equity"**

**4741-** It is narrated on the authority of Ibn Abbas that he said: (There was dispute between the Jews of) Quraizhah and An-Nadir during the pre-Islamic period of ignorance, and the tribe of An-Nadir had power over those of Quraizhah. The result was that if one of Quraizhah killed another from An-Nadir, he should be killed by him in retaliation, and if one from the tribe of

النَّبِيُّ ﷺ لَجُلَسَائِهِ: «الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالَ: فَاتَّبَعَهُ رَجُلٌ فَأَخْبَرَهُ فَلَمَّا أَخْبَرَهُ تَرَكَهُ قَالَ: فَلَقَدْ رَأَيْتُهُ يَجْرُ نِسْعَتَهُ حِينَ تَرَكَهُ يَذْهَبُ فَذَكَرْتُ ذَلِكَ لِحَبِيبٍ فَقَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَشْوَعٍ قَالَ: وَذَكَرَ أَنَّ النَّبِيَّ ﷺ أَمَرَ الرَّجُلَ بِالْعَفْوِ.

4739 - أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا ضَمْرَةُ عَنْ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا أَتَى بِقَاتِلٍ وَلِيهِ رَسُولَ اللَّهِ ﷺ فَقَالَ النَّبِيُّ ﷺ: «أَعْفُ عَنْهُ» فَأَبَى فَقَالَ: «خُذِ الدِّيَةَ» فَأَبَى قَالَ: «أُذْهَبُ فَأَقْتُلُهُ فَإِنَّكَ مِثْلُهُ» فَذَهَبَ فَلَحِقَ الرَّجُلُ فَقِيلَ لَهُ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْتُلْهُ فَإِنَّكَ مِثْلُهُ» فَخَلَّى سَبِيلَهُ فَمَرَّ بِرَجُلٍ وَهُوَ يَجْرُ نِسْعَتَهُ.

4740 - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْحَاقَ الْمَرْوَزِيُّ قَالَ: حَدَّثَنِي خَالِدُ بْنُ خِدَاشٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بَشِيرِ بْنِ الْمُهَاجِرِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ هَذَا الرَّجُلَ قَتَلَ أَخِي قَالَ: «أُذْهَبُ فَأَقْتُلُهُ كَمَا قَتَلَ أَخَاكَ» فَقَالَ لَهُ الرَّجُلُ: أَتَتِي اللَّهُ وَأَعْفُ عَنِّي فَإِنَّهُ أَعْظَمُ لِأَجْرِكَ وَخَيْرٌ لَكَ وَلَاخِيكَ يَوْمَ الْقِيَامَةِ قَالَ: فَخَلَّى عَنْهُ قَالَ: فَأَخْبَرَ النَّبِيُّ ﷺ فَسَأَلَهُ فَأَخْبَرَهُ بِمَا قَالَ لَهُ قَالَ فَأَعْفَاهُ: «أَمَّا إِنَّهُ كَانَ خَيْرًا مِمَّا هُوَ صَانِعٌ بِكَ يَوْمَ الْقِيَامَةِ يَقُولُ يَا رَبِّ سَلْ هَذَا فِيمَ قَتَلَنِي».

(7، 8) - تَأْوِيلُ قَوْلِ اللَّهِ تَعَالَى ﴿وَإِنْ حَكَمْتَ فَأَحْكُمْ

بَيْنَهُم بِالْقِسْطِ﴾

4741 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ وَهْبٍ وَأَبُو صَالِحٍ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ قُرَيْظَةُ وَالنَّضِيرُ وَكَانَ النَّضِيرُ أَشْرَفَ مِنْ قُرَيْظَةَ وَكَانَ إِذَا قَتَلَ رَجُلٌ مِنْ قُرَيْظَةَ رَجُلًا مِنَ النَّضِيرِ قُتِلَ بِهِ وَإِذَا قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ



An-Nadir killed one from those of Quraizhah, he would not be killed by him in retaliation, but, he would be ransomed by one hundred Wasaqs (each equal to sixty Sa's) of dates. It happened that one from amongst the Nadir tribe killed one from amongst the Quraizhah, after the Messenger of Allah "Allah's blessing and peace be upon him" had been sent as a Prophet. They (the heirs) said: "Bring him (the killer) to us, so that we would kill him (for our murdered one)." They replied: "Let's appeal to the Prophet to judge between us." They went to him (to judge between them), thereupon Allah Almighty revealed: "If you judge, judge in equity between them. For Allah loves those who judge in equity." (Al-Ma'idah 42) Then He Almighty further said: "Do they then seek after a judgment of (the Days of) Ignorance?" (Al-Ma'idah 50)

### [8] The Different Citation-Forms Of Ikrimah's Narration

4742- It is narrated on the authority of Ibn Abbas that he said: The following was revealed concerning the blood-money between the Jews of Nadir and Quraizhah: "If they do come to you, either judge between them, or decline to interfere... If you judge, judge in equity between them. For Allah loves those who judge in equity." (Al-Ma'idah 42) it was the habit that whenever anyone of the Nadir people killed anyone of the Quraizhah, they should pay no more than half the blood-money; and whenever anyone of the Quraizhah people killed anyone of the Nadir, they should pay the blood-money in full. They appealed to The Messenger of Allah "Allah's blessing and peace be upon him" to judge between them, thereupon Allah Almighty revealed the previous Holy statement. The Messenger of Allah "Allah's blessing and peace be upon him" forced them to follow the truth in that matter, when he made the blood-money equal between them.

### [9] The Law Of Equality Concerning Free Men And Slaves

4743- It is narrated on the authority of Qais Ibn Ubad that he said: I and Al-Ashtar went to Ali and asked him: "Has the Messenger of Allah "Allah's blessing and peace be upon him" confided to you anything he has not confided to anyone else?" he said: "No, barring what this document of mine contains." He brought out a document from the sheath of his sword, and it had the following: "All the Muslims are equal in their blood; and they should (intimately gather and help one another like the) one hand against their enemies; and even the one belonging to the lowest social status among them has the claim to give the right of protection (to whomever he likes, and it should be respected by all of them). Behold! No believer should be killed in retaliation for an infidel, nor should a non-Muslim having a covenant (of a

أَدَّى مِائَةَ وَسْقٍ مِنْ تَمْرٍ فَلَمَّا بُعِثَ النَّبِيُّ ﷺ قَتَلَ رَجُلٌ مِنَ النَّصِيرِ رَجُلًا مِنْ قُرَيْظَةَ فَقَالُوا: أَدْفَعُوهُ إِلَيْنَا نَقْتُلْهُ فَقَالُوا: بَيْنَنَا وَبَيْنَكُمْ النَّبِيُّ ﷺ فَأَتَوْهُ فَنَزَلَتْ ﴿وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ﴾ [المائدة: 42] وَالْقِسْطُ: النَّفْسُ بِالنَّفْسِ ثُمَّ نَزَلَتْ: ﴿أَفْحَكُم الْجَاهِلِيَّةُ يَتِغَوْنَ﴾.

### (8، 9) - ذِكْرُ الْاِخْتِلَافِ عَلَى عِكْرِمَةَ فِي ذَلِكَ

4742 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ أَخْبَرَنِي دَاوُدُ بْنُ الْحَصِينِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْآيَاتِ الَّتِي فِي الْمَائِدَةِ الَّتِي قَالَهَا اللَّهُ عَزَّ وَجَلَّ ﴿فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرَضْ عَنْهُمْ﴾ إِلَى ﴿الْمُقْسِطِينَ﴾. إِنَّمَا نَزَلَتْ فِي الدِّيَةِ بَيْنَ النَّصِيرِ وَبَيْنَ قُرَيْظَةَ وَذَلِكَ أَنَّ قَتْلَى النَّصِيرِ كَانَ لَهُمْ شَرَفٌ يُودَوْنَ الدِّيَةَ كَامِلَةً وَأَنَّ بَنِي قُرَيْظَةَ كَانُوا يُودَوْنَ نِصْفَ الدِّيَةِ فَتَحَاكَمُوا فِي ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ فِيهِمْ فَحَمَلَهُمْ رَسُولُ اللَّهِ ﷺ عَلَى الْحَقِّ فِي ذَلِكَ فَجَعَلَ الدِّيَةَ سَوَاءً.

### (9، 10) - بَابُ الْقَوْدِ بَيْنَ الْأَحْرَارِ وَالْمَمَالِكِ فِي النَّفْسِ

4743 - أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: أَنْطَلَقْتُ أَنَا وَالْأَشْتَرُ إِلَى عَلِيِّ رَضِيَ اللَّهُ عَنْهُ فَقُلْنَا هَلْ عَهْدٌ إِلَيْكَ نَبِيُّ اللَّهِ ﷺ شَيْئاً لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً؟ قَالَ: لَا إِلَّا مَا كَانَ فِي كِتَابِي هَذَا فَأَخْرَجَ كِتَاباً مِنْ قِرَابٍ سَيْفِهِ فَإِذَا فِيهِ: «الْمُؤْمِنُونَ تَكَافَأُوا دِمَاؤُهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ



safety from the Muslims be killed for an infidel) as long as he sticks to his covenant. He, who commits crime, incurs its (related punishment) upon himself, and he, who gives shelter to a criminal, draws upon himself the Curse of Allah, the angels, and all the people.”

**4744-** It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: “All the Muslims are equal in their blood; and they should (intimately gather and help one another like the) one hand against their enemies; and even the one belonging to the lowest social status among them has the claim to give the right of protection (to whomever he likes, and it should be respected by all of them). Behold! No believer should be killed in retaliation for an infidel, nor should a non-Muslim having a covenant (of safety from the Muslims be killed for an infidel) as long as he sticks to his covenant.”

#### **[10] Exacting Retribution From The Master For A Slave**

**4745-** It is narrated on the authority of Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one kills his slave, we shall kill him (in implementation of the law of equality); and if one cuts off the nose (or any portion of the body) of his slave, we shall cut off his nose (or any portion similarly in retribution); and he, who castrates his slave, we shall castrate him (in retaliation)."

**4746-** It is narrated on the authority of Samurah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If one kills his slave, we shall kill him (in implementation of the law of equality); and if one cuts off the nose (or any portion of the body) of his slave, we shall cut off his nose (or any portion similarly in retribution)."

**4747-** It is narrated on the authority of Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one kills his slave, we shall kill him (in implementation of the law of equality); and if one cuts off the nose (or any portion of the body) of his slave, we shall cut off his nose (or any portion similarly in retribution)."

#### **[11] Killing A Woman For A Woman**

**4748-** It is narrated on the authority of Ibn Abbas that Umar Ibn Al-Khattab called upon the people (to tell him of) the judgement of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to that (i.e. causing miscarriage of) the fetus, thereupon Hamal Ibn Malik stood up and said: I had two wives, one of whom struck the other with a heavy stick, and killed her, and caused her fetus to die, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that a slave should be



وَيَسْعَى بِذِمَّتِهِمْ أَذْنَاهُمْ أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ بِعَهْدِهِ مَنْ أَخَذَ حَدَثًا فَعَلَى نَفْسِهِ أَوْ آوَى مُحَدَّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ» .

4744 - أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَامِرٍ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانَ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْمُؤْمِنُونَ تَكَافَأُوا دِمَائِهِمْ وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِذِمَّتِهِمْ أَذْنَاهُمْ لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ» .

### (10، 11) - الْقَوْدُ مِنَ السَّيِّدِ لِلْمَوْلَى

4745 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ هُوَ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ، وَمَنْ جَدَعَهُ جَدَعْنَاهُ، وَمَنْ أَخْصَاهُ أَخْصَيْنَاهُ» .

4746 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ» .

4747 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ» .

### (11، 12) - قَتْلُ الْمَرْأَةِ بِالْمَرْأَةِ

4748 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ طَاوُسًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ نَشَدَ قَضَاءَ رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ فَقَامَ حَمَلُ بْنُ مَالِكٍ فَقَالَ: كُنْتُ بَيْنَ حُجْرَتَيْ أَمْرَأَتَيْنِ فَضَرَبْتُ إِحْدَاهُمَا الْأُخْرَى بِمِسْطَحٍ فَقَتَلْتَهَا وَجَنِينَهَا فَقَضَى

given (as a blood-money) for the fetus, and that the woman (murderer) should be killed (in retaliation) for her (whom she murdered).

### **[12] Exacting Retribution From A Man For A Woman**

**4749-** It is narrated on the authority of Anas that a Jew killed a girl for silver ornaments which she was wearing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" killed him in retaliation for her.

**4750-** It is narrated on the authority of Anas Ibn Malik that a Jew stole the ornaments of a girl and then he crushed her head between two heavy stones. They caught up with her while she was still living, and they made the people come upon her, asking: "Is he this (who has killed you)? Is he this (who has killed you)?" (When it was his turn) she said: "Yes." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his head be crushed between two heavy stones.

**4751-** It is narrated on the authority of Anas Ibn Malik that he said: A Jew attacked a girl and took some silver ornaments she was wearing. Then he crushed her head. She was brought to The Prophet "Allah's blessing and peace be upon him" while she was in her last breaths, and she was unable to speak. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Who has hit you? So-and so?" he mentioned somebody other than her murderer. She moved her head, indicating denial. The Prophet "Allah's blessing and peace be upon him" mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked: "Is it so-and-so?", naming her killer. She nodded affirmatively. He was brought and then he confessed of his crime. On that Allah's Apostle "Allah's blessing and peace be upon him" ordered that the head of that Jew be crushed between two stones.

### **[13] No Retribution Should Be Taken From A Muslim For An Infidel**

**4752-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible to make lawful the blood of a Muslim, except in one of three cases: The person who commits adultery after getting married, and in this case he should be stoned to death; a man who kills a soul illegally, for which retribution should be exacted from him; or a man who sets out as fighter against Allah and His Messenger, and in this case, he should be killed or crucified, or exiled from the land."

**4753-** It is narrated on the authority of Abu Juhaifah that he said: We asked Ali: "Do you get anything from The Messenger of Allah "Allah's blessing and peace be upon him" other than the Qur'an?" he answered: "No,

النَّبِيِّ ﷺ فِي جَنِينِهَا بِعُرَّةٍ وَأَنْ تُقْتَلَ بِهَا .

(12، 13) - الْقَوْدُ مِنَ الرَّجُلِ لِلْمَرْأَةِ

4749 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُهُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا فَأَقَادَهُ رَسُولُ اللَّهِ ﷺ بِهَا» .

4750 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ يَهُودِيًّا أَخَذَ أَوْضَاحًا مِنْ جَارِيَةٍ ثُمَّ رَضَخَ رَأْسَهَا بَيْنَ حَجَرَيْنِ فَأَذْرَكُوها وَبِهَا رَمَقٌ فَجَعَلُوا يَتَّبِعُونَ بِهَا النَّاسَ هُوَ هَذَا؟ هُوَ هَذَا؟ قَالَتْ: نَعَمْ فَأَمَرَ رَسُولُ اللَّهِ ﷺ فَرَضِخَ رَأْسَهُ بَيْنَ حَجَرَيْنِ .

4751 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْتُ جَارِيَةً عَلَيْهَا أَوْضَاحٌ فَأَخَذَهَا يَهُودِيٌّ فَرَضِخَ رَأْسَهَا وَأَخَذَ مَا عَلَيْهَا مِنَ الْحُلِيِّ فَأَذْرَكَتْ وَبِهَا رَمَقٌ فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «مَنْ قَتَلَكَ فُلَانٌ؟» قَالَتْ بِرَأْسِهَا: لَا . قَالَ: «فُلَانٌ؟» قَالَ: حَتَّى سَمَى الْيَهُودِيَّ قَالَتْ بِرَأْسِهَا: نَعَمْ فَأَخَذَ فَأَعْتَرَفَ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَرَضِخَ رَأْسَهُ بَيْنَ حَجَرَيْنِ .

(13، 14) - سُقُوطُ الْقَوْدِ مِنَ الْمُسْلِمِ لِلْكَافِرِ

4752 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَا يَحِلُّ قَتْلُ مُسْلِمٍ إِلَّا فِي إِحْدَى ثَلَاثٍ خِصَالٍ زَانٍ مُحْصَنٍ فَيَرْجَمُ وَرَجُلٌ يَقْتُلُ مُسْلِمًا مُتَعَمِّدًا وَرَجُلٌ يَخْرُجُ مِنَ الْإِسْلَامِ فَيُحَارِبُ اللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ فَيُقْتَلُ أَوْ يُصَلَّبُ أَوْ يُنْفَى مِنَ الْأَرْضِ» .

4753 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفِ بْنِ طَرِيفٍ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ أَبَا جَحِيفَةَ يَقُولُ: سَأَلْنَا عَلِيًّا فَقُلْنَا هَلْ عِنْدَكُمْ مِنْ رَسُولِ اللَّهِ ﷺ شَيْءٌ سِوَى الْقُرْآنِ؟ فَقَالَ: لَا وَالَّذِي فَلَقَ الْحَبَّةَ



by Him (Allah) Who has split the seed and created the soul, other than (the faculty of) understanding bestowed by Allah Almighty upon such of His slaves (as He pleases) in the Qur'an, and what is implied in this paper." I asked: "What does this paper imply?" he said: "The blood wet, releasing the captive, and the principle that no Muslim should be killed for a pagan."

**4754-** It is narrated on the authority of Ali that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" left nothing to me apart from the people more than what is included in this document which is in the scabbard of my sword." They asked him pressingly to bring out the document until he did and behold! It contained the following: "All the faithful believers are equal in their blood; and even the one belonging to the lowest social status among them should have the claim to give the right of protection (to whomever he likes which should be respected by all of them); and they should (intimately gather and help one another like the) one hand against their enemies. Behold! No believer should be killed in retaliation for an infidel, nor should a non-Muslim having a covenant (of safety from the Muslims be killed for an infidel) as long as he sticks to his covenant."

**4755-** It is narrated on the authority of Al-Ashtar that he said to Ali: "What the people hear (from you) has become in circulation among them. So, if the Messenger of Allah "Allah's blessing and peace be upon him" has confided to you anything he has not confided to anyone else, please tell us about it." he said: "the Messenger of Allah "Allah's blessing and peace be upon him" has not confided to me anything which he has not confided to anyone else, barring what this document in the scabbard of my sword contains." Behold! It had the following: "All the faithful believers are equal in their blood; and even the one belonging to the lowest social status among them should have the claim to give the right of protection (to whomever he likes which should be respected by all of them). Behold! No believer should be killed in retaliation for an infidel, nor should a non-Muslim having a covenant (of safety from the Muslims be killed for an infidel) as long as he sticks to his covenant."

#### **[14] The Severe Warning Of Killing A Non-Muslim Protectee**

**4756-** It is narrated on the authority of Abu Bakrah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a non-Muslim protectee (who has a covenant of safety from the Muslims) improperly (with no just cause), the Garden will be forbidden to him by Allah Almighty."

وَبَرَأَ النَّسَمَةَ إِلَّا أَنْ يُعْطِيَ اللَّهُ عَزَّ وَجَلَّ عَبْدًا فَهُمَا فِي كِتَابِهِ أَوْ مَا فِي هَذِهِ الصَّحِيفَةِ قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: فِيهَا: «الْعَقْلُ وَفِكَائُ الْأَسِيرِ وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ».

4754 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانٍ قَالَ: قَالَ عَلِيٌّ: مَا عَهْدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ دُونَ النَّاسِ إِلَّا فِي صَحِيفَةٍ فِي قِرَابِ سَيْفِي فَلَمْ يَزَالُوا بِهِ حَتَّى أَخْرَجَ الصَّحِيفَةَ فَإِذَا فِيهَا: «الْمُؤْمِنُونَ تَكَافَأُوا دِمَاؤَهُمْ يَسْعَى بِذِمَّتِهِمْ أَذْنَاهُمْ وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ».

4755 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانِ الْأَعْرَجِ عَنِ الْأَشْثَرِ: أَنَّهُ قَالَ لِعَلِيٍّ: إِنَّ النَّاسَ قَدْ تَفَشَّعَ بِهِمْ مَا يَسْمَعُونَ فَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ عَهْدَ إِلَيْكَ عَهْدًا فَحَدَّثْنَا بِهِ قَالَ: مَا عَهْدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ عَهْدًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ غَيْرَ أَنَّ فِي قِرَابِ سَيْفِي صَحِيفَةً فَإِذَا فِيهَا: «الْمُؤْمِنُونَ تَكَافَأُوا دِمَاؤُهُمْ يَسْعَى بِذِمَّتِهِمْ أَذْنَاهُمْ لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ». مُخْتَصَرٌ.

#### (14، 15) - تَعْظِيمُ قَتْلِ الْمُعَاهِدِ

4756 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عُيَيْنَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: قَالَ أَبُو بَكْرَةَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ مُعَاهِدًا فِي غَيْرِ كُنْهٍ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».



4757- It is narrated on the authority of Abu Bakrah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a non-Muslim protectee (who has a covenant of safety from the Muslims) illegally (with no just cause), Allah Almighty will forbid him even to smell the smell of the Garden."

4758- It is narrated on the authority of Al-Qasim Ibn Mukhimirah from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a man from the non-Muslim protectees, will not detect the smell of the Garden even though its smell is detected from (a distance as long as to be covered in) seventy years."

4759- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a man from the non-Muslim protectees, will not detect the smell of the Garden even though its smell is detected from (a distance as long as to be covered in) forty years."

### **[15] No Retribution Should Be Exacted Among Slaves In What Is Less Than Killing**

4760- It is narrated on the authority of Imran Ibn Husain that a slave belonging to poor people cut off (by mistake) the ear of another slave belonging to rich people, and the Messenger of Allah "Allah's blessing and peace be upon him" made nothing binding upon his (the criminal's) people.

### **[16] The Law Of Equality (In Punishment) Concerning the teeth**

4761- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" judged that retribution should be exacted for (breaking) a tooth and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Book ordains the law of equality."

4762- It is narrated on the authority of Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one kills his slave, we shall kill him (in implementation of the law of equality); and if one cuts off the nose (or any portion of the body) of his slave, we shall cut off his nose (or any portion similarly in retribution)."

4763- It is narrated on the authority of Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one castrates his slave, we shall castrate him (in retaliation) and if one cuts off the nose (or any portion of the body) of his slave, we shall cut off his nose (or any portion similarly in retribution)."



4757 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يُونُسَ عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ عَنِ الْأَشْعَثِ بْنِ ثُرْمَلَةَ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ جُلْهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ أَنْ يَشُمَّ رِيحَهَا».

4758 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنِ الْقَاسِمِ بْنِ مَخْيَمَةَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ عَامًا».

4759 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ قَالَ: حَدَّثَنَا هَارُونُ قَالَ: حَدَّثَنَا الْحَسَنُ وَهُوَ ابْنُ عَمْرٍو عَنْ مُجَاهِدٍ عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ قَتِيلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا».

### (15، 16) - سُقُوطُ الْقَوْدِ بَيْنَ الْمَمَالِكِ فِيمَا دُونَ النَّفْسِ

4760 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي نَضْرَةَ عَنْ عِمْرَانَ بْنِ خُصَيْنٍ أَنَّ غُلَامًا لِلْأَنْسِ فَقَرَاءَ قَطَعَ أُذُنَ غُلَامٍ لِلْأَنْسِ أَغْنِيَاءَ فَأَتَوْا النَّبِيَّ ﷺ فَلَمْ يَجْعَلْ لَهُمْ شَيْئًا.

### (16، 17) - الْقِصَاصُ فِي السِّنِّ

4761 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالْقِصَاصِ فِي السِّنِّ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «كِتَابُ اللَّهِ الْقِصَاصُ».

4762 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَتَلَ عَبْدَهُ قَتَلَنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ».

4763 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «مَنْ خَصَصَ عَبْدَهُ خَصَصْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ». وَاللَّفْظُ لِابْنِ بَشَّارٍ.

**4764-** It is narrated on the authority of Anas Ibn Malik that the sister of Ar-Rubai: the Mother of Harithah, wounded somebody, and both appealed to the Messenger of Allah "Allah's blessing and peace be upon him" to judge between them. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Retribution should be exacted! Retribution should be exacted!" Umm Ar-Rabie said: "O Messenger of Allah! Should retribution be exacted from so and so? No, by Allah, no retribution should ever be exacted from her." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glory to Allah, O Umm Ar-Rabie! Allah's Book ordains the law of equality (in punishment)." She said: "No, by Allah, no retribution should ever be exacted from her." She kept insisting until the family of the wounded accepted the blood-money. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst Allah's servants, there are such as if he takes oath by Allah, his oath will be fulfilled by Him."

### [17] The Law Of Equality Concerning The Incisor

**4765-** It is narrated on the authority of Anas Ibn Malik that he said: Ar-Rubaiy, Anas's aunt, broke the incisor of a girl, thereupon The Prophet "Allah's blessing and peace be upon him" ordered them to bring about retaliation. Anas Ibn An-Nadr asked: "O Messenger of Allah! Would the incisor of Ar-Rubaiy be broken? No, by Him, Who has sent you with the Truth, her incisor will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's Book ordains the law of equality (in punishment)." Before that, they (the relatives of Ar-Rubaiy) requested them (the girl's relatives) to forgive, but they rejected; and they asked them to accept the compensation for the wound, but they refused. When her brother, Anas's paternal uncle, who was martyred on the day of (the holy battle of) Uhud, took such oath, the relatives of the girl agreed and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "From amongst Allah's servants, There are such as if they take an oath by Allah, He will fulfill it."

**4766-** It is narrated on the authority of Anas Ibn Malik that he said: Ar-Rubaiy, Anas's aunt, broke the tooth of a girl. They (the relatives of Ar-Rubaiy) requested them (the girl's relatives) to forgive, but they rejected; and they asked them to accept the compensation for the wound, but they refused. So, they went to The Prophet "Allah's blessing and peace be upon him" who ordered them to bring about retaliation. Anas Ibn An-Nadr asked: "O Messenger of Allah! Would the tooth of Ar-Rubaiy be broken? No, by Him, Who has sent you with the Truth, her tooth will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's Book

4764 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ أُخْتَ الرَّبِيعِ أُمَّ حَارِثَةَ جَرَحَتْ إِنْسَانًا فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْقِصَاصُ الْقِصَاصُ» فَقَالَتْ أُمُّ الرَّبِيعِ: يَا رَسُولَ اللَّهِ أَيُقْتَصُّ مِنْ فُلَانَةٍ؟ لَا وَاللَّهِ لَا يُقْتَصُّ مِنْهَا أَبَدًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ يَا أُمَّ الرَّبِيعِ الْقِصَاصُ كِتَابُ اللَّهِ» قَالَتْ: لَا وَاللَّهِ لَا يُقْتَصُّ مِنْهَا أَبَدًا فَمَا زَالَتْ حَتَّى قِيلُوا الدِّيَّةُ قَالَ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ».

### (17، 18) - الْقِصَاصُ مِنَ الشَّيْئَةِ

4765 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ حُمَيْدٍ قَالَ: ذَكَرَ أَنَسُ أَنَّ عَمَّتَهُ كَسَرَتْ ثَنِيَّةَ جَارِيَةٍ فَقَضَى نَبِيُّ اللَّهِ ﷺ بِالْقِصَاصِ فَقَالَ أَخُوهَا أَنَسُ بْنُ النَّضْرِ: أَتُكْسَرُ ثَنِيَّةُ فُلَانَةٍ؟ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسَرُ ثَنِيَّةُ فُلَانَةٍ قَالَ: وَكَانُوا قَبْلَ ذَلِكَ سَأَلُوا أَهْلَهَا الْعَفْوَ وَالْأَرْشَ فَلَمَّا حَلَفَ أَخُوهَا وَهُوَ عَمُّ أَنَسٍ وَهُوَ الشَّهِيدُ يَوْمَ أُحُدٍ رَضِيَ الْقَوْمُ بِالْعَفْوِ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ».

4766 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: كَسَرَتْ الرَّبِيعُ ثَنِيَّةَ جَارِيَةٍ فَطَلَبُوا إِلَيْهِمُ الْعَفْوَ فَأَبَوْا فَعُرِضَ عَلَيْهِمُ الْأَرْشُ فَأَبَوْا فَاتُّوا النَّبِيُّ ﷺ فَأَمَرَ بِالْقِصَاصِ قَالَ أَنَسُ بْنُ النَّضْرِ: يَا رَسُولَ اللَّهِ تُكْسَرُ ثَنِيَّةُ الرَّبِيعِ؟ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسَرُ قَالَ: «يَا أَنَسُ



ordains the law of equality (in punishment)." Later the relatives of the girl agreed and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "From amongst Allah's servants, There are such as if they take an oath by Allah, He will fulfill it."

### [18] Exacting Retribution For A Bite

**4767-**It is narrated on the authority of Imran Ibn Husain that a man bit the hand of another, who pulled it out of his mouth, with the result that his (the biter's) incisor was removed. He instigated the Messenger of Allah "Allah's blessing and peace be upon him" to help him against that man. the Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you order me to do? Do you order me to tell him to leave his hand in your mouth in order to bite it in the same way as male-animal bites? If you like, put your hand in his mouth to bite it and then pull it (to remove his tooth)."

**4768-**It is narrated on the authority of Imran Ibn Husain that a man bit another in his arm, and when he pulled it out of his mouth, his (the biter's) incisor was removed. The case was filed to the Messenger of Allah "Allah's blessing and peace be upon him", who cancelled (the blood-wet for) it and said: "Do you want to bite the flesh of your brother in the same way as a male-animal bites?"

**4769-**It is narrated on the authority of Imran Ibn Husain that Ya'li fought with another, and one of them bit the other, who pulled his hand out of his mouth, and his (the biter's) incisor fell. When they appealed to the Messenger of Allah "Allah's blessing and peace be upon him", he said: "Should anyone of you bite his brother in the same way as a male-camel bites? No blood-wet is due to him."

**4770-**It is narrated on the authority of Imran Ibn Husain that Ya'li said, concerning the one who bit the other, and his incisor fell that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No blood-wet is due to you."

**4771-**It is narrated on the authority of Imran Ibn Husain that a man bit another in his arm, and (when he pulled it out of his mouth) he removed his (the biter's) incisor. He went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him. He said: "Do you want to bite the arm of your brother in the same way as a male-animal bites?" he then cancelled (the blood-wet for) it.

كِتَابُ اللَّهِ الْقِصَاصُ» فَرَضِيَ الْقَوْمُ وَعَفَوْا فَقَالَ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ».

(18، 19) - الْقَوْدُ مِنَ الْعَصَةِ وَذِكْرُ اخْتِلَافِ أَلْفَاظِ التَّاقِلِينَ

لَخَبَرِ عِمْرَانَ بْنِ حُصَيْنٍ

4767 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ أَبُو الْجَوَازِ قَالَ: أُنْبَأَنَا قُرَيْشُ بْنُ أَنَسٍ عَنِ ابْنِ عَوْنٍ عَنِ ابْنِ سِيرِينَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتُهُ أَوْ قَالَ ثَنَائِيَهُ فَاسْتَعْدَى عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا تَأْمُرُنِي؟ تَأْمُرُنِي أَنْ أَمُرَهُ أَنْ يَدَعَ يَدَهُ فِي فَيْكَ تَقْضُمُهَا كَمَا يَقْضُمُ الْفَحْلُ؟ إِنْ شِئْتَ فَأَذْفَعُ إِلَيْهِ يَدَكَ حَتَّى يَقْضُمَهَا ثُمَّ انْتَزِعَهَا إِنْ شِئْتَ».

4768 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَبِي أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ آخَرَ عَلَى ذِرَاعِهِ فَاجْتَذَبَهَا فَانْتَزَعَتْ ثَنِيَّتَهُ فَرَفَعَ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهَا وَقَالَ: «أَرَدْتَ أَنْ تَقْضُمَ لَحْمَ أَخِيكَ كَمَا يَقْضُمُ الْفَحْلُ؟».

4769 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَاتَلَ يَعْلى رَجُلًا فَعَضَّ أَحَدَهُمَا صَاحِبَهُ فَانْتَزَعَ يَدَهُ مِنْ فِيهِ فَتَدَرَّتْ ثَنِيَّتُهُ فَأَخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَعْضُ أَحَدُكُمْ أَخَاهُ كَمَا يَعْضُ الْفَحْلُ! لَا دِيَّةَ لَهُ».

4770 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أُنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ يَعْلى قَالَ فِي الَّذِي عَضَّ فَتَدَرَّتْ ثَنِيَّتُهُ إِنَّ النَّبِيَّ ﷺ قَالَ: «لَا دِيَّةَ لَكَ».

4771 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا زُرَّارَةُ بْنُ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ ذِرَاعَ رَجُلٍ فَانْتَزَعَ ثَنِيَّتَهُ فَاِنْطَلَقَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «أَرَدْتَ أَنْ تَقْضُمَ ذِرَاعَ أَخِيكَ كَمَا يَقْضُمُ الْفَحْلُ؟» فَأَبْطَلَهَا.



### [19] One Defends Himself

**4772-** It is narrated on the authority of Ya'li Ibn Munyah that he fought with another, and one of them bit the other, who pulled his hand out of his mouth, and removed his (the biter's) incisor. When they appealed to the Messenger of Allah "Allah's blessing and peace be upon him", he said: "Should anyone of you bite his brother in the same way as a male-camel bites?" He then cancelled (the blood-wet for) it."

**4773-** It is narrated on the authority of Ya'li Ibn Munyah that a man from Banu Tamim fought with another, and one of them bit the other, who pulled his hand out of his mouth, and removed his (the biter's) incisor. When they appealed to the Messenger of Allah "Allah's blessing and peace be upon him", he said: "Should anyone of you bite his brother in the same way as a male-camel bites?" He then cancelled (the blood-wet for) it."

### [20] The Different Citation-Forms Of The Narration Of Ata'

**4774-** It is narrated on the authority of Salamah and Ya'li Ibn Umayyah that they said: we set out on a holy battle with the Messenger of Allah "Allah's blessing and peace be upon him", and we had a companion belonging to us. He fought with another from amongst the Muslims, and the man bit his arm, and when he pulled it out of his mouth, he removed his (the biter's) incisor. When he went to the Messenger of Allah "Allah's blessing and peace be upon him", and asked him for its blood-wet, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should anyone of you bite his brother in the same way as a male-camel bites and then come to ask for the blood-wet?" the Messenger of Allah "Allah's blessing and peace be upon him" then cancelled (the blood-wet for) it.

**4775-** It is narrated on the authority of Ya'li that a man bit the hand of another, and his incisor was removed. He went to Allah's Apostle "Allah's blessing and peace be upon him", who cancelled (the blood-wet for) it.

**4776-** It is narrated on the authority of Ya'li that he hired a man who fought with another, and he bit his hand, and his incisor was removed. He appealed to Allah's Apostle "Allah's blessing and peace be upon him" to judge between them, who said: "Should he leave it (his hand in the biter's mouth) so that he would bite it in the same way as a male-camel bites?"

**4777-** It is narrated on the authority of Ya'li that he said: I took part in the holy battle of Tabuk with the Messenger of Allah "Allah's blessing and peace be upon him", and I hired somebody, who fought with another man, and that man bit his hand, and his (the biter's) incisor fell. When he went to the Messenger of Allah "Allah's blessing and peace be upon him", and made



## (19، 20) - بَابُ الرَّجُلِ يَدْفَعُ عَنْ نَفْسِهِ

4772 - أَخْبَرَنَا مَالِكُ بْنُ الْحَلِيلِ قَالَ: حَدَّثَنَا أَبُو عَدِيٍّ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ يَعْلَى بْنِ مُنِيَّةٍ: أَنَّهُ قَاتَلَ رَجُلًا فَعَضَّ أَحَدَهُمَا صَاحِبَهُ فَاَنْتَزَعَ يَدَهُ مِنْ فِيهِ فَقَلَعَ ثَنِيَّتَهُ فَرَفَعَ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَقَالَ: «يَعِضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعِضُّ الْبُكَرُ!» فَأَبْطَلَهَا.

4773 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ بْنُ عَقِيلٍ قَالَ: حَدَّثَنَا جَدِّي قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ يَعْلَى بْنِ مُنِيَّةٍ: أَنَّ رَجُلًا مِنْ بَنِي تَمِيمٍ قَاتَلَ رَجُلًا فَعَضَّ يَدَهُ فَاَنْتَزَعَهَا فَأَلْقَى ثَنِيَّتَهُ فَأَخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَعِضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعِضُّ الْبُكَرُ!» فَأَبْطَلَهَا أَيَّ أَبْطَلَهَا.

## (20، 21) - ذِكْرُ الْاِخْتِلَافِ عَلَى عَطَاءٍ فِي هَذَا الْحَدِيثِ

4774 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: أَنْبَأَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ عَطَاءٍ بْنِ أَبِي رَبَاحٍ عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ عَنْ عَمِيهِ سَلَمَةَ وَيَعْلَى ابْنَيْ أُمَيَّةَ قَالَا: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ وَمَعَنَا صَاحِبٌ لَنَا فَقَاتَلَ رَجُلًا مِنْ الْمُسْلِمِينَ فَعَضَّ الرَّجُلُ ذِرَاعَهُ فَجَذَبَهَا مِنْ فِيهِ فَطَرَحَ ثَنِيَّتَهُ فَأَتَى الرَّجُلُ النَّبِيَّ ﷺ يَلْتَمِسُ الْعَقْلَ فَقَالَ: «يَنْطَلِقُ أَحَدُكُمْ إِلَى أَخِيهِ فَيَعِضُّهُ كَعَضِضِ الْفَحْلِ ثُمَّ يَأْتِي يَطْلُبُ الْعَقْلَ؟ لَا عَقْلَ لَهَا». فَأَبْطَلَهَا رَسُولُ اللَّهِ ﷺ.

4775 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنُ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ عَنْ عَمْرِو عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ: أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ فَاَنْتَزَعَتْ ثَنِيَّتَهُ فَأَتَى النَّبِيَّ ﷺ فَأَهْدَرَهَا.

4776 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ مَرَّةً أُخْرَى عَنْ سُفْيَانَ عَنْ عَمْرِو عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ يَعْلَى وَأَبْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ يَعْلَى: أَنَّهُ اسْتَأْجَرَ أَجِيرًا فَقَاتَلَ رَجُلًا فَعَضَّ يَدَهُ فَاَنْتَزَعَتْ ثَنِيَّتَهُ فَخَاصَمَهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «أَيَدُهَا يَقْضُمُهَا كَقَضْمِ الْفَحْلِ؟».

4777 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ فَاسْتَأْجَرْتُ أَجِيرًا فَقَاتَلَ أَجِيرِي رَجُلًا فَعَضَّ الْآخِرُ فَسَقَطَتْ ثَنِيَّتُهُ فَأَتَى النَّبِيَّ ﷺ

a mention of that to him, the Messenger of Allah "Allah's blessing and peace be upon him" cancelled (the blood-wet for) it.

**4778-** It is narrated on the authority of Ya'li Ibn Umayyah that he said: I attended the holy battle of (Tabuk fought by) the Army of Difficulty, and it was the strongest deed I've done in Islam in my sight. I had a hireling, who fought with another, and one of them bit the finger of the other, and when he pulled his finger out of his mouth, he removed his incisor which fell down. He went to the Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that to him), thereupon he cancelled (the blood-wet for) it and said: "Should he leave his hand in your mouth in order to bite it?"

**4779-** It is narrated on the authority of Ya'li that he told, in connection with the narration of the one who bit another and his incisor fell that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No blood-wet is due to you."

**4780-** It is narrated on the authority of Ya'li Ibn Munyah that a man bit the arm of a hireling belonging to him and he pulled his arm out of his mouth. He appealed to the Messenger of Allah "Allah's blessing and peace be upon him" to judge between them, and his incisor had fallen (as a result of that). the Messenger of Allah "Allah's blessing and peace be upon him" cancelled (the blood-money for) it and said: "Should he leave it (in the biter's mouth) so that he would bite it in the same way as a male-camel bites?"

**4781-** It is narrated on the authority of Safwan Ibn Ya'li that his father attended with the Messenger of Allah "Allah's blessing and peace be upon him" the holy battle of Tabuk. He hired a man, who fought with another, and the latter bit him in his arm, and when it pained him, he pulled it out of his mouth, with the result that his incisor fell down. He went to the Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that to him), thereupon he cancelled (the blood-wet for) it and said: "Should anyone of you bite his brother in the same way as a male-camel bites?"

### **[21] Exacting Retribution For A Poke**

**4782-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was distributing something (among the people) a man came hastily and turned over him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" poked him with a stick which was in his hand. When the man came out, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Come to exact retribution!" the man said: "No I've excused O Messenger of Allah."

فَذَكَرَ ذَلِكَ لَهُ فَأَهْدَرَهُ النَّبِيُّ ﷺ.

4778 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ قَالَ: أَنْبَأَنَا أَبُو جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ جَيْشَ الْعُسْرَةِ وَكَانَ أَوْثَقَ عَمَلٍ لِي فِي نَفْسِي وَكَانَ لِي أَجِيرٌ فَقَاتَلَ إِنْسَانًا فَعَضَّ أَحَدَهُمَا إِصْبَعٌ صَاحِبِهِ فَأَنْتَزَعَ إِصْبَعَهُ فَأَنْدَرَ ثَنِيَّتَهُ فَسَقَطَتْ فَأَنْطَلَقَ إِلَى النَّبِيِّ ﷺ فَأَهْدَرَ ثَنِيَّتَهُ وَقَالَ: «أَفِيدْعُ يَدَهُ فِي فَيْكِ تَقْضُمُهَا!؟».

4779 - أَخْبَرَنَا سُويْدُ بْنُ نَصْرِ فِي حَدِيثِ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ عَطَاءٍ عَنْ أَبِي يَعْلَى عَنْ أَبِيهِ بِمِثْلِ الَّذِي عَضَّ فَنَدَرَتْ ثَنِيَّتُهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا دِيَةَ لَكَ».

4780 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ بَدِيلِ بْنِ مَيْسَرَةَ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ مُنِيَّةَ: أَنَّ أَجِيرًا لِيَعْلَى بْنِ مُنِيَّةَ عَضَّ آخِرَ ذِرَاعِهِ فَأَنْتَزَعَهَا مِنْ فِيهِ فَرَفَعَ ذَلِكَ إِلَى النَّبِيِّ ﷺ وَقَدْ سَقَطَتْ ثَنِيَّتُهُ فَأَبْطَلَهَا رَسُولُ اللَّهِ ﷺ وَقَالَ: «أَيِدْعُهَا فِي فَيْكِ تَقْضُمُهَا كَقَضْمِ الْفُحْلِ!؟».

4781 - أَخْبَرَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو الْجَوَابِ قَالَ: حَدَّثَنَا عَمَّارٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ صَفْوَانَ بْنِ يَعْلَى: أَنَّ أَبَاهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ فَاسْتَأْجَرَ أَجِيرًا فَقَاتَلَ رَجُلًا فَعَضَّ الرَّجُلُ ذِرَاعَهُ فَلَمَّا أَوْجَعَهُ نَتَرَهَا فَأَنْدَرَ ثَنِيَّتَهُ فَرَفَعَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَعْمِدُ أَحَدُكُمْ فَيَعَضُّ أَخَاهُ كَمَا يَعْضُّ الْفُحْلُ!؟». فَأَبْطَلَ ثَنِيَّتَهُ.

### (21، 22) - الْقَوْدُ فِي الطَّعْنَةِ

4782 - أَخْبَرَنَا وَهْبُ بْنُ بَيَّانٍ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْدَةَ بْنِ مُسَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «بَيْنَا رَسُولُ اللَّهِ ﷺ يَقْسِمُ شَيْئًا أَقْبَلَ رَجُلٌ فَأَكَبَّ عَلَيْهِ فَطَعَنَهُ رَسُولُ اللَّهِ ﷺ بِعُرْجُونٍ كَانَ مَعَهُ فَخَرَجَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَعَالِ فَاسْتَقِدْ» قَالَ: بَلْ قَدْ عَفَوْتُ يَا رَسُولَ اللَّهِ».



4783- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was distributing something (among the people) a man turned over him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" poked him with a stick which was in his hand and he cried (out of pain). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Come to exact retribution!" the man said: "No I've excused O Messenger of Allah."

### **[22] Exacting Retribution For A Slap**

4784- It is narrated on the authority of Ibn Abbas that a man abused one of his fathers who was living during the pre-Islamic period of ignorance, thereupon Al-Abbas slapped him. His people insisted that he should slap him in the same way as he (Abbas) had slapped him. They took their arms, and when that news reached the Messenger of Allah "Allah's blessing and peace be upon him" he ascended the pulpit and addressed the people saying: "O people! Who is, to the best of your knowledge, the most honourable and generous from amongst the inhabitants of the earth in the Sight of Allah Almighty?" they said: "It is you O Messenger of Allah." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, (it should be known to you that) Abbas belongs to me, and I belong to him. Do not abuse our dead, and thus cause harm to our living people." His people came to him and said: "O Messenger of Allah! We seek refuge with Allah from your anger! Ask for (Allah's) Forgiveness for us."

### **[23] Exacting Retribution For A Pull**

4785- It is narrated on the authority of Abu Hurairah that he said: We used to sit with the Messenger of Allah "Allah's blessing and peace be upon him" in the mosque, and whenever he stood up (to turn away), we would stand up after him. One day, he stood and we stood after him and when he was in the middle of the mosque, a desert dweller caught up with and pulled him from his upper garment, which was coarse, so violently that his neck turned red,. When he turned to him the desert dweller said to him: "O Muhammad! Give me (as much food as) the load of those camels of mine, for you never give me such load from your property, nor even from the property of your father." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (I never give you from my own property nor from the property of my father) and I ask for Allah's Forgiveness (if I claim such a thing)! But, I'm not going to give you such load until you enable me to take retaliation from you for your pulling me from my upper garment." But the desert dweller said to him: "No, by Allah, I'm not going to enable you to take retaliation for that." the Messenger of Allah "Allah's

4783 - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ الرَّبَاطِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جُرَيْرٍ أَنبَأَنَا أَبِي قَالَ: سَمِعْتُ يَحْيَى يُحَدِّثُ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ عَنْ عَبِيدَةَ بْنِ مُسَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «بَيْنَا رَسُولُ اللَّهِ ﷺ يَفْسِمُ شَيْئًا إِذْ أَكَبَّ عَلَيْهِ رَجُلٌ فَطَعَنَهُ رَسُولُ اللَّهِ ﷺ بِعُرْجُونٍ كَانَ مَعَهُ فَصَاحَ الرَّجُلُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَعَالَ فَاسْتَقِدْ» قَالَ: بَلْ عَفَوْتُ يَا رَسُولَ اللَّهِ».

### (22، 23) - الْقَوْدُ مِنَ اللَّظْمَةِ

4784 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: أَنبَأَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الْأَعْلَى أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: أَخْبَرَنِي أَبُو عَبَّاسٍ: أَنَّ رَجُلًا وَقَعَ فِي أَبِي كَانَ لَهُ فِي الْجَاهِلِيَّةِ فَلَطَمَهُ الْعَبَّاسُ فَجَاءَ قَوْمُهُ فَقَالُوا: لِيَلْطَمَنَّهُ كَمَا لَطَمَهُ فَلْيَسُوا السِّلَاحَ فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَصَعَدَ الْمِنْبَرَ فَقَالَ: «أَيُّهَا النَّاسُ أَيُّ أَهْلِ الْأَرْضِ تَعْلَمُونَ أَكْرَمَ عَلَى اللَّهِ عَزَّ وَجَلَّ؟» فَقَالُوا: أَنْتَ فَقَالَ: «إِنَّ الْعَبَّاسَ مِنِّي وَأَنَا مِنْهُ لَا تَسُبُّوا مَوْتَانَا فَنُؤْذُوا أَحْيَاءَنَا» فَجَاءَ الْقَوْمُ فَقَالُوا: يَا رَسُولَ اللَّهِ نَعُوذُ بِاللَّهِ مِنْ غَضَبِكَ أَسْتَغْفِرُ لَنَا.

### (23، 24) - الْقَوْدُ مِنَ الْجَبْدَةِ

4785 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنِي الْقَعْنَبِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ هِلَالٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا نَقْعُدُ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ فَإِذَا قَامَ قُمْنًا فَقَامَ يَوْمًا وَقُمْنَا مَعَهُ حَتَّى لَمَّا بَلَغَ وَسَطَ الْمَسْجِدِ أَدْرَكَهُ رَجُلٌ فَجَبَذَ بِرِدَائِهِ مِنْ وَرَائِهِ وَكَانَ رِدَاؤُهُ خَشِنًا فَحَمَّرَ رَقَبَتَهُ فَقَالَ: يَا مُحَمَّدُ أَحْمِلْ لِي عَلَى بَعِيرِي هَذَيْنِ فَإِنَّكَ لَا تَحْمِلُ مِنْ مَالِكَ وَلَا مِنْ مَالِ أَبِيكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا، وَأَسْتَغْفِرُ اللَّهَ لَا أَحْمِلُ لَكَ حَتَّى تُقِيدَنِي مِمَّا جَبَذْتَ بِرَقَبَتِي». فَقَالَ الْأَعْرَابِيُّ: لَا وَاللَّهِ لَا أُقِيدُكَ فَقَالَ



blessing and peace be upon him" said that thrice, and after each time, the desert Arab said: "No, by Allah, I'm not going to enable you to take retaliation for that." When we heard the statement of the desert dweller, we came hurriedly, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" turned towards us and said: "I assure to such as hearkens my speech not to leave his place until I give him permission." Then, the Messenger of Allah "Allah's blessing and peace be upon him" called a man and said to him: "O so and so! Give him (as much food as) the load of those camels of his: a camel's load of parley, and a camel's load of dates." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Turn away (with the blessing of Allah Almighty)."

#### **[24] Exacting Retribution From Rulers**

**4786-** It is narrated on the authority of Abu Firas that Umar said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having taken retribution from himself (for somebody).

#### **[25] When One Is Harmed By Somebody Appointed By The Ruler**

**4787-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Jahm Ibn Hudhaifah to collect alms, thereupon a man quarreled with him over his charity, and Abu Jahm struck him and caused injury to him. They (his people) came to the Messenger of Allah "Allah's blessing and peace be upon him" and sought retaliation equal for equal. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Take such and such (property as blood-money)" but they rejected, and he said once again: "Take further such and such (property instead of retaliation)." And they accepted. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and inform them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Those people came to me and asked me for retaliation (from Abu Jahm), and I offered to them such and such (property as blood-money), and they have accepted." they answered in the negative, thereupon the Emigrants intended to harm them, but the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to desist, and they did accordingly. Then, the Messenger of Allah "Allah's blessing and peace be upon him" invited them, and offered to them an increase (of property) and asked them: "Have you accepted?" they answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and inform them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing



رَسُولُ اللَّهِ ﷺ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ يَقُولُ: لَا وَاللَّهِ لَا أُقِيدُكَ فَلَمَّا سَمِعْنَا قَوْلَ الْأَعْرَابِيِّ أَقْبَلْنَا إِلَيْهِ سِرَاعًا فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «عَزَمْتُ عَلَى مَنْ سَمِعَ كَلَامِي أَنْ لَا يَبْرَحَ مَقَامَهُ حَتَّى آذَنَ لَهُ». فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مِنَ الْقَوْمِ: «يَا فَلَانُ أَحْمِلْ لَهُ عَلَى بَعِيرٍ شَعِيرًا وَعَلَى بَعِيرٍ تَمْرًا». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «انْصَرِفُوا».

### (24، 25) - الْقِصَاصُ مِنَ السَّلَاطِينِ

4786 - أَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ سَعِيدُ بْنُ إِيَّاسٍ الْجَرِيرِيُّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي فِرَاسٍ أَنَّ عُمَرَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقْصُ مِنْ نَفْسِهِ».

### (25، 26) - السُّلْطَانُ يُصَابُ عَلَى يَدِهِ

4787 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ أَبَا جَهْمَ بْنَ حُذَيْفَةَ مُصَدِّقًا فَلَاجَهُ رَجُلٌ فِي صَدَقَتِهِ فَضْرَبَهُ أَبُو جَهْمٍ فَأَتُوا النَّبِيَّ ﷺ فَقَالَ: الْقَوْدَ يَا رَسُولَ اللَّهِ فَقَالَ: «لَكُمْ كَذَا وَكَذَا» فَلَمْ يَرْضُوا بِهِ فَقَالَ: «لَكُمْ كَذَا وَكَذَا» فَرَضُوا بِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي خَاطَبْتُ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ» قَالُوا: نَعَمْ فَخَطَبَ النَّبِيُّ ﷺ فَقَالَ: «إِنَّ هَؤُلَاءِ أَتَوْنِي يُرِيدُونَ الْقَوْدَ فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا فَرَضُوا» قَالُوا: لَا؛ فَهَمَّ الْمُهَاجِرُونَ بِهِمْ فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَكْفُوا فَكَفُوا ثُمَّ دَعَاهُمْ قَالَ: «أَرْضَيْتُمْ؟» قَالُوا: نَعَمْ قَالَ: «فَإِنِّي خَاطَبْتُ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ» قَالُوا: نَعَمْ

and peace be upon him" addressed the people (and informed them of that) and said: "Have you accepted?" they answered in the affirmative.

### **[26] Exacting Retribution With No Weapon**

**4788-** It is narrated on the authority of Anas Ibn Malik that he said: A Jew found a girl wearing ornaments thereupon he killed her (by crushing her head) with a stones. She was brought to the Messenger of Allah "Allah's blessing and peace be upon him" and it was still at her last breaths. It was said to her: "Who has done so with you? Is he so-and-so?" Shu'bah (a sub-narrator) nodded in the negative in imitation of her. She was asked for the second time: "Is he so-and-so?" Shu'bah nodded in the negative in imitation of her. She was asked (for the third time): "Is he so and so?" Shu'bah nodded in the affirmative in imitation of her. The Jew was taken, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his head should be crushed between (two) stones (in the same way as he killed her).

**4789-** It is narrated on the authority of Qais that the Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition to (the tribe of) Khath'am, and when they took shelter to the posture of prostration, they were killed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that half the blood-wet should be paid (for their heirs), and said: "I have nothing to do with every Muslim living by the side of a pagan." Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the fire of both (the Muslim and a pagan) be seen together (i.e. let not their houses face each other)."

### **[27] The Interpretation Of Allah's Statement: " But If Any Remission Is Made By The Brother Of The Slain, Then Grant Any Reasonable Demand, And Compensate Him With Handsome Gratitude"**

**4790-** It is narrated on the authority of Ibn Abbas that he said: The law of equality (in punishment) was enjoined upon the children of Israel, and the blood-money was not enjoined, thereupon Allah Almighty revealed: " O you who believe! The law of equality (in punishment) is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude." (The remission is that one should accept the blood-wet for the intentional murder, and the heir of the murdered should demand the blood-money from the killer reasonably and fairly, and the killer should pay it with handsome gratitude) "This is a concession and a Mercy from your Lord"

فَحَظَبَ النَّاسَ ثُمَّ قَالَ: «أَرْضِيتُمْ؟» قَالُوا: نَعَمْ.

(26، 27) - الْقَوْدُ بِغَيْرِ حَدِيدَةٍ

4788 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسٍ: أَنَّ يَهُودِيًّا رَأَى عَلَى جَارِيَةٍ أَوْصَاحًا فَقَتَلَهَا بِحَجَرٍ فَأَتَى بِهَا النَّبِيُّ ﷺ وَبِهَا رَمَقٌ فَقَالَ: «أَقْتَلَكِ فُلَانٌ؟» فَأَشَارَ شُعْبَةُ بِرَأْسِهِ يَحْكِيهَا أَنْ لَا فَقَالَ: «أَقْتَلَكِ فُلَانٌ؟» فَأَشَارَ شُعْبَةُ بِرَأْسِهِ يَحْكِيهَا أَنْ لَا قَالَ: «أَقْتَلَكِ فُلَانٌ؟» فَأَشَارَ شُعْبَةُ بِرَأْسِهِ يَحْكِيهَا أَنْ نَعَمْ فَدَعَا بِهِ رَسُولُ اللَّهِ ﷺ فَقَتَلَهُ بَيْنَ حَجَرَيْنِ.

4789 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً إِلَى قَوْمٍ مِنْ خَثْعَمٍ فَاسْتَعْصَمُوا بِالسُّجُودِ فَقَتَلُوا فَقَضَى رَسُولُ اللَّهِ ﷺ بِنِصْفِ الْعَقْلِ وَقَالَ: «إِنِّي بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ مَعَ مُشْرِكٍ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا لَا تَرَاىِ نَارَاهُمَا».

(27، 28) - تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ:

﴿فَمَنْ عَفَى لَهُ مِنْ أَخِيهِ شَيْءٌ فَلْيَبَاغِ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ

بِإِحْسَنِ﴾ [البقرة، الآية: 178]

4790 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُفْيَانَ عَنْ عَمْرِو عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ الْقِصَاصُ وَلَمْ تَكُنْ فِيهِمُ الدِّيَّةُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحَرْبُ بِالْحَرْبِ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَى بِالْأُنْثَى﴾ إِلَى قَوْلِهِ: ﴿فَمَنْ عَفَى لَهُ مِنْ أَخِيهِ شَيْءٌ فَلْيَبَاغِ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنِ﴾. فَالْعَفْوُ أَنْ يَقْبَلَ الدِّيَّةُ فِي الْعَمْدِ وَأَتْبَاعُ بِمَعْرُوفٍ يَقُولُ يَتَّبِعُ هَذَا بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ وَيُؤَدِّي هَذَا بِإِحْسَانٍ ﴿ذَلِكَ



(from what was enjoined upon the people before you, i.e. the law of equality in punishment, and not the blood-money). "After this, whoever exceeds the limits shall be in grave penalty." (Al-Baqarah 178)

**4791-** It is narrated on the authority of Mujahid that he recited: " The law of equality (in punishment) is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman" and then said: The law of equality (in punishment) was enjoined upon the children of Israel, and the blood-money was not enjoined, thereupon Allah Almighty revealed the blood-money. However, Allah Almighty enjoined the blood-money upon this (Muslim) nation by way of concession from what had been enjoined earlier upon the children of Israel.

### **[28] The Command To Let Off The Retaliation**

**4792-** It is narrated on the authority of Anas that he said: a case of retaliation in implementation of the law of equality was filed to the Messenger of Allah "Allah's blessing and peace be upon him"; who ordered to let off retaliation (and to accept the blood-money instead).

**4793-** It is narrated on the authority of Anas that he said: No case of retaliation in implementation of the law of equality was filed to the Messenger of Allah "Allah's blessing and peace be upon him" but that he ordered to let off retaliation (and to accept the blood-money instead).

### **[29] Should The Blood-Money Be Taken From The Slave's Killer If The Slain's Heir Lets Off Retaliation?**

**4794-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one is murdered, his heir has the freedom to choose the better of both: either to ask for retribution to be exacted for him or to accept the ransom."

**4795-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one is murdered, his heir has the freedom to choose the better of both: either to ask for retribution to be exacted for him or to accept the ransom."

**4796-** It is narrated on the authority of Abu Salamah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one is murdered, his heir...and the rest is the same.

### **[30] Women Let Off Killing In Retaliation**

**4797-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The

تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ﴿١٠٠﴾ مِمَّا كُتِبَ عَلَىٰ مَنْ كَانَ قَبْلَكُمْ إِنَّمَا هُوَ الْقِصَاصُ لَيْسَ الدِّيَّةُ .

4791 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ عَمْرِو عَنْ مُجَاهِدٍ قَالَ: ﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْخُرُفِيِّ﴾ قَالَ: كَانَ بَنُو إِسْرَائِيلَ عَلَيْهِمُ الْقِصَاصُ وَلَيْسَ عَلَيْهِمُ الدِّيَّةُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمُ الدِّيَّةَ فَجَعَلَهَا عَلَىٰ هَذِهِ الْأُمَّةِ تَخْفِيفًا عَلَىٰ مَا كَانَ عَلَىٰ بَنِي إِسْرَائِيلَ .

### (28، 29) - الْأَمْرُ بِالْعَفْوِ عَنِ الْقِصَاصِ

4792 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ وَهُوَ ابْنُ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ عَنْ أَنَسٍ قَالَ: «أَتَى رَسُولُ اللَّهِ ﷺ فِي قِصَاصٍ فَأَمَرَ فِيهِ بِالْعَفْوِ» .

4793 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَهْدِيٍّ وَبَهْزُ بْنُ أَسَدٍ وَعَقَّانُ بْنُ مُسْلِمٍ قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ الْمُزَنِيِّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي مَيْمُونَةَ وَلَا أَعْلَمُهُ إِلَّا عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «مَا أَتَى النَّبِيَّ ﷺ فِي شَيْءٍ فِيهِ قِصَاصٌ إِلَّا أَمَرَ فِيهِ بِالْعَفْوِ» .

### (29، 30) - هَلْ يُؤْخَذُ مِنْ قَاتِلِ الْعَمْدِ الدِّيَّةُ

#### إِذَا عَفَا وَلِيُّ الْمَقْتُولِ عَنِ الْقَوْدِ؟

4794 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَشْعَثَ قَالَ: حَدَّثَنَا أَبُو مُسَهِّرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ قَالَ: أَنْبَأَنَا الْأَوْزَاعِيُّ قَالَ: أَخْبَرَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُقَادَ وَإِمَّا أَنْ يُفْدَى» .

4795 - أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزِيدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُقَادَ وَإِمَّا أَنْ يُفْدَى» .

4796 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: أَنْبَأَنَا ابْنُ عَائِدٍ قَالَ: حَدَّثَنَا يَحْيَى هُوَ ابْنُ حَمْرَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَتَلَ لَهُ قَتِيلٌ...» . مُرْسَلٌ .

### (30، 31) - عَفْوُ النِّسَاءِ عَنِ الدِّمِّ

4797 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي حُصَيْنٌ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ ح . وَأَنْبَأَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي حُصَيْنٌ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:



heirs of both the murdered and the murderer, the closest relatives and such as next to them in kinship, even though she is a woman, should let off killing in retaliation."

### **[31] When One Is Killed With A Stone Or A Whip**

**4798-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is killed by an unknown person during a mutual throwing with the help of a stone, a whip or a stick, it should be considered as (killing by) mistake, and the blood-wet of (killing by) mistake becomes due; and he, who is killed intentionally, the retaliation should be taken (according to the law of equality in punishment); and whoever holds back such (retaliation) from him incurs upon himself the curse of Allah, the angels and all the people, and no obligatory nor supererogatory deeds (or no repentance nor ransom) will be accepted from him."

**4799-** It is narrated on the authority of Ibn Abbas, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is killed by an unknown person during a mutual throwing with the help of a stone, a whip or a stick, it should be considered as (killing by) mistake, and the blood-wet of (killing by) mistake becomes due; and he, who is killed intentionally, the retaliation should be taken (according to the law of equality in punishment); and whoever holds back such (retaliation) from him incurs upon himself the curse of Allah, the angels and all the people, and no obligatory nor supererogatory deeds (or no repentance nor ransom) will be accepted from him."

### **[32] The Blood-Money Of The Semi-Intentional Killing**

**4800-** It is narrated on the authority of Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The blood-money of) such as semi-intentionally murdered with a whip or a stick by mistake is one hundred camels, forty of which should be pregnant."

**4801-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon on the day of the conquest (of Mecca)...and the rest is the same.

### **[33] The Citation-Forms Of The Narration Of Khalid Al-Hadhdha'**

**4802-** It is narrated on the authority of Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! (The blood-money of) such as semi-intentionally murdered with a whip or a stick by mistake is one hundred camels, forty of which should be pregnant."



«وَعَلَى الْمُفْتَتِلِينَ أَنْ يَنْحَضِرُوا الْأَوَّلَ فَلَاوَلَّ وَإِنْ كَانَتْ أَمْرًا».

(31، 32) - بَابُ مَنْ قُتِلَ بِحَجَرٍ أَوْ سَوْطٍ

4798 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ فِي عِمِّيٍّ أَوْ رَمِيًّا تَكُونُ بَيْنَهُمْ بِحَجَرٍ أَوْ سَوْطٍ أَوْ بِعَصَا فَعَقْلُهُ عَقْلٌ خَطِيءٌ وَمَنْ قَتَلَ عَمْدًا فَقَوْدُ يَدِهِ فَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ».

4799 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ عَمْرُو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنْ أَبِي عَبْدِ اللَّهِ يَرْفَعُهُ قَالَ: «مَنْ قُتِلَ فِي عِمِّيٍّ أَوْ رَمِيًّا بِحَجَرٍ أَوْ سَوْطٍ أَوْ عَصَا فَعَقْلُهُ عَقْلٌ الْخَطِيءِ وَمَنْ قُتِلَ عَمْدًا فَهُوَ قَوْدٌ وَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا».

(32، 33) - كَمْ دِيَّةٌ شَبِهَ الْعَمْدِ وَذَكَرُ الْاِخْتِلَافِ عَلَى أَيُّوبَ

فِي حَدِيثِ الْقَاسِمِ بْنِ رَبِيعَةَ فِيهِ

4800 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ السَّخْتِيَّانِيِّ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «قُتِيلُ الْخَطِيءِ شَبِهَ الْعَمْدِ بِالسَّوْطِ أَوْ الْعَصَا مِائَةً مِنَ الْإِبِلِ أَرْبَعُونَ مِنْهَا فِي بَطُونِهَا أَوْلَادُهَا».

4801 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ حَظَبَ يَوْمَ الْفَتْحِ». مُرْسَلٌ.

(33، 34) - ذَكَرُ الْاِخْتِلَافِ عَلَى خَالِدِ الْحَذَاءِ

4802 - أَخْبَرَنِي يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ قَالَ: أَنْبَأَنَا حَمَّادٌ عَنْ خَالِدِ يَعْنِي الْحَذَاءِ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ عُقْبَةَ بْنِ أَوْسٍ عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا وَإِنْ قُتِيلَ الْخَطِيءُ شَبِهَ الْعَمْدَ مَا كَانَ بِالسَّوْطِ وَالْعَصَا مِائَةً مِنَ الْإِبِلِ أَرْبَعُونَ فِي بَطُونِهَا أَوْلَادُهَا».

**4803-** It is narrated on the authority of Uqbah Ibn Aws from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" delivered the sermon on the day of the conquest of Mecca, in which he said: "Behold! (The blood-money of) such as semi-intentionally killed with a whip, a stick or a stone by mistake is one hundred camels, forty of which should be seven-to-nine-year old pregnant."

**4804-** It is narrated on the authority of Uqbah Ibn Aws that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! (The blood-money of) such as semi-intentionally killed with a whip or a stick by mistake is one hundred expensive camels, forty of which should be pregnant."

**4805-** It is narrated on the authority of Ya'qub Ibn Aws from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that when the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca on the day of the conquest, he said: "Behold! (The blood-money of) the murdered who is semi-intentionally killed by mistake with a whip or a stick is one hundred camels, forty of which should be seven-to-nine-year old pregnant."

**4806-** It is narrated on the authority of Ya'qub Ibn Aws from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he told him that when the Messenger of Allah "Allah's blessing and peace be upon him" arrived in Mecca on the day of the conquest, he said: "Behold! (The blood-money of) the murdered who is semi-intentionally killed by mistake with a whip or a stick is one hundred camels, forty of which should be seven-to-nine-year old pregnant."

**4807-** It is narrated on the authority of Ya'qub Ibn Aws from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he told him that when the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca on the day of the conquest, he said: "Behold! (The blood-money of) the murdered who is semi-intentionally killed by mistake with a whip or a stick is one hundred camels, forty of which should be seven-to-nine-year old pregnant."

**4808-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" stood on the doorstep of the Ka'bah and praised Allah and lauded Him, and said: "Praise be to Allah, Who has proved true to His Promise, and helped His servant, and Alone defeated the Confederates. Behold! (The blood-money of) the murdered that

4803 - حَدَّثَنَا مُحَمَّدُ بْنُ كَامِلٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدٍ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ عُقْبَةَ بْنِ أَوْسٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: خَطَبَ النَّبِيُّ ﷺ يَوْمَ فَتَحِ مَكَّةَ فَقَالَ: «أَلَا وَإِنَّ قَتِيلَ الْخَطَا شِبْهَ الْعَمْدِ بِالسَّوِطِ وَالْعَصَا وَالْحَجَرِ مِائَةً مِنَ الْإِبِلِ فِيهَا أَرْبَعُونَ نِثْيَةً إِلَى بَارِزٍ عَامِهَا كُلُّهُمْ خَلِيفَةٌ».

4804 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنِ ابْنِ أَبِي عَدِيٍّ عَنْ خَالِدٍ عَنِ الْقَاسِمِ عَنْ عُقْبَةَ بْنِ أَوْسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا إِنَّ قَتِيلَ الْخَطَا قَتِيلَ السَّوِطِ وَالْعَصَا فِيهِ مِائَةٌ مِنَ الْإِبِلِ مُغْلَظَةٌ أَرْبَعُونَ مِنْهَا فِي بُطُونِهَا أَوْلَادُهَا».

4805 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدِ الْحَذَاءِ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ يَعْقُوبَ بْنِ أَوْسٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ قَالَ: «أَلَا وَإِنَّ كُلَّ قَتِيلٍ خَطَا الْعَمْدِ أَوْ شِبْهِ الْعَمْدِ قَتِيلَ السَّوِطِ وَالْعَصَا مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا».

4806 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ يَعْقُوبَ بْنِ أَوْسٍ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ عَامَ الْفَتْحِ قَالَ: «أَلَا وَإِنَّ قَتِيلَ الْخَطَا الْعَمْدِ قَتِيلَ السَّوِطِ وَالْعَصَا مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا».

4807 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: أَنْبَأَنَا يَزِيدُ عَنْ خَالِدٍ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ يَعْقُوبَ بْنِ أَوْسٍ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ قَالَ: «أَلَا وَإِنَّ قَتِيلَ الْخَطَا الْعَمْدِ قَتِيلَ السَّوِطِ وَالْعَصَا مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا».

4808 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ جُدْعَانَ سَمِعَهُ مِنَ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ ابْنِ عُمَرَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتَحِ مَكَّةَ عَلَى دَرَجَةِ الْكُعْبَةِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي صَدَّقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ



is semi-intentionally killed by mistake with a whip or a stick is one hundred expensive camels, forty of which should be pregnant."

**4809-** It is narrated on the authority of Al-Qasim Ibn Rabie'ah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! (The blood-money of) the murdered who is semi-intentionally killed by mistake i.e. with a whip or a stick is one hundred camels, forty of which should be seven-to-nine-year old pregnant."

**4810-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is killed by mistake, his blood-money should be one hundred camels: thirty one-year-old she-camels, thirty two-year-old she-camels, thirty three-year-old she-camels, and ten two-year-old he-camels." The Messenger of Allah "Allah's blessing and peace be upon him" estimated it as four hundred Dinars (of gold) or what is equal to that from (Dirhams of) silver for the town residents; and this amount differed in accordance with the difference of the prices of camels from time to time: when the price was high, the amount would increase, and when it was low, it would decrease. In this way, it (the blood-money) was between four hundred and eight hundred Dinars (of gold) or what is equal from (Dirhams of) silver, i.e. eight thousand Dirhams during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" judged that if one's blood-wet should be paid from cows, two hundred cows would be due upon the owners of cows; and if one's blood-wet should be paid from sheep, two thousand sheep would be due upon the owners of sheep. The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the blood-wet is a part of the heritage, which should go to the heirs of him (the deceased), according to the closeness of kinship, and what remains should go to such of his kinship as from the side of his father (who have no obligatory shares in the heritage, but they always inherit what remains of the shares)." The Messenger of Allah "Allah's blessing and peace be upon him" judged that the woman's blood-wet is due upon her relatives from the side of her father, who have no obligatory shares of inheritance but what remains out of the shares of her heirs; and if a woman is killed, her blood-money should go to her heirs, upon whom it is due to kill her murderer (if they so like)."

### **[34] The Different Ages Of Camels Of The Blood-Money Of The Killing By Mistake**

**4811-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: the Messenger of Allah "Allah's blessing and peace be upon him" judged

وَهَزَمَ الْأَحْزَابَ وَحْدَهُ إِلَّا إِنَّ قَتِيلَ الْعَمْدِ الْخَطَا بِالسَّوْطِ وَالْعَصَا شِبْهُ الْعَمْدِ فِيهِ مِائَةٌ مِنَ الْإِبِلِ مُغْلَظَةٌ مِنْهَا أَرْبَعُونَ خَلِيفَةً فِي بَطُونِهَا أَوْلَادُهَا».

4809 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْخَطَا شِبْهُ الْعَمْدِ يَعْنِي بِالْعَصَا وَالسَّوْطِ مِائَةٌ مِنَ الْإِبِلِ مِنْهَا أَرْبَعُونَ فِي بَطُونِهَا أَوْلَادُهَا».

4810 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَتَلَ خَطَاً فِدَيْتُهُ مِائَةٌ مِنَ الْإِبِلِ ثَلَاثُونَ بِنْتٌ مَخَاضٍ وَثَلَاثُونَ بِنْتٌ لَبُونٌ وَثَلَاثُونَ حِقَّةً وَعَشْرَةٌ بَنِي لَبُونٍ ذُكُورٌ». قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُقَوِّمُهَا عَلَى أَهْلِ الْقَرْيَةِ أَرْبَعِمِائَةَ دِينَارٍ أَوْ عِدْلَهَا مِنَ الْوَرِقِ وَيُقَوِّمُهَا عَلَى أَهْلِ الْإِبِلِ إِذَا غَلَّتْ رَفَعَ فِي قِيمَتِهَا وَإِذَا هَانَتْ نَقَصَ مِنْ قِيمَتِهَا عَلَى نَحْوِ الزَّمَانِ مَا كَانَ فَبَلَغَ قِيمَتُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَا بَيْنَ الْأَرْبَعِمِائَةِ دِينَارٍ إِلَى ثَمَانِمِائَةِ دِينَارٍ أَوْ عِدْلَهَا مِنَ الْوَرِقِ قَالَ: وَقَضَى رَسُولُ اللَّهِ ﷺ أَنْ مَنْ كَانَ عَقْلُهُ فِي الْبَقَرِ عَلَى أَهْلِ الْبَقَرِ مَائَتِي بَقَرَةٍ وَمَنْ كَانَ عَقْلُهُ فِي الشَّاةِ أَلْفِي شَاةٍ وَقَضَى رَسُولُ اللَّهِ ﷺ أَنْ الْعَقْلَ مِيرَاثٌ بَيْنَ وَرَثَةِ الْقَتِيلِ عَلَى فَرَائِضِهِمْ فَمَا فَضَلَ فَلِلْعَصْبَةِ وَقَضَى رَسُولُ اللَّهِ ﷺ أَنْ يَعْقَلَ عَلَى الْمَرْأَةِ عَصْبَتُهَا مَنْ كَانُوا وَلَا يَرْتُونَ مِنْهُ شَيْئاً إِلَّا مَا فَضَلَ عَنْ وَرَثَتِهَا وَإِنْ قُتِلَتْ فَعَقَلَهَا بَيْنَ وَرَثَتِهَا وَهُمْ يَقْتُلُونَ قَاتِلَهَا.

### (34، 35) - ذِكْرُ أَسْنَانِ دِيَةِ الْخَطَا

4811 - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدٍ بْنُ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ حَجَّاجٍ عَنْ زَيْدِ بْنِ جُبَيْرٍ عَنْ خُشْفِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ



that the blood-money of killing by mistake is (one hundred camels including) twenty one-year-old she-camels, twenty one-year-old he-camels, twenty two-year-old she-camels, twenty three-year-old she-camels, and twenty four-year-old she-camels.

### **[35] The Blood-Money From (Dirhams Of) Silver**

4812-It is narrated on the authority of Ibn Abbas that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man killed another, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" made the blood-money of twelve thousand (Dirhams of silver). He mentioned that (Allah's) Statement: "this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them" (At-Tawbah 74) was the blood-money (which He Almighty has prescribed).

4813-It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money should be twelve thousand (Dirhams).

### **[36] The Woman's Blood-Wet**

4814-It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood-wet of both woman and man is equal until it amounts one-third her blood-money (and once it goes beyond one-third it comes to be half the man's blood-wet)."

### **[37] The Infidel's Blood-Money**

4815-It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood-wet of the non-Muslim protectees, i.e. the Jews and Christians, is half the blood-wet of the Muslims."

4816-It is narrated on the authority of Amr Ibn Shu'aib from his father from Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The infidel's blood-wet is half the blood-wet of the Muslim."

### **[38] The Blood-Money Of A Slave Who Has A Written Deed Of Freedom In Return For A Certain Sum Of Money**

4817- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of the (killed) slave who had a written deed of freedom in



أَبْنُ مَسْعُودٍ يَقُولُ: «قَضَى رَسُولُ اللَّهِ ﷺ دِيَةَ الْخَطَا عَشْرِينَ بَنْتَ مَخَاضٍ وَعَشْرِينَ أَبْنِ مَخَاضٍ ذُكُوراً وَعَشْرِينَ بَنْتَ لَبُونٍ وَعَشْرِينَ جَذَعَةً وَعَشْرِينَ حَقَّةً».

### (35، 36) - ذِكْرُ الدِّيَةِ مِنَ الْوَرَقِ

4812 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هَانِيٍّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ ح. وَأَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هَانِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرٍو بْنِ دِينَارٍ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَتَلَ رَجُلٌ رَجُلًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَجَعَلَ النَّبِيُّ ﷺ دِيَتَهُ اثْنَيْ عَشَرَ أَلْفًا وَذَكَرَ قَوْلَهُ: «إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فِي أَخْذِهِمُ الدِّيَةَ». وَاللَّفْظُ لِأَبِي دَاوُدَ.

4813 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عِكْرَمَةَ سَمِعَتْهُ مَرَّةً يَقُولُ: عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ قَضَى بِاثْنَيْ عَشَرَ أَلْفًا يَغْنِي فِي الدِّيَةِ».

### (36، 37) - عَقْلُ الْمَرْأَةِ

4814 - أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا ضَمْرَةُ عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَقْلُ الْمَرْأَةِ مِثْلُ عَقْلِ الرَّجُلِ حَتَّى يَبْلُغَ الثَّلَاثَ مِنْ دِيَّتِهَا».

### (37، 38) - كَمِّ دِيَةِ الْكَافِرِ

4815 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى وَذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَقْلُ أَهْلِ الذِّمَّةِ نِصْفُ عَقْلِ الْمُسْلِمِينَ» وَهُمْ الْيَهُودُ وَالنَّصَارَى.

4816 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي أَسَامَةُ بْنُ زَيْدٍ عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَقْلُ الْكَافِرِ نِصْفُ عَقْلِ الْمُؤْمِنِ».

### (38، 39) - دِيَةُ الْمُكَاتِبِ

4817 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «قَضَى رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتِبِ يُقْتَلُ بِدِيَةِ

return for a certain sum of money is the same as that of a free man as much as is equal to the portion which he paid (out of his deed).

**4818-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” judged that the blood-money of the (killed) slave who had a written deed of freedom in return for a certain sum of money is the same as that of a free man as much as is equal to the portion which he emancipated (paid out of his deed).

**4819-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” judged that the blood-money of the (killed) slave who had a written deed of freedom in return for a certain sum of money is the same as that of a free man as much as is equal to the portion which he paid (out of his deed), and as that of a slave's blood-money as much as what remained (out of his deed).

**4820-** The same is narrated on the authority of Ali.

**4821-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: "the slave who has a written deed of freedom in return for a certain sum of money is emancipated as much as is equal to the portion he has paid out of his deed; and the legal punishment is executed upon him (in case he commits a crime) as much as is equal to the portion he has emancipated of himself; and he inherits as much as is equal to the portion he has emancipated of himself."

**4822-** It is narrated on the authority of Ibn Abbas that a slave who had a written deed of freedom was killed during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” ordered that a portion of his blood-money should be paid as much as is equal to what was emancipated of him, and a portion as much as is equal to (what remained of him) as a slave.

### **[39] The Fetus's Blood-Money**

**4823-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that a woman threw another with a pebble which caused her to have miscarriage, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” ordered that fifty sheep be paid as a blood-money of her fetus, and on that day, he forbade throwing with pebbles.

**4824-** It is narrated on the authority of Abdullah Ibn Buraidah that a woman threw another with a pebble which caused her to have miscarriage, and when the case was filed to the Messenger of Allah “Allah’s blessing and peace be upon him” he ordered that five hundred young sheep be paid as a

الْحُرُّ عَلَى قَدْرِ مَا أَدَّى».

4818 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الطَّائِفِيُّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ نَبِيَّ اللَّهِ ﷺ قَضَى فِي الْمُكَاتَبِ أَنْ يُودَى بِقَدْرِ مَا عَتَقَ مِنْهُ دِيَّةَ الْحُرِّ».

4819 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَعْلَى عَنْ الْحَجَّاجِ الصَّوَّافِ عَنْ يَحْيَى عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «قَضَى رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتَبِ يُودَى بِقَدْرِ مَا أَدَّى مِنْ مُكَاتَبَتِهِ دِيَّةَ الْحُرِّ وَمَا بَقِيَ دِيَّةَ الْعَبْدِ».

4820 - أَخْبَرَنَا مُحَمَّدُ بْنُ عِيْسَى بْنِ النَّقَّاشِ قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ هَارُونَ قَالَ: أَنْبَأَنَا حَمَّادٌ عَنْ قَتَادَةَ عَنْ خِلَاسٍ عَنْ عَلِيٍّ.

4821 - وَعَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُكَاتَبُ يَعْتَقُ بِقَدْرِ مَا أَدَّى وَيُقَامُ عَلَيْهِ الْحَدُّ بِقَدْرِ مَا عَتَقَ مِنْهُ وَيَرِثُ بِقَدْرِ مَا عَتَقَ مِنْهُ».

4822 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ وَعَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: «أَنَّ مُكَاتَبًا قُتِلَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ أَنْ يُودَى مَا أَدَّى دِيَّةَ الْحُرِّ وَمَا لَا دِيَّةَ الْمَمْلُوكِ».

### (39، 40) - بَابُ دِيَّةِ جَنِينِ الْمَرْأَةِ

4823 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَإِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا يُونُسُ بْنُ صُهَيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: «أَنَّ امْرَأَةً حَدَفَتْ امْرَأَةً فَأَسْقَطَتْ فَجَعَلَ رَسُولُ اللَّهِ ﷺ فِي وَلَدِهَا خَمْسِينَ شاةً وَنَهَى يَوْمئِذٍ عَنِ الْحَذْفِ». أَرْسَلَهُ أَبُو نَعِيمٍ.

4824 - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ صُهَيْبٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ: «أَنَّ امْرَأَةً حَدَفَتْ امْرَأَةً فَأَسْقَطَتْ الْمَخْذُوفَةَ فَرُفِعَ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَجَعَلَ عَقْلَ وَلَدِهَا خَمْسِمِائَةٍ مِنَ الْغُرِّ



blood-money of her fetus, and on that day, he forbade throwing with pebbles. Abu Abd Ar-Rahman said: This is false for it is supposed to have meant one hundred young sheep. Furthermore, the forbiddance of throwing with pebbles is narrated on the authority of Abdullah Ibn Buraidah from Abdullah Ibn Mughaffal.

**4825-** It is narrated on the authority of Abdullah Ibn Buraidah from Abdullah Ibn Mughaffal that he saw a man throwing pebbles, thereupon he said to him: "Do not throw pebbles for the Messenger of Allah "Allah's blessing and peace be upon him" forbade (or disliked) throwing pebbles.

**4826-** It is narrated on the authority of Tawus that Umar consulted the people concerning the fetus's blood-money, thereupon Hamal Ibn Malik said: the Messenger of Allah "Allah's blessing and peace be upon him" judged that the fetus's blood-money should be a young slave (or slave-girl). Tawus said: A mare also stands for that.

**4827-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of a fetus belonging to a woman from Banu Lihyān, which fell as dead (because of miscarriage) should be a young slave or slave-girl. Later on, the woman against whom he passed this judgement died, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that her heritage should go to her children and husband, and the blood-wet due upon her should be paid by the close relatives from the side of her father.

**4828-** It is narrated on the authority of Abu Hurairah that he said: Two women from Hudhail fought with each other, one of whom threw the other with a stone that killed her and what was in her womb. They (i.e. the relatives of the killer and the relatives of the victim) filed their case to The Prophet "Allah's blessing and peace be upon him" who judged that the blood-money for the fetus was a slave or a slave girl, and the blood-money for the killed woman was to be paid by the killer's relatives from the side of her father. He made her son and those with him her heirs. Hamal Ibn An-Nabighah Al-Hudhali said: "O Messenger of Allah! Why should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He seems to be one of the brothers of soothsayers" and this was in view of the rhymed speech he composed."

**4829-** It is narrated on the authority of Abu Hurairah that he said: During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him",

وَنَهَى يَوْمَئِذٍ عَنِ الْحَذَفِ» .

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا وَهُمْ وَيَنْبَغِي أَنْ يَكُونَ أَرَادَ مِائَةً مِنَ الْغُرِّ، وَقَدْ رَوَى النَّهْيُ عَنِ الْحَذَفِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ .

4825 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا كَهْمَسُ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ: «أَنَّهُ رَأَى رَجُلًا يَحْذِفُ فَقَالَ: لَا تَحْذِفْ فَإِنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَنْهَى عَنِ الْحَذَفِ أَوْ يَكْرَهُهُ الْحَذَفُ» . شَكَ كَهْمَسُ .

4826 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو عَنْ طَاوُسٍ: «أَنَّ عُمَرَ اسْتَشَارَ النَّاسَ فِي الْجَنِينِ فَقَالَ حَمَلُ بْنُ مَالِكٍ: قَضَى رَسُولُ اللَّهِ ﷺ فِي الْجَنِينِ غُرَّةً» . قَالَ طَاوُسٌ: إِنَّ الْفَرَسَ غُرَّةٌ .

4827 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «قَضَى رَسُولُ اللَّهِ ﷺ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تُوفِّيتَ فَقَضَى رَسُولُ اللَّهِ ﷺ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا» .

4828 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: أَقْتَتَلْتُ امْرَأَتَانِ مِنْ هَذِيلٍ فَرَمْتُ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا فَقَتَلْتُهَا وَمَا فِي بَطْنِهَا فَأَخْتَصَمُوا إِلَى رَسُولِ اللَّهِ ﷺ فَقَضَى رَسُولُ اللَّهِ ﷺ أَنَّ دِيَةَ جَنِينِهَا غُرَّةٌ عَبْدٌ أَوْ وَلِيدَةٌ وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى عَاقِلَتِهَا وَوَرَثَتِهَا وَلَدَهَا وَمَنْ مَعَهُمْ فَقَالَ حَمَلُ بْنُ مَالِكٍ ابْنُ النَّابِغَةِ الْهَذَلِيُّ: يَا رَسُولَ اللَّهِ كَيْفَ أَعْرَمُ مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا نَطَقَ وَلَا اسْتَهَلَ فَمِثْلُ ذَلِكَ يُطَلُّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُفَّانِ» مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ .

4829 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ



two women from Hudhail fought with each other, one of whom threw the other with a stone that caused her to have miscarriage. Allah's Apostle "Allah's blessing and peace be upon him" passed his judgement that a slave or a slave-girl should be paid for its blood-money.

**4830-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that Allah's Apostle "Allah's blessing and peace be upon him" passed his judgement concerning a fetus who was killed within the womb of his mother that a slave or a slave-girl should be paid for its blood-money. The one against whom this judgement was passed said: "O Messenger of Allah! Why should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He seems to be one of the soothsayers." (This was in view of the rhymed speech he composed).

**4831-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a woman struck her fellow-wife with a tent rod which caused her to die and she was pregnant. The case was filed to Allah's Apostle "Allah's blessing and peace be upon him" thereupon Allah's Apostle "Allah's blessing and peace be upon him" passed his judgement that the close relatives from the side of the father of the killing woman should pay the blood-money (for the murdered), and that a slave or a slave-girl should be paid as the blood-money for the fetus. The close relative from the side of the killer's father said: "Should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech like the rhymed speech of the desert Arabs?"

#### **[40] What About The Semi-Intentional Killing?**

**4832-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a woman struck her fellow-wife with a tent rod which caused her to die and she was pregnant. Allah's Apostle "Allah's blessing and peace be upon him" judged that the close relatives from the side of the father of the killing woman should pay the blood-money (for the murdered), and that a slave or a slave-girl should be paid as the blood-money for what was in her womb. One of the close relatives from the side of the killer's father said: "Should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech



أَمْرَاتَيْنِ مِنْ هُذَيْلٍ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ رَمَتْ إِحْدَاهُمَا الْأُخْرَى فَطَرَحَتْ جَنِينَهَا فَقَضَى فِيهِ رَسُولُ اللَّهِ ﷺ بِغُرَّةِ عَبْدٍ أَوْ وَلِيدَةٍ.

4830 - قَالَ الْحَارِثُ بْنُ مَسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شَهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي الْجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ بِغُرَّةِ عَبْدٍ أَوْ وَلِيدَةٍ فَقَالَ الَّذِي قَضَى عَلَيْهِ: كَيْفَ أَغْرَمَ مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا اسْتَهَلَ وَلَا نَطَقَ فَمَثُلُ ذَلِكَ يُطَلَّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذَا مِنَ الْكُهَّانِ».

4831 - أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا خَلْفٌ وَهُوَ ابْنُ تَمِيمٍ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نَضِيلَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ أَمْرَأَةً ضَرَبَتْ ضَرْتَهَا بِعُمُودٍ فُسْطَاطٍ فَقَتَلَتْهَا وَهِيَ حُبْلَى فَأَتَيْ فِيهَا النَّبِيُّ ﷺ فَقَضَى رَسُولُ اللَّهِ ﷺ عَلَى عَصَبَةِ الْقَاتِلَةِ بِالْدِّيَةِ وَفِي الْجَنِينِ غُرَّةً فَقَالَ عَصَبَتُهَا: أَدَى مَنْ لَا طَعِمَ وَلَا شَرِبَ وَلَا صَاحَ فَاسْتَهَلَ فَمَثُلُ هَذَا يُطَلَّ؟ فَقَالَ النَّبِيُّ ﷺ: «أَسَجْعُ كَسَجْعِ الْأَعْرَابِ؟».

(40، 41) - صِفَةُ شَبِّهِ الْعَمْدِ وَعَلَى مَنْ دِيَّةُ الْأَجْنَةِ وَشَبِّهِ الْعَمْدِ

وَذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لَخَبَرِ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نَضِيلَةَ عَنِ الْمُغِيرَةِ

4832 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نَضِيلَةَ الْخُزَاعِيِّ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: ضَرَبَتْ أَمْرَأَةً ضَرْتَهَا بِعُمُودِ الْفُسْطَاطِ وَهِيَ حُبْلَى فَقَتَلَتْهَا فَجَعَلَ رَسُولُ اللَّهِ ﷺ دِيَّةَ الْمَقْتُولَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ وَغُرَّةً لِمَا فِي بَطْنِهَا فَقَالَ رَجُلٌ مِنْ عَصَبَةِ الْقَاتِلَةِ: أَنْغَرُمُ دِيَّةَ مَنْ لَا أَكَلَ وَلَا شَرِبَ وَلَا اسْتَهَلَ؟ فَمَثُلُ ذَلِكَ يُطَلَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسَجْعُ

like the rhymed speech of the desert Arabs?" he enjoined the blood-money upon them.

**4833-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a woman struck her fellow-wife with a tent rod which caused her to die and she was pregnant. Allah's Apostle "Allah's blessing and peace be upon him" judged that the close relatives from the side of the father of the killing woman should pay the blood-money (for the murdered), and that a slave or a slave-girl should be paid as the blood-money for what was in her womb. A desert Arab (and he was one of the close relatives from the side of the killer's father) said: "Should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech like the rhymed speech of (those belonging to) the pre-Islamic period of ignorance?" he judged that a slave or slave-girl should be paid as the blood-money for what was in her womb.

**4834-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a woman from (the tribe of) Banu Lihyān struck her fellow-wife with a tent rod which caused her to die and she was pregnant. Allah's Apostle "Allah's blessing and peace be upon him" judged that the close relatives from the side of the father of the killing woman should pay the blood-money (for the murdered), and that a slave or a slave-girl should be paid as the blood-money for what was in her womb.

**4835-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that two women, who were fellow-wives of a man belonging to (the tribe of) Hudhail, fought and one of them struck the other with a tent rod which caused her to have miscarriage. They appealed to Allah's Apostle "Allah's blessing and peace be upon him" to judge between them, thereupon they (the killer's relatives) said: "How should we pay blood money for one who neither spoke, nor cried (after miscarriage by which it would be known that he died after he was alive), nor drank nor ate?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech of the desert Arabs?" he judged that a slave or a slave-girl should be paid by the close relatives from the side of the killer's father.

**4836-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a man belonging to (the tribe of) Hudhail had two fellow-wives one of whom struck the other with a tent rod which caused her to have miscarriage. they (the killer's relatives) said: "Tell us: how should we pay blood money for one who neither drank nor ate, nor spoke, nor cried (after miscarriage by which it

كَسَجِعِ الْأَعْرَابِ؟» فَجَعَلَ عَلَيْهِمُ الدِّيَّةَ.

4833 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نَضِيلَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ ضَرَّتَيْنِ ضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى بِعَمُودٍ فُسْطَاطٍ فَقَتَلَتْهَا فَقَضَى رَسُولُ اللَّهِ ﷺ بِالْأُخْرَى عَلَى عَصَبَةِ الْقَاتِلَةِ وَقَضَى لِمَا فِي بَطْنِهَا بِغُرَّةٍ فَقَالَ الْأَعْرَابِيُّ: تُغَرِّمُنِي مَنْ لَا أَكَلَّ وَلَا شَرِبَ وَلَا صَاحَ فَاسْتَهَلَ؟ فَمِثْلُ ذَلِكَ يُطَلَّ. فَقَالَ: «سَجِعُ كَسَجِعِ الْجَاهِلِيَّةِ» وَقَضَى لِمَا فِي بَطْنِهَا بِغُرَّةٍ.

4834 - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدٍ بْنُ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ عَنْ إِسْرَائِيلَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نَضِيلَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: «ضَرَبَتْ أُمْرَأَةً مِنْ بَنِي لَحْيَانَ ضَرَّتَهَا بِعَمُودٍ الْفُسْطَاطِ فَقَتَلَتْهَا وَكَانَ بِالْمَقْتُولَةِ حَمْلٌ فَقَضَى رَسُولُ اللَّهِ ﷺ عَلَى عَصَبَةِ الْقَاتِلَةِ بِالْأُخْرَى وَلِمَا فِي بَطْنِهَا بِغُرَّةٍ».

4835 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نَضِيلَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ أُمْرَأَتَيْنِ كَانَتَا تَحْتَ رَجُلٍ مِنْ هُذَيْلٍ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِعَمُودٍ فُسْطَاطٍ فَأَسْقَطَتْ فَاخْتَصَمَا إِلَى النَّبِيِّ ﷺ فَقَالُوا: كَيْفَ نَدِي مَنْ لَا صَاحَ وَلَا أَسْتَهَلَ وَلَا شَرِبَ وَلَا أَكَلَّ؟ فَقَالَ النَّبِيُّ ﷺ: «أَسَجِعُ كَسَجِعِ الْأَعْرَابِ؟» فَقَضَى بِالْغُرَّةِ عَلَى عَاقِلَةِ الْمَرْأَةِ.

4836 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نَضِيلَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ رَجُلًا مِنْ هُذَيْلٍ كَانَ لَهُ أُمْرَأَتَانِ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِعَمُودٍ الْفُسْطَاطِ فَأَسْقَطَتْ فَقِيلَ: أَرَأَيْتَ مَنْ لَا أَكَلَّ وَلَا شَرِبَ وَلَا صَاحَ



would be known that he died after he was alive)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech of the desert Arabs?" he judged that a slave or a slave-girl should be paid by the close relatives from the side of the killer's father.

**4837-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a woman struck her fellow-wife with a heavy stone which caused her to die and she was pregnant. Allah's Apostle "Allah's blessing and peace be upon him" judged that a slave or a slave-girl should be paid as the blood-money for what was in her womb and the close relatives from the side of the father of the killing woman should pay the blood-money (for the murdered). They (the close relatives from the side of the killer's father) said: "Should we pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech like the rhymed speech of the desert Arabs? Let it be just as I say to you."

**4838-** It is narrated on the authority of Ibn Abbas that he said: There was quarrel between two neighbouring women (who were fellow-wives), one of whom threw the other with a heavy stone, which caused her miscarriage, and then she died. He (the Prophet) enjoined the blood-money (for the murdered woman) upon the close relatives from the side of the killer's father. The paternal uncle of (the murdered) woman said: "O Messenger of Allah! She miscarried a babe whose hair had grown." The killer's father said: "He has told a lie! This, by Allah, neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech like the rhymed speech of the soothsayers of the pre-Islamic period of ignorance? A slave or slave-girl should be paid as the blood-money for the babe." Ibn Abbas said: One of those women was Mulaikah, and the other was Umm Ghatif.

**4839-** It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" enjoined a blood-wet (of a slave or a slave-girl) to be paid for any (killed) fetus, and (he further judged) that it is unlawful for a freed slave to take as protector and friend any Muslim other than his manumitter except by his leave.

**4840-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather: Allah's Apostle "Allah's blessing and peace be upon

فَأَسْتَهَلَ؟ فَقَالَ: «أَسَجْعُ كَسَجْعِ الْأَغْرَابِ؟!» فَقَضَى فِيهِ رَسُولُ اللَّهِ ﷺ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ وَجُعِلَتْ عَلَى عَاقِلَةِ الْمَرْأَةِ. أَرْسَلَهُ الْأَعْمَشُ.

4837 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا مُضْعَبٌ قَالَ: حَدَّثَنَا دَاوُدُ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ قَالَ: ضَرَبَتْ أَمْرَأَةً ضَرَّتَهَا بِحَجَرٍ وَهِيَ حُبْلَى فَقَتَلَتْهَا فَجَعَلَ رَسُولُ اللَّهِ ﷺ مَا فِي بَطْنِهَا غُرَّةً وَجَعَلَ عَقْلَهَا عَلَى عَصَبَتِهَا فَقَالُوا: نَعْرَمُ مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا أَسْتَهَلَ؟ فَمِثْلُ ذَلِكَ يُطَلَّ. فَقَالَ: «أَسَجْعُ كَسَجْعِ الْأَغْرَابِ؟ هُوَ مَا أَقُولُ لَكُمْ».

4838 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا عَمْرُو عَنْ أَسْبَاطٍ عَنْ سِمَاكِ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ أَمْرَأَتَانِ جَارَتَانِ كَانَ بَيْنَهُمَا صَحْبٌ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ فَأَسْقَطَتْ غُلَامًا قَدْ نَبَتَ شَعْرُهُ مَيْتًا وَمَاتِ الْمَرْأَةُ فَقَضَى عَلَى الْعَاقِلَةِ الدِّيَةَ فَقَالَ عَمُّهَا: إِنَّهَا قَدْ أَسْقَطَتْ يَا رَسُولَ اللَّهِ غُلَامًا قَدْ نَبَتَ شَعْرُهُ فَقَالَ أَبُو الْقَاتِلَةِ: إِنَّهُ كَاذِبٌ إِنَّهُ وَاللَّهِ مَا أَسْتَهَلَ وَلَا شَرِبَ وَلَا أَكَلَ فَمِثْلُهُ يُطَلَّ قَالَ النَّبِيُّ ﷺ: «أَسَجْعُ كَسَجْعِ الْجَاهِلِيَّةِ وَكِهَانَتِهَا؟ إِنَّ فِي الصَّبِيِّ غُرَّةً» قَالَ ابْنُ عَبَّاسٍ: كَانَتْ إِحْدَاهُمَا مُلَيْكَةً وَالْأُخْرَى أُمَّ غَطِيفٍ.

4839 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: «كَتَبَ رَسُولُ اللَّهِ ﷺ عَلَى كُلِّ بَطْنٍ عُقُولَهُ وَلَا يَحِلُّ لِمَوْلَى أَنْ يَتَوَلَّى مُسْلِمًا بغيرِ إِذْنِهِ».

4840 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ وَمُحَمَّدُ بْنُ مُصَفًّى قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ ابْنِ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:



him” said: "Such as practices medicine, and he is not a physician, he should have warranty (for any damage he causes with his medicine)."

4841- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said a Hadith like this.

#### **[41] Should Anyone Be Punished For The Crime Of Another?**

4842- It is narrated on the authority of Abu Rimthah that he said: I went in the company of my father to Allah's Apostle "Allah's blessing and peace be upon him" and he asked him: "Who is this?" he said: "This is my son, and I bear witness to that." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "By no means could you draw your sin or crime upon him, nor could he draw his sin or crime upon you."

4843- It is narrated on the authority of Tha'labah Ibn Zahdam Al-Yarbu'i that he said: Allah's Apostle "Allah's blessing and peace be upon him" was addressing some people from amongst the Ansar when they said: "O Messenger of Allah! Those are Banu Tha'labah Ibn Yarbu' who killed so and so during the pre-Islamic period of ignorance." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let no soul draw its sin or crime upon another."

4844- It is narrated on the authority of Tha'labah Ibn Zahdam that he said: Some people belonging to Banu Tha'labah came to Allah's Apostle "Allah's blessing and peace be upon him" while he was addressing some people and a man said: "O Messenger of Allah! Those are Banu Tha'labah Ibn Yarbu' who killed so and so, one of the companions of Allah's Apostle "Allah's blessing and peace be upon him". On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let no soul draw its sin or crime upon another."

4845- It is narrated on the authority of Al-Aswad Ibn Hilal from one belonging to Banu Tha'labah Ibn Yarbu' that he said: Some people belonging to Banu Tha'labah came to Allah's Apostle "Allah's blessing and peace be upon him", and a man said: "O Messenger of Allah! Those are Banu Tha'labah Ibn Yarbu' who killed so and so, one of the companions of Allah's Apostle "Allah's blessing and peace be upon him". On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let no soul draw its sin or crime upon another."

4846- It is narrated on the authority of Al-Aswad Ibn Hilal, and he joined Allah's Apostle "Allah's blessing and peace be upon him", from one belonging to Banu Tha'labah Ibn Yarbu', that Some people belonging to Banu Tha'labah killed one of the companions of Allah's Apostle "Allah's blessing and peace be upon him". one of the companions of Allah's Apostle



«مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ قَبْلَ ذَلِكَ فَهُوَ ضَامِنٌ».

4841 - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ ابْنِ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ مِثْلَهُ سَوَاءً.

(41، 42) - هَلْ يُؤْخَذُ أَحَدٌ بِجَرِيرَةٍ غَيْرِهِ؟

4842 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ أَبَجَرَ عَنْ إِيَادِ بْنِ لَقِيطٍ عَنْ أَبِي رِمَّةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ مَعَ أَبِي فَقَالَ: «مَنْ هَذَا مَعَكَ؟» قَالَ: ابْنِي أَشْهَدُ بِهِ قَالَ: «أَمَّا إِنَّكَ لَا تَجْنِي عَلَيْهِ وَلَا يَجْنِي عَلَيْكَ».

4843 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَشْعَثَ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمِ الْيَرْبُوعِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ فِي أَنْاسٍ مِنَ الْأَنْصَارِ فَقَالُوا: يَا رَسُولَ اللَّهِ هَؤُلَاءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوعٍ قَتَلُوا فَلَانًا فِي الْجَاهِلِيَّةِ فَقَالَ النَّبِيُّ ﷺ: وَهَتَفَ بِصَوْتِهِ: «أَلَا لَا تَجْنِي نَفْسٌ عَلَى الْأُخْرَى».

4844 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: أَنْتَهَى قَوْمٌ مِنْ بَنِي ثَعْلَبَةَ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ هَؤُلَاءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوعٍ قَتَلُوا فَلَانًا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «لَا تَجْنِي نَفْسٌ عَلَى أُخْرَى».

4845 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ قَالَ: سَمِعْتُ الْأَسْوَدَ بْنَ هِلَالٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي ثَعْلَبَةَ بْنِ يَرْبُوعٍ: أَنَّ نَاسًا مِنْ بَنِي ثَعْلَبَةَ أَتَوْا النَّبِيَّ ﷺ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ هَؤُلَاءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوعٍ قَتَلُوا فَلَانًا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «لَا تَجْنِي نَفْسٌ عَلَى أُخْرَى».

4846 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَشْعَثِ بْنِ سُلَيْمٍ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ وَكَانَ قَدْ أَذْرَكَ النَّبِيَّ ﷺ عَنْ رَجُلٍ مِنْ بَنِي ثَعْلَبَةَ بْنِ يَرْبُوعٍ: أَنَّ نَاسًا مِنْ بَنِي ثَعْلَبَةَ أَصَابُوا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ رَجُلٌ مِنْ أَصْحَابِ

"Allah's blessing and peace be upon him" said: "O Messenger of Allah! Those are Banu Tha'labah Ibn Yarbu' who killed so and so." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let no soul draw its sin or crime upon another." Shu'bah said: It means, let no one be taken and punished for the crime of another man; and Allah Almighty knows better.

**4847,4848-** It is narrated on the authority of Al-Ash'ath Ibn Sulaim from his father from one belonging to Banu Tha'labah Ibn Yarbu', that he said: I came to Allah's Apostle "Allah's blessing and peace be upon him" while he was talking to the people. Some people stood towards him and said: "O Messenger of Allah! Those are Banu so and so, who killed so and so." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let no soul draw its sin or crime upon another."

**4849-** It is narrated on the authority of Tariq Al-Muharibi that a man said: "O Messenger of Allah! Those are sons of Tha'labah, who killed so and so during the pre-Islamic period of ignorance: please take retaliation for us from them." He raised his hand so much that I saw the whiteness of his armpits and said twice: "Let no mother draw her sin or crime upon her child (meaning ' Let no soul draw its sin or crime upon another')."

#### **[42] When A Remaining Blind Eye Is Effaced**

**4850-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Allah's Apostle "Allah's blessing and peace be upon him" judged that if a remaining blind eye was effaced, one-third its blood-money should be paid; if a paralyzed hand was cut off, one-third its blood-money should be paid; and if a black tooth was removed, one-third its blood-money should be paid.

#### **[43] The Blood-Wet Of Teeth**

**4851-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five camels (should be given as blood-wet) for (breaking anyone of the) teeth."

**4852-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "All the teeth are equal (in their blood-wet in the sense that) five (camels should be given) for each (in case it is broken)."

رَسُولُ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ هَؤُلَاءِ بَنُو ثَعْلَبَةَ قَتَلَتْ فُلَانًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْنِي نَفْسٌ عَلَى أُخْرَى». قَالَ شُعْبَةُ: أَيُّ لَا يُؤْخَذُ أَحَدٌ بِأَحَدٍ، وَاللَّهُ تَعَالَى أَعْلَمُ.

4847 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنْ بَنِي ثَعْلَبَةَ بْنِ يَرْبُوعَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَكَلَّمُ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ هَؤُلَاءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوعَ الَّذِينَ أَصَابُوا فُلَانًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا» يَعْنِي لَا تَجْنِي نَفْسٌ عَلَى نَفْسٍ.

4848 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَخْوَصِ عَنْ أَشْعَثَ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنْ بَنِي يَرْبُوعَ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ وَهُوَ يُكَلِّمُ النَّاسَ فَقَامَ إِلَيْهِ نَاسٌ فَقَالُوا: يَا رَسُولَ اللَّهِ هَؤُلَاءِ بَنُو فُلَانٍ الَّذِينَ قَتَلُوا فُلَانًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْنِي نَفْسٌ عَلَى أُخْرَى».

4849 - أَخْبَرَنَا يُونُسُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَنْبَأَنَا يَزِيدُ وَهُوَ ابْنُ زِيَادٍ بْنُ أَبِي الْجَعْدِ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ طَارِقِ الْمُحَارِبِيِّ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ هَؤُلَاءِ بَنُو ثَعْلَبَةَ الَّذِينَ قَتَلُوا فُلَانًا فِي الْجَاهِلِيَّةِ فَخُذْ لَنَا بِثَارِنَا فَرَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطِيهِ وَهُوَ يَقُولُ: «لَا تَجْنِي أُمَّ عَلَى وَلَدٍ مَرَّتَيْنِ».

#### (42، 43) - الْعَيْنُ الْعَوْرَاءُ السَّادَةُ لِمَكَانِهَا إِذَا طُمِسَتْ

4850 - أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ: أَنْبَأَنَا أَبُو عَائِذٍ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنِي الْعَلَاءُ وَهُوَ ابْنُ الْحَارِثِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي الْعَيْنِ الْعَوْرَاءِ السَّادَةِ لِمَكَانِهَا إِذَا طُمِسَتْ بِثُلْثِ دِيَّتِهَا وَفِي الْيَدِ الشَّلَاءِ إِذَا قُطِعَتْ بِثُلْثِ دِيَّتِهَا وَفِي السِّنِّ السُّودَاءِ إِذَا نُزِعَتْ بِثُلْثِ دِيَّتِهَا».

#### (43، 44) - عَقْلُ الْأَسْنَانِ

4851 - أَخْبَرَنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا عَبَّادُ عَنْ حُسَيْنٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِي الْأَسْنَانِ خَمْسٌ مِنَ الْإِبِلِ».

4852 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ مَطَرٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَسْنَانُ سَوَاءٌ خَمْسًا خَمْسًا».



#### [44] The Blood-Wet Of Fingers

**4853-** It is narrated on the authority of Abu Musa that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Concerning (breaking) fingers, ten (camels should be given as blood-wet) for each."

**4854-** It is narrated on the authority of Abu Musa Al-Ash'ari that Allah's Apostle "Allah's blessing and peace be upon him" said: "All the fingers are equal (in their blood-wet in the sense that) ten (camels should be given) for each (in case it is broken)."

**4855-** It is narrated on the authority of Abu Musa Al-Ash'ari that Allah's Apostle "Allah's blessing and peace be upon him" judged that all the fingers are equal (in their blood-wet in the sense that) ten camels (should be given) for each (in case it is broken).

**4856-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that when the document which was with the family of Amr Ibn Hazm appeared, which they pretended that Allah's Apostle "Allah's blessing and peace be upon him" had written for them, it contained that "In relation to fingers, ten (camels should be given as blood-wet) for each (in case it is broken)."

**4857-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Both this and that i.e. the little finger and the thumb are equal (as far as the blood-money is concerned)."

**4858-** It is narrated on the authority of Ibn Abbas that he said: "Both this and that, i.e. the thumb and the little finger are equal (as far as the blood-wet is concerned)."

**4859-** It is narrated on the authority of Ibn Abbas that he said: "Concerning (breaking) fingers, ten (camels should be given as blood-wet) for each (in case it is broken)."

**4860-** It is narrated on the authority of Amr Ibn Shu'aib that his father told him from Abdullah Ibn Amr that when Allah's Apostle "Allah's blessing and peace be upon him" conquered Mecca, he said in his sermon: "Concerning (breaking) fingers, ten (camels should be given as blood-wet) for each."

**4861-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Allah's Apostle "Allah's blessing and peace be upon him" said in his sermon while reclining against the back of the Ka'bah: "All the fingers are equal (as far as the blood-wet is concerned)."

## (44، 45) - بَابُ عَقْلِ الْأَصَابِعِ

4853 - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ مَسْرُوقِ بْنِ أَوْسٍ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «فِي الْأَصَابِعِ عَشْرٌ عَشْرٌ».

4854 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ غَالِبِ التَّمَارِ عَنْ مَسْرُوقِ بْنِ أَوْسٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الْأَصَابِعُ سَوَاءٌ عَشْرًا».

4855 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَفْصٌ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْبَلْخِيِّ عَنْ سَعِيدٍ عَنْ غَالِبِ التَّمَارِ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ مَسْرُوقِ بْنِ أَوْسٍ عَنْ أَبِي مُوسَى قَالَ: «قَضَى رَسُولُ اللَّهِ ﷺ أَنَّ الْأَصَابِعَ سَوَاءٌ عَشْرًا عَشْرًا مِنَ الْإِبِلِ».

4856 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّهُ لَمَّا وَجَدَ الْكِتَابَ الَّذِي عِنْدَ آلِ عَمْرِو بْنِ حَزْمِ الَّذِي ذَكَرُوا أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ لَهُمْ وَجَدُوا فِيهِ وَفِيمَا هُنَالِكَ مِنَ الْأَصَابِعِ عَشْرًا عَشْرًا.

4857 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ وَهَذِهِ سَوَاءٌ» يَعْنِي الْخِنْصَرَ وَالْإِبْهَامَ.

4858 - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ: «فَهَذِهِ وَهَذِهِ سَوَاءٌ الْإِبْهَامُ وَالْخِنْصَرُ».

4859 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: «الْأَصَابِعُ عَشْرٌ عَشْرٌ».

4860 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: لَمَّا أَفْتَتَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَالَ فِي خُطْبَتِهِ: «وَفِي الْأَصَابِعِ عَشْرٌ عَشْرٌ».

4861 - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْهَيْثَمِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ وَابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ فِي خُطْبَتِهِ وَهُوَ مُسْنِدٌ ظَهَرَهُ إِلَى الْكَعْبَةِ: «الْأَصَابِعُ سَوَاءٌ».



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### [45] The Bone-Uncovering Wounds

**4862-** It is narrated on the authority of Amr Ibn Shu'aib that his father told him from Abdullah Ibn Amr that when Allah's Apostle "Allah's blessing and peace be upon him" conquered Mecca, he said in his sermon: "Concerning the bone-uncovering wounds, five (camels should be given as blood-money ) for each."

### [46] The Narration Of Amr Ibn Hazm Concerning The Blood-Wets

**4863-** It is narrated on the authority of Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm from his father from his grandfather that The Messenger of Allah "Allah's blessing and peace be upon him" wrote a document to the people of Yemen, including the obligatory and supererogatory deeds and shares, blood-wets, and then he sent it with Amr Ibn Hazm, and it was recited before the people of Yemen as follows: "From Muhammad, the Prophet "Allah's blessing and peace be upon him", to Shurahbil Ibn Abd Kulal, Nu'aim Ibn Abd Kulal, and Al-Harith Ibn Abd Kulal, the chiefs of Ru'ain, Mu'afir and Hamdan: to go further": (This document contained the following): "He, who slays a faithful believer intentionally with no just cause, and there is clear evidence to that, should be killed in retaliation, unless the heirs of the killed accept the blood-money; the blood-money of the soul (of a human being) that is killed (by mistake) is one hundred camels; if the nose is cut off, then, the full blood-money should be due; if the tongue is cut off, the full blood-money should be due; if both lips are cut off, the full blood-money should be due; if both testes are cut off, the full blood-money should be due; if the penis is cut off, the full blood-money should be due; if the back is broken, the full blood-money should be due; if both eyes are damaged, the full blood-money should be due; in case the foot is cut off, half the blood-wet would be due; and one-third the blood-wet, i.e. thirty-three camels or as much gold or silver as is equal to it, or cows or sheep would be due in case of making a deep head-wound, (that penetrates the skin to the bone of the skull); and the same applies to the sharp acute pierce (which penetrates the skin inside any part of the body); and fifteen camels should be paid (as blood-money) for a bone-displacing wound; and (the blood-money of cutting off) each finger or toe is ten camels; and (that of breaking) a tooth is five camels; and (the blood-money of) a bone-uncovering wound is five camels; and (the blood-money of) a head or face wound is five camels. Furthermore, a man should be killed for a woman (in case he killed her); and the (blood-money (for killing) should be) one thousand Dinars due upon the owners of gold."



## (45، 46) - الْمَوَاضِحُ

4862 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا أَفْتَتَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَالَ فِي خُطْبَتِهِ: «وَفِي الْمَوَاضِحِ خُمْسٌ خُمْسٌ».

## (46، 47) - ذِكْرُ حَدِيثِ عَمْرِو بْنِ حَزْمٍ فِي الْمُقُولِ

## واختلاف الناقلين له

4863 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى أَهْلِ الْيَمَنِ كِتَابًا فِيهِ الْفَرَائِضُ وَالسُّنَنُ وَالذِّيَّاتُ وَبَعَثَ بِهِ مَعَ عَمْرِو بْنِ حَزْمٍ فَقُرِئَتْ عَلَى أَهْلِ الْيَمَنِ هَذِهِ نُسخَتُهَا: مِنْ مُحَمَّدٍ النَّبِيِّ ﷺ إِلَى شُرَحْبِيلَ بْنِ عَبْدِ كَلَالٍ وَنُعَيْمِ بْنِ عَبْدِ كَلَالٍ وَالْحَارِثِ بْنِ عَبْدِ كَلَالٍ قِيلَ ذِي رُعَيْنٍ وَمَعَاوِرَ وَهَمْدَانَ أَمَا بَعْدُ وَكَانَ فِي كِتَابِهِ أَنَّ مَنْ أَعْتَبَطَ مُؤْمِنًا قَتْلًا عَنْ بَيْنَةٍ فَإِنَّهُ قَوْدٌ إِلَّا أَنْ يَرْضَى أَوْلِيَاءُ الْمَقْتُولِ وَأَنَّ فِي النَّفْسِ الدِّيَّةَ مِائَةً مِنَ الْإِبِلِ وَفِي الْأَنْفِ إِذَا أَوْعَبَ جَدْعُهُ الدِّيَّةَ وَفِي اللِّسَانِ الدِّيَّةُ وَفِي الشَّفَتَيْنِ الدِّيَّةُ وَفِي الْبَيْضَتَيْنِ الدِّيَّةُ وَفِي الذَّكَرِ الدِّيَّةُ وَفِي الصُّلْبِ الدِّيَّةُ وَفِي الْعَيْنَيْنِ الدِّيَّةُ وَفِي الرَّجْلِ الْوَاحِدَةِ نِصْفُ الدِّيَّةِ وَفِي الْمَأْمُومَةِ ثُلُثُ الدِّيَّةِ وَفِي الْجَائِفَةِ ثُلُثُ الدِّيَّةِ وَفِي الْمُتَقَلَّةِ خُمْسَ عَشْرَةٍ مِنَ الْإِبِلِ وَفِي كُلِّ أَصْبُعٍ مِنْ أَصَابِعِ الْيَدِ وَالرَّجْلِ عَشْرٌ مِنَ الْإِبِلِ وَفِي السِّنِّ خُمْسٌ مِنَ الْإِبِلِ وَفِي الْمَوْضِحَةِ خُمْسٌ مِنَ الْإِبِلِ وَأَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْأَةِ وَعَلَى أَهْلِ الذَّهَبِ أَلْفُ دِينَارٍ. خَالَفَهُ مُحَمَّدُ بْنُ بَكَّارٍ بْنُ بِلَالٍ.

**4864-** It is narrated on the authority of Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm from his father from his grandfather that The Messenger of Allah "Allah's blessing and peace be upon him" wrote a document to the people of Yemen, including the obligatory and supererogatory deeds and shares, blood-wets, and then he sent it with Amr Ibn Hazm, and it was recited before the people of Yemen as follows: "From Muhammad, the Prophet "Allah's blessing and peace be upon him"...and the rest is the same with the following addition: "Half the blood-money should be due for (causing damage to) one eye; half the blood-money should be due for (cutting off) a hand; half the blood-money should be due for (cutting off) a foot." Abu Abd Ar-Rahman says: This is more right.

**4865-** It is narrated on the authority of Ibn Shihab that he said: I read the document written by The Messenger of Allah "Allah's blessing and peace be upon him" to Amr Ibn Hazm when he sent him as the governor of Najran, and the document was with Abu Bakr Ibn Hazm. The Messenger of Allah "Allah's blessing and peace be upon him" wrote the following: "This is a clear evidence from Allah and His Messenger: 'O you who believe! Fulfill (all) obligations... for Allah is swift in taking account.'" (Al-Ma'idah 1:4) then he wrote: "This is a document of (the blood-money of) wounds: (The blood-money of killing) a soul is one hundred camels...and the rest is the same.

**4866-** It is narrated on the authority of Az-Zuhri that he said: Abu Bakr Ibn Hazm brought to me a document written in a piece of skin from The Messenger of Allah "Allah's blessing and peace be upon him" with the following: "This is a clear evidence from Allah and His Messenger: 'O you who believe! Fulfill (all) obligations... for Allah is swift in taking account.'" (An-Nisa 1:4) then he said: "(The blood-money for killing) a soul is one hundred camels; (for impairing) the eye is fifty camels; (for cutting off) a hand is fifty camels; (for cutting off) a foot is fifty camels; (for causing) a deep head-wound, (that penetrates the skin to the bone of the skull) one-third the blood-money is due; (for causing) a sharp acute pierce ( which penetrates the skin inside any part of the body), one-third the blood-money is due; (for causing) a bone-displacing wound, fifteen camels are due; and (for cutting off) each finger or toe ten camels are due; and (for breaking) a tooth five camels are due; and (for) a bone-uncovering wound five camels are due."

**4867-** It is narrated on the authority of Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm that he said: The book written by The Messenger of Allah "Allah's blessing and peace be upon him" to Amr Ibn Hazm concerning the blood-wets goes as follows: "(the blood-money for killing) a soul (of a human being) that is slain (by mistake) is one hundred camels; if the nose is

4864 - أَخْبَرَنَا الْهَيْثَمُ بْنُ مَرْوَانَ بْنِ الْهَيْثَمِ بْنِ عِمْرَانَ الْعَنَسِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ بِلَالٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ أَرْقَمَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى أَهْلِ الْيَمَنِ بِكِتَابٍ فِيهِ الْفَرَائِضُ وَالسُّنَنُ وَالذِّيَّاتُ وَبَعَثَ بِهِ مَعَ عَمْرِو بْنِ حَزْمٍ فَقَرِئَ عَلَى أَهْلِ الْيَمَنِ هَذِهِ نُسَخَتُهُ فَذَكَرَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ وَفِي الْعَيْنِ الْوَاحِدَةَ نِصْفُ الدِّيَةِ وَفِي الْيَدِ الْوَاحِدَةَ نِصْفُ الدِّيَةِ وَفِي الرَّجُلِ الْوَاحِدَةَ نِصْفُ الدِّيَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا أَشْبَهُ بِالصَّوَابِ وَاللَّهُ أَعْلَمُ. وَسُلَيْمَانُ بْنُ أَرْقَمَ مَتْرُوكُ الْحَدِيثِ وَقَدْ رَوَى هَذَا الْحَدِيثَ يُونُسُ عَنْ الزُّهْرِيِّ مُرْسَلًا.

4865 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ زَيْدٍ عَنْ أَبِي شِهَابٍ قَالَ: قَرَأْتُ كِتَابَ رَسُولِ اللَّهِ ﷺ الَّذِي كَتَبَ لِعَمْرِو بْنِ حَزْمٍ حِينَ بَعَثَهُ عَلَى نَجْرَانَ وَكَانَ الْكِتَابُ عِنْدَ أَبِي بَكْرٍ بْنِ حَزْمٍ فَكَتَبَ رَسُولُ اللَّهِ ﷺ هَذَا بَيَانٌ مِنَ اللَّهِ وَرَسُولِهِ ﴿يَتَأْتِيهَا الذِّبْتُ ءَامِنُوا أَوْفُوا بِالْعُقُودِ﴾ وَكَتَبَ الْآيَاتِ مِنْهَا حَتَّى بَلَغَ ﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ [المائدة، الآية: 1، 4] ثُمَّ كَتَبَ: هَذَا كِتَابُ الْجِرَاحِ فِي النَّفْسِ مِائَةٌ مِنَ الْإِبِلِ. نَحْوُهُ.

4866 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سَعِيدٌ وَهُوَ أَبُو عَبْدِ الْعَزِيزِ عَنْ الزُّهْرِيِّ قَالَ: جَاءَنِي أَبُو بَكْرٍ بْنُ حَزْمٍ بِكِتَابٍ فِي رُفْعَةٍ مِنْ أَدَمَ عَنْ رَسُولِ اللَّهِ ﷺ: هَذَا بَيَانٌ مِنَ اللَّهِ وَرَسُولِهِ ﴿يَتَأْتِيهَا الذِّبْتُ ءَامِنُوا أَوْفُوا بِالْعُقُودِ﴾ فَتَلَا مِنْهَا آيَاتٍ ثُمَّ قَالَ: فِي النَّفْسِ مِائَةٌ مِنَ الْإِبِلِ وَفِي الْعَيْنِ خَمْسُونَ وَفِي الْيَدِ خَمْسُونَ وَفِي الرَّجُلِ خَمْسُونَ وَفِي الْمَأْمُومَةِ ثُلُثُ الدِّيَةِ وَفِي الْجَائِفَةِ ثُلُثُ الدِّيَةِ وَفِي الْمُنْقَلَةِ خَمْسَ عَشْرَةَ فَرِيضَةً وَفِي الْأَصَابِعِ عَشْرُ عَشْرٍ وَفِي الْأَسْنَانِ خَمْسُ خَمْسٍ وَفِي الْمَوْضِحَةِ خَمْسُ.

4867 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ قَالَ: «الْكِتَابُ الَّذِي كَتَبَهُ رَسُولُ اللَّهِ ﷺ لِعَمْرِو بْنِ حَزْمٍ فِي الْعُقُولِ إِنَّ فِي النَّفْسِ مِائَةً مِنَ الْإِبِلِ وَفِي الْأَنْفِ إِذَا أُوعِبَ جَذَعًا مِائَةٌ مِنَ الْإِبِلِ وَفِي الْمَأْمُومَةِ ثُلُثُ النَّفْسِ وَفِي



cut off, then, one hundred camels are due; and one-third the blood-wet, i.e. thirty-three camels would be due in case of making a deep head-wound, (that penetrates the skin to the bone of the skull); and the same applies to the sharp acute pierce (which penetrates the skin inside any part of the body); (the blood-money for cutting off) a hand is fifty camels; and (the blood-money for causing damage to) an eye is fifty camels; (the blood-money for cutting off) a foot is fifty camels; fifteen camels are due (as blood-money) for a bone-displacing wound; (the blood-money for cutting off) each finger or toe is ten camels; (the blood-money for breaking) a tooth is five camels; and (the blood-money for ) a bone-uncovering wound is five camels."

**4868-** It is narrated on the authority of Anas Ibn Malik that a desert Arab came to the door of (the house of) The Messenger of Allah "Allah's blessing and peace be upon him", and peeped through the opening of the door with his eyes. When The Messenger of Allah "Allah's blessing and peace be upon him" saw him, he turned a piece of iron or a stick towards him in order to gouge out his eyes. When he (the Bedouin) saw him, he returned his sight. On that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Had you kept peeping, I would have gouged out your eyes."

**4869-** It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A man peeped through a round hole into the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: " Had I known that you were looking (through the hole), I would have pierced your eye with it (the comb)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined because of that sight."

#### **[47] When One Takes Retaliation And Gets His Right Apart From The Ruler**

**4870-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one peeps into the dwelling place of a people without their leave and they gouge out his eye, no blood-money nor retaliation is due to him."

**4871-** It is narrated on the authority of Abu Hurairah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If a man peeps into your dwelling place without your leave, thereupon you throw him with a pebble and gouge out his eye, there will be no harm or blame on you."

الْجَائِفَةِ مِثْلَهَا وَفِي الْيَدِ خَمْسُونَ وَفِي الْعَيْنِ خَمْسُونَ وَفِي الرَّجْلِ خَمْسُونَ وَفِي كُلِّ إِصْبَعٍ مِمَّا هُنَالِكَ عَشْرٌ مِنَ الْإِبِلِ وَفِي السِّنِّ خَمْسٌ وَفِي الْمَوْضِحَةِ خَمْسٌ».

4868 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أَغْرَابِيًّا أَتَى بَابَ رَسُولِ اللَّهِ ﷺ فَأَلْقَمَ عَيْنَهُ خُصَاصَةً الْبَابِ فَبَصُرَ بِهِ النَّبِيُّ ﷺ فَتَوَخَّاهُ بِحَدِيدَةٍ أَوْ عُودٍ لِيَفْقَأَ عَيْنَهُ فَلَمَّا أَنْ بَصُرَ انْقَمَعَ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَمَا إِنَّكَ لَوْ ثَبَتَ لَفَقَأْتُ عَيْنَكَ».

4869 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ رَجُلًا أَطْلَعَ مِنْ جُحْرِ فِي بَابِ رَسُولِ اللَّهِ ﷺ وَمَعَ رَسُولِ اللَّهِ ﷺ مِدْرَى يَحْكُ بِهَا رَأْسَهُ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ﷺ قَالَ: «لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُنِي لَطَعْتُ بِهِ فِي عَيْنِكَ إِنَّمَا جُعِلَ الْإِذْنُ مِنْ أَجْلِ الْبَصَرِ».

#### (47، 48) - بَابُ مَنْ افْتَصَّ وَأَخَذَ حَقَّهُ دُونَ السُّلْطَانِ

4870 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ النَّضْرِ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهْيِكَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَطْلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَفَقَأُوا عَيْنَهُ فَلَا دِيَّةَ لَهُ وَلَا قِصَاصَ».

4871 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ أَمْرَاءَ أَطْلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتُهُ فَفَقَأَتْ عَيْنُهُ مَا كَانَ عَلَيْكَ حَرْجٌ» وَقَالَ مَرَّةً أُخْرَى: «جُنَاحٌ».



**4872-** It is narrated on the authority of Abu Sa'id Al-Khudri that he was offering prayer when a son belonging to Marwan tried to pass in front of him. He pushed him away, but he did not return. He then hit him, and the boy came out weeping until he went to Marwan and informed him. Marwan asked him: "Why have you hit the son of your brother?" he said: "I've not hit him, but I've hit the devil. I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "When anyone of you is praying, and somebody tries to pass in front of him, let him push him away as possible as it could be, and if he does not return, then, let him beat him for (in this case) he is a devil.""

**[48] The Interpretation Of Allah's Statement: " If A Man Kills A Believer Intentionally, His Recompense Is Hell, To Abide Therein "**

**4873-** It is narrated on the authority of Sa'id Ibn Jubair that he said: Abd Ar-Rahman Ibn Abza told me to ask Ibn Abbas about the following statement: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)", (An-Nisa **93**) and when I asked him he said: "Nothing abrogated it." He also told me to ask him about the following statement: " Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment" (Al-Furqan **68**) and when I asked him he said: "It was revealed in connection with the pagans."

**4874-** It is narrated on the authority of Sa'id Ibn Jubair that he said: The people of Kufah differed about the (significance of) the following statement: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)", (An-Nisa **93**) and I set out to Ibn Abbas and asked him and he said: "It was the latest to be revealed, and nothing abrogated it."

**4875-** It is narrated on the authority of Sa'id Ibn Jubair that he said: I asked Ibn Abbas: "Is there repentance (to be accepted from) such as kills a faithful believer intentionally?" he answered in the negative. I recited to him the following Holy Verse from the Surah of Al-Furqan: " Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment" (**68**) he said: "This is a Meccan Holy Verse which was abrogated by a Medinian Verse: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)." (Women **93**)

**4876-** It is narrated on the authority of Ibn Abbas that he was asked about such as kills a faithful believer intentionally, and then he repents, makes amends, and follows the right guidance. He said: "How should his



4872 - أَخْبَرَنَا مُحَمَّدُ بْنُ مُصْعَبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ سَلِيمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ كَانَ يُصَلِّي فَإِذَا بَإَبْنِ لِمَرْوَانَ يَمُرُّ بَيْنَ يَدَيْهِ فَدَرَأَهُ فَلَمْ يَرْجِعْ فَضَرَبَهُ فَخَرَجَ الْغُلَامُ يَبْكِي حَتَّى أَتَى مَرْوَانَ فَأَخْبَرَهُ فَقَالَ مَرْوَانُ لِأَبِي سَعِيدٍ: لِمَ ضَرَبْتَ ابْنَ أَخِيكَ؟ قَالَ: مَا ضَرَبْتُهُ إِنَّمَا ضَرَبْتُ الشَّيْطَانَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا كَانَ أَحَدُكُمْ فِي صَلَاةٍ فَأَرَادَ إِنْسَانٌ يَمُرُّ بَيْنَ يَدَيْهِ فَيَدْرُوهُ مَا اسْتَطَاعَ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّهُ شَيْطَانٌ».

(48، 49) - بَابُ مَا جَاءَ فِي كِتَابِ الْقِصَاصِ

مِنَ الْمُجْتَبَى مِمَّا لَيْسَ فِي الشَّنَنِ

تَأْوِيلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾ [النساء، الآية: 93]

4873 - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ لَفْظًا قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِزَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ فَسَأَلْتُهُ فَقَالَ لَمْ يَنْسَخْهَا شَيْءٌ وَعَنْ هَذِهِ الْآيَةِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان، الآية: 68] قَالَ نَزَلَتْ فِي أَهْلِ الشَّرِّ.

4874 - أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْمُغِيرَةِ بْنِ النَّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هَذِهِ الْآيَةِ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ [النساء: 93] فَرَحَلْتُ إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ فَقَالَ: نَزَلَتْ فِي آخِرِ مَا أُنْزِلَتْ وَمَا نَسَخَهَا شَيْءٌ.

4875 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو جُرَيْجٍ قَالَ: أَخْبَرَنِي الْقَاسِمُ بْنُ أَبِي بَرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ قَالَ: لَا. وَقَرَأْتُ عَلَيْهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان: 68] قَالَ هَذِهِ آيَةُ مَكِّيَّةٌ نَسَخَتْهَا آيَةُ مَدِينِيَّةٌ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ [النساء: 93].

4876 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارِ الدُّهْنِيِّ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ: أَنَّ ابْنَ عَبَّاسٍ سُئِلَ عَمَّنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا ثُمَّ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ

repentance be accepted? No doubt, I heard your Prophet "Allah's blessing and peace be upon him" having said: "He (the slain) will come (on the Day of Judgement) hanging in the murderer, with his jugular veins bleeding, and he will say (to Allah): 'Ask this why he had killed me.'" Then Ibn Abbas further said: "By Allah, this Holy statement was revealed, and it was not abrogated."

4877- It is narrated on the authority of Anas that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The major sins are to ascribe partners to Allah (in service), to be undutiful to one's parents, to kill a soul (of a faithful believer intentionally), and to produce false speech (particularly in witness)."

4878- It is narrated on the authority of Abdullah Ibn Amr from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The major sins are to ascribe partners to Allah (in service), to be undutiful to one's parents, to kill a soul (of a faithful believer intentionally), and to take a deceptive oath."

4879- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. The drunk is not to be a believer at the time he drinks wine. The thief is not to be a believer at the time he steals. The killer is not to be a believer at the time he kills."

أَهْتَدَى فَقَالَ ابْنُ عَبَّاسٍ: وَأَنَّى لَهُ التَّوْبَةُ سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «يَحْيَى مُتَعَلِّقًا بِالْقَاتِلِ تَشْحَبُ أَوْدَاجُهُ دَمًا يَقُولُ: سَلْ هَذَا فِيمَ قَتَلَنِي؟» ثُمَّ قَالَ: «وَاللَّهِ لَقَدْ أَنْزَلَهَا وَمَا نَسَحَهَا».

4877 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، ح. وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ الشُّرُكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ».

4878 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا ابْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا فِرَاسٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينُ الْغَمُوسُ».

4879 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ عَنِ الْفَضِيلِ بْنِ غَزْوَانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الْعَبْدُ حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَشْرِبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَقْتُلُ وَهُوَ مُؤْمِنٌ».



## **(47) THE BOOK OF CUTTING OFF A THIEF'S HAND**

### **[1] The Severe Punishment Of Committing Theft**

**4880-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The adulterer is not to be a (completely) believer at the time he commits adultery. The thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine. And the robber is not to be a believer at the time he robs a valuable thing, for which the people raise their eyes to him.”

**4881-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The adulterer is not to be a (completely) believer at the time he commits adultery. The thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine. And afterwards, the (gate of) repentance is opened (by Allah before the criminal, and once he sincerely repents, Allah turns to him in repentance).”

**4882-** It is narrated on the authority of Abu Hurairah that he said: “The adulterer is not to be a (completely) believer at the time he commits adultery. The thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine...” and he mentioned a fourth thing which I forgot and resumed: "Whoever does (any of) that has, indeed, taken off the tie of Islam from his neck, and once he sincerely repents, Allah Almighty turns to him in repentance."

**4883-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Allah's Curse be upon the thief: he steals an egg (or a helmet) thereupon his hand is cut off, and he steals a rope, thereupon his hand is cut off."

### **[2] Putting The Thief To Trial By Beating And Imprisonment**

**4884-** It is narrated on the authority of Azhar Ibn Abdullah Al-Harrazi that something belonging to luggage was stolen from a people from Kula’, and they accused some tailors of having committed such a theft and reported An-Nu’mān Ibn Bashir of that. He (arrested them and) put them in prison for many days, after which he released them. They (the claimants) went to him once again and said: “You’ve released them with no beating nor putting them to trial.” An-Nu’mān said to them: “As you like: if you so like, I would beat them: if your things appear with them, it will be alright, otherwise, I will beat you on your backs just as I will have beaten them on their backs.”

## (47) - كِتَابُ قَطْعِ السَّارِقِ

## (1) - تَعْظِيمُ السَّرِقَةِ

4880 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ».

4881 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ سَيَّارٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَقَالَ أَحْمَدُ فِي حَدِيثِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ ثُمَّ التَّوْبَةُ مَعْرُوضَةٌ بَعْدُ».

4882 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى الْمُرُوزِيُّ أَبُو عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ عَنْ يَزِيدَ وَهُوَ أَبُو زَيْدٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ وَهُوَ مُؤْمِنٌ وَذَكَرَ رَابِعَةً فَتَسِيئُهَا فَإِذَا فَعَلَ ذَلِكَ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ».

4883 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُحَرَّمِيُّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ حَرْبٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتَقْطَعُ يَدُهُ وَيَسْرِقُ الْحَبْلَ فَتَقْطَعُ يَدُهُ».

## (2) - بَابُ امْتِحَانِ السَّارِقِ بِالضَّرْبِ وَالْحَبْسِ

4884 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي أَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَازِيُّ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّهُ رَفَعَ إِلَيْهِ نَفَرٌ مِنَ الْكَلَّاعِيِّينَ أَنَّ حَاكَةً سَرَقُوا مَتَاعاً فَحَبَسَهُمْ أَيَّاماً ثُمَّ خَلَّى سَبِيلَهُمْ فَأَتَوْهُ فَقَالُوا: خَلَيْتَ سَبِيلَ هَؤُلَاءِ بِلَا امْتِحَانٍ وَلَا ضَرْبٍ؟ فَقَالَ الثُّعْمَانُ: مَا شِئْتُمْ؟ إِنْ شِئْتُمْ أَضْرِبُهُمْ فَإِنْ أَخْرَجَ اللَّهُ مَتَاعَكُمْ فَذَاكَ وَإِلَّا أَخَذْتُ مِنْ ظُهُورِكُمْ مِثْلَهُ



They asked him: "Is it your judgement?" he said: "This is the judgement of Allah Almighty, and the Messenger of Allah "Allah's blessing and peace be upon him"."

**4885-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" imprisoned many people who were suspects.

**4886-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" imprisoned a man (for sometime) who was a suspect, after which he released him.

### **[3] Dictating The Thief (To Retract From Confession)**

**4887-** It is narrated on the authority of Abu Umayyah Al-Makhzumi that a thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he had confessed of his theft, even though no luggage was found with him. the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "I do not think you've committed theft." He said: "No (I've done)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Take him and cut off his hand, and then bring him back." They cut off his hand and then brought him back, thereupon he said to him: "say: 'I ask for Allah's Forgiveness, and turn in repentance to Him'." He said: "I ask for Allah's Forgiveness and turn to Him in repentance." He said: "O Allah! Turn to him in repentance!"

### **[4] When A Man Excuses Another For His Theft**

**4888-** It is narrated on the authority of Safwan Ibn Umayyah that a man stole a Burdah belonging to him, and he brought him to the Messenger of Allah "Allah's blessing and peace be upon him" who ordered that his hand be cut off. He said: "O Messenger of Allah! I've excused him." He said: "O Abu Wahb! Why had you not done so before you brought him to us?" the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his hand be cut off.

**4889-** It is narrated on the authority of Safwan Ibn Umayyah that a man stole a Burdah belonging to him, and he brought him to the Messenger of Allah "Allah's blessing and peace be upon him" who ordered that his hand be cut off. He said: "O Messenger of Allah! I've excused him." He said: "Why had you not done so before you brought him to us O Abu Wahb?" the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his hand be cut off.



قَالُوا: هَذَا حُكْمُكَ؟ قَالَ: هَذَا حُكْمُ اللَّهِ عَزَّ وَجَلَّ وَرَسُولُهُ ﷺ.

4885 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنِي ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ حَبَسَ نَاسًا فِي تَهْمَةٍ».

4886 - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدٍ بْنُ مَسْرُوقٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ حَبَسَ رَجُلًا فِي تَهْمَةٍ ثُمَّ خَلَّى سَبِيلَهُ».

### (3) - تَلْقِينُ السَّارِقِ

4887 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَمَادِ بْنِ سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِي الْمُنْذِرِ مَوْلَى أَبِي ذَرٍّ عَنْ أَبِي أُمَيَّةَ الْمَخْزُومِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِلِصٍّ اعْتَرَفَ اغْتِرَافًا وَلَمْ يَوْجَدْ مَعَهُ مَتَاعٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا إِخَالُكَ سَرَقْتَ؟» قَالَ: بَلَى قَالَ: «أَذْهَبُوا بِهِ فَأَقْطَعُوهُ ثُمَّ جِئُوا بِهِ» فَقَطَعُوهُ ثُمَّ جَاءُوا بِهِ فَقَالَ لَهُ: «قُلْ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ» فَقَالَ: «أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ قَالَ: «اللَّهُمَّ تُبْ عَلَيْهِ».

### (4) - الرَّجُلُ يَتَجَاوَزُ لِلْسَّارِقِ عَنْ سَرِقَتِهِ بَعْدَ أَنْ يَأْتِي بِهِ الْإِمَامُ

وَذَكَرَ الْاِخْتِلَافَ عَلَى عَطَاءٍ فِي حَدِيثِ صَفْوَانَ بْنِ أُمَيَّةَ فِيهِ

4888 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: أَنَّ رَجُلًا سَرَقَ بُرْدَةً لَهُ فَرَفَعَهُ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقُطْعِهِ فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ تَجَاوَزْتُ عَنْهُ فَقَالَ: «أَبَا وَهْبٍ! أَفَلَا كَانَ قَبْلَ أَنْ تَأْتِيَنَا بِهِ؟» فَقَطَعَهُ رَسُولُ اللَّهِ ﷺ.

4889 - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ عَطَاءٍ عَنْ طَارِقِ بْنِ مُرْقَعٍ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: أَنَّ رَجُلًا سَرَقَ بُرْدَةً فَرَفَعَهُ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقُطْعِهِ فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ تَجَاوَزْتُ عَنْهُ قَالَ: «فَلَوْلَا كَانَ هَذَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ يَا أَبَا وَهْبٍ» فَقَطَعَهُ رَسُولُ اللَّهِ ﷺ.

**4890-** It is narrated on the authority of Ata' Ibn Abu Rabah that a man stole a garment, and he was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that his hand be cut off. The man said: "O Messenger of Allah! I've excused." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why had you not done so earlier (before you brought him to us)?"

### [5] What Is To Be A Reserving Place?

**4891-** It is narrated on the authority of Safwan Ibn Umayyah that he circumambulated the House and offered prayer and then he folded a garment belonging to him and used it as a cushion over which he placed his head and slept. A thief came and stole it from underneath his head. He took hold of him, and brought him to the Messenger of Allah "Allah's blessing and peace be upon him", and said: "This (man) has stolen my garment." the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you really stolen his garment?" he answered in the affirmative. He said: "Take this (man) and cut off his hand." Safwan said: "I have not intended to have his hand cut off because of my garment." He said: "Why had you not done so before that?"

**4892-** It is narrated on the authority of Ibn Abbas that he said: Safwan was lying in the mosque with his garment underneath his head when it was stolen. He got up by the time the man had gone away, and he joined him and caught hold of him and brought him to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that his hand be cut off. Safwan said: "O Messenger of Allah! By no means has my garment reached such a value as for which the hand of a thief should be cut off." He said: "Why had you not done so before you brought him to us?"

**4893-** It is narrated on the authority of Safwan Ibn Umayyah that he said: Once, I was sleeping in the mosque, taking my upper garment whose value was at that time thirty Dirhams as a cushion, when it was stolen from underneath my head. The thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that (his hand) should be cut off. I came to him and said: "O Messenger of Allah! Would you cut off his hand for thirty Dirhams? Let me sell him my garment on credit." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why had you not done so before he was brought to me?"

**4894-** It is narrated on the authority of Safwan Ibn Umayyah that his upper garment was stolen from underneath his head while he was lying in

4890 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ نَعِيمٍ قَالَ: أَنْبَأَنَا جِبَّانٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَنَّ رَجُلًا سَرَقَ ثَوْبًا فَأَتَى بِهِ رَسُولَ اللَّهِ ﷺ فَأَمَرَ بِقُطْعِهِ فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ هُوَ لَهُ قَالَ: «فَهَلَّا قَبْلَ الْآنِ؟».

### (5) - مَا يَكُونُ جُرْزًا وَمَا لَا يَكُونُ

4891 - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ هُوَ ابْنُ أَبِي بَشِيرٍ قَالَ: حَدَّثَنِي عِكْرِمَةُ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: أَنَّهُ طَافَ بِالْبَيْتِ وَصَلَّى ثُمَّ لَفَّ رِدَاءً لَهُ مِنْ بُرْدٍ فَوَضَعَهُ تَحْتَ رَأْسِهِ فَنَامَ فَأَتَاهُ لِصٌّ فَأَسْتَلَّهُ مِنْ تَحْتِ رَأْسِهِ فَأَخَذَهُ فَأَتَى بِهِ النَّبِيُّ ﷺ فَقَالَ: إِنَّ هَذَا سَرَقَ رِدَائِي فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَسَرَقْتَ رِدَاءَ هَذَا؟» قَالَ: نَعَمْ قَالَ: «أَذْهَبَا بِهِ فَأَقْطَعَا يَدَهُ» قَالَ صَفْوَانُ: مَا كُنْتُ أُرِيدُ أَنْ تُقْطَعَ يَدُهُ فِي رِدَائِي فَقَالَ لَهُ: «فَلَوْمَا قَبْلَ هَذَا!». خَالَفَهُ أَشْعَثُ بْنُ سَوَّارٍ.

4892 - أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامٍ يَعْنِي ابْنَ أَبِي خَيْرَةَ قَالَ: حَدَّثَنَا الْفَضْلُ يَعْنِي ابْنَ الْعَلَاءِ الْكُوفِيَّ قَالَ: حَدَّثَنَا أَشْعَثُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ صَفْوَانُ نَائِمًا فِي الْمَسْجِدِ وَرِدَاؤُهُ تَحْتَهُ فَسَرَقَ فَقَامَ وَقَدْ ذَهَبَ الرَّجُلُ فَأَذْرَكَهُ فَأَخَذَهُ فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقُطْعِهِ قَالَ صَفْوَانُ: يَا رَسُولَ اللَّهِ مَا بَلَغَ رِدَائِي أَنْ يُقْطَعَ فِيهِ رَجُلٌ قَالَ: «هَلَّا كَانَ هَذَا قَبْلَ أَنْ تَأْتِيَنَا بِهِ؟».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَشْعَثُ ضَعِيفٌ.

4893 - أَخْبَرَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا عَمْرُو عَنْ أَصْبَاطٍ عَنْ سِمَاكِ عَنْ حُمَيْدِ ابْنِ أُخْتِ صَفْوَانَ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: قَالَ: كُنْتُ نَائِمًا فِي الْمَسْجِدِ عَلَى خَمِيصَةٍ لِي ثَمَنُهَا ثَلَاثُونَ دِرْهَمًا فَجَاءَ رَجُلٌ فَأَخْتَلَسَهَا مِنِّي فَأَخَذَ الرَّجُلُ فَأَتَى بِهِ النَّبِيُّ ﷺ فَأَمَرَ بِهِ لِيُقْطَعَ فَأَتَيْتُهُ فَقُلْتُ: أَتَقْطَعُهُ مِنْ أَجْلِ ثَلَاثِينَ دِرْهَمًا؟ أَنَا أَبِيعُهُ وَأُنْسِيهِ ثَمَنُهَا قَالَ: «فَهَلَّا كَانَ هَذَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ؟».

4894 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا وَذَكَرَ حَمَادُ بْنُ سَلَمَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ:



the mosque of the Messenger of Allah "Allah's blessing and peace be upon him". He took hold of the thief and brought him to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that his hand should be cut off. Safwan said: "Should you cut off his hand (for this garment)?" he said: "Why had you not left him before you brought him to me (if you liked not to cut off his hand)?"

**4895-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(If you like to excuse such as commits what leads to a legal punishment) Let off the (cases which lead to) legal punishments before you bring them to me, and once any case is brought to me, its (related legal punishment) becomes binding."

**4896-** It is narrated on the authority of Amr Ibn Shu'aib from his father from Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(If you like to excuse such as commits what leads to a legal punishment) Let off the (cases which lead to) legal punishments among each other (before you bring them to me), and if the news reaches me of any case as such, its (legal punishment) becomes binding."

**4897-** It is narrated on the authority of Ibn Umar that a woman belonging to Makhzum used to borrow things, and then she used to deny that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand should be cut off.

**4898-** It is narrated on the authority of Ibn Umar that a woman belonging to Makhzum used to borrow things in the name of her female-neighbours, and then she used to deny that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand should be cut off.

**4899-** It is narrated on the authority of Ibn Umar that a woman used to borrow ornaments for the people, and then she used to withhold that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let this woman repent to Allah and His Messenger and bring back what she takes from the people." Then, (when she did not repent nor desist) the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal! Stand up, catch hold of her hand and cut it off."

**4900-** It is narrated on the authority of Nafi' that a woman used to borrow ornaments for the people during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". She borrowed a great amount of ornaments and gathered it with her, and withheld it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let this woman repent (to

أَنَّهُ سُرِقَتْ خَمِصَتُهُ مِنْ تَحْتِ رَأْسِهِ وَهُوَ نَائِمٌ فِي مَسْجِدِ النَّبِيِّ ﷺ فَأَخَذَ اللَّصَّ فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقُطْعِهِ فَقَالَ صَفْوَانُ: أَتَقْطَعُهُ؟ قَالَ: «فَهَلَّا قَبْلَ أَنْ تَأْتِيَنِي بِهِ تَرَكْتَهُ؟».

4895 - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَاَفُوا الْحُدُودَ قَبْلَ أَنْ تَأْتُونِي بِهِ فَمَا أَتَانِي مِنْ حَدٍّ فَقَدْ وَجِبَ».

4896 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قَاءَهُ عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ قَالَ: سَمِعْتُ ابْنَ جُرَيْجٍ يُحَدِّثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَعَاَفُوا الْحُدُودَ فِيمَا بَيْنَكُمْ فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجِبَ».

4897 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ أَمْرَأَةً مَخْزُومِيَّةً كَانَتْ تَسْتَعِيرُ الْمَتَاعَ فَتَجَحِّدُهُ فَأَمَرَ النَّبِيُّ ﷺ بِقُطْعِ يَدِهَا».

4898 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «كَانَتْ أَمْرَأَةً مَخْزُومِيَّةً تَسْتَعِيرُ مَتَاعًا عَلَى أَلْسِنَةِ جَارَاتِهَا وَتَجَحِّدُهُ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُطْعِ يَدِهَا».

4899 - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ حَمَادٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ الْجَنْبِيُّ أَبُو مَالِكٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ أَمْرَأَةً كَانَتْ تَسْتَعِيرُ الْحُلِيَّ لِلنَّاسِ ثُمَّ تُمَسِّكُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِتُتَبَ هَذِهِ الْمَرْأَةُ إِلَى اللَّهِ وَرَسُولِهِ وَتَرَدَّ مَا تَأْخُذُ عَلَى الْقَوْمِ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُمْ يَا بِلَالُ فَخُذْ بِيَدِهَا فَاقْطَعْهَا».

4900 - أَخْبَرَنِي مُحَمَّدُ بْنُ الْخَلِيلِ عَنْ شُعَيْبِ بْنِ إِسْحَاقَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ: «أَنَّ أَمْرَأَةً كَانَتْ تَسْتَعِيرُ الْحُلِيَّ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ فَاسْتَعَارَتْ مِنْ ذَلِكَ حُلِيًّا فَجَمَعَتْهُ ثُمَّ أَمْسَكَتْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِتُتَبَ هَذِهِ الْمَرْأَةُ وَتُؤَدَّى مَا



Allah and His Messenger) and bring back what she has." He said that many times but she did not do. Then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand be cut off.

**4901-** It is narrated on the authority of Jabir that a woman from Banu Makhzum stole something, and she was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and when she took refuge to Umm Salamah, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Even if Fatimah, daughter of Muhammad had committed theft, I would have cut off her hand."

**4902-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that a woman borrowed from Banu Makhzum ornaments in the name of some people, and then she denied it. On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand should be cut off.

**4903-** The same is narrated on the authority of Sa'id Ibn Al-Musayyab.

#### **[6] The Different Citation-Forms Of The Narration Of Az-Zuhri**

**4904-** It is narrated on the authority of Sufyan that a woman from Makhzum used to borrow things and then refuse to give that back. She was brought with what she had to the Messenger of Allah "Allah's blessing and peace be upon him" who (ordered that her hand be cut off and) said: "Had she been even Fatimah (my daughter), I would have cut off her hand." Sufyan was asked: Who has related to you this narration? He said: Ayyub Ibn Musa from Az-Zuhri from Urwah from A'ishah, Allah Willing.

**4905-** It is narrated on the authority of A'ishah that a woman committed theft and she was brought to the Messenger of Allah "Allah's blessing and peace be upon him". they said: "None could dare to speak with the Messenger of Allah "Allah's blessing and peace be upon him" about that except Usamah Ibn Zaid." They asked Usamah to do so, and when Usamah spoke about that with The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Usamah! What destroyed the children of Israel before you, was that if a noble amongst them stole, they would leave him without executing the legal punishment upon him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. Had she been Fatima, the daughter of Mohammad, I would have cut off her hand."

**4906-** It is narrated on the authority of A'ishah that she said: A thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him" and he ordered that his hand be cut off. They said: "We have not intended to



عِنْدَهَا». مِرَارًا. فَلَمْ تَفْعَلْ فَأَمَرَ بِهَا فَقُطِعَتْ.

4901 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ أَمْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ فَأُتِيَ بِهَا النَّبِيُّ ﷺ فَعَاذَتْ بِأُمِّ سَلَمَةَ فَقَالَ النَّبِيُّ ﷺ: «لَوْ كَانَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ لَقُطِعَتْ يَدُهَا». فَقُطِعَتْ يَدُهَا.

4902 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: «أَنَّ أَمْرَأَةً مِنْ بَنِي مَخْزُومٍ اسْتَعَارَتْ حُلِيًّا عَلَى لِسَانِ أَنَاسٍ فَجَحَدَتْهَا فَأَمَرَ بِهَا النَّبِيُّ ﷺ فَقُطِعَتْ».

4903 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ دَاوُدَ بْنِ أَبِي عَاصِمٍ؛ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ حَدَّثَهُ نَحْوَهُ.

#### (6) - ذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لَخَبْرِ

#### الزُّهْرِيِّ فِي الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ

4904 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ قَالَ: كَانَتْ مَخْزُومِيَّةٌ تَسْتَعِيرُ مَتَاعًا وَتَجَحُّدُهُ فُرِفِعَتْ إِلَى رَسُولِ اللَّهِ ﷺ وَكُلَّمَا فِيهَا فَقَالَ: «لَوْ كَانَتْ فَاطِمَةُ لَقُطِعَتْ يَدُهَا». قِيلَ لِسُفْيَانَ مَنْ ذَكَرَهُ؟ قَالَ: أَيُّوبُ بْنُ مُوسَى عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ إِنَّ شَاءَ اللَّهُ تَعَالَى.

4905 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ أَمْرَأَةً سَرَقَتْ فَأُتِيَ بِهَا النَّبِيُّ ﷺ فَقَالُوا: مَنْ يَجْتَرِئُ عَلَى رَسُولِ اللَّهِ ﷺ إِلَّا أَنْ يَكُونَ أُسَامَةُ فَكَلَّمُوا أُسَامَةَ فَكَلَّمَهُ فَقَالَ النَّبِيُّ ﷺ: «يَا أُسَامَةُ إِنَّمَا هَلَكْتَ بَنُو إِسْرَائِيلَ حِينَ كَانُوا إِذَا أَصَابَ الشَّرِيفُ فِيهِمْ الْحَدَّ تَرَكُوهُ وَلَمْ يَقِيمُوا عَلَيْهِ وَإِذَا أَصَابَ الْوَضِيعُ أَقَامُوا عَلَيْهِ لَوْ كَانَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ لَقُطِعَتْهَا».

4906 - أَخْبَرَنَا رِزْقُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَتَى النَّبِيُّ ﷺ بِسَارِقٍ فَقَطَعَهُ قَالُوا: مَا كُنَّا

have him (the Prophet) punish him (the thief) like that." He said: "Had it been Fatimah (my daughter), I would have cut off her hand."

**4907-** It is narrated on the authority of A'ishah that a woman committed theft during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". they said: "How should we speak with him about that? None could dare to speak with him about that except his beloved and dear one, Usamah Ibn Zaid." When he spoke with him about that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Usamah! It is the like of that which destroyed the children of Israel: if a noble amongst them stole, they would leave him without executing the legal punishment upon him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. Had she been Fatima, the daughter of Mohammad I would have cut off her hand."

**4908-** It is narrated on the authority of A'ishah that she said: A woman borrowed ornaments in the name of some well-known women, and she was not known. Then, she sold them, and took the price for herself. She was taken and brought to the Messenger of Allah "Allah's blessing and peace be upon him". Her people sought for the intercession of Usamah Ibn Zaid, and when he spoke with the Messenger of Allah "Allah's blessing and peace be upon him" about that, the colour of the face of the Messenger of Allah "Allah's blessing and peace be upon him" changed while he was talking to him. Then the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Would you intercede with me for (leaving) one of Allah's Legal Punishments?" Usamah said: "O Messenger of Allah! Ask for Allah's Forgiveness for me!" in the evening of the same day, the Messenger of Allah "Allah's blessing and peace be upon him" stood up and lauded Allah Almighty as much as is fitting for His Majesty, and then he said: "To go further: What destroyed the peoples before you was that if a noble amongst them stole, they would leave him (without executing the legal punishment upon him), and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Him, in Whose Hand is my soul! If Fatima, the daughter of Mohammad stole, I would cut off her hand."

**4909-** It is narrated on the authority of A'ishah that she said: The People of Quraish were concerned with the lady from Banu Makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle "Allah's blessing and peace be upon him"? " Some said: "No one dare to do so except Usamah Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"." When Usamah spoke about that to The Messenger of Allah "Allah's blessing and peace be upon

نُرِيدُ أَنْ يَبْلُغَ مِنْهُ هَذَا قَالَ: «لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُهَا».

4907 - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدٍ بْنُ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ أَمْرَأَةً سَرَقَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَالُوا: مَا نُكَلِّمُهُ فِيهَا مَا مِنْ أَحَدٍ يُكَلِّمُهُ إِلَّا جَبُّهُ أُسَامَةُ فَكَلَّمَهُ فَقَالَ: «يَا أُسَامَةُ إِنَّ بَنِي إِسْرَائِيلَ هَلَكُوا بِمِثْلِ هَذَا كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِنْ سَرَقَ فِيهِمُ الدُّونُ قَطَعُوهُ وَإِنَّهَا لَوْ كَانَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ لَقَطَعْتُهَا».

4908 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ قَالَ: أَخْبَرَنِي أَبِي عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: اسْتَعَارَتِ أَمْرَأَةً عَلَى أَلْسِنَةِ أَنَاسٍ يُعْرِفُونَ وَهِيَ لَا تُعْرِفُ حُلِيًّا فَبَاعَتْهُ وَأَخَذَتْ ثَمَنَهُ فَأَتَى بِهَا رَسُولُ اللَّهِ ﷺ فَسَعَى أَهْلُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ فَكَلَّمَ رَسُولُ اللَّهِ ﷺ فِيهَا فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ وَهُوَ يُكَلِّمُهُ ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ إِلَيَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» فَقَالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَشِيَّتَيْدٍ فَأَتَنِي عَلَى اللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنَّمَا هَلَكَ النَّاسُ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ الشَّرِيفُ فِيهِمْ تَرَكُوهُ وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْهِ الْحَدَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتُ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». ثُمَّ قَطَعَ تِلْكَ الْمَرْأَةَ.

4909 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ فُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ قَالُوا: وَمَنْ يَجْتَرِءُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حُبُّ



him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad stole, I would cut off her hand."

**4910-** It is narrated on the authority of A'ishah that she said: A woman from the Quraish people, belonging to Banu Makhzum committed theft. She was taken and brought to the Messenger of Allah "Allah's blessing and peace be upon him". They wondered: "Who dare to talk to him about her?" some said: "Usamah Ibn Zaid." He went to him and spoke with him about that, thereupon he scolded him and said: "It was the habit of the children of Israel that if a noble amongst them stole, they would leave him (without executing the legal punishment upon him), and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Him, in Whose Hand is my soul! If Fatima, the daughter of Mohammad stole, I would cut off her hand."

**4911-** It is narrated on the authority of A'ishah that she said: The People of Quraish were concerned with the lady from Banu Makhzum who had committed theft. They asked: "Who could speak with him about her? No one dare to do so except Usamah Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"." When Usamah spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad stole, I would cut off her hand."

**4912-** It is narrated on the authority of A'ishah that she said: A woman committed theft during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and this was in the year of the conquest (of Mecca). She was brought to the Messenger of Allah "Allah's blessing and peace be upon him". Usamah Ibn Zaid spoke with the Messenger of Allah "Allah's blessing and peace be upon him" about that, and when he spoke with him about that the colour of the face of the Messenger of Allah "Allah's blessing and peace be upon him" changed. Then the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Would you intercede with me for (leaving ) one of Allah's Legal Punishments?" Usamah said: "O

رَسُولِ اللَّهِ ﷺ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» ثُمَّ قَامَ فَحَطَبَ فَقَالَ: «إِنَّمَا هَلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا».

4910 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو الْجَوَابِ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: سَرَقَتْ امْرَأَةٌ مِنْ قُرَيْشٍ مِنْ بَنِي مَخْزُومٍ فَأَتَيْتُ بِهَا النَّبِيَّ ﷺ فَقَالُوا: مَنْ يُكَلِّمُهُ فِيهَا؟ قَالُوا: أُسَامَةُ بْنُ زَيْدٍ فَأَتَاهُ فَكَلَّمَهُ فَزَبَرَهُ وَقَالَ: «إِنَّ بَنِي إِسْرَائِيلَ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ الْوَضِيعُ قَطَعُوهُ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُهَا».

4911 - أَخْبَرَنِي مُحَمَّدُ بْنُ جَبَلَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا أَبِي عَنْ إِسْحَاقَ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا؟ قَالُوا: مَنْ يَجْتَرِيءُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حُبُّ رَسُولِ اللَّهِ ﷺ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَإِنَّمَا اللَّهُ لَوْ سَرَقَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ لَقَطَعْتُ يَدَهَا».

4912 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ الْفَتْحِ فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ فَكَلَّمَهُ فِيهَا أُسَامَةُ بْنُ زَيْدٍ فَلَمَّا كَلَّمَهُ تَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» فَقَالَ لَهُ أُسَامَةُ: أَسْتَغْفِرُ لِي يَا رَسُولَ اللَّهِ فَلَمَّا



Messenger of Allah! Ask for Allah's Forgiveness for me!" When it was the evening of the same day, the Messenger of Allah "Allah's blessing and peace be upon him" stood up and lauded Allah Almighty as much as is fitting for His Majesty, and then he said: "To go further: What destroyed the peoples before you was that if a noble amongst them stole, they would leave him (without executing the legal punishment upon him), and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Him, in Whose Hand is my soul! If Fatima, the daughter of Mohammad stole, I would cut off her hand."

**4913-** It is narrated on the authority of Urwah Ibn Az-Zubair that a woman committed theft during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and this was in the year of the conquest (of Mecca). Her people went direct to Usamah Ibn Zaid and asked for his intercession for her. when Usamah spoke with the Messenger of Allah "Allah's blessing and peace be upon him" about that, the colour of the face of the Messenger of Allah "Allah's blessing and peace be upon him" changed. Then the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Would you intercede with me for (leaving ) one of Allah's Legal Punishments?" Usamah said: "O Messenger of Allah! Ask for Allah's Forgiveness for me!" When it was the evening of the same day, the Messenger of Allah "Allah's blessing and peace be upon him" stood up and lauded Allah Almighty as much as is fitting for His Majesty, and then he said: "To go further: What destroyed the peoples before you was that if a noble amongst them stole, they would leave him (without executing the legal punishment upon him), and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Him, in Whose Hand is my soul! If Fatima, the daughter of Mohammad stole, I would cut off her hand." Then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the hand of this woman be cut off, and it was done accordingly. Afterwards, she sincerely repented. A'ishah said: Later on, she used to come to me, so that I would convey her need to the Messenger of Allah "Allah's blessing and peace be upon him".

### **[7] Exhortation To Execute The Legal Punishment**

**4914-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "To execute a legal punishment in a land is better for the inhabitants of this land than to have rain for thirty days."



كَانَ الْعَشِيُّ قَامَ رَسُولُ اللَّهِ ﷺ فَأَثْنَى عَلَى اللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ إِنَّمَا هَلَكَ النَّاسُ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ قَطَعْتُ يَدَهَا».

4913 - أَخْبَرَنَا سُويْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ أَمْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ الْفَتْحِ مُرْسَلٌ فَفَزِعَ قَوْمُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ يَسْتَشْفِعُونَهُ قَالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا تَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَتَكَلِّمُنِي فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» قَالَ أُسَامَةُ: أَسْتَغْفِرُ لِي يَا رَسُولَ اللَّهِ فَلَمَّا كَانَ الْعَشِيُّ قَامَ رَسُولُ اللَّهِ ﷺ خَطِيبًا فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنَّمَا هَلَكَ النَّاسُ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا» ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِإِدِّ تِلْكَ الْمَرْأَةِ فَقُطِعَتْ فَحَسُنَتْ تَوْبَتُهَا بَعْدَ ذَلِكَ قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَكَانَتْ تَأْتِينِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ ﷺ.

### (7) - التَّرْغِيبُ فِي إِقَامَةِ الْحَدِّ

4914 - أَخْبَرَنَا سُويْدٌ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عِيسَى بْنِ يَزِيدَ قَالَ: حَدَّثَنِي جَرِيرُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَدٌّ يُعْمَلُ فِي الْأَرْضِ خَيْرٌ لِأَهْلِ الْأَرْضِ مِنْ أَنْ يُمْطَرُوا ثَلَاثِينَ صَبَاحًا».

4915- It is narrated on the authority of Abu Hurairah that he said: "To execute a legal punishment in a land is better for the inhabitants of this land than to have rain for forty days."

#### [8] The Due Limit For Which The Thief's Hand Should Be Cut Off

4916- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole) a five-Dirham shield.

4917- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole) a three-Dirham shield. Abu Abd Ar-Rahman said: This is the right narration.

4918- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole) a three-Dirham shield.

4919- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" cut off the hand of a thief who stole a three-Dirham shield from women's sitting place.

4920- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole) a three-Dirham shield.

4921- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole) a shield. Abu Abd Ar-Rahman said: This narration is false.

4922- It is narrated on the authority of Anas Ibn Malik that he said: Abu Bakr cut off (the hand of a thief when he stole) a five-Dirham shield.

4923- It is narrated on the authority of Anas Ibn Malik that he said: During the time of (the caliphate of) Abu Bakr, a man stole a shield, and when it was evaluated by five Dirhams, Abu Bakr ordered that his hand should be cut off.

#### [9] The Different Citation-Forms Of The Narration Of Az-Zuhri

4924- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole a thing of) quarter a Dinar.

4925- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand (of a thief)

4915 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ جَرِيرِ بْنِ يَزِيدَ عَنْ أَبِي زُرْعَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: «إِقَامَةُ حَدِّ بِأَرْضِ خَيْرٍ لِأَهْلِهَا مِنْ مَطَرٍ أَرْبَعِينَ لَيْلَةً».

### (8) - الْقَدْرُ الَّذِي إِذَا سَرَقَهُ السَّارِقُ قُطِعَتْ يَدُهُ

4916 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ نَافِعًا قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: «قَطَعَ رَسُولُ اللَّهِ ﷺ فِي مِجَنٍّ قِيمَتُهُ خَمْسَةُ دَرَاهِمٍ». كَذَا قَالَ.

4917 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: حَدَّثَنَا حَنْظَلَةُ أَنَّ نَافِعًا حَدَّثَهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: «قَطَعَ رَسُولُ اللَّهِ ﷺ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الصَّوَابُ.

4918 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ».

4919 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ أَنَّ نَافِعًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: «أَنَّ النَّبِيَّ ﷺ قَطَعَ يَدَ سَارِقٍ سَرَقَ ثَرْسًا مِنْ صُفَّةِ النِّسَاءِ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ».

4920 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو نَعِيمٍ عَنْ سُفْيَانَ عَنْ أَيُّوبَ وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ وَعَبْدُ اللَّهِ وَمُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ قَطَعَ فِي مِجَنٍّ قِيمَتُهُ ثَلَاثَةُ دَرَاهِمٍ».

4921 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ فِي مِجَنٍّ». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأً.

4922 - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «قَطَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فِي مِجَنٍّ قِيمَتُهُ خَمْسَةُ دَرَاهِمٍ». هَذَا الصَّوَابُ.

4923 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: «سَرَقَ رَجُلٌ مِجَنًّا عَلَى عَهْدِ أَبِي بَكْرٍ فَقُومَ خَمْسَةَ دَرَاهِمٍ فَقُطِعَ».

### (9) - ذِكْرُ الْاِخْتِلَافِ عَلَى الزُّهْرِيِّ

4924 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ حَفْصِ بْنِ حَسَّانَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «قَطَعَ رَسُولُ اللَّهِ ﷺ فِي رُبْعٍ دِينَارًا».

4925 - أَنْبَأَنَا هَارُونُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي خَالِدُ بْنُ بَزَّارٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَبْرُورٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:



should not be cut off except for (stealing what is equal to) the price of a shield, i.e. one-third or half a Dinar and more."

4926- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand of a thief be cut off only (if he steals what is equal to no less than) quarter a Dinar."

4927- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand of a thief be cut off only (if he steals what is equal to) quarter a Dinar and more."

4928- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand of a thief be cut off only (if he steals what is equal to) quarter a Dinar and more."

4929- It is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more."

4930- It is narrated on the authority of A'ishah that she said: "Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more."

4931- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to order that the hand of a thief be cut off only (if he stole what is equal to) quarter a Dinar and more.

4932- It is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more."

4933- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more."

4934- It is narrated on the authority of A'ishah that she said: Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more.

4935- It is narrated on the authority of A'ishah that she said: Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more.

4936- It is narrated on the authority of A'ishah that she said: Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more.

4937- It is narrated on the authority of A'ishah that she said: It is not a long time that has come upon me (after the death of the Prophet), nor have I

«لَا تُقَطِّعُ الْيَدَ إِلَّا فِي ثَمَنِ الْمَجْنِّ ثُلُثَ دِينَارٍ أَوْ نِصْفَ دِينَارٍ فَصَاعِدًا».

4926 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حَبَّانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: قَالَتْ عَمْرَةُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ رَسُولِ اللَّهِ ﷺ: «تُقَطِّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ».

4927 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي وَهْبٍ عَنْ يُونُسَ عَنْ أَبِي شِهَابٍ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُقَطِّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4928 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تُقَطِّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4929 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تُقَطِّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4930 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنْ أَبِي شِهَابٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «تُقَطِّعُ الْيَدُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4931 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، قَالَ قُتَيْبَةُ: «كَانَ النَّبِيُّ ﷺ يَقْطَعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4932 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ: «تُقَطِّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4933 - أَخْبَرَنَا يَزِيدُ بْنُ مُحَمَّدٍ بْنِ فَضِيلٍ قَالَ: أَنْبَأَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «تُقَطِّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4934 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: «يُقَطِّعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الصَّوَابُ مِنْ حَدِيثِ يَحْيَى.

4935 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4936 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعَبْدِ رَبِّهِ وَرَزِيقِ صَاحِبِ أَيْلَةَ أَنَّهُمْ سَمِعُوا عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4937 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «مَا طَالَ عَلَيَّ وَلَا نَسِيتُ



forgotten: Let the hand of a thief be cut off only (if he steals what is equal to) quarter a Dinar and more.

### **[10] The Different Citation-Forms Of The Narration Of Amrah**

**4938-** It is narrated on the authority of A'ishah that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let the hand of a thief be cut off only (if he steals what is equal to) quarter a Dinar and more."

**4939-** It is narrated on the authority of A'ishah that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let the hand of a thief be cut off only (if he steals what is equal to) quarter a Dinar and more."

**4940-** It is narrated on the authority of A'ishah that she said: Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more.

**4941-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand of a thief be cut off only (if he steals what is equal to no less than) the price of a shield; and the price of a shield is quarter a Dinar."

**4942-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to order that the hand of a thief be cut off only (if he stole what is equal to) quarter a Dinar and more.

**4943-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of a thief should not be cut off except for (stealing what is equal to no less than) quarter a Dinar."

**4944-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand (of a thief) be cut off only (if he steals what is equal to no less than the price of) a shield."

**4945-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of a thief should not be cut off if (he steals what is equal to) less than (the price of) a shield." A'ishah was asked: "What is the price of a shield?" she said: "Quarter a Dinar."

**4946-** It is narrated on the authority of A'ishah that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:



الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

(10) - ذِكْرُ اخْتِلَافِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ  
وَعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ فِي هَذَا الْحَدِيثِ

4938 - أَخْبَرَنَا أَبُو صَالِحٍ مُحَمَّدُ بْنُ زُنْبُورٍ قَالَ: حَدَّثَنَا أَبُو أَبِي حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُقْطَعُ السَّارِقُ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4939 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَ الْأَوَّلِ.

4940 - قَالَ الْحَارِثُ بْنُ مَسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ قَالَتْ: قَالَتْ عَائِشَةُ: «الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4941 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الرَّجَالِ عَنْ أَبِيهِ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُقْطَعُ يَدُ السَّارِقِ فِي ثَمَنِ الْمَجْنِ وَثَمَنِ الْمَجْنِ رُبْعُ دِينَارٍ».

4942 - أَخْبَرَنِي يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْطَعُ الْيَدَ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

4943 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقْطَعُ الْيَدُ إِلَّا فِي رُبْعِ دِينَارٍ».

4944 - أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الطَّبْرَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَخْرٍ أَبُو عَلِيٍّ قَالَ: حَدَّثَنَا مُبَارَكُ بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عِكْرَمَةُ أَنَّ أَمْرَأَةً أَخْبَرَتْهُ أَنَّ عَائِشَةَ أُمَ الْمُؤْمِنِينَ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُقْطَعُ الْيَدُ فِي الْمَجْنِ».

4945 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ بُكَيْرَ بْنَ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ حَدَّثَهُ أَنَّ سُلَيْمَانَ بْنَ يَسَّارٍ حَدَّثَهُ أَنَّ عَمْرَةَ ابْنَةَ عَبْدِ الرَّحْمَنِ حَدَّثَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقْطَعُ يَدُ السَّارِقِ فِيمَا دُونَ الْمَجْنِ». قِيلَ لِعَائِشَةَ: مَا ثَمَنِ الْمَجْنِ؟ قَالَتْ: رُبْعُ دِينَارٍ.

4946 - أَخْبَرَنِي أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ يَسَّارٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ

"The hand of a thief should not be cut off except for (stealing what is equal to) quarter a Dinar and more."

4947- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand (of a thief) should not be cut off except for (stealing what is equal to no less than) a shield or its price."

4948- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand (of a thief) should not be cut off except for (stealing what is equal to no less than) a shield or its price." He pretended that Urwah said: A shield is four Dirhams.

4949- It is narrated on the authority of A'ishah that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The hand of a thief should not be cut off except for (stealing what is equal to) quarter a Dinar and more."

4950- It is narrated on the authority of Sulaiman Ibn Yasar that he said: The (hand consisting of) five (fingers of a thief) should not be cut off except for (stealing what is equal to no less than) five (Dirhams). Hammam said: I met Abdullah Ibn Ad-Danaj who told me from Sulaiman Ibn Yasar that he said: The (hand consisting of) five (fingers of a thief) should not be cut off except for (stealing what is equal to no less than) five (Dirhams).

4951- It is narrated on the authority of A'ishah that she said: The hand of any thief was not cut off for stealing (what is equal to) less than a leather shield in value; and at that time, a leather shield was worthy of a good price.

4952- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief for stealing) what is equal to five Dirhams.

4953- It is narrated on the authority of Ayman that he said: the Messenger of Allah "Allah's blessing and peace be upon him" did not cut off the hand of a thief except for stealing what is equal to (no less than) the price of a shield; and at that time, the value of a shield was a Dinar.

4954- It is narrated on the authority of Ayman that he said: the hand (of any thief) was not to be cut off during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" except for stealing what is equal to (no less than) the price of a shield; and at that time, the value of a shield was a Dinar.

يَقُولُ: «لَا تُقَطِّعُ يَدَ السَّارِقِ إِلَّا فِي رُبْعٍ دِينَارٍ فَصَاعِدًا».

4947 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا قُدَامَةُ بْنُ مُحَمَّدٍ قَالَ: أَنْبَأَنَا مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ أَبِي الْوَلِيدِ مَوْلَى الْأَخْنَسِيِّينَ يَقُولُ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: كَانَتْ عَائِشَةُ تُحَدِّثُ عَنِ النَّبِيِّ ﷺ يَقُولُ: «لَا تُقَطِّعُ الْيَدَ إِلَّا فِي الْمِجَنِّ أَوْ ثَمَنِهِ».

4948 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي قُدَامَةُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ أَبِي الْوَلِيدِ يَقُولُ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: كَانَتْ عَائِشَةُ تُحَدِّثُ عَنِ نَبِيِّ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَا تُقَطِّعُ الْيَدَ إِلَّا فِي الْمِجَنِّ أَوْ ثَمَنِهِ». وَزَعَمَ أَنَّ عُرْوَةَ قَالَ: الْمِجَنُّ أَرْبَعَةُ دَرَاهِمٍ.

4949 - قَالَ: وَسَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَزْعُمُ أَنَّهُ سَمِعَ عَمْرَةَ تَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُقَطِّعُ الْيَدَ إِلَّا فِي رُبْعٍ دِينَارٍ فَمَا نَوْقُهُ».

4950 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عَبْدِ اللَّهِ الدَّانَاجِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: «لَا تُقَطِّعُ الْخُمْسَ إِلَّا فِي الْخُمْسِ». قَالَ هَمَّامٌ: فَلَقِيتُ عَبْدَ اللَّهِ الدَّانَاجَ فَحَدَّثَنِي عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: «لَا تُقَطِّعُ الْخُمْسَ إِلَّا فِي الْخُمْسِ».

4951 - أَخْبَرَنَا سُويْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «لَمْ تُقَطِّعْ يَدُ سَارِقٍ فِي أَذْنَى مِنْ حَجَفَةٍ أَوْ تُرْسٍ وَكُلُّ وَاحِدٍ مِنْهُمَا دُونِ ثَمَنٍ».

4952 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ عِيسَى عَنِ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ قَطَعَ فِي قِيَمَةِ خُمْسَةِ دَرَاهِمٍ».

4953 - وَأَخْبَرَنَا مَحْمُودُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ عَطَاءٍ عَنْ أَيَمَنَ قَالَ: «لَمْ يَقَطِّعِ النَّبِيُّ ﷺ السَّارِقَ إِلَّا فِي ثَمَنِ الْمِجَنِّ وَثَمَنِ الْمِجَنِّ يَوْمَئِذٍ دِينَارٌ».

4954 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ أَيَمَنَ قَالَ: «لَمْ تَكُنْ تُقَطِّعُ الْيَدَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِلَّا فِي ثَمَنِ الْمِجَنِّ وَقِيَمَتُهُ يَوْمَئِذٍ دِينَارٌ».



**4955-** It is narrated on the authority of Ayman that he said: the hand (of any thief) was not to be cut off during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" except for stealing what is equal to (no less than) the price of a shield; and at that time, the value of a shield was a Dinar.

**4956-** It is narrated on the authority of Ayman that he said: the hand (of any thief) was not to be cut off during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" except for stealing what is equal to (no less than) the price of a shield; and at that time, the value of a shield was a Dinar.

**4957-** It is narrated on the authority of Ayman that he said: the hand (of any thief) should be cut off only for (stealing what is equal to no less than) the price of a shield; and during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the value of a shield was a Dinar or ten Dirhams.

**4958-** It is narrated on the authority of Ayman Ibn Umm Ayman, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "the hand (of a thief) should not be cut off except for (stealing what is equal to no less than) the price of a shield"; and at that time, the value of a shield was a Dinar.

**4959-** It is narrated on the authority of Ayman that he said: (The hand of) any thief should not be cut for (stealing what is equal to) less than the price of a shield.

**4960-** It is narrated on the authority of Ata' Ibn Abu Rabah that Abdullah Ibn Abbas said: At that time, it (the shield) was of ten Dirhams.

**4961-** It is narrated on the authority of Ata' Ibn Abu Rabah that Abdullah Ibn Abbas said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the shield was evaluated by ten Dirhams.

**4962-** The same is narrated on the authority of Ata' through another chain of transmission.

**4963-** It is narrated on the authority of Ata' that he said: The least amount for which (the hand of) a thief should be cut off is the price of a shield; and the price of a shield at that time was ten Dirhams.

**4964-** It is narrated on the authority of Ka'b that he said: "He, who performs ablution perfectly, offers prayer (or Isha prayer according to another narration), and then offers a supererogatory prayer of four rak'ahs, in

4955 - أَخْبَرَنَا أَبُو الْأَزْهَرِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ أَيْمَنَ قَالَ: «لَمْ تُقْطَعْ الْيَدُ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ إِلَّا فِي ثَمَنِ الْمَجْنُ وَقِيمَةِ الْمَجْنُ يَوْمَئِذٍ دِينَارٌ».

4956 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنْ مَنْصُورٍ عَنْ الْحَكَمِ عَنْ مُجَاهِدٍ وَعَطَاءٍ عَنْ أَيْمَنَ قَالَ: «لَمْ تُقْطَعْ الْيَدُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ إِلَّا فِي ثَمَنِ الْمَجْنُ وَثَمَنُهُ يَوْمَئِذٍ دِينَارٌ».

4957 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ قَالَ: أَنْبَأَنَا الْحَسَنُ بْنُ حَيٍّ عَنْ مَنْصُورٍ عَنْ الْحَكَمِ عَنْ عَطَاءٍ وَمُجَاهِدٍ عَنْ أَيْمَنَ قَالَ: «يُقْطَعُ السَّارِقُ فِي ثَمَنِ الْمَجْنُ وَكَانَ ثَمَنِ الْمَجْنُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ دِينَاراً أَوْ عَشْرَةَ دَرَاهِمٍ».

4958 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ مَنْصُورٍ عَنْ عَطَاءٍ وَمُجَاهِدٍ عَنْ أَيْمَنَ ابْنِ أُمِّ أَيْمَنَ يَرْفَعُهُ قَالَ: «لَا تُقْطَعُ الْيَدُ إِلَّا فِي ثَمَنِ الْمَجْنُ» وَثَمَنُهُ يَوْمَئِذٍ دِينَارٌ.

4959 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ عَطَاءٍ وَمُجَاهِدٍ عَنْ أَيْمَنَ قَالَ: «لَا يُقْطَعُ السَّارِقُ فِي أَقَلِّ مِنْ ثَمَنِ الْمَجْنُ».

4960 - أَخْبَرَنَا غُبَيْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحٍ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ يَقُولُ: «ثَمَنُهُ يَوْمَئِذٍ عَشْرَةَ دَرَاهِمٍ».

4961 - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ: «كَانَ ثَمَنُ الْمَجْنُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يَقُومُ عَشْرَةَ دَرَاهِمٍ».

4962 - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهَبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي ابْنُ إِسْحَاقَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءٍ، مُرْسَلٌ.

4963 - أَخْبَرَنِي حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ابْنُ حَبِيبٍ عَنِ الْعَزْرَمِيِّ وَهُوَ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ قَالَ: «أَذْنَى مَا يُقْطَعُ فِيهِ ثَمَنُ الْمَجْنُ قَالَ: وَثَمَنُ الْمَجْنُ يَوْمَئِذٍ عَشْرَةَ دَرَاهِمٍ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَأَيْمَنُ الَّذِي تَقَدَّمَ ذَكَرْنَا لِحَدِيثِهِ مَا أَحْسَبُ أَنَّ لَهُ صُحْبَةً وَقَدْ رُوِيَ عَنْهُ حَدِيثٌ آخَرُ يَدُلُّ عَلَى مَا قُلْنَا.

4964 - حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ ح. وَأَنْبَأَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَ: أَنْبَأَنَا إِسْحَاقُ هُوَ الْأَزْرُقِيُّ قَالَ: حَدَّثَنَا بِهِ عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ أَيْمَنَ مَوْلَى ابْنِ الزُّبَيْرِ وَقَالَ خَالِدٌ فِي حَدِيثِهِ: مَوْلَى الزُّبَيْرِ عَنْ ثُبَيْعٍ عَنْ كَعْبٍ قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءِ ثُمَّ صَلَّى - وَقَالَ عَبْدُ الرَّحْمَنِ - فَصَلَّى الْعِشَاءَ الْآخِرَةَ ثُمَّ صَلَّى بَعْدَهَا أَرْبَعَ رَكَعَاتٍ فَأَتَمَّ - وَقَالَ



which he performs bowings and prostrations perfectly, and recites attentively, he will receive a reward as that of the Night of Power."

**4965-** It is narrated on the authority of Ka'b that he said: "He, who performs ablution perfectly, offers Isha prayer in congregation, and then offers a supererogatory prayer of four rak'ahs like those (of Isha prayer), in which he recites attentively and performs bowings and prostrations perfectly, he will receive a reward like that of the Night of Power."

**4966-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The price of a shield during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" was ten Dirhams.

### **[11] Stealing The Fruits Hung On The Trees**

**4967-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the least amount (of theft) for which the hand (of a thief) should be cut off. the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand (of a thief) should not be cut off for (stealing) fruits hung on the trees; and once they are saved in the reserving place, then the hand should be cut for (stealing what is equal to no less than) the price of a shield. Furthermore, let not the hand be cut off for (taking such of sheep as is) grazing in the mountain; and once they return to the resting place, the hand (of a thief) should be cut off for (stealing what is equal to no less than) the price of a shield."

### **[12] Stealing Fruits After Being Saved In The Reserving Place**

**4968-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr from the Messenger of Allah "Allah's blessing and peace be upon him" that he was asked about (stealing) the fruits hung on the trees, thereupon he said: "No punishment is due upon such as forced by need to eat of that (only to satisfy his hunger), keeping nothing of that inside his garment. But if he goes out while carrying anything of that, then as much as twice like (what he takes) in addition to the punishment (of lashes) should be due upon him. as to whatever is taken from that which is kept in its gathering place, the (hand of the thief) should be cut off, provided that (what is taken) is equal to the price of a shield, and if he takes what is less than that, as much as twice like (what he takes) in addition to the punishment (of lashes) should be due upon him."



سَوَّارٌ - يُتِمُّ رُكُوعَهُنَّ وَسُجُودَهُنَّ وَيَعْلَمُ مَا يَفْتَرِيءُ - وَقَالَ سَوَّارٌ - يَفْرَأُ فِيهِنَّ كُنَّ لَهُ بِمَنْزِلَةِ لَيْلَةِ الْقَدْرِ .

4965 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ أَيْمَنَ مَوْلَى ابْنِ عُمَرَ عَنْ تُبَيْعٍ عَنْ كَعْبٍ قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ وَضُوءَهُ ثُمَّ شَهِدَ صَلَاةَ الْعَتَمَةِ فِي جَمَاعَةٍ ثُمَّ صَلَّى إِلَيْهَا أَرْبَعًا مِثْلَهَا يَفْرَأُ فِيهَا وَيُتِمُّ رُكُوعَهَا وَسُجُودَهَا كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ لَيْلَةِ الْقَدْرِ .

4966 - أَخْبَرَنَا خَلَادُ بْنُ أَسْلَمَ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: «كَانَ ثَمَنُ الْمِجَنِّ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ عَشْرَةَ دَرَاهِمٍ» .

### (11) - الثَّمَرُ الْمُعَلَّقُ يُسْرَقُ

4967 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ فِي كَمْ تُقَطَّعُ الْيَدُ؟ قَالَ: «لَا تُقَطَّعُ الْيَدُ فِي ثَمَرٍ مُعَلَّقٍ فَإِذَا ضَمَّهُ الْجَرِينُ قُطِعَتْ فِي ثَمَنِ الْمِجَنِّ وَلَا تُقَطَّعُ فِي حَرِيسَةِ الْجَبَلِ فَإِذَا آوَى الْمَرَاخُ قُطِعَتْ فِي ثَمَنِ الْمِجَنِّ» .

### (12) - الثَّمَرُ يُسْرَقُ بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ

4968 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سُئِلَ عَنِ الثَّمَرِ الْمُعَلَّقِ فَقَالَ: «مَا أَصَابَ مِنْ ذِي حَاجَةٍ غَيْرِ مُتَّخِذِ خُبْنَةٍ فَلَا شَيْءَ عَلَيْهِ وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةٌ مِثْلِيهِ وَالْعُقُوبَةُ وَمَنْ سَرَقَ شَيْئًا مِنْهُ بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ فَلَا ثَمَنَ الْمِجَنِّ عَلَيْهِ الْقَطْعُ وَمَنْ سَرَقَ دُونَ ذَلِكَ فَعَلَيْهِ غَرَامَةٌ مِثْلِيهِ وَالْعُقُوبَةُ» .

**4969-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr that a man from Muzainah asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What about the goat stolen from its pasture?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Its price an the like of it besides (are due upon the thief), in addition to the punishment of lashes, and as to what is taken from the resting place, the (hand of the thief) should be cut off provided that what is taken is equal to the price of a shield; and if it is less than the price of a shield, then, as much as twice like it in addition to the punishment of lashes should be due." he further said: "O Messenger of Allah! Tell me: What about (stealing) the fruits hung on the trees?" He said: "As much as twice its price in addition to the punishment of lashes should be due (upon the thief), and no cutting (of the hand) is binding for what is taken out of that, unless it is in the gathering place: whatever is taken from that which is in its gathering place, the (hand of the thief) should be cut off, provided that (what is taken) is equal to the price of a shield; and if it is less than that, then, as much as twice like it, in addition to the punishment of lashes should be due (upon the thief)."

### **[13] What About That For Which No Cutting (Of The Hand) Is Due?**

**4970-** It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4971-** It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4972-** It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4973-** It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4974-** It is narrated on the authority of Rafi' Ibn Khadij from the Messenger of Allah "Allah's blessing and peace be upon him" that he said:

4969 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَهْشَامُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو: أَنَّ رَجُلًا مِنْ مُزَيْنَةَ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي حَرِيسَةِ الْجَبَلِ؟ فَقَالَ: «هِيَ وَمِثْلُهَا وَالنِّكَالُ وَلَيْسَ فِي شَيْءٍ مِنَ الْمَاشِيَةِ قُطْعٌ إِلَّا فِيمَا آوَاهُ الْمُرَاحُ فَبَلَّغْ ثَمَنَ الْمَجَنِّ فِيهِ قُطْعُ الْيَدِ وَمَا لَمْ يَبْلُغْ ثَمَنَ الْمَجَنِّ فِيهِ غَرَامَةٌ مِثْلِيهِ وَجَلَدَاتُ نِكَالٍ». قَالَ: يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي الثَّمَرِ الْمُعْلَقِ؟ قَالَ: «هُوَ وَمِثْلُهُ مَعَهُ وَالنِّكَالُ وَلَيْسَ فِي شَيْءٍ مِنَ الثَّمَرِ الْمُعْلَقِ قُطْعٌ إِلَّا فِيمَا آوَاهُ الْجَرِينُ فَمَا أَخِذَ مِنَ الْجَرِينِ فَبَلَّغْ ثَمَنَ الْمَجَنِّ فِيهِ الْقُطْعُ وَمَا لَمْ يَبْلُغْ ثَمَنَ الْمَجَنِّ فِيهِ غَرَامَةٌ مِثْلِيهِ وَجَلَدَاتُ نِكَالٍ».

### (13) - بَابُ مَا لَا قُطْعَ فِيهِ

4970 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ خَلِيٍّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَلَمَةُ يَغْنِي ابْنُ عَبْدِ الْمَلِكِ الْعَوْصِيِّ عَنِ الْحَسَنِ وَهُوَ ابْنُ صَالِحٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ».

4971 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ يَقُولُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ».

4972 - أَخْبَرَنِي يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ قَالَ: حَدَّثَنَا حَمَادٌ عَنْ يَحْيَى عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ».

4973 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ».

4974 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ قَالَ:



"No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4975-** It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4976-** It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4977-** It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4978-** It is narrated on the authority of Rafi' Ibn Khadij that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4979-** It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4980-** It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

**4981-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting off (the hand) is due upon a betrayer, nor is it due upon a robber, nor is it due upon an embezzler."

**4982-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting off (the hand) is due upon a betrayer, nor is it due upon a robber, nor is it due upon an embezzler."

**4983-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting off (the hand) is due upon an embezzler."

«لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ».

4975 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ».

4976 - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عُبَيْدٍ اللَّهِ هُوَ ابْنُ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ».

4977 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ». وَالْكَثْرُ: الْجَمَارُ.

4978 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ أَبِي مَيْمُونٍ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأُ أَبُو مَيْمُونٍ لَا أَعْرِفُهُ.

4979 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ رَجُلٍ مِنْ قَوْمِهِ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ».

4980 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّ رَجُلًا مِنْ قَوْمِهِ حَدَّثَهُ عَنْ عَمِّهِ لَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا قُطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ».

4981 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَلِيٍّ عَنْ مَخْلَدٍ عَنْ سُفْيَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَيْسَ عَلَى خَائِنٍ وَلَا مُنْتَهَبٍ وَلَا مُخْتَلَسٍ قُطْعٌ». لَمْ يَسْمَعْهُ سُفْيَانُ مِنْ أَبِي الزُّبَيْرِ.

4982 - أَخْبَرَنَا مَحْمُودُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ ابْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى خَائِنٍ وَلَا مُنْتَهَبٍ وَلَا مُخْتَلَسٍ قُطْعٌ». وَلَمْ يَسْمَعْهُ أَيْضاً ابْنُ جُرَيْجٍ مِنْ أَبِي الزُّبَيْرِ.

4983 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ، قَالَ أَبُو الزُّبَيْرِ: عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ: «لَيْسَ عَلَى الْمُخْتَلَسِ قُطْعٌ».



**4984-** It is narrated on the authority of Jabir that he said: No cutting off (the hand) is due upon a betrayer.

**4985-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting off (the hand) is due upon an embezzler, nor is it due upon a robber, nor is it due upon a betrayer."

**4986-** It is narrated on the authority of Jabir that he said: No cutting off (the hand) is due upon a betrayer.

#### **[14] Cutting Off The Leg Of A Thief After The Hand**

**4987-** It is narrated on the authority of Al-Harith Ibn Hatib that a thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "Kill him." They said: "O Messenger of Allah! He has only committed theft." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill him." They said: "O Messenger of Allah! He has only committed theft." He said: "Then, cut off his hand." He committed theft once again, and his leg was cut off (after cutting off both his hands). He committed theft during the time of (the caliphate of) Abu Bakr until all his limbs were cut off. On that Abu Bakr said: "Of a surety, the Messenger of Allah "Allah's blessing and peace be upon him" had best knowledge of that when he ordered that he should be killed." He handed him over to some young men belonging to the Quraish people in order to kill him, including Abdullah Ibn Az-Zubair, who used to like chieftaincy. He said to his companions: "Make me your chief (in that matter)." They made him their chief, and whenever he struck him, they did after him until they killed him.

#### **[15] Cutting Off Both Hands And Legs Of A Thief**

**4988-** It is narrated on the authority of Jabir Ibn Abdullah that he said: A thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the second time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the third time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off.



4984 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: قَالَ أَبُو الزُّبَيْرِ: قَالَ جَابِرٌ: «لَيْسَ عَلَى الْخَائِنِ قُطْعٌ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنْ ابْنِ جُرَيْجٍ عِيسَى بْنُ يُونُسَ وَالْفَضْلُ بْنُ مُوسَى وَابْنُ وَهْبٍ وَمُحَمَّدُ بْنُ رَبِيعَةَ وَمَخْلَدُ بْنُ يَزِيدَ وَسَلَمَةُ بْنُ سَعِيدٍ بَصْرِيُّ ثِقَّةٌ قَالَ ابْنُ أَبِي صَفْوَانَ وَكَانَ خَيْرَ أَهْلِ زَمَانِهِ فَلَمْ يَقُلْ أَحَدٌ مِنْهُمْ حَدَّثَنِي أَبُو الزُّبَيْرِ وَلَا أَحْسَبُهُ سَمِعَهُ مِنْ أَبِي الزُّبَيْرِ وَاللَّهُ تَعَالَى أَعْلَمُ.

4985 - أَخْبَرَنَا خَالِدُ بْنُ رَوْحٍ الدَّمَشَقِيُّ قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ: حَدَّثَنَا شَبَابَةُ عَنِ الْمُغِيرَةِ بْنِ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى مُخْتَلِسٍ وَلَا مُتْهَبٍ وَلَا خَائِنٍ قُطْعٌ».

4986 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ أَشْعَثَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «لَيْسَ عَلَى خَائِنٍ قُطْعٌ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَشْعَثُ بْنُ سَوَّارٍ ضَعِيفٌ.

#### (14) - بَابُ قُطْعِ الرَّجُلِ مِنَ السَّارِقِ بَعْدَ الْبَيْدِ

4987 - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ الْمَصَاحِفِيُّ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَنْبَأَنَا يُونُسُ بْنُ الْحَارِثِ بْنِ حَاطِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِلِصٍّ فَقَالَ: «أَقْتُلُوهُ» فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ فَقَالَ: «أَقْتُلُوهُ» قَالُوا: يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ قَالَ: «أَقْطَعُوا يَدَهُ» قَالَ: ثُمَّ سَرَقَ فَقُطِعَتْ رِجْلُهُ ثُمَّ سَرَقَ عَلَى عَهْدِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حَتَّى قُطِعَتْ قَوَائِمُهُ كُلُّهَا ثُمَّ سَرَقَ أَيْضاً الْخَامِسَةَ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: كَانَ رَسُولُ اللَّهِ ﷺ أَعْلَمَ بِهَذَا حِينَ قَالَ: «أَقْتُلُوهُ» ثُمَّ دَفَعَهُ إِلَى فِثْيَةٍ مِنْ قُرَيْشٍ لِيَقْتُلُوهُ مِنْهُمْ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَكَانَ يُحِبُّ الْإِمَارَةَ فَقَالَ: أَمْرُونِي عَلَيْكُمْ فَأَمَرُوهُ عَلَيْهِمْ فَكَانَ إِذَا ضَرَبَ ضَرْبَهُ حَتَّى قَتَلُوهُ.

#### (15) - بَابُ قُطْعِ الْيَدَيْنِ وَالرَّجْلَيْنِ مِنَ السَّارِقِ

4988 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ قَالَ: حَدَّثَنَا جَدِّي قَالَ: حَدَّثَنَا مُضْعَبُ بْنُ ثَابِتٍ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جِيءَ بِسَّارِقٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَقْتُلُوهُ» فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ قَالَ: «أَقْطَعُوهُ» فَقُطِعَ ثُمَّ جِيءَ بِهِ الثَّانِيَةَ فَقَالَ: «أَقْتُلُوهُ» فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ. قَالَ: «أَقْطَعُوهُ» فَقُطِعَ فَاتِي بِهِ الثَّالِثَةَ فَقَالَ: «أَقْتُلُوهُ» قَالُوا: يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ فَقَالَ: «أَقْطَعُوهُ»

Then, he (committed theft for the fourth time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the fifth time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed. Jabir said: We then took him to the resting place of camels, and made him lie on his back. Then, he raised his body with the help of his hands and legs, and the camels retreated. They attacked him for the second time, and he did the same. They attacked him for the third time, and we then threw him with the stones and killed him, and threw him in a well, and placed stones over his body. (The Messenger of Allah "Allah's blessing and peace be upon him" did not order that he should be killed only because of his committing theft, but because he caused mischief in the land, and behaved like the renegades from Islam).

### **[16] Cutting Off The Hand (Of A Thief) On Journey**

**4989-** It is narrated on the authority of Busr Ibn Artah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let no hand (of any thief) be cut off on journey."

**4990-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave commits theft, sell him even by half an ounce (twenty Dirhams)."

### **[17] The Age Of Puberty At Which A Criminal Should Receive The Legal Punishment**

**4991-** It is narrated on the authority of Atiyyah that he said: I was among the captives of Quraizhah and they (the Muslims) considered: such as the hair of whose pubic area had grown would be killed (as being regarded to have attained the age of puberty), and such as the hair of his pubic area had not grown yet would be left alive without being killed.

### **[18] Hanging the hand of a thief in his neck**

**4992-** It is narrated on the authority of Ibn Muhairiz that he said: I asked Fadalah Ibn Ubaid about hanging the hand of a thief in his neck (after cutting it), and he said: "It is out of the right way (of sunnah). Once, the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the hand of a thief be cut off, and hung in his neck."

ثُمَّ أَتَيْ بِهِ الرَّابِعَةَ فَقَالَ: «أَقْتُلُوهُ» قَالُوا: يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ قَالَ: «أَقْطَعُوهُ» فَأَتَيْ بِهِ الْخَامِسَةَ قَالَ: «أَقْتُلُوهُ» قَالَ جَابِرٌ: فَأَنْطَلَقْنَا بِهِ إِلَى مِرْبَدِ النَّعْمِ وَحَمَلْنَاهُ فَاسْتَلَقَى عَلَى ظَهْرِهِ ثُمَّ كَشَرَ بِيَدَيْهِ وَرَجَلَيْهِ فَأَنْصَدَعَتِ الْإِبِلُ ثُمَّ حَمَلُوا عَلَيْهِ الثَّانِيَةَ فَقَعَلَ مِثْلَ ذَلِكَ ثُمَّ حَمَلُوا عَلَيْهِ الثَّالِثَةَ فَرَمَيْنَاهُ بِالْحِجَارَةِ فَقَتَلْنَاهُ ثُمَّ أَلْقَيْنَاهُ فِي بئرٍ ثُمَّ رَمَيْنَا عَلَيْهِ بِالْحِجَارَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا حَدِيثٌ مُتَكَرِّرٌ وَمُضَعَبٌ بِنُ ثَابِتٍ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ وَاللَّهُ تَعَالَى أَعْلَمُ.

### (16) - الْقَطْعُ فِي السَّفَرِ

4989 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي بَقِيَّةٌ قَالَ: حَدَّثَنِي نَافِعُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي حَيَّوَةُ بْنُ شُرَيْحٍ عَنْ عِيَّاشِ بْنِ عَبَّاسٍ عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: سَمِعْتُ بُسْرَ بْنَ أَبِي أَرْطَاةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُقَطِّعُ الْأَيْدِي فِي السَّفَرِ».

4990 - أَخْبَرَنَا الْحَسَنُ بْنُ مُدْرِكٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ وَهُوَ ابْنُ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا سَرَقَ الْعَبْدُ فَبِعْهُ وَلَوْ بِشَنٍّ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عُمَرُ بْنُ أَبِي سَلَمَةَ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

### (17) - حَدُّ الْبُلُوغِ وَذِكْرُ السِّنِّ الَّذِي إِذَا بَلَغَهَا الرَّجُلُ

#### وَالْمَرْأَةُ أُقِيمَ عَلَيْهِمَا الْحَدُّ

4991 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَطِيَّةَ أَنَّهُ أَخْبَرَهُ قَالَ: كُنْتُ فِي سَبْيِ قُرَيْظَةَ وَكَانَ يُنْظَرُ فَمَنْ خَرَجَ شِعْرَتُهُ قُتِلَ وَمَنْ لَمْ تَخْرُجْ اسْتُحْيِيَ وَلَمْ يُقْتَلْ.

### (18) - تَعْلِيقُ يَدِ السَّارِقِ فِي عُنُقِهِ

4992 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي بَكْرِ بْنِ عَلِيٍّ عَنِ الْحَبَّاجِ عَنْ مَكْحُولٍ عَنْ ابْنِ مُحَيْرِيزٍ قَالَ: سَأَلْتُ فَضَالَهَ بْنَ عُبَيْدٍ عَنْ تَعْلِيقِ يَدِ السَّارِقِ فِي عُنُقِهِ؟ قَالَ: سُنَّةُ قَطْعِ رَسُولِ اللَّهِ ﷺ يَدِ سَارِقٍ وَعَلَقَ يَدَهُ فِي عُنُقِهِ.



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4993- It is narrated on the authority of Abd Ar-Rahman Ibn Muhairiz that he said: I said to Fadalah Ibn Ubaid: "Tell me: do you think that hanging the hand of a thief in his neck (after cutting it off) is out of the right way (of sunnah)?" he said: "Yes. Once, a thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that it (his hand) should be cut off and hung in the thief's neck."

4994- It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing becomes due upon such as commits theft after executing the legal punishment upon him (i.e. cutting off his hand)."

4993 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا الْحَجَّاجُ عَنْ مَكْحُولٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَرَّرٍ قَالَ: قُلْتُ لِفَضَالَةَ بْنِ عُبَيْدٍ: أَرَأَيْتَ تَعْلِيْقَ الْيَدِ فِي عُنُقِ السَّارِقِ مِنَ السُّنَّةِ هُوَ؟ قَالَ: نَعَمْ أَتَيْ رَسُولُ اللَّهِ ﷺ بِسَارِقٍ فَقَطَعَ يَدَهُ وَعَلَّقَهُ فِي عُنُقِهِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: الْحَجَّاجُ بْنُ أَرْطَاةٍ ضَعِيفٌ وَلَا يُحْتَجُّ بِحَدِيثِهِ.

4994 - أَخْبَرَنِي عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَسَّانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ يُونُسَ بْنِ يَزِيدَ قَالَ: سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ يُحَدِّثُ عَنْ الْمِسْوَرِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُغْرَمُ صَاحِبُ سَرِقَةٍ إِذَا أُقِيمَ عَلَيْهِ الْحَدُّ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا مُرْسَلٌ وَلَيْسَ بِثَابِتٍ.

## (48) THE BOOK OF FAITH

### [1] The Best Of Deeds

**4995-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is the best (in reward and value)?" he said: "It is to have faith in Allah and His Messenger."

**4996-** It is narrated on the authority of Abdullah Ibn Hubshi Al-Khath'ami that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is the best (in reward and value)?" he said: "It is to have faith (in Allah and His Messenger) in which there is no doubt, to be engaged in Jihad (in Allah's Cause) in which there is no misappropriation, and to perform Hajj that is accepted (by Allah Almighty)."

### [2] The Taste Of Faith

**4997-** It is narrated on the authority of Anas from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever possesses the following three qualities will have the sweetness and taste of faith: The one to whom Allah Almighty and His Apostle become dearer than anything else, who loves or hates (anyone) and he loves or hates him only in (the religion of) Allah Almighty, to whom it is better to fall into a great kindled fire than to ascribe partners to Allah (in service)."

### [3] The Sweetness Of Faith

**4998-** It is narrated on the authority of Anas from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever possesses the following three qualities will have the sweetness of faith: The one who loves anyone and he loves him only in (the religion of) Allah Almighty, to whom Allah Almighty and His Apostle become dearer than anything else, to whom it is better to be thrown into fire than to revert to infidelity after Allah Almighty had rescued him from it."

### [4] The Sweetness Of Islam

**4999-** It is narrated on the authority of Anas from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever possesses the following three qualities will have the sweetness of Islam: The one to whom Allah Almighty and His Apostle become dearer than anything else, who loves (anyone) and he loves him only in (the religion of) Allah Almighty, and who hates to revert to infidelity in the same way as he hates to be thrown into the fire."



## (48) - كِتَابُ الْإِيمَانِ وَشَرَائِعِهِ

## (1) - ذِكْرُ أَفْضَلِ الْأَعْمَالِ

4995 - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ أَحْمَدُ بْنُ شُعَيْبٍ مِنْ لَفْظِهِ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ وَرَسُولِهِ».

4996 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ عَنْ عَلِيِّ الْأَزْدِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ حَبْشَةَ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ فَقَالَ: «إِيمَانٌ لَا شَكَّ فِيهِ وَجِهَادٌ لَا غُلُولَ فِيهِ وَحَجَّةٌ مَبْرُورَةٌ».

## (2) - طَعْمُ الْإِيمَانِ

4997 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ وَطَعْمَهُ أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ فِي اللَّهِ وَأَنْ يُبْغِضَ فِي اللَّهِ وَأَنْ تُوَقَّدَ نَارٌ عَظِيمَةٌ فَيَقَعَ فِيهَا أَحَبُّ إِلَيْهِ مِنْ أَنْ يُشْرِكَ بِاللَّهِ شَيْئًا».

## (3) - حَلَاوَةُ الْإِيمَانِ

4998 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ مَنْ أَحَبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ عَزَّ وَجَلَّ وَمَنْ كَانَ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَمَنْ كَانَ أَنْ يُقَذَّفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ إِلَى الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ».

## (4) - حَلَاوَةُ الْإِسْلَامِ

4999 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِسْلَامِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَمَنْ أَحَبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَمَنْ يَكْرَهُ أَنْ يَرْجَعَ إِلَى الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ».

### [5] The Essence Of Islam

**5000-** It is narrated on the authority of Ibn Umar that he said: Umar Ibn Al-Khattab told me: One day we were with The Messenger of Allah "Allah's blessing and peace be upon him", when there appeared before us a man, wearing very white clothes, having very deep black hair, on whom, there were no traces of journey. Furthermore, none amongst us recognized him. He sat with The Prophet "Allah's blessing and peace be upon him". He knelt in front of him, with his palms on his (the stranger's) thighs and said: "O Muhammad, tell me: what is Islam?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam is to testify that there is no god but Allah and that Muhammad is The Messenger of Allah, to establish the (obligatory) prayer, practice the regular charity, observe the fasts of (the month of) Ramadan, and perform pilgrimage to the House in case you are able to do." He said: "You have told the truth." However, we were astonished that he raised the question and, at the same time, confirmed that it (the answer) was true. He said: "Tell me: what is faith?" He (The Prophet) answered: "It is to believe in Allah, His angels, His Books, His Messengers, The Day of Judgment, and the fate, be it good or evil." He said: "You are true." Then, He said: "Tell me what faithfulness is?" He (The Prophet) replied: "It is to worship Allah as if you see Him, putting in mind that even though you don't see Him, He sees you." He said: "Tell me about The Doomed hour." He (The Prophet) commented: "The one who was asked knows no more than the one who asked." He said: "Tell me some of its portents." He (The Prophet) answered: "(Some of its portents are): That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat herds (so much wealthy that they will be) competing one another in constructing the great huge buildings." Three days later, The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Umar, do you know who this asker was?" I replied: "Allah and His Messenger know best." He commented: "He was (the angel) Gabriel "Peace be upon him", who came in order to teach you the matters of your religion."

### [6] The Essence Of Faith And Islam

**5001-** It is narrated on the authority of both Abu Hurairah and Abu Dharr that they said: The Messenger of Allah "Allah's blessing and peace be upon him" used to have his seat among his companions, and whenever a stranger came, he would not recognize him (from among them) until he would ask about him. We asked the Messenger of Allah "Allah's blessing and peace be upon him" to fix a sitting place for him, so that any stranger would recognize

## (5) - بَابُ نَعْتِ الْإِسْلَامِ

5000 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا كَهْمَسُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمُرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يَرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَحْذَيْهِ ثُمَّ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ قَالَ: «أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُحِجَّ الْبَيْتَ إِنْ أَسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ فَعَجَبْنَا إِلَيْهِ يَسْأَلُهُ وَيُصَدِّقُهُ ثُمَّ قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرُّهُ» قَالَ: صَدَقْتَ قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَمَا أَنْتَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ: «مَا أَلْمَسُوهُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا قَالَ: «أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ» قَالَ عُمَرُ: فَلَبِثْتُ ثَلَاثًا ثُمَّ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ هَلْ تَذَرِي مِنَ السَّائِلِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «فَإِنَّهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ أَتَاكُمْ لِيُعَلِّمَكُمْ أَمْرَ دِينِكُمْ».

## (6) - صِفَةُ الْإِيمَانِ وَالْإِسْلَامِ

5001 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ عَنْ جَرِيرٍ عَنْ أَبِي فَرْوَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ وَأَبِي دَرٍّ قَالَا: كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ بَيْنَ ظَهْرَانِي أَصْحَابِهِ فَيَجِيءُ الْغَرِيبُ فَلَا يَذَرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ فَطَلَبْنَا إِلَى رَسُولِ اللَّهِ ﷺ أَنْ نَجْعَلَ



him once he came. We then build a high-grade of mud for him and he sat on it. One day, while we were sitting, and The Messenger of Allah "Allah's blessing and peace be upon him" was sitting, there came a man, having the prettiest face among the people, and the most pleasant smell among the people, and his garment was (as clean) as if no dirt affected it. He paid salutation while being at the end of the gathering saying: "Peace be upon you O Muhammad." He returned the greeting to him. He asked: "Might I come closer O Muhammad?" he said: "Yes, you might come closer." He kept asking for coming closer and he (the Prophet) kept replying in the affirmative so many times until he became so much close that he placed his hands on the knees of The Messenger of Allah "Allah's blessing and peace be upon him". He said: "O Muhammad! Tell me: What is Islam?" He (The Prophet) answered: "Islam is to worship Allah and not associate anything with Him, to establish the obligatory prayers, to practice the regular charity, to perform Hajj to the House, and to observe the fasts of (the month of) Ramadan." He said: "If I do so, should I become a Muslim?" he answered in the affirmative. He said: "You have told the truth." When we heard the statement of the man 'You've told the truth' we regarded it (his conduct) as something strange. He asked (once again): "O Muhammad! Tell me: What is faith?" He (The Prophet) replied: "It is to believe in Allah, His angels, His Books, the Messengers, and the Fate in full." He said: "If I do so, should I become a faithful believer?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative. He said: "You have told the truth." He asked: "O Muhammad! Tell me: What is faithfulness?" He (The Prophet) answered: "It is to worship Allah as if you see Him. Indeed, if you are unable to feel that you see Him, you should put in mind that He sees you." The man said: "You are true." He asked: "O Muhammad! Tell me: When would the doomed hour be?" he turned down, and gave no answer. He repeated the question, but he (the Prophet) gave no answer. He repeated the question (for the third time) but he (the Prophet) gave no answer. Then, he (The Prophet) raised his head and said: "The one who was asked has no better knowledge of it than the inquirer. But, there will be many portents for it: When you see the shepherds of the beasts competing in (constructing the huge) buildings, (this is one of its portents). When you see the naked, barefooted, ignorant, foolish persons turning to be the rulers of the earth, (this is one of its portents). When you see the slave-girl giving birth to her owner, (this is one of its portents). (The Hour) is one of the five unseen events which no one knows but Allah." Then he (The Messenger of Allah) recited (Allah's saying): "Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs.

لَهُ مَجْلِسًا يَعْرِفُهُ الْغَرِيبُ إِذَا أَتَاهُ فَبَيْنَمَا لَهُ دُكَّانًا مِنْ طِينٍ كَانَ يَجْلِسُ عَلَيْهِ وَإِنَّا لَجُلُوسٌ وَرَسُولُ اللَّهِ ﷺ فِي مَجْلِسِهِ إِذْ أَقْبَلَ رَجُلٌ أَحْسَنُ النَّاسِ وَجْهًا وَأَطْيَبُ النَّاسِ رِيحًا كَانَ ثِيَابَهُ لَمْ يَمَسَّهَا دَنَسٌ حَتَّى سَلَّمَ فِي ظَرْفِ الْبِسَاطِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ فَرَدَّ عَلَيْهِ السَّلَامَ قَالَ: أَذْنُو يَا مُحَمَّدُ؟ قَالَ: أَذْنُهُ فَمَا زَالَ يَقُولُ أَذْنُو مِرَارًا وَيَقُولُ لَهُ أَذْنُ حَتَّى وَضَعَ يَدَهُ عَلَى رُكْبَتِي رَسُولِ اللَّهِ ﷺ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي مَا الْإِسْلَامُ؟ قَالَ: «الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَحُجَّ الْبَيْتَ وَتَصُومَ رَمَضَانَ». قَالَ: إِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَسْلَمْتُ؟ قَالَ: «نَعَمْ». قَالَ: صَدَقْتَ. فَلَمَّا سَمِعْنَا قَوْلَ الرَّجُلِ صَدَقْتَ أَنْكَرْنَاهُ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ وَالْكِتَابِ وَالنَّبِيِّينَ وَتُؤْمِنُ بِالْقَدَرِ» قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَقَدْ آمَنْتُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» قَالَ: صَدَقْتَ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: صَدَقْتَ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي مَتَى السَّاعَةُ؟ قَالَ: فَنَكْسُ فَلَمْ يُجِبْهُ شَيْئًا ثُمَّ أَعَادَ فَلَمْ يُجِبْهُ شَيْئًا ثُمَّ أَعَادَ فَلَمْ يُجِبْهُ شَيْئًا وَرَفَعَ رَأْسَهُ فَقَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ لَهَا عَلَامَاتٌ تُعْرَفُ بِهَا إِذَا رَأَيْتَ الرِّعَاءَ الْبُهِمَ يَتَطَاوُلُونَ فِي الْبُنْيَانِ وَرَأَيْتَ الْحُفَاةَ الْعُرَاةَ مُلُوكَ الْأَرْضِ وَرَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾



None does know what it is that he will earn on the morrow, nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)." (Luqman <sup>34</sup>) then he said: "No, by Him, Who has sent Muhammad with the truth, as a guidance and giver of glad tidings (for the faithful believers), I had no better knowledge of his (the enquirer's) identity than you. He was Gabriel "Peace be upon him" and he descended (from the heaven) in the form of Dihyah Al-Kalbi."

**[7] The Interpretation Of Allah's Statement: "The Desert Arabs Say: 'We Believe.' Say: 'You Have No Faith, But You (Only) Say, 'We Have Submitted Our Wills To Allah (In Islam)'"**

**5002-** It is narrated on the authority of Amir Ibn Sa'd (Ibn Abu Waqqas) from his father that Allah's Apostle "Allah's blessing and peace be upon him" distributed some property amongst a group of people, and left someone of them, thereupon he said: "O Allah's Apostle! You've given so and so, and so and so, but you have given nothing to that person, even though he is a faithful believer." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Or merely a Muslim." He repeated his suggestion thrice, and he (The Prophet) repeated his reply "Or nearly a Muslim" thrice. Then, The Prophet "Allah's blessing and peace be upon him" said: "O Sa'd! I give men (to habituate their hearts for fear of reverting to disbelief) even though I leave another who is dearer to me, for fear that he might be thrown (prone) on his face into the Fire (of Hell by Allah Almighty)."

**5003-** It is narrated on the authority of Amir Ibn Sa'd (Ibn Abu Waqqas) from his father that he said: Allah's Apostle "Allah's blessing and peace be upon him" distributed some property amongst a group of people, and left someone of them, thereupon I said: "O Allah's Apostle! You've given so and so, and so and so, but you have given nothing to that person, even though he is a faithful believer." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not say 'he is really a faithful believer', but you might say 'Or He is merely a Muslim'." Ibn Shihab said: (Allah says) "The desert Arabs say: "We believe." Say: "You have no Faith, but you (only) say, 'We have submitted our wills to Allah (in Islam)'." (Al-Hujurat <sup>14</sup>)

**5004-** It is narrated on the authority of Bishr Ibn Suhaim that Allah's Apostle "Allah's blessing and peace be upon him" ordered him to make a public announcement among the people during the days of Tashriq that none but a faithful believer will enter the Garden; and those days are days of eating and drinking.



إِلَى قَوْلِهِ ﴿إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [القمان، الآية: 34] ثُمَّ قَالَ: «لَا وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ هُدًى وَبَشِيرًا مَا كُنْتُ بِأَعْلَمَ بِهِ مِنْ رَجُلٍ مِنْكُمْ وَإِنَّهُ لَجَبْرِيلُ عَلَيْهِ السَّلَامُ نَزَلَ فِي صُورَةِ دَحْيَةَ الْكَلْبِيِّ».

### (7) - تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ:

﴿قَالَتِ الْأَعْرَابُ ءَأَمِنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا﴾ [الحجرات، الآية: 14]

5002 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ أَبُو ثَوْرٍ قَالَ مَعْمَرٌ: وَأَخْبَرَنِي الزُّهْرِيُّ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ: أَعْطَى النَّبِيُّ ﷺ رِجَالًا وَلَمْ يُعْطِ رَجُلًا مِنْهُمْ شَيْئًا قَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ أَعْطَيْتَ فُلَانًا وَفُلَانًا وَلَمْ تُعْطِ فُلَانًا شَيْئًا وَهُوَ مُؤْمِنٌ فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ» حَتَّى أَعَادَهَا سَعْدٌ ثَلَاثًا وَالنَّبِيُّ ﷺ يَقُولُ: «أَوْ مُسْلِمٌ» ثُمَّ قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأُعْطِي رِجَالًا وَأَدْعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ لَا أُعْطِيهِ شَيْئًا مَخَافَةَ أَنْ يُكْبُوا فِي النَّارِ عَلَى وُجُوهِهِمْ».

5003 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا سَلَامٌ بْنُ أَبِي مُطِيعٍ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ قَسْمًا فَأَعْطَى نَاسًا وَمَنَعَ آخَرِينَ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَعْطَيْتَ فُلَانًا وَمَنَعْتَ فُلَانًا وَهُوَ مُؤْمِنٌ قَالَ: «لَا تَقُلْ مُؤْمِنٌ وَقُلْ مُسْلِمٌ». قَالَ أَبُو شِهَابٍ: ﴿قَالَتِ الْأَعْرَابُ ءَأَمِنَّا﴾.

5004 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ بَشْرِ بْنِ سَحِيمٍ: «أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُنَادِيَ أَيَّامَ الشَّرِيقِ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ وَهِيَ أَيَّامُ أَكْلِ وَشُرْبٍ».

### [8] The Nature Of A Faithful Believer

**5005-** It is narrated on the authority of Abu Hurairah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The Muslim (who submits his will to Allah's Will) is that, from (the evil of) whose tongue and hand the people are safe; and the faithful believer is such as people trusts on their blood and property."

### [9] The Nature Of A Muslim

**5006-** It is narrated on the authority of Abdullah Ibn Amr that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Muslim (who submits his will to Allah's Will) is that, from (the evil of) whose tongue and hand the Muslims are safe; and the Emigrant is such as forsakes what Allah Almighty forbids."

**5007-** It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who offers prayer like us, faces our Qiblah (in prayer), and slaughters (animals) as we slaughter (according to Islamic law), is really the true Muslim."

### [10] One's Good Islam

**5008-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one embraces Islam, and his (conversion into) Islam proves good, Allah Almighty will write for him every good deed he has done, and erase from him every evil deed he has committed, and after that, there will remain the requital in such a way that every good deed will be rewarded by ten to seven hundred times the like of it, and every evil deed will be requited by only the like of it, unless Allah Almighty lets off it."

### [11] Which (Of The Muslims Whose) Islam Is The Best?

**5009-** It is narrated on the authority of Abu Musa that he said: We said: "O Messenger of Allah! Which (of the Muslims whose) Islam is the best?" he said: "It is he, from whose evil the Muslims are safe."

### [12] Which (Deed In) Islam Is The Best?

**5010-** It is narrated on the authority of Abdullah Ibn Amr that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which (deed in) Islam is the best?" he said: "It is to serve food (to the needy and indigent), and greet with peace such as you know and you know not."

## (8) - صِفَةُ الْمُؤْمِنِ

5005 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ آمَنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ».

## (9) - صِفَةُ الْمُسْلِمِ

5006 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ عَنْ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ».

5007 - أَخْبَرَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَنْصُورِ بْنِ سَعْدٍ عَنْ مَيْمُونِ بْنِ سِيَاهٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاتَنَا وَأَسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذَيْحَتَنَا فَذَلِكَ الْمُسْلِمُ».

## (10) - حُسْنُ إِسْلَامِ الْمَرْءِ

5008 - أَخْبَرَنِي أَحْمَدُ بْنُ الْمُعَلَّى بْنُ يَزِيدَ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامُهُ كَتَبَ اللَّهُ لَهُ كُلَّ حَسَنَةٍ كَانَ أَرْزَلَهَا وَمُحِيتَ عَنْهُ كُلُّ سَيِّئَةٍ كَانَ أَرْزَلَهَا ثُمَّ كَانَ بَعْدَ ذَلِكَ الْقِصَاصُ الْحَسَنَةُ بِعَشْرَةِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا».

## (11) - أَيُّ الْإِسْلَامِ أَفْضَلُ

5009 - أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ وَهُوَ بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

## (12) - أَيُّ الْإِسْلَامِ خَيْرٌ

5010 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تَطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».



### **[13] How Many Principles On Which Islam Is Based?**

**5011-** It is narrated on the authority of Ibn Umar that a man asked him: "Are you not going to take part in the holy battles?" he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Islam is based upon five principles: to bear testimony to the fact that there is no god (to be worshipped) but Allah, to establish (the obligatory) prayer, to practice the regular charity, to perform Hajj, and to observe the fasts of (the month of) Ramadan."

### **[14] Giving The Pledge Of Allegiance To Embrace Islam**

**5012-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: While we were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" he said: "You should give me the pledge of allegiance, not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery..." and he recited to them the related Holy Verse in full and then resumed: "whoever among you fulfills all of that, his reward is incumbent upon Allah; and whoever commits anything of that and Allah screens him, his matter is up to Allah: he could forgive him if He so likes, or punish him if He so likes."

### **[15] For Which Reason Should One Fight The People?**

**5013-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight people until they bear testimony to the fact that there is no God (to be worshipped) but Allah, and that Muhammad is the Apostle of Allah. If they bear testimony to the fact that there is no God (to be worshipped) but Allah, and that Muhammad is the Apostle of Allah, pray like us, face our Qiblah, and slaughter as we slaughter (the animal according to Islamic law on which Allah's name should be mentioned) then their blood and property would be kept (as being sacred) from us except legally (within the rights of law), and they would further have the same rights as the Muslims have and bear the same obligations as the Muslims bear."

### **[16] The Different Branches Of Faith**

**5014-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith comprises over seventy branches, and shyness (from committing religious indiscretions) is a branch of faith."

**5015-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith

## (13) - عَلَى كَمِ بَنِي الْإِسْلَامِ

5011 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَاوِيَةُ بْنُ أَبِي عِمْرَانَ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ عَنْ أَبِي عُمَرَ: أَنَّ رَجُلًا قَالَ لَهُ: أَلَا تَغْزُو؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَنِي الْإِسْلَامِ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَالْحَجُّ وَصِيَامُ رَمَضَانَ».

## (14) - الْبَيْعَةُ عَلَى الْإِسْلَامِ

5012 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فِي مَجْلِسٍ فَقَالَ: «تَبَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تُسْرِقُوا وَلَا تَزْنُوا؟» قَرَأَ عَلَيْهِمُ الْآيَةَ «فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَنَسْتَرَهُ اللَّهُ عَزَّ وَجَلَّ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَذْبُهُ وَإِنْ شَاءَ غَفَرُ لَهُ».

## (15) - عَلَى مَا يُقَاتِلُ النَّاسُ

5013 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ نُعَيْمٍ قَالَ: أَنْبَأَنَا حَبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِذَا شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَاسْتَقْبَلُوا قِبَلَتَنَا وَآكَلُوا ذَبِيحَتَنَا وَصَلَّوْا صَلَاتَنَا فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَيْهِمْ».

## (16) - ذِكْرُ شُعْبِ الْإِيمَانِ

5014 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

5015 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ قَالَ: وَحَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ شَهِيلٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ



Comprises over seventy branches, the greatest of which is to bear testimony that there is no god (to be worshipped) but Allah, and the least of which is to remove the harmful things from the road; and shyness (from committing religious indiscretions) is a branch of faith."

**5016-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Shyness (from committing religious indiscretions) is a branch of faith."

### **[17] The Differential Of Excellence Of Those Of Faith**

**5017-** It is narrated on the authority of Amr Ibn Shurahbil from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ammar is filled with faith up to the marrow of his bone."

**5018-** It is narrated on the authority of Abu Sa'id that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who sees an evil which he disapproves, let him change it with his hand, and if he fails to do so, let him change it with his tongue, and if he fails to do so, let him change it with his heart; and this is the least degree of faith."

**5019-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If one sees an evil which he disapproves, and he changes it with his hand, he has become free (from sin); and if he fails to change it with his hand, and rather he changes it with his tongue, he has become free (from sin); and if he fails to change it with his tongue, and rather he changes it with his heart, he has become free (from sin); and this is the least degree of faith."

### **[18] The Increase Of Faith**

**5020-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "(When Allah Almighty will have delivered the faithful believers from the fire) anyone of you has no stronger argument while he is on the right in this world (with his companion) than they will have by then with their Lord, concerning their (disobedient) brothers, who will still be in the fire. They will say: "O Lord! Those are our brothers, who used to offer prayers with us, observe fasts with us, and perform Hajj with us, and (in spite of that) You have admitted them to the fire (of Hell)." Allah will say: "Go and take out (of Hell) whomever you recognize of them." They will come and recognize them by their faces, since the fire will never eat up faces. From amongst those (in the fire), there will be such as burnt by the fire to the half of his legs, and such as burnt to his heels. They will then bring them out (of the



أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَوْضَعُهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

5016 - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ عَنْ عَرَبِيِّ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي أَبْنَ الْحَارِثِ عَنْ ابْنِ عَجَلَانَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

### (17) - تَفَاضُلُ أَهْلِ الْإِيمَانِ

5017 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَعَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي عَمَّارٍ عَنْ عَمْرِو بْنِ شَرْحَبِيلٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مُلِيَءٌ عَمَّارٌ إِيْمَانًا إِلَى مُشَاشِهِ».

5018 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَعِيدٍ سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ رَأَى مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَلِبَسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ».

5019 - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَغَيِّرْهُ بِيَدِهِ فَقَدْ بَرِيَءٌ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يَغْيِرَهُ بِيَدِهِ فَغَيِّرْهُ بِلِسَانِهِ فَقَدْ بَرِيَءٌ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يَغْيِرَهُ بِلِسَانِهِ فَغَيِّرْهُ بِقَلْبِهِ فَقَدْ بَرِيَءٌ وَذَلِكَ أَضْعَفُ الْإِيمَانِ».

### (18) - زِيَادَةُ الْإِيمَانِ

5020 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مُجَادَلَةٌ أَحَدِكُمْ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا بِأَشَدَّ مُجَادَلَةً مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ أُذْخِلُوا النَّارَ قَالَ: يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَحْجُونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ قَالَ: يَقُولُ أَذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ قَالَ: فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُورِهِمْ فَمِنْهُمْ مَنْ أَخَذَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقِيهِ وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبِيهِ فَيُخْرِجُونَهُمْ

fire). They will say: "O Lord! We brought out (of the fire) such as you commanded us to take out." He will say: "(Go and) take out (of the fire) such as has faith in his heart equal in weight to a Dinar", then He will say: "(Go and) take out (of the fire) such as has faith in his heart equal in weight to half a Dinar", and so on until He will say: "(And take out such as has faith in his heart even as little as the weight of) a mustard seed." Abu Sa'id said: If you do not believe me then you can recite: "Allah is never unjust in the least degree: if there is any good (done), He doubles it, and gives from His Own Presence a great reward." (Women 48)

**5021-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping I saw (in a dream) some people having been shown before me, and they were wearing shirts some of which were reaching up to only the breasts while others were even shorter than that. Umar Ibn Al-Khattab was shown wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He (The Prophet) replied: "It is the Religion."

**5022-** It is narrated on the authority of Tariq Ibn Shihab that he said: A Jew went to Umar Ibn Al-Khattab and said to him: "O commander of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration." Umar asked: "What is that verse?" The Jew replied: "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Repast "Al-Ma'idah" 3) Umar replied: "No doubt, I know when and where this verse was revealed. It was revealed unto The Messenger of Allah "Allah's blessing and peace be upon him" while he was standing at Arafat (That is the Day of Hajj) on Friday."

### [19] The Sign Of Faith

**5023-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one shall have his faith (complete) until I become dearer to him than his child, parent (father and mother) and all the people."

**5024-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one shall have his faith (complete) until I become dearer to him than his property, family and all the people."

فَيَقُولُونَ: رَبَّنَا قَدْ أَخْرَجْنَا مِنْ أَمْرَتِنَا قَالَ: وَيَقُولُ أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ وَزَنُ دِينَارٍ مِنَ الْإِيمَانِ ثُمَّ قَالَ: مَنْ كَانَ فِي قَلْبِهِ وَزَنُ نِصْفِ دِينَارٍ حَتَّى يَقُولَ: مَنْ كَانَ فِي قَلْبِهِ وَزَنُ ذَرَّةً. قَالَ أَبُو سَعِيدٍ: فَمَنْ لَمْ يُصَدِّقْ فَلْيَقْرَأْ هَذِهِ الْآيَةَ ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ إِلَى ﴿عَظِيمًا﴾ [النساء، الآية: 48].

5021 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمْصٌ مِنْهَا مَا يَبْلُغُ الثُّدْيَ وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ» قَالَ: فَمَاذَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّين».

5022 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ آيَةٌ فِي كِتَابِكُمْ تَقْرُؤُونَهَا لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لَا تَتَّخِذْنَا ذَلِكَ الْيَوْمَ عِيدًا قَالَ: أَيُّ آيَةٍ؟ قَالَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة، الآية: 3] فَقَالَ عُمَرُ: إِنِّي لَا أَعْلَمُ الْمَكَانَ الَّذِي نَزَلَتْ فِيهِ وَالْيَوْمَ الَّذِي نَزَلَتْ فِيهِ نَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ فِي عَرَافَاتٍ فِي يَوْمِ جُمُعَةٍ.

### (19) - عَلَامَةُ الْإِيمَانِ

5023 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ يَغْنِي أَبْنِ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

5024 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ ح. وَأَنْبَأَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ مَالِهِ وَأَهْلِهِ وَالنَّاسِ أَجْمَعِينَ».



**5025-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! No one shall have his faith (complete) until I become dearer to him than his child and parent (father and mother)."

**5026-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one shall have his faith (complete) until he loves for his brother just the same as he loves for himself."

**5027-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is the soul of Muhammad! No one shall have his faith (complete) until he loves for his brother just the same good as he loves for himself."

**5028-** It is narrated on the authority of Ali that he said: Of a surety, the unlettered Prophet "Peace be upon him" confirmed to me that 'None but a faithful believer should love you, and none but a hypocrite should hate you'.

**5029-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The love of the Ansar (helpers) is a sign of faith, and the hate of the Ansar is a sign of hypocrisy." (This is based on the fact that one should love them because they helped the Messenger and the Emigrants).

### **[20] The Sign Of A Hypocrite**

**5030-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are four characteristics, and if one has all of them, he will be a hypocrite, and if one has any of them, he will have then a characteristic of hypocrisy until he leaves it: whenever he talks, he tells a lie; whenever he makes a promise, he breaks his promise; whenever he makes a covenant, he proves disloyal; and whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

**5031-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sign of hypocrisy is of three things: whenever one talks, he tells a lie; whenever he promises, he breaks his promise; and whenever he is entrusted, he proves treacherous."

**5032-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" confirmed to me that none but a believer should love me, and none but a hypocrite should hate me.

5025 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزٍ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ».

5026 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ ح. وَأَنْبَاءَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. وَقَالَ حُمَيْدُ بْنُ مَسْعَدَةَ فِي حَدِيثِهِ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

5027 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حُسَيْنٍ وَهُوَ الْمُعَلَّمُ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ».

5028 - أَخْبَرَنَا يُونُسُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَنْبَأَنَا الْأَعْمَشُ عَنْ عَدِيِّ عَنْ زُرِّ قَالَ: قَالَ عَلِيٌّ: إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ ﷺ إِلَيَّ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

5029 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي أَبْنَ الْحَارِثِ عَنْ شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «حُبُّ الْأَنْصَارِ آيَةُ الْإِيمَانِ وَبُغْضُ الْأَنْصَارِ آيَةُ النِّفَاقِ».

### (20) - عَلَامَةُ الْمُنَافِقِ

5030 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مَرْثَةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعَةٌ مَنْ كُنَّ فِيهِ كَانُ مُنَافِقًا أَوْ كَانَتْ فِيهِ خَصْلَةٌ مِنَ الْأَرْبَعِ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ».

5031 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَبُو سُهَيْلٍ نَافِعُ بْنُ مَالِكٍ عَنْ أَبِي غَامِرٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آيَةُ النِّفَاقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أَتَى حَانَ».

5032 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ زُرِّ بْنِ حُبَيْشٍ عَنْ عَلِيٍّ قَالَ: «عَهْدُ إِلَيَّ رَسُولِ اللَّهِ ﷺ أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ وَلَا يُبْغِضَنِي إِلَّا مُنَافِقٌ».



**5033-** It is narrated on the authority of Abdullah that he said: There are three characteristics, and if one has all of them, he will be a hypocrite: whenever he talks, he tells a lie; whenever he is entrusted, he proves treacherous; and whenever he makes a promise, he breaks his promise, and if one has any of them, he will have then a characteristic of hypocrisy until he leaves it."

### **[21] Standing (At Night For Supererogatory Prayer In) Ramadan**

**5034-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (at night for supererogatory prayer during the month of) Ramadan, out of faith, and in expectation for the reward (of that from Allah Almighty), all of his previous sins will be forgiven for him."

**5035-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (at night for supererogatory prayer during the month of) Ramadan, out of faith, and in expectation for the reward (of that from Allah Almighty), all of his previous sins will be forgiven for him."

**5036-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (at night for supererogatory prayer during the month of) Ramadan, out of faith, and in expectation for the reward (of that from Allah Almighty), all of his previous sins will be forgiven for him."

### **[22] Standing (For Supererogatory Prayer On) The Night Of Power**

**5037-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (at night for supererogatory prayer during the month of) Ramadan, out of faith, and in expectation for the reward (of that from Allah Almighty), all of his previous sins will be forgiven for him; and He, who stands (at night for supererogatory prayer on) the night of Power, out of faith, and in expectation for the reward (of that from Allah Almighty), all of his previous sins will be forgiven for him."

### **[23] The Obligatory Charity**

**5038-** It is narrated on the authority of Talhah Ibn Ubaidullah that he said: a man, with unkempt hair, from the people of Najd, came to The Messenger of Allah "Allah's blessing and peace be upon him". The humming of his voice was heard, though what he had been saying was unclear. Then, he came close to The Messenger of Allah "Allah's blessing and peace be upon



5033 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا الْمُعَاوِي قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا مَنصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا أَتْتُمْنَ خَانَ وَإِذَا وَعَدَ أَخْلَفَ فَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ لَمْ تَزَلْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَتْرُكَهَا».

### (21) - قِيَامُ رَمَضَانَ

5034 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ شَهْرَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

5035 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

5036 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

### (22) - قِيَامُ لَيْلَةِ الْقَدْرِ

5037 - حَدَّثَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

### (23) - الرِّكَائَةُ

5038 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي أَبُو سُهَيْلٍ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدٍ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ

him". It was then (clear) that he was asking about Islam. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five prayers during the day and the night." He said: "Am I in need to offer more besides these (prayers)?" He (The Prophet) said: "No, except if you wanted to pray voluntarily." The Messenger of Allah "Allah's blessing and peace be upon him" added: "(You should also observe) the fasts of (the month of) Ramadan." The man asked: "Am I forced to observe more in addition to it?" He (The Prophet) said: "No, except if you wanted to do voluntarily." The Messenger of Allah "Allah's blessing and peace be upon him" told him about the obligatory charity. The man asked: "Have I to pay more than that?" He (The Prophet) said: "No, except if you wanted to pay voluntarily." The man turned back while he was saying: "I would neither add more to this, nor would I decrease anything from it." The Prophet "Allah's blessing and peace be upon him" said: "He will be prosperous, if he is true (to what he said)."

#### [24] Practicing Jihad (In Allah's Cause)

**5039-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has prepared, for such as sets out (and He Almighty says) 'in My Cause, and nothing causes him to set out but for faith in Me and for Jihad in My Cause, that I assure to admit him to the Garden with any of both, i.e. by causing him to be killed (in My Cause) or to die, or bring him back to his house, from which he set out, with whatever reward or war booty he gains'."

**5040-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has prepared (a great reward) for such as sets out in His Cause (He Almighty says) 'and nothing causes him to set out but for Jihad in My Cause, and out of faith in Me, and belief in My Messengers, that I assure to admit him to the Garden (by granting him martyrdom) or bring him back to his house, from which he set out, with whatever reward or war booty he gains'."

#### [25] Giving One-Fifth The War Booty

**5041-** It is narrated on the authority of Ibn Abbas that he said: Once, the delegate of the tribe of Abd Al-Qais came to The Prophet "Allah's blessing and peace be upon him". They said: "We are from the tribe of Rabie'ah. We cannot come to you except in the sacred months (since there is the infidel tribe of Mudar intervening between you and us). So please order us to do something good (concerning religion) which we may (learn and) take from you, and of which we may inform our people whom we have left behind." The Prophet "Allah's blessing and peace be upon him" said: "I order you to

مِنْ أَهْلِ نَجْدٍ نَائِرِ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا يُفْهَمُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ». قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». قَالَ رَسُولُ اللَّهِ ﷺ: «وَصِيَامُ شَهْرِ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا إِلَّا أَنْ تَطَوَّعَ»، فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ مِنْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

#### (24) - الْجِهَادُ

5039 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ عَنْ عَطَاءِ بْنِ مِينَاءَ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أُنتَدَبَ اللَّهُ لِمَنْ يَخْرُجُ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا الْإِيمَانُ بِي وَالْجِهَادُ فِي سَبِيلِي أَنَّهُ ضَامِنٌ حَتَّى أُدْخِلَهُ الْجَنَّةَ بِأَيِّهِمَا كَانَ إِمَّا بِقَتْلِ وَإِمَّا وَفَاةٍ أَوْ أَنْ يَرُدَّهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ يَنَالُ مَا نَالَ مِنْ أَجْرِ أَوْ غَنِيمَةٍ».

5040 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِي وَإِيمَانُ بِي وَتَضَدِيقُ بِرُسُلِي فَهُوَ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ أَوْ أُرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ نَالَ مَا نَالَ مِنْ أَجْرِ أَوْ غَنِيمَةٍ».

#### (25) - أَدَاءُ الْخُمْسِ

5041 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَادٌ وَهُوَ ابْنُ عَبَّادٍ عَنْ أَبِي جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَقَدْ عَبْدَ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّا هَذَا الْحَيِّ مِنْ رِبِيعَةٍ وَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ فَمَرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مِنْ وَرَاءِنَا فَقَالَ: «أَمْرُكُمْ



do four things and forbid you (to use) four things. I order you to believe in Allah Alone.” He explained it for them: “To testify that there is no god (to be worshipped) but Allah and that I am Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; and to give to me one fifth the war booty (to be given in Allah's Cause). Then I forbid you (to use) four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and (pitched) receptacles.” (All of them are used as containers of wine. The Prophet used the names of the pots to designate the prohibited drinks brewed in them).

### [26] Attending Funeral Processions

**5042-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer, who accompanies the funeral procession of a Muslim, out of sincere faith, and hoping to attain Allah's reward, and remains with it till the funeral prayer is offered and the burial ceremonies are over, will return with a reward of two Qirats, Each of which is (as huge as The Mountain of) Uhud. He who offers the funeral prayer only and returns before the burial is over will come back with the reward of just a Qirat."

### [27] Shyness (From Committing Religious Indiscretions)

**5043-** It is narrated on the authority of Salim from his father (Ibn Umar) that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man, who was blaming his brother for his sticking to shyness (and urging him to leave it). On that Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Leave him (without blaming) since shyness (from committing religious indiscretions) is out of faith."

### [28] Religion Is Very Easy

**5044-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Religion is very easy and whoever overburdens himself in his religion will fail to continue in that way. So you should not be extremists, but try to approach perfection. Then receive the good tidings that you will be rewarded. You would gain strength by worshipping in the mornings and nights."

### [29] The (Deed Of) Religion That Is The Dearest To Allah Almighty

**5045-** It is narrated on the authority of A'ishah that once, The Messenger of Allah "Allah's blessing and peace be upon him" entered into her and there was a woman sitting with her. He asked: "Who is she?" She replied: "She is a woman, who never sleeps (at night)..." and she praised her long prayers (at

بِأَرْبَعٍ وَأَنْهَأَكُمْ عَنْ أَرْبَعِ الْإِيمَانِ بِاللَّهِ ثُمَّ فَسَّرَهَا لَهُمْ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَأَنْ تُؤَدُّوا إِلَيَّ خُمْسَ مَا غَنِمْتُمْ وَأَنْهَأَكُمْ عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالْمُقَيَّرِ وَالْمُرْقَتِ».

### (26) - شُهُودُ الْجَنَائِزِ

5042 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ يَعْنِي أَبْنَ يُوسُفَ بْنِ الْأَزْرَقِ عَنْ عَوْفٍ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا فَصَلَّى عَلَيْهِ ثُمَّ انْتَظَرَ حَتَّى يُوَضَعَ فِي قَبْرِهِ كَانَ لَهُ قِيرَاطَانِ أَحَدُهُمَا مِثْلُ أَحَدٍ وَمَنْ صَلَّى عَلَيْهِ ثُمَّ رَجَعَ كَانَ لَهُ قِيرَاطٌ».

### (27) - الْحَيَاءُ

5043 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ ح. وَالْحَارِثُ بْنُ مَسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ أَخْبَرَنِي مَالِكٌ وَاللَّفْظُ لَهُ عَنِ ابْنِ شَهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ يَعْظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ: «دَعُهُ، فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ».

### (28) - الدِّينُ يُسْرُ

5044 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذَا الدِّينَ يُسْرُ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدُّوا وَقَارِبُوا وَأَبْشَرُوا وَيَسِّرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ».

### (29) - أَحَبُّ الدِّينِ إِلَى اللَّهِ عَزَّ وَجَلَّ

5045 - أَخْبَرَنَا شُعَيْبُ بْنُ يُوْسُفَ عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا أَمْرَأَةٌ فَقَالَ: «مَنْ هَذِهِ؟» قَالَتْ: «فُلَانَةُ لَا تَنَامُ تَذْكُرُ مِنْ صَلَاتِهَا فَقَالَ: «مَهْ عَلَيْكُمْ مِنَ الْعَمَلِ



night). He said: "Keep silent (from praising her as such), for indeed, you should do only the deeds which are within your capacity. Indeed, Allah never gets tired (of giving rewards) even if you get tired (of doing good deeds). However, the (deed of) religion which is the dearest to Allah is that, which one does regularly."

### **[30] Fleeing Away From Afflictions With The Religion**

**5046-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will be about to come, at which sheep will be the best property of a Muslim, which he will take on the mountain tops and the places of rain, in flight from the afflictions."

### **[31] The Example Of A Hypocrite**

**5047-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of a hypocrite is like a goat that is wandering between two herds of sheep, walking once with this, and once with the other, and it does not know which of them it will follow."

### **[32] The Example Of Such As Recites The Qur'an From Amongst The Believers And Hypocrites**

**5048-** It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Prophet "Allah's blessing and peace be upon him" said: "The example of him (a faithful believer) who recites the Qur'an is like the example of a citron which tastes good and smells good; And the example of him (a believer) who does not recite the Qur'an is like the example of a date which is good in taste but has no smell; and the example of a hypocrite who recites the Qur'an is like the example of a sweet basil which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'an is like the example of a colocynth which tastes bitter and has no smell."

### **[33] The Sign Of A Faithful Believer**

**5049-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one shall have his faith (complete) until he loves for his brother just the same as he loves for himself."



مَا تُطِيقُونَ فَوَاللَّهِ لَا يَمَلُّ اللَّهُ عَزَّ وَجَلَّ حَتَّى تَمَلُّوا وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ».

### (30) - الْفِرَارُ بِالدِّينِ مِنَ الْفِتَنِ

5046 - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَعْنُ ح. وَالْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَا: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالٍ مُسْلِمٍ عَنَّمْ يَتَّبِعْ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ».

### (31) - مَثَلُ الْمُنَافِقِ

5047 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ تَعِيرُ فِي هَذِهِ مَرَّةً وَفِي هَذِهِ مَرَّةً لَا تَدْرِي أَيُّهَا تَتَّبِعُ».

### (32) - مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ مِنْ مُؤْمِنٍ وَمُنَافِقٍ

5048 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَثْرِجَةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحٌ لَهَا وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحٌ لَهَا».

### (33) - عَلَامَةُ الْمُؤْمِنِ

5049 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ». قَالَ الْقَاضِي يَعْنِي ابْنَ الْكَسَّارِ سَمِعْتُ عَبْدَ الصَّمَدِ الْبُخَارِيَّ يَقُولُ: حَفِصُ بْنُ عَمْرِو بْنِ يَزِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ لَا أَعْرِفُهُ إِلَّا أَنَّ يَكُونَ سَقَطَ الْوَأْوِ مِنْ حَفِصِ بْنِ عَمْرِو بْنِ الرَّبَابِيِّ الْمَشْهُورِ بِالرَّوَايَةِ عَنِ الْبَصْرِيِّينَ وَهُوَ ثِقَةٌ ذَكَرَهُ فِي هَذَا الْخَبَرِ فِي حَدِيثِ مَنْصُورِ بْنِ سَعْدٍ فِي بَابِ صِفَةِ الْمُسْلِمِ سَمِعْتُهُ يَقُولُ: لَا أَعْلَمُ رَوَى حَدِيثَ أَنَسِ بْنِ مَالِكٍ الْمَرْفُوعَ: «أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ» بِزِيَادَةِ قَوْلِهِ: «وَأَسْتَقْبَلُوا قِبَلَتَنَا وَأَكَلُوا ذَبِيحَتَنَا وَصَلُّوا صَلَاتَنَا». عَنْ حُمَيْدِ الطَّوِيلِ إِلَّا عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ وَيَحْيَى بْنَ أَيُّوبَ الْبَصْرِيِّ وَهُوَ فِي هَذَا الْجُزْءِ فِي بَابِ مَا يُقَاتِلُ النَّاسَ.

## (49) THE BOOK OF ADORNMENT

### [1] It Is Out Of The Sunnah To Adhere To The True Nature On Which Man Is Created

**5050-** It is narrated on the authority of Abdullah Ibn Az-Zubair from A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are ten (characteristics) of the true tradition (of the Prophets, or the true nature on which man is created): cutting short the moustache, clipping the nails, washing the finger joints, letting the beard grow (no more than a fist length), (brushing the teeth with) the teeth-cleansing stick, snuffing the water in the nose (and blowing it out in order to wash it), depilating the (hair of the) armpits, shaving (the hair of) the pubic area, and washing the privates with the water (after answering the call of nature)." (Mus'ab, a sub-narrator, said: I forgot the tenth (characteristic), except that it might be rinsing the mouth).

**5051-** It is narrated on the authority of Al-Mu'tamir from his father that he said: I heard Talq Ibn Habib having mentioned ten characteristics of the true nature (on which man is created, or the true tradition of the Prophets, including): (brushing the teeth with) the teeth-cleansing stick, clipping the nails, washing the finger joints, shaving the (hair of the) pubic area, and snuffing the water into the nose (and blowing it out in order to wash it); and I have doubt as to rinsing the mouth.

**5052-** It is narrated on the authority of Talq Ibn Habib that he said: There are ten characteristics of the true nature (on which man is created, or of the true tradition of the Prophets): (brushing the teeth with) the teeth-cleansing stick, cutting short the moustache, rinsing the mouth, snuffing the water into the nose (and blowing it out in order to wash it), letting the beard grow (no more than a fist length), clipping the nails, depilating the (hair of the) armpits, circumcision, shaving the (hair of the) pubic area, and washing the private parts (after answering the call of nature).

**5053-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five (characteristics) of the true tradition (of the Prophets, or the true nature on which man is created): circumcision, shaving the (hair of the) pubic area, depilating the (hair of the) armpits, clipping the nails, and cutting short the mustache."

**5054-** It is narrated on the authority of Abu Hurairah that he said: There are five (characteristics) of the true tradition (of the Prophets, or the true nature on which man is created): clipping the nails, cutting short the

## (49) - كِتَابُ الزَّيْنَةِ

## (1) - مِنَ السُّنَنِ: الْفِطْرَةُ

5050 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ مُضْعَبِ بْنِ شَيْبَةَ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «عَشْرَةٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَإِعْفَاءُ اللَّحْيَةِ وَالسَّوَاكُ وَالِاسْتِنْشَاقُ وَتَنْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَاتِّقَاصُ الْمَاءِ» قَالَ مُضْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةُ.

5051 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ طَلْقًا يَذْكُرُ عَشْرَةً مِنَ الْفِطْرَةِ السَّوَاكُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَحَلْقُ الْعَانَةِ وَالِاسْتِنْشَاقُ وَأَنَا شَكَّكْتُ فِي الْمَضْمَضَةِ.

5052 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ طَلْقِ بْنِ حَبِيبٍ قَالَ: «عَشْرَةٌ مِنَ السُّنَنِ السَّوَاكُ وَقَصُّ الشَّارِبِ وَالْمَضْمَضَةُ وَالِاسْتِنْشَاقُ وَتَوْفِيرُ اللَّحْيَةِ وَقَصُّ الْأَظْفَارِ وَتَنْفُ الْإِبْطِ وَالْخِتَانُ وَحَلْقُ الْعَانَةِ وَغَسْلُ الدُّبْرِ». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدِيثُ سُلَيْمَانَ التَّيْمِيِّ وَجَعْفَرِ بْنِ إِيَّاسٍ أَشْبَهُ بِالصَّوَابِ مِنْ حَدِيثِ مُضْعَبِ بْنِ شَيْبَةَ وَمُضْعَبٌ مُنْكَرُ الْحَدِيثِ.

5053 - أَخْبَرَنَا حَمِيدُ بْنُ مَسْعَدَةَ عَنْ بَشِيرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الْفِطْرَةِ الْخِتَانُ وَحَلْقُ الْعَانَةِ وَتَنْفُ الضَّبْعِ وَتَقْلِيمُ الظُّفْرِ وَتَقْصِيرُ الشَّارِبِ». وَقَفَّهُ مَالِكٌ.

5054 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: «خَمْسٌ مِنَ



mustache, depilating the (hair of the) armpits, shaving the (hair of the) pubic area, and circumcision.

### **[2] Cutting Short The Mustache**

**5055-** It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Cut short the mustaches, and let the beards grow (but no more than a fist length)."

**5056-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the beards grow (but no more than a fist length), and cut short the mustaches."

**5057-** It is narrated on the authority of Zaid Ibn Arqam that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Such as does not cut short his mustache does not belong to us (i.e. does not follow the right way and sunnah of the Muslims)."

### **[3] The Concession To Shave The Head**

**5058-** It is narrated on the authority of Ibn Umar that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a man having shaved parts of his head, and left other parts unshaved. He forbade that and said: "You should either shave the whole or leave the whole of it."

### **[4] It Is Forbidden That A Woman Should Shave Her Head**

**5059-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should shave her head.

### **[5] It Is Forbidden To Shave A Tuft And Leave A Tuft Of The Head**

**5060-** It is narrated on the authority of Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty forbade me to practice Qaza' (i.e. to shave a tuft and leave a tuft of hair after getting one's head shaved)."

**5061-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" forbade Qaza (i.e. to shave a tuft and leave a tuft of hair after getting one's head shaved).

### **[6] Trimming The Mustache**

**5062-** It is narrated on the authority of Wa'il Ibn Hujr that he said: Once, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and I had a very long forelock. Then he said: "How long is that forelock!"

الْفِطْرَةَ تَقْلِيمُ الْأَظْفَارِ وَقَصُّ الشَّارِبِ وَتَنْتِفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَالْخِتَانُ.

### (2) - إِخْفَاءُ الشَّارِبِ

5055 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُلْقَمَةَ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَخْفُوا الشَّوَارِبَ وَأَغْفُوا اللَّحَى».

5056 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عُلْقَمَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَغْفُوا اللَّحَى وَأَخْفُوا الشَّوَارِبَ».

5057 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ يُونُسَ بْنَ صُهَيْبٍ يُحَدِّثُ عَنْ حَبِيبِ بْنِ يَسَارٍ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَمْ يَأْخُذْ شَارِبَهُ فَلَيْسَ مِنَّا».

### (3) - الرُّخْصَةُ فِي حَلْقِ الرَّأْسِ

5058 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ رَأَى صَبِيًّا حَلَقَ بَعْضَ رَأْسِهِ وَتَرَكَ بَعْضَهُ فَتَهَى عَنْ ذَلِكَ وَقَالَ: «أَخْلَقُوهُ كُلَّهُ أَوْ أَتْرَكُوهُ كُلَّهُ».

### (4) - النَّهْيُ عَنْ حَلْقِ الْمَرْأَةِ رَأْسَهَا

5059 - أَخْبَرَنَا مُحَمَّدُ بْنُ مُوسَى الْحَرَشِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ خِلَاسٍ عَنْ عَلِيٍّ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا.

### (5) - النَّهْيُ عَنِ الْقَرْعِ

5060 - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ عَنْ أَبِي الرَّجَالِ عَنْ عُمَرَ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَهَانِي اللَّهُ عَزَّ وَجَلَّ عَنِ الْقَرْعِ».

5061 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْقَرْعِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدِيثُ يَحْيَى بْنِ سَعِيدٍ وَمُحَمَّدُ بْنُ بَشِيرٍ أَوْلَى بِالصَّوَابِ.

### (6) - الْأَخْذُ مِنَ الشَّارِبِ

5062 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا سُفْيَانُ أَخُو قَبِيصَةَ وَمُعَاوِيَةَ بْنُ هِشَامٍ قَالَا: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَاثِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ



How long is that forelock?" I went and cut it short. In the coming morning, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he said: "I've not meant you (should cut short your forelock), even though this (which you've done) is better."

**5063-** It is narrated on the authority of Anas that he said: The hair of The Messenger of Allah "Allah's blessing and peace be upon him" was lank, i.e. not extremely curly, nor extremely loose, and it was long enough to reach (the area) between his ears and shoulders.

**5064-** It is narrated on the authority of Humaid Ibn Abd Ar-Rahman Al-Hamiri that he said: I met a man who accompanied The Messenger of Allah "Allah's blessing and peace be upon him" for four years, the same as Abu Hurairah did, and he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that everyone of us should (be extremely too luxurious to) comb his head everyday.

### **[7] Combing One's Head On Alternate Days**

**5065-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade combing (both the head and the beard every time) unless it is on alternate days.

**5066-** It is narrated on the authority of Al-Hasan that The Messenger of Allah "Allah's blessing and peace be upon him" forbade combing (both the head and the beard every time) unless it is on alternate days.

**5067-** It is narrated on the authority of both Al-Hasan and Muhammad that they said: It is (recommended) to Comb the head on alternate days.

**5068-** It is narrated on the authority of Abdullah Ibn Shaiq that he said: One of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" was the governor of Egypt. A man came to visit him, and he was disheveled, thereupon he asked him: "What is the reason that I see you dishevelled, even though you are the governor?" he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to (run a very comfortable life which requires to) comb the head everyday."

### **[8] Starting With The Right Side While Combing The Head**

**5069-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to start with the right side (in everything): he used to take and give everything with his right hand, and start with the right side in all of his affairs.



النَّبِيِّ ﷺ وَلِي شَعْرٍ فَقَالَ: «ذُبَابٌ» فَظَنَنْتُ أَنَّهُ يَعْنِينِي فَأَخَذْتُ مِنْ شَعْرِي ثُمَّ أَتَيْتُهُ فَقَالَ لِي: «لَمْ أَغْنِكَ وَهَذَا أَحْسَنُ».

5063 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: «كَانَ شَعْرُ النَّبِيِّ ﷺ شَعْرًا رَجُلًا لَيْسَ بِالْجَعْدِ وَلَا بِالسَّبِطِ بَيْنَ أُذُنَيْهِ وَعَاتِقَيْهِ».

5064 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الْأَوْدِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيِّ قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ أَرْبَعَ سِنِينَ قَالَ: «نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ».

### (7) - التَّرْجُلُ غِبًّا

5065 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عِمْسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّرْجُلِ إِلَّا غِبًّا».

5066 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّرْجُلِ إِلَّا غِبًّا».

5067 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ يُونُسَ عَنِ الْحَسَنِ وَمُحَمَّدٍ قَالَا: «التَّرْجُلُ غِبًّا».

5068 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ كَهْمَسٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: كَانَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ غَامِلًا بِمِصْرَ فَأَتَاهُ رَجُلٌ مِنْ أَصْحَابِهِ فَإِذَا هُوَ شَعْتُ الرَّأْسِ مُشْعَانٌ قَالَ مَا لِي أَرَاكَ مُشْعَانًا وَأَنْتَ أَمِيرٌ؟ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ يَنْهَانَا عَنِ الْإِرْفَاءِ قُلْنَا وَمَا الْإِرْفَاءُ؟ قَالَ: التَّرْجُلُ كُلُّ يَوْمٍ.

### (8) - التَّيَامُنُ فِي التَّرْجُلِ

5069 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ مُحَمَّدِ بْنِ بِشْرِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ التَّيَامُنَ يَأْخُذُ بِيَمِينِهِ وَيُعْطِي بِيَمِينِهِ وَيُحِبُّ التَّيْمَنَ فِي جَمِيعِ أُمُورِهِ».

### [9] Lengthening The Hair

**5070-** It is narrated on the authority of Al-Bara' that he said: I've never seen a man, wearing a red dress, prettier and smarter than The Messenger of Allah "Allah's blessing and peace be upon him", whose forelock was long enough to touch his shoulders.

**5071-** It is narrated on the authority of Anas that he said: The hair of The Messenger of Allah "Allah's blessing and peace be upon him" was long enough to reach the middle of his ears.

**5072-** It is narrated on the authority of Al-Bara' that he said: I've never seen a man, wearing a dress, more good-looking and much smarter than The Messenger of Allah "Allah's blessing and peace be upon him", whose forelock was long enough to touch (the area) close to his shoulders.

### [10] What About The curl?

**5073-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Which way of recital do you order me to recite (the Qur'an)? I recited before The Messenger of Allah "Allah's blessing and peace be upon him" over seventy Surahs (from the Holy Qur'an) and at that time, Zaid was (still a boy) having two curls, and he was playing with the boys.

**5074-** It is narrated on the authority of Abu Wa'il that he said: Ibn Mas'ud addressed us saying: "How do you order me to recite (the Qur'an) according to the way of recital of Zaid Ibn Thabit? I recited to The Messenger of Allah "Allah's blessing and peace be upon him" over seventy Surahs, and at that time, Zaid was still (a boy playing) with the boys, and he had two curls."

**5075-** It is narrated on the authority of Ziyad Ibn Al-Husain from his father that when he came to The Messenger of Allah "Allah's blessing and peace be upon him" in Medina, The Messenger of Allah "Allah's blessing and peace be upon him" asked him to come close and he did, thereupon he (the Prophet) placed his hand over his curl, then turned his hand, asked for Allah's blessing for him and invoked good upon him.

### [11] Lengthening The Forelock

**5076-** It is narrated on the authority of Wa'il Ibn Hujr that he said: Once, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and I had a very long forelock. Then he said: "How long is that forelock! How long is that forelock?" I went and cut it short. In the coming morning, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he said: "I've not meant you (should cut short your forelock), even though this (which you've done) is better."

## (9) - اتِّخَاذُ الشَّعْرِ

5070 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَاوِي عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: «مَا رَأَيْتُ أَحَدًا أَحْسَنَ فِي حُلَّةٍ حُمْرَاءَ مِنْ رَسُولِ اللَّهِ ﷺ وَجَمَّتُهُ تَضْرِبُ مِنْكِبِهِ».

5071 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: «كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ».

5072 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي الْبَرَاءُ قَالَ: «مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي حُلَّةٍ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: وَرَأَيْتُ لَهُ لِمَةً تَضْرِبُ قَرِيبًا مِنْ مَنْكِبِهِ».

## (10) - الذُّوَابَةُ

5073 - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنِ الْأَعْمَشِ عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: عَلَى قِرَاءَةِ مَنْ تَأْمُرُونِي أَقْرَأُ؟ لَقَدْ قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً وَإِنْ زِيدَ لَصَاحِبُ ذُوَابَتَيْنِ يَلْعَبُ مَعَ الصَّبْيَانِ.

5074 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو شِهَابٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: خَطَبَنَا أَبُو مَسْعُودٍ فَقَالَ: كَيْفَ تَأْمُرُونِي أَقْرَأُ عَلَى قِرَاءَةِ زَيْدِ بْنِ ثَابِتٍ بَعْدَ مَا قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً وَإِنْ زِيدَ مَعَ الْعِلْمَانِ لَهُ ذُوَابَتَانِ.

5075 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعُرُقِيُّ قَالَ: حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَسَانُ بْنُ الْأَعْرَبِيِّ بْنِ حُصَيْنِ النَّهْشَلِيِّ قَالَ: حَدَّثَنِي عَمِّي زِيَادُ بْنُ الْحُصَيْنِ عَنْ أَبِيهِ قَالَ: لَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ بِالْمَدِينَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَذْنُ مِنِّي» فَذَنَّا مِنْهُ فَوَضَعَ يَدَهُ عَلَى ذُوَابَتَيْهِ ثُمَّ أَجْرَى يَدَهُ وَسَمَّتْ عَلَيْهِ وَدَعَا لَهُ.

## (11) - تَطْوِيلُ الْجُمَةِ

5076 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَلِي جُمَةٌ قَالَ: «ذُبَابٌ» وَظَنَنْتُ أَنَّهُ يَعْنِينِي فَأَنْطَلَقْتُ فَأَخَذْتُ مِنْ شَعْرِي فَقَالَ: «إِنِّي لَمْ أَغْنِكَ وَهَذَا أَحْسَنُ».



### [12] Knotting The Beard

**5077-** It is narrated on the authority of Ruwaifi' Ibn Thabit that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Ruwaifi! you might have a long life after me. So, tell the people that (the Prophet) Muhammad would be free (of responsibility) from such as knots his beard, hangs a string in his neck, or cleans his privates with an animal's dung."

### [13] It Is Forbidden To Depilate (The Hair Of) Hoariness

**5078-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade depilating (the white hair of) hoariness.

### [14] The Leave To Use Dye

**5079-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Jews and Christians do not dye (their hair), so, behave in opposition to them (and dye your hair)."

**5080-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Jews and Christians do not dye (their hair), so, behave in opposition to them (and dye your hair)."

**5081-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Jews and Christians do not dye (their hair), so, behave in opposition to them and dye your hair."

**5082-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Jews and Christians do not dye (their hair), so, behave in opposition to them (and dye your hair)."

**5083-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You might change hoary-headedness (if you so like), but do not imitate the Jews."

**5084-** It is narrated on the authority of Az-Zubair that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You might change hoary-headedness (if you so like), but do not imitate the Jews."

## (12) - عَقْدُ اللَّحِيَةِ

5077 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عَبَّاسِ بْنِ عَبَّاسٍ الْقَتَبَانِيِّ أَنَّ شَيْمَ بْنَ بَيَّانٍ حَدَّثَهُ أَنَّهُ سَمِعَ رُوَيْفِعَ بْنَ ثَابِتٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا رُوَيْفِعُ لَعَلَّ الْحَيَاءَ سَتَطُولُ بِكَ بَعْدِي فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحْيَتَهُ أَوْ تَقَلَّدَ وَتَرَأَوْا أَسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ فَلَمَّا مُحَمَّدًا بَرِيءٌ مِنْهُ».

## (13) - النَّهْيُ عَنِ نَتْفِ الشَّيْبِ

5078 - أَخْبَرَنَا قُتَيْبَةُ عَنْ عَبْدِ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ نَتْفِ الشَّيْبِ».

## (14) - الْإِذْنُ بِالْخِضَابِ

5079 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ أَبِيهِ شِهَابٍ قَالَ: قَالَ أَبُو سَلَمَةَ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ ح. وَأَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِيهِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْيَهُودُ وَالنَّصَارَى لَا تَصْبُغُ فَخَالِفُوهُمْ».

5080 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

5081 - أَخْبَرَنِي الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا تَصْبُغُ فَخَالِفُوا عَلَيْهِمْ فَأَصْبِغُوا».

5082 - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عَيْسَى وَهُوَ أَبُو يُونُسَ عَنِ الْأَوْزَاعِيِّ عَنْ الزُّهْرِيِّ عَنْ سُلَيْمَانَ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا تَصْبُغُ فَخَالِفُوهُمْ».

5083 - أَخْبَرَنِي عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ جَنَابٍ قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنِ ابْنِ عُمرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ».

5084 - أَخْبَرَنَا حُمَيْدُ بْنُ مَخْلَدٍ عَنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُثْمَانَ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنِ الزُّبَيْرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ» وَكِلَاهُمَا غَيْرُ مُحْفُوظٍ.



### [15] It Is Forbidden To Dye With The Black Pigment

**5085-** It is narrated on the authority of Ibn Abbas, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "There will be a people towards the end of the time, who will dye (their hair) with this black pigment, like the throats of pigeons, so that they will not smell the smell of the Garden (even if they enter it)."

**5086-** It is narrated on the authority of Jabir that he said: On the day of the conquest of Mecca, Abu Quhafah (Abu Bakr's father) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", with his hair and beard as white as hyssop, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Change that (whiteness of hair) with any pigment, but avoid blackness."

### [16] Dying With Henna And Katam

**5087-** It is narrated on the authority of Abu Dharr from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The best pigment with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

**5088-** It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best pigment with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

**5089-** It is narrated on the authority of Abu Dharr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The best dye with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

**5090-** It is narrated on the authority of Abu Dharr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best pigment with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

**5091-** It is narrated on the authority of Abdullah Ibn Buraidah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best dye with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

**5092-** It is narrated on the authority of Abdullah Ibn Buraidah that he was reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best dye with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."



## (15) - النَّهْيُ عَنِ الْخِصَابِ بِالسَّوَادِ

5085 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْحَلَبِيُّ عَنْ عَبْدِ اللَّهِ وَهُوَ ابْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ أَنَّهُ قَالَ: «قَوْمٌ يَخْضِبُونَ بِهَذَا السَّوَادِ آخِرَ الزَّمَانِ كَحَوَاصِلِ الْحَمَامِ لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ».

5086 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَتَيْتُ بِأَبِي قُحَافَةَ يَوْمَ فَتَحَ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضاً فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا هَذَا بِشْيءٍ وَاجْتَنِبُوا السَّوَادَ».

## (16) - الْخِصَابُ بِالْحِنَاءِ وَالْكَتَمِ

5087 - أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى قَالَ: حَدَّثَنَا بِهِ أَبِي عَنْ غِيلَانَ عَنْ أَبِي إِسْحَاقَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ مَا غَيَّرْتُمْ بِهِ الشَّمْطَ الْحِنَاءَ وَالْكَتَمَ».

5088 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْأَجْلَحِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِي الْأَسْوَدِ الدِّلِيِّ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَاءَ وَالْكَتَمَ».

5089 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَشْعَثَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنِي ابْنُ أَبِي لَيْلَى عَنِ الْأَجْلَحِ فَلَقِيتُ الْأَجْلَحَ فَحَدَّثَنِي عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِي الْأَسْوَدِ الدِّلِيِّ عَنْ أَبِي ذَرٍّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ مِنْ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَاءَ وَالْكَتَمَ».

5090 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَثَرٌ عَنِ الْأَجْلَحِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِي الْأَسْوَدِ الدِّلِيِّ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَاءَ وَالْكَتَمَ». خَالَفَهُ الْجَرِيرِيُّ وَكُتِمَسٌ.

5091 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا الْجَرِيرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَاءَ وَالْكَتَمَ».

5092 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ كُتَمَساً يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَاءَ وَالْكَتَمَ».

**5093-** It is narrated on the authority of Abu Rimthah that he said: I went in the company of my father to the Messenger of Allah "Allah's blessing and peace be upon him", and he had dyed his beard with henna.

**5094-** It is narrated on the authority of Abu Rimthah that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him", and saw him having dyed his beard with yellowish pigment.

### **[17] Dying With Yellowish Pigment**

**5095-** It is narrated on the authority of Zaid Ibn Aslam that he said: I saw Ibn Umar having dyed his beard with yellowish pigment of Khaluq, thereupon I said to him: "O Abu Abd Ar-Rahman! You dye your beard with the yellowish pigment of Khaluq!" on that he said: "No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having made his beard yellow with it, and no pigment was dearer to him than it to the extent that he used to dye his garment and even his turban with it."

**5096-** It is narrated on the authority of Anas that Qatadah asked him: "Has the Prophet "Allah's blessing and peace be upon him" dyed (his beard to change the hoariness)?" he said: "It (his hoariness) has not attained such (severity as to need change); and it was but a few hair on his temples."

**5097-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" did not use dye (to change hoariness) because his hoariness was no more than a few hair in his lower lip, a few hair in both temples and a few hair in his head.

**5098-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had aversion towards ten things: the yellowish smelling discharge, changing (the features of) hoariness, letting the lower garment hang down (and dragging it on the ground), wearing a gold ring (by men), making a dazzling display of adornment improperly, playing with dice, reciting an incantation unless it is with the help of both Surahs of seeking refuge with Allah, knotting amulets, practicing coitus interruptus unfittingly, and causing damage to the child (by having sexual relation with one's suckling wife for when she becomes pregnant, which spoils her milk) even though he did not prohibit that."

### **[18] Dye For Women**

**5099-** It is narrated on the authority of A'ishah that a woman stretched her hand towards the Prophet "Allah's blessing and peace be upon him" with a letter to take, but he withheld his hand from her. She said: "O Messenger of Allah! I've stretched my hand towards you with a letter to take, but you did

5093 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ إِبَادِ بْنِ لَقِيطٍ عَنْ أَبِي رِمَّةَ قَالَ: «أَتَيْتُ أَنَا وَأَبِي النَّبِّيَّ ﷺ وَكَانَ قَدْ لَطَخَ لِحْيَتَهُ بِالْحِنَاءِ».

5094 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ إِبَادِ بْنِ لَقِيطٍ عَنْ أَبِي رِمَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ وَرَأَيْتُهُ قَدْ لَطَخَ لِحْيَتَهُ بِالصُّفْرَةِ».

### (17) - الْخِضَابُ بِالصُّفْرَةِ

5095 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الدَّرَاوَزِيُّ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: رَأَيْتُ أَبْنَ عُمَرَ يُصْفِرُ لِحْيَتَهُ بِالْخُلُقِ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّكَ تُصْفِرُ لِحْيَتَكَ بِالْخُلُقِ قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصْفِرُ بِهَا لِحْيَتَهُ وَلَمْ يَكُنْ شَيْءٌ مِنَ الصَّبْغِ أَحَبَّ إِلَيْهِ مِنْهَا وَلَقَدْ كَانَ يَصْبُغُ بِهَا ثِيَابَهُ كُلَّهَا حَتَّى عِمَامَتُهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ قُتَيْبَةَ.

5096 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّهُ سَأَلَهُ هَلْ خَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: لَمْ يَبْلُغْ ذَلِكَ إِنَّمَا كَانَ شَيْءٌ فِي صُدْغِهِ.

5097 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا الْمُثَنَّى يَغْنِي أَبْنَ سَعِيدٍ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَخْضِبُ إِنَّمَا كَانَ الشَّمْطُ عِنْدَ الْعُنْفَقَةِ يَسِيرًا وَفِي الصُّدْغَيْنِ يَسِيرًا وَفِي الرَّأْسِ يَسِيرًا.

5098 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ عَنِ الْقَاسِمِ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَكْرَهُ عَشْرَ خِصَالٍ الصُّفْرَةَ يَعْنِي الْخُلُقَ وَتَغْيِيرَ الشَّيْبِ وَجَرَّ الْإِزَارِ وَالتَّخْتُمَ بِالذَّهَبِ وَالضَّرْبَ بِالْكِعَابِ وَالتَّبَرُّجَ بِالزَّيْنَةِ لِغَيْرِ مَحَلِّهَا وَالرُّقَى إِلَّا بِالْمُعَوَّذَاتِ وَتَغْلِيْقِ التَّمَائِمِ وَعَزْلِ الْمَاءِ بِغَيْرِ مَحَلٍّ وَإِفْسَادِ الصَّبِيِّ غَيْرَ مُحَرَّمِهِ.

### (18) - الْخِضَابُ لِلنِّسَاءِ

5099 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا مُطِيعُ بْنُ مَيْمُونٍ حَدَّثَنَا صَفِيَّةُ بِنْتُ عِصْمَةَ عَنْ عَائِشَةَ: أَنَّ امْرَأَةً مَدَّتْ يَدَهَا إِلَى النَّبِيِّ ﷺ بِكِتَابٍ فَقَبَضَ يَدَهُ فَقَالَتْ: يَا رَسُولَ اللَّهِ مَدَدْتُ يَدِي إِلَيْكَ بِكِتَابٍ فَلَمْ



not take it." He said: "I do not know whether it is the hand of a man or of a woman." She said: "It is the hand of a woman." He said: "If it is the hand of a woman, you should then dye your nails with henna."

### [19] Having Aversion Towards The Smell Of Henna

5100- It is narrated on the authority of A'ishah that a woman asked her about dying with henna, and she said: "There is no harm in it, even though I dislike it, because my darling "Allah's blessing and peace be upon him" used to have aversion towards the smell of henna. She meant the Messenger of Allah "Allah's blessing and peace be upon him".

### [20] Depilation

5101- It is narrated on the authority of Abu Al-Husain: Al-Haitham Ibn Shafi that he said: I set out with a companion of me called Abu Amir, a man from Mu'afir, in order to offer prayer in the mosque of Ilya, and their storyteller at that time was a man from Azd called Abu Raihanah, belonging to the companions (of the Prophet). My companion preceded me to the mosque, and I followed him and sat by his side in the mosque. He asked me: "Have you caught up with the stories of Abu Raihanah?" I answered in the negative. He said: "I heard him having said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade ten things: making artificial spaces between the teeth, tattooing, depilating the hair (from the face or the eyebrows); (and he further forbade) that a man should lie with another man while both naked, and that a woman should lie with another woman while both naked, that a man should have silk over the lower portion of his dress like the non-Arabs, or have silk over his shoulders like the non-Arabs; (and he further forbade) robbery, riding over (the skin of) tigers, and wearing a ring unless one is endued with the power of authority (with which having a ring is necessary)."

### [21] Lengthening The Hair With Cloth

5102- It is narrated on the authority of Mu'awiyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade falsification (therewith to make abundant and lengthen one's hair).

5103- It is narrated on the authority of Sa'id Al-Maqburi that he said: I saw Mu'awiyah Ibn Abu Sufyan on the pulpit, having in his hand a spool of rolled hair, and he said: "What is the matter with the Muslim women who do the like of that? No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If any woman increases (the hair of) her head with false hair that does not belong to it, it is (a kind of) forgery which she increases (in her head)."

تَأْخُذُهُ فَقَالَ: «إِنِّي لَمْ أَذِرْ أَبَدُ أَمْرًا هِيَ أَوْ رَجُلٍ» قَالَتْ: بَلْ يَدُ أَمْرًا قَالَ: «لَوْ كُنْتُ أَمْرًا لَغَيَّرْتُ أَظْفَارَكَ بِالْحِنَاءِ».

### (19) - كَرَاهِيَةُ رِيحِ الْحِنَاءِ

5100 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: سَمِعْتُ كَرِيمَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ سَأَلَتْهَا أَمْرًا عَنْ الْخِضَابِ بِالْحِنَاءِ قَالَتْ: لَا بَأْسَ بِهِ وَلَكِنْ أَكْرَهُ هَذَا لِأَنَّ حَبِي ﷺ كَانَ يَكْرَهُ رِيحَهُ تَغْنِي النَّبِيَّ ﷺ.

### (20) - النَّتْفُ

5101 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا أَبِي وَأَبُو الْأَسْوَدِ النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ قَالَا: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ عِيَّاشِ بْنِ عَبَّاسٍ الْقُتَيْبَانِيِّ عَنْ أَبِي الْحُصَيْنِ الْهَيْثَمِ بْنِ شُفْيٍ وَقَالَ أَبُو الْأَسْوَدِ: شُفْيٍ أَنَّهُ سَمِعَهُ يَقُولُ: خَرَجْتُ أَنَا وَصَاحِبٌ لِي يُسَمَّى أَبَا عَامِرٍ رَجُلٌ مِنَ الْمَعَاوِرِ لِنَصْلِي بِإِيلِيَاءَ وَكَانَ قَاصُّهُمْ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ أَبُو رَيْحَانَةَ مِنَ الصَّحَابَةِ قَالَ أَبُو الْحُصَيْنِ: فَسَبَقَنِي صَاحِبِي إِلَى الْمَسْجِدِ ثُمَّ أَذْرَكْتُهُ فَجَلَسْتُ إِلَى جَنْبِهِ فَقَالَ: هَلْ أَذْرَكْتَ قَصَصَ أَبِي رَيْحَانَةَ؟ فَقُلْتُ: لَا فَقَالَ: سَمِعْتُهُ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَشْرِ عَنِ الْوَشْرِ وَالْوَشْمِ وَالنَّتْفِ وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شِعَارٍ وَعَنْ مُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بِغَيْرِ شِعَارٍ وَأَنْ يَجْعَلَ الرَّجُلُ أَسْفَلَ ثِيَابِهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ أَوْ يَجْعَلَ عَلَى مَنْكِبَيْهِ حَرِيرًا أَمْثَالَ الْأَعَاجِمِ وَعَنْ النَّهْبِ وَعَنْ رُكُوبِ الثُّمُورِ وَلُبُوسِ الْخَوَاتِيمِ إِلَّا لِذِي سُلْطَانٍ.

### (21) - وَضَلُّ الشَّعْرِ بِالْخَرَقِ

5102 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ هِشَامٍ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ مُعَاوِيَةَ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الزُّورِ».

5103 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ عَنْ سَعِيدِ الْمُقْبَرِيِّ قَالَ: رَأَيْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَلَى الْمُنْبَرِ وَمَعَهُ فِي يَدِهِ كُبَّةٌ مِنْ كُبَبِ النِّسَاءِ مِنْ شَعْرِ فَقَالَ: مَا بَالُ الْمُسْلِمَاتِ يَصْنَعْنَ مِثْلَ هَذَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّمَا أَمْرًا زَادَتْ فِي رَأْسِهَا شَعْرًا لَيْسَ مِنْهُ فَإِنَّهُ زُورٌ تَزِيدُ فِيهِ».



**[22] Such As Lengthens The Forelocks With False Hair**

**5104-** It is narrated on the authority of Asma', daughter of Abu Bakr that The Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon such as lengthens the forelock (of her or of another one) with false hair, and such as gets her hair lengthened with false hair.

**[23] Such As Gets Her Forelock Lengthened With False Hair**

**5105-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon such as lengthens the forelock (of her or of another one) with false hair, and such as gets her forelock lengthened with false hair, as well as (he sent his curse upon) such as practices tattooing, and such as gets herself tattooed.

**5106-** It is narrated on the authority of Nafi' that he was reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon such as lengthens the forelock (of her or of another one) with false hair, and such as gets her forelock lengthened with false hair, as well as (he sent his curse upon) such as practices tattooing, and such as gets herself tattooed.

**5107-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Curse be upon such as lengthens the forelock (of her or of another one) with false hair, and such as gets her forelock lengthened with false hair."

**5108-** It is narrated on the authority of Masruq that a woman went to Abdullah Ibn Mas'ud and said: "I'm an almost bald woman: is it fitting for me to lengthen my hair artificially?" he answered in the negative. She asked: "Is it (which you say) something you heard from The Messenger of Allah "Allah's blessing and peace be upon him" or do you find it in Allah's Book?" he said: "Nay! It is something I heard from The Messenger of Allah "Allah's blessing and peace be upon him", as well as I find in Allah's Book..."and he mentioned the narration in full.

**[24] Such Of Women As Remove The Hair Of Their Faces**

**5109-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such of women as practice tattooing, as well as such as get themselves tattooed. he further cursed such of women as remove the hair of their faces, and such of women as make artificial spaces between their teeth, for the purpose of beautification, and thus they change (Allah's creation).

**5110-** The same is narrated on the authority of Abdullah, through another chain of transmission.



## (22) - الْوَاصِلَةُ

5104 - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَمْرَأَتِهِ فَاطِمَةَ عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

## (23) - الْمُسْتَوْصِلَةُ

5105 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُوتِشِمَةَ». أَرْسَلَهُ الْوَلِيدُ بْنُ أَبِي هِشَامٍ.

5106 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ عَنْ نَافِعٍ: «أَنَّهُ بَلَغَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْصِلَةَ»».

5107 - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَةَ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

5108 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا خَلْفُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنِ الْحَسَنِ الْعُرَيْبِيِّ عَنْ يَحْيَى بْنِ الْجَرَّارِ عَنْ مَسْرُوقٍ: «أَنَّ أَمْرَأَةً أَتَتْ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَتْ: إِنِّي أَمْرَأَةٌ زَعْرَاءُ أَيْضَلُّحُ أَنْ أَصِلَ فِي شَعْرِي؟ فَقَالَ: لَا قَالَتْ: أَشَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ أَوْ تَجِدُهُ فِي كِتَابِ اللَّهِ؟ قَالَ: لَا بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ وَأَجِدُهُ فِي كِتَابِ اللَّهِ. وَسَاقَ الْحَدِيثَ».

## (24) - الْمُتَمَتِّصَاتُ

5109 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاشِمَاتِ وَالْمُوتِشِمَاتِ وَالْمُتَمَتِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ».

5110 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عَبْدُ اللَّهِ: الْمُتَفَلِّجَاتِ. وَسَاقَ الْحَدِيثَ.

**5111-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should practice tattooing, and get herself tattooed, that a woman should remove the hair of the face, and get the hair removed from her face; and that a woman should lengthen the forelock (of her or of another one), and get her forelock lengthened with the help of false hair.

### **[25] Such Of Women As Practice Tattooing**

**5112-** It is narrated on the authority of Abdullah that he said: Cursed on the tongue of Muhammad "Allah's blessing and peace be upon him" are such as devours, gives and writes usury, in case they know that it really usury, such of women as practices tattooing, and such of women as gets herself tattooed for the purpose of beautification, such as withholds charity, and such as renegades like a Bedouin (to live in the desert) after migration.

**5113-** It is narrated on the authority of Ali that The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as devours, gives and writes usury, such as withholds charity; as well as he further forbade wailing (over the dead).

**5114-** It is narrated on the authority of Al-Harith that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as devours, gives, witnesses and writes usury, such of women as practices tattooing, and such of women as gets herself tattooed unless it is for medical purposes, such of men as marries an irrevocably divorced woman to make her lawful for her previous husband to remarry, and such of husbands as accepts that operation, and such as withholds charity; and he further forbade wailing (over the dead) even though he did not curse that.

**5115-** It is narrated on the authority of Ash-Sha'bi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as devours, gives, witnesses and writes usury, such of women as practices tattooing, and such of women as gets herself tattooed; and he further forbade wailing (over the dead) even though he did not curse that.

**5116-** It is narrated on the authority of Abu Hurairah that he said: A woman who used to practice tattooing was brought to Umar, who said: "I beseech you by Allah to tell me: Did anyone of you hear anything pertaining to that from The Messenger of Allah "Allah's blessing and peace be upon him"?" Abu Hurairah said: I stood and said: "I heard him O Commander of Believers." He asked me: "What did you hear?" he said: "I heard him saying: "Do not practice tattooing, nor get yourselves tattooed."

5111 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبَانُ بْنُ صُمْعَةَ عَنْ أُمِّهِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ وَالْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ وَالنَّامِصَةِ وَالْمُتَنَمِّصَةِ».

### (25) - الْمُؤْتَشِمَاتُ وَذِكْرُ الْاِخْتِلَافِ

على عَبْدِ اللَّهِ بْنِ مُرَّةَ وَالشَّعْبِيِّ فِي هَذَا

5112 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُرَّةَ يُحَدِّثُ عَنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ قَالَ: «أَكَلَ الرَّبَا وَمُوكِلُهُ وَكَاتِبُهُ إِذَا عَلِمُوا ذَلِكَ وَالْوَاشِمَةُ وَالْمُوشِوْمَةُ لِلْحُسْنِ وَلَا وِي الصَّدَقَةِ وَالْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ الْهَجْرَةِ مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ ﷺ يَوْمَ الْقِيَامَةِ».

5113 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا حُصَيْنٌ وَمُغِيرَةُ وَأَبْنُ عَوْنٍ عَنِ الشَّعْبِيِّ عَنِ الْحَارِثِ عَنْ عَلِيٍّ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ أَكِلَ الرَّبَا وَمُوكِلَهُ وَكَاتِبَهُ وَمَانِعَ الصَّدَقَةِ وَكَانَ يَنْهَى عَنِ النَّوْحِ». أَرْسَلَهُ أَبُو عَوْنٍ وَعَطَاءُ بْنُ السَّائِبِ.

5114 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا أَبُو عَوْنٍ عَنِ الشَّعْبِيِّ عَنِ الْحَارِثِ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرَّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ قَالَ: إِلَّا مِنْ دَاءٍ فَقَالَ: نَعَمْ وَالْحَالُ وَالْمُحَلَّلَ لَهُ وَمَانِعَ الصَّدَقَةِ وَكَانَ يَنْهَى عَنِ النَّوْحِ» وَلَمْ يَقُلْ لَعَنَ.

5115 - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلْفٌ يَعْنِي أَبْنَ خَلِيفَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنِ الشَّعْبِيِّ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرَّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ وَنَهَى عَنِ النَّوْحِ» وَلَمْ يَقُلْ لَعَنَ صَاحِبَ.

5116 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أُنِّي عُمَرُ بِأَمْرَاءَ تَشِمُ فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ هَلْ سَمِعَ أَحَدٌ مِنْكُمْ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ أَبُو هُرَيْرَةَ: فَقُمْتُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا سَمِعْتُهُ قَالَ: فَمَا سَمِعْتُهُ؟ قُلْتُ: سَمِعْتُهُ يَقُولُ: «لَا تَشِمْنَ وَلَا تَسْتَوْشِمْنَ».



### **[26] Such Of Women As Make Artificial Spaces Between Their Teeth**

**5117-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" cursing such of women as depilate the hair of their faces, such of women as make artificial spaces between their teeth, and such of women as get themselves tattooed, who, by thus, change the creation of Allah Almighty.

**5118-** It is narrated on the authority of Abdullah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having cursed such of women as depilate the hair of their faces, such of women as make artificial spaces between their teeth, and such of women as get themselves tattooed, who, by thus, change the creation of Allah Almighty.

**5119-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah Almighty curses such of women as depilate the hair of their faces, such of women as get themselves tattooed, and such of women as make artificial spaces between their teeth, who, by thus, change the creation of Allah Almighty."

### **[27] Forbidding The Making Of Artificial Spaces Between The Teeth**

**5120-** It is narrated on the authority of Abu Al-Husain: Al-Haitham that he and a companion of him stuck to Abu Raihanah in order to learn good from him. He said: One day, my companion attended (the gathering from which I was absent) and later my companion told me that he heard Abu Raihanah having said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade making artificial spaces between the teeth, tattooing, depilating the hair (from the face or the eyebrows).

**5121-** It is narrated on the authority of Abu Raihanah that he said: We were reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade making artificial spaces between the teeth and tattooing.

**5122-** It is narrated on the authority of Abu Raihanah that he said: We were reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade making artificial spaces between the teeth and tattooing.

### **[28] Applying Kohl**

**5123-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your kohl is the antimony, for it makes the sight much clearer, and helps the eyelashes grow more."

## (26) - الْمُتَفَلِّجَاتُ

5117 - أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحْيَى الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنِ الْغُرَيَّانِ بْنِ الْهَيْثَمِ عَنْ قَبِيصَةَ بْنِ جَابِرٍ عَنْ ابْنِ مَسْعُودٍ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوتِشِمَاتِ اللَّاتِي يُعَيِّرْنَ خُلُقَ اللَّهِ عَزَّ وَجَلَّ».

5118 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنِ الْغُرَيَّانِ بْنِ الْهَيْثَمِ عَنْ قَبِيصَةَ بْنِ جَابِرٍ عَنْ عَبْدِ اللَّهِ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوتِشِمَاتِ اللَّاتِي يُعَيِّرْنَ خُلُقَ اللَّهِ عَزَّ وَجَلَّ».

5119 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنِ الْغُرَيَّانِ بْنِ الْهَيْثَمِ عَنْ قَبِيصَةَ بْنِ جَابِرٍ عَنْ عَبْدِ اللَّهِ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَعَنَ اللَّهُ الْمُتَنَمِّصَاتِ وَالْمُوتِشِمَاتِ وَالْمُتَفَلِّجَاتِ اللَّاتِي يُعَيِّرْنَ خُلُقَ اللَّهِ عَزَّ وَجَلَّ»».

## (27) - تَحْرِيمُ الْوَشْرِ

5120 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حَبَّانٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ قَالَ: حَدَّثَنِي عِيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ عَنْ أَبِي الْحُصَيْنِ الْحِمَيْرِيِّ: أَنَّهُ كَانَ هُوَ وَصَاحِبٌ لَهُ يَلْزَمَانِ أَبَا رِيحَانَةَ يَتَعَلَّمَانِ مِنْهُ خَيْرًا قَالَ: فَحَضَرَ صَاحِبِي يَوْمًا فَأَخْبَرَنِي صَاحِبِي أَنَّهُ سَمِعَ أَبَا رِيحَانَةَ يَقُولُ: «إِنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ الْوَشْرَ وَالْوَشْمَ وَالتَّنَفُّ».

5121 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْحُصَيْنِ الْحِمَيْرِيِّ عَنْ أَبِي رِيحَانَةَ قَالَ: «بَلَّغَنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْوَشْرِ وَالْوَشْمِ».

5122 - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْحُصَيْنِ الْحِمَيْرِيِّ عَنْ أَبِي رِيحَانَةَ قَالَ: «بَلَّغَنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْوَشْرِ وَالْوَشْمِ».

## (28) - الْكُحْلُ

5123 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا دَاوُدُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ خَيْرِ أَكْحَالِكُمْ الْإِثْمَدَ إِنَّهُ يَجْلُو الْبَصَرَ وَيَنْبِثُ الشَّعْرَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ لَيْسَ الْحَدِيثُ.



### [29] Applying Hair Oil

5124- It is narrated on the authority of Jabir Ibn Samurah that he was asked about the hoariness of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "Whenever he oiled his hair, it would not be visible, and whenever he did not oil it, it would be visible (to some extent)."

### [30] Applying Saffron

5125- It is narrated on the authority of Ibn Umar that he used to dye his garment with saffron, and when he was asked about that, he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to dye his garment with it.

### [31] Applying Ambergris

5126- It is narrated on the authority of Muhammad Ibn Ali that he said: I asked A'ishah: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to apply perfume?" she said: "Yes. He used to perfume himself with such of perfumes as is fitting for men, like musk, amber, etc."

### [32] The Difference Between The Perfume Of Men And The Perfume Of Women

5127- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The perfume of men is that which smells (good), even though it has no colour; and the perfume of women is that whose colour is visible, even though it has no smell."

5128- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The perfume of men is that which smells (good), even though it has no colour; and the perfume of women is that whose colour is visible, even though it has no smell."

### [33] The Most Pleasant Perfume

5129- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman belonging to the children of Israel had a ring of gold, which she stuffed with musk." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "However, this is the most pleasant perfume."



## (29) - الدَّهْنُ

5124 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ سُئِلَ عَنْ شَيْبِ رَسُولِ اللَّهِ ﷺ قَالَ: «كَانَ إِذَا آدَهَنَ رَأْسَهُ لَمْ يَرِ مِنْهُ وَإِذَا لَمْ يَدَّهِنْ رُئِي مِنْهُ».

## (30) - الرَّعْفَرَانُ

5125 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنْ أَبِيهِ: أَنَّ ابْنَ عُمَرَ كَانَ يَصْبُغُ ثِيَابَهُ بِالرَّعْفَرَانِ فَقِيلَ لَهُ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصْبُغُ.

## (31) - الْعَنْبَرُ

5126 - أَخْبَرَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا بَكْرُ الْمَزَلِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ الْهَاشِمِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: سَأَلْتُ عَائِشَةَ أَكَانَ رَسُولُ اللَّهِ ﷺ يَتَطَيَّبُ؟ قَالَتْ: نَعَمْ بِذِكَارَةِ الطَّيِّبِ الْمِسْكِ وَالْعَنْبَرِ.

## (32) - الْفَضْلُ بَيْنَ طِيبِ الرِّجَالِ وَطِيبِ النِّسَاءِ

5127 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ يَغْنِي الْحَفَرِيُّ عَنْ سُفْيَانَ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ رَجُلٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ».

5128 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ الْفَرِيَّابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنِ الطُّفَاوِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ».

## (33) - أَطْيَبُ الطَّيِّبِ

5129 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمْرَأَةً مِنْ بَنِي إِسْرَائِيلَ اتَّخَذَتْ خَاتَمًا مِنْ ذَهَبٍ وَحَشَتْهُ مِسْكَاً» قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ أَطْيَبُ الطَّيِّبِ».

### [34] Applying Saffron And Khaluq (Yellowish Discharge)

**5130-** It is narrated on the authority of Abu Hurairah that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him", and he had a stain of Khaluq (yellowish discharge on his body), thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and wash off it." When he came back to him (for the second time) he said to him: "Go and wash it off." He came back to him (for the third time) thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and wash it off (your body and garment) and do not repeat that (once again)."

**5131-** It is narrated on the authority of Ya'li Ibn Murrah that he came upon The Messenger of Allah "Allah's blessing and peace be upon him", while he was applying Khaluq (yellowish discharge to his body). He asked him: "Have you got a wife?" he said: I answered in the negative, thereupon he said: "Then, Wash it off, and wash it off and do not repeat that (again)."

**5132-** It is narrated on the authority of Ya'li Ibn Murrah that The Messenger of Allah "Allah's blessing and peace be upon him" saw a man having applied Khaluq (yellowish discharge to his body). He said to him: "Go and Wash it off, and wash it off and do not repeat that (once again)."

**5133-** The same is narrated on the authority of Ya'li, through two chains of transmission.

**5134-** It is narrated on the authority of Ya'li Ibn Murrah Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" saw me while there was a stain of Khaluq (yellowish discharge on my body). He asked me: "O Ya'li! Have you got a wife?" he said: I answered in the negative, thereupon he said: "Then, Wash it off, and do not repeat that; then wash it off and do not repeat that; and wash it off and do not repeat that." I washed it off (my body) and did not repeat that. Then I washed it off and did not repeat that. Then I washed it off (for the third time) and did not repeat it."

**5135-** It is narrated on the authority of Ya'li Ibn Murrah that he said: I came upon The Messenger of Allah "Allah's blessing and peace be upon him" while I was applying Khaluq (yellowish discharge to my body). He asked me: "O Ya'li! Have you got a wife?" he said: I answered in the negative, thereupon he said: "Then, Wash it off; then wash it off; and wash it off and do not repeat that." I washed it off (my body) and then I washed it off and then I washed it off (for the third time) and did not repeat that.

## (34) - التَّزَعُّرُ وَالْخُلُوقُ

5130 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عِمْرَانَ بْنِ ظَبْيَانَ عَنْ حَكِيمِ بْنِ سَعْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ بِهِ رَدْعٌ مِنْ خُلُوقٍ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَذْهَبْ فَإِنَّهُمْ لَهُ» ثُمَّ أَتَاهُ فَقَالَ: «أَذْهَبْ فَإِنَّهُمْ لَهُ» ثُمَّ أَتَاهُ فَقَالَ: «أَذْهَبْ فَإِنَّهُمْ لَهُ» ثُمَّ لَا تَعُدْ.

5131 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: سَمِعْتُ أَبَا حَفْصٍ بْنَ عَمْرٍو، وَقَالَ عَلَى إِثْرِهِ يُحَدِّثُ عَنْ يَعْلَى بْنِ مُرَّةٍ: أَنَّهُ مَرَّ عَلَى النَّبِيِّ ﷺ وَهُوَ مُتَخَلِّقٌ فَقَالَ لَهُ: «هَلْ لَكَ أَمْرَاءٌ؟» قُلْتُ: لَا قَالَ: «فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ».

5132 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ قَالَ: سَمِعْتُ حَفْصَ بْنَ عَمْرٍو عَنْ يَعْلَى بْنِ مُرَّةٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَبْصَرَ رَجُلًا مُتَخَلِّقًا قَالَ: «أَذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ وَلَا تَعُدْ».

5133 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ عَنِ ابْنِ عَمْرٍو عَنْ رَجُلٍ عَنْ يَعْلَى نَحْوَهُ. خَالَفَهُ سُفْيَانُ رَوَاهُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَبْدِ اللَّهِ بْنِ حَفْصٍ عَنْ يَعْلَى.

5134 - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَبْدِ اللَّهِ بْنِ حَفْصٍ عَنْ يَعْلَى بْنِ مُرَّةٍ الثَّقَفِيِّ قَالَ: أَبْصَرَنِي رَسُولُ اللَّهِ ﷺ وَبِي رَدْعٌ مِنْ خُلُوقٍ قَالَ: «يَا يَعْلَى لَكَ أَمْرَاءٌ؟» قُلْتُ: لَا قَالَ: «اغْسِلْهُ ثُمَّ لَا تَعُدْ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ» قَالَ: فَغَسَلْتُهُ ثُمَّ لَمْ أَعُدْ ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ.

5135 - أَخْبَرَنِي إِسْمَاعِيلُ بْنُ يَعْقُوبَ الصَّبْحِيُّ قَالَ: حَدَّثَنَا ابْنُ مُوسَى يَغْنِي مُحَمَّدًا قَالَ: أَخْبَرَنِي أَبِي عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَبْدِ اللَّهِ بْنِ حَفْصٍ عَنْ يَعْلَى قَالَ: مَرَزْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَأَنَا مُتَخَلِّقٌ فَقَالَ: «أَيُّ يَعْلَى هَلْ لَكَ أَمْرَاءٌ؟» قُلْتُ: لَا قَالَ: «أَذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ» قَالَ: فَذَهَبْتُ فَغَسَلْتُهُ ثُمَّ غَسَلْتُهُ ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ.



### **[35] Such Of Perfume As Is Undesirable For Women**

**5136-** It is narrated on the authority of Al-Ash'ari that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Such of women as applies perfume to herself and then comes upon a people, who detect her smell (which provokes their sexual desires), is (regarded as) an adulteress."

### **[36] A Woman Takes Bath (To Get Clean) From The Perfume**

**5137-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a woman comes out to the mosque (and she has applied perfume), let her take bath (to get clean) from the perfume, in the same way as she takes bath (to get clean) from the ceremonial impurity."

### **[37] It Is Forbidden For A Woman To Attend The Congregational Prayer (In The Mosque) If She Is Affected By The Smell Of incense**

**5138-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman is affected by (Aromatic) incense, let not her attend with us the Isha' prayer (in congregation in the mosque)."

**5139-** It is narrated on the authority of Zainab, the wife of Abdullah, that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you, women, attends the Isha' prayer (in the mosque in congregation) let not her apply perfume to herself."

**5140-** It is narrated on the authority of Zainab, the wife of Abdullah, that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you, women, attends the Isha' prayer (in the mosque in congregation) let not her apply perfume to herself."

**5141-** It is narrated on the authority of Zainab Ath-Thaqafiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you, women, sets out, let her apply no perfume to herself."

**5142-** It is narrated on the authority of Zainab Ath-Thaqafiyyah, the wife of Abdullah, that The Messenger of Allah "Allah's blessing and peace be upon him" ordered her not to apply perfume whenever she set out to attend the Isha' prayer (in the mosque).

**5143-** It is narrated on the authority of Zainab Ath-Thaqafiyyah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman sets out to attend the Isha' prayer (in the mosque in congregation) let her apply no perfume to herself."

## (35) - مَا يُكْرَهُ لِلنِّسَاءِ مِنَ الطَّيِّبِ

5136 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ثَابِتٌ وَهُوَ ابْنُ عِمَارَةَ عَنْ غُنَيْمِ بْنِ قَيْسٍ عَنِ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا أَمْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا فَهِيَ زَانِيَةٌ».

## (36) - اغْتِسَالُ الْمَرْأَةِ مِنَ الطَّيِّبِ

5137 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ الْأَشَجِيِّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: سَمِعْتُ صَفْوَانَ بْنَ سُلَيْمٍ وَلَمْ أَسْمَعْ مِنْ صَفْوَانَ غَيْرَهُ يُحَدِّثُ عَنْ رَجُلٍ ثِقَةٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَرَجَتِ الْمَرْأَةُ إِلَى الْمَسْجِدِ فَلْتُغْتَسِلْ مِنَ الطَّيِّبِ كَمَا تَغْتَسِلُ مِنَ الْجَنَابَةِ». مُحْتَصَرٌ.

## (37) - النَّهْيُ لِلْمَرْأَةِ أَنْ تَشْهَدَ الصَّلَاةَ إِذَا أَصَابَتْ مِنَ الْبُخُورِ

5138 - أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامٍ بْنُ عَيْسَى الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْفَرَوِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا أَمْرَأَةٍ أَصَابَتْ بِبُخُورٍ فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: لَا أَعْلَمُ أَحَدًا تَابَعَ يَزِيدَ بْنَ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَلَى قَوْلِهِ عَنْ أَبِي هُرَيْرَةَ وَقَدْ خَالَفَهُ يَعْقُوبُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ رَوَاهُ عَنْ زَيْنَبِ الثَّقَفِيَّةِ.

5139 - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وَهْبٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبِ أَمْرَأَةِ عَبْدِ اللَّهِ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَهِدْتَ إِحْدَاكُنَّ صَلَاةَ الْعِشَاءِ فَلَا تَمَسَّ طَيِّبًا».

5140 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ ابْنِ عَجْلَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبِ أَمْرَأَةِ عَبْدِ اللَّهِ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَهِدْتَ إِحْدَاكُنَّ الْعِشَاءَ فَلَا تَمَسَّ طَيِّبًا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدِيثُ يَحْيَى وَجَرِيرٍ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ وَهْبٍ وَهَبِ بْنِ خَالِدٍ وَاللَّهُ تَعَالَى أَعْلَمُ.

5141 - أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ بْنُ يَعْقُوبَ الْحِمَصِيِّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبِ الثَّقَفِيَّةِ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «أَيُّتُكُنَّ خَرَجَتْ إِلَى الْمَسْجِدِ فَلَا تَقْرَبَنَّ طَيِّبًا».

5142 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ عَنْ زَيْنَبِ الثَّقَفِيَّةِ أَمْرَأَةِ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهَا أَنْ لَا تَمَسَّ الطَّيِّبَ إِذَا خَرَجَتْ إِلَى الْعِشَاءِ الْآخِرَةِ».

5143 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاجِمٍ قَالَ: أَنْبَأَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ هِشَامٍ عَنْ بُكَيْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبِ الثَّقَفِيَّةِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا خَرَجَتِ الْمَرْأَةُ إِلَى الْعِشَاءِ الْآخِرَةِ فَلَا تَمَسَّ طَيِّبًا».



5144- It is narrated on the authority of Zainab Ath-Thaqafiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you, women, attends the prayer (in the mosque in congregation) let her apply no perfume to herself."

### [38] What About Incense?

5145- It is narrated on the authority of Nafi' that he said: Whenever Ibn Umar censed himself, he would do so with the help of pure aloes in addition to camphor, and he said: "As such The Messenger of Allah "Allah's blessing and peace be upon him" used to cense himself."

### [39] It Is Undesirable For Women To Make Display Of Ornaments And Gold

5146- It is narrated on the authority of Uqbah Ibn Amir that The Messenger of Allah "Allah's blessing and peace be upon him" used to prevent his family (i.e. his wives) from wearing ornaments and silk, saying: "If you like the ornaments and silk of the Garden, you should not wear that in the world."

5147- It is narrated on the authority of Rib'i from his wife from the sister of Hudhaifah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "O assembly of women! Is silver not fitting for you to take your ornaments? Behold! There is no woman who takes gold ornaments of which she makes display, but that she will be punished because of it (on the Day of Judgement)."

5148- It is narrated on the authority of Rib'i from his wife from the sister of Hudhaifah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "O assembly of women! Is silver not fitting for you to take your ornaments? Behold! There is no woman from amongst you who takes gold ornaments of which she makes display, but that she will be punished because of it (on the Day of Judgement)."

5149- It is narrated on the authority of Asma' Bint Yazid that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any woman adorns herself with a collar of gold, a collar likewise of fire will be made (by Allah) in her neck; and if any woman adorns herself with an earring of gold in her ear, an earring likewise of fire will be made by Allah Almighty in her ear on the Day of Judgement."

5150- It is narrated on the authority of Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: The daughter of Hubairah came to The Messenger of Allah "Allah's blessing



5144 - أَخْبَرَنِي يُوسُفُ بْنُ سَعِيدٍ قَالَ: بَلَغَنِي عَنْ حَجَّاجٍ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبِ الثَّقَفِيَّةِ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَهِدْتَ إِحْدَاكُنَّ الصَّلَاةَ فَلَا تَمَسَّ طَبِيبًا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا غَيْرُ مَحْفُوظٍ مِنْ حَدِيثِ الزُّهْرِيِّ.

### (38) - الْبُخُورُ

5145 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ أَبُو طَاهِرٍ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا اسْتَجَمَرَ اسْتَجَمَرَ بِالْأَلُوَّةِ غَيْرَ مَطْرَأَةٍ وَبِكَافُورٍ يَظْرَحُهُ مَعَ الْأَلُوَّةِ ثُمَّ قَالَ: هَكَذَا كَانَ يَسْتَجِمِرُ رَسُولُ اللَّهِ ﷺ.

### (39) - الْكَرَاهِيَّةُ لِلنِّسَاءِ فِي إِظْهَارِ الْحُلِيِّ وَالذَّهَبِ

5146 - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا عَشَانَةَ هُوَ الْمَعَاوِرِيُّ حَدَّثَهُ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ يُخْبِرُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْنَعُ أَهْلَهُ الْحِلْيَةَ وَالْحَرِيرَ وَيَقُولُ: «إِنْ كُنْتُمْ تُحِبُّونَ حِلْيَةَ الْجَنَّةِ وَحَرِيرَهَا فَلَا تَلْبَسُوهَا فِي الدُّنْيَا».

5147 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ عَنْ أَمْرَأَتِهِ عَنْ أُخْتِ حُذَيْفَةَ قَالَتْ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ أَمَّا لَكُنَّ فِي الْفِضَّةِ مَا تَحْلَيْنَ؟ أَمَّا إِنَّهُ لَيْسَ مِنْ أَمْرَأَةٍ تَحَلَّتْ ذَهَبًا تُظْهِرُهُ إِلَّا عَذَّبَتْ بِهِ».

5148 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُورًا يُحَدِّثُ عَنْ رَبِيعٍ عَنْ أَمْرَأَتِهِ عَنْ أُخْتِ حُذَيْفَةَ قَالَتْ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ أَمَّا لَكُنَّ فِي الْفِضَّةِ مَا تَحْلَيْنَ؟ أَمَّا إِنَّهُ لَيْسَ مِنْكُنَّ أَمْرَأَةٌ تَحَلَّى ذَهَبًا تُظْهِرُهُ إِلَّا عَذَّبَتْ بِهِ».

5149 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو أَنَّ أَسْمَاءَ بِنْتَ يَزِيدٍ حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا أَمْرَأَةٍ تَحَلَّتْ يَغْنِي بِقِلَادَةٍ مِنْ ذَهَبٍ جُعِلَ فِي عُنُقِهَا مِثْلُهَا مِنَ النَّارِ وَأَيُّمَا أَمْرَأَةٍ جَعَلَتْ فِي أُذُنِهَا خُرْصًا مِنْ ذَهَبٍ جَعَلَ اللَّهُ عَزَّ وَجَلَّ فِي أُذُنِهَا مِثْلَهُ خُرْصًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ».

5150 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ أَبِي سَلَامٍ عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ حَدَّثَهُ قَالَ: جَاءَتْ بِنْتُ هُبَيْرَةَ إِلَى رَسُولِ اللَّهِ ﷺ وَفِي يَدِهَا

and peace be upon him", and she had a big ring of gold in her hand, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" struck her hand (out of scolding her). She then visited Fatimah, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" and complained to her of what The Messenger of Allah "Allah's blessing and peace be upon him" had done with her. Fatimah took off a chain of gold which was in her neck and said: "This (chain of gold) was given to me as a gift from Abu Hasan (my husband)." When The Messenger of Allah "Allah's blessing and peace be upon him" came to visit her and the chain was in her hand, he said: "O Fatimah! Would you be pleased that the people should say '(This is) Fatimah, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him", even though she has in her hand a chain of fire'?" then, he came out, and did not sit. Fatimah sent the chain to the market and sold it, and bought a slave with its price, and then she manumitted him. When that news reached him he said: "Praise be to Allah Who has saved Fatimah from the fire (of Hell)."

**5151-** It is narrated on the authority of Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: The daughter of Hubairah came to The Messenger of Allah "Allah's blessing and peace be upon him", and she had a big ring of gold in her hand...and he mentioned the narration in full.

**5152-** It is narrated on the authority of Abu Hurairah that he said: I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him" when a woman came to him and said: "O Messenger of Allah! (Is it lawful for me to wear) two bracelets of gold?" he said: "(They will be replaced on the Day of Judgement with) two bracelets of fire." She said: "O Messenger of Allah! (Is it lawful for me to wear) a collar of gold?" he said: "(It will be replaced on the Day of Judgement with) a collar of fire." She said: "(Is it lawful for me to wear) an earring of gold?" he said: "(It will be replaced on the Day of Judgement with) an earring of fire." She had two bracelets of gold which she threw and said: "O Messenger of Allah! If a woman did not adorn herself for her husband, she will come to be of no good in his sight." He said: "What does prevent anyone of you, women, to make two earrings of silver, and make them yellow with saffron or yellowish discharge?"

**5153-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" saw her wearing two armlets of gold, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Should I not tell you of what is better than that? If



فَتَخَّ فَقَالَ: كَذَا فِي كِتَابِ أَبِي أَيُّ خَوَاتِيمِ ضِحَامٍ فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضْرِبُ يَدَهَا فَدَخَلَتْ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ تَشْكُو إِلَيْهَا الَّذِي صَنَعَ بِهَا رَسُولُ اللَّهِ ﷺ فَانْتَزَعَتْ فَاطِمَةُ سِلْسِلَةً فِي عُنُقِهَا مِنْ ذَهَبٍ وَقَالَتْ: هَذِهِ أَهْدَاها إِلَيَّ أَبُو حَسَنِ فَدَخَلَ رَسُولُ اللَّهِ ﷺ وَالسِّلْسِلَةُ فِي يَدِهَا فَقَالَ: «يَا فَاطِمَةُ أَيْعُرْكِ أَنْ يَقُولَ النَّاسُ ابْنَةُ رَسُولِ اللَّهِ وَفِي يَدِهَا سِلْسِلَةٌ مِنْ نَارٍ؟» ثُمَّ خَرَجَ وَلَمْ يَقْعُدْ فَأَرْسَلَتْ فَاطِمَةُ بِالسِّلْسِلَةِ إِلَى السُّوقِ فَبَاعَتْهَا وَاشْتَرَتْ بِشَمَنِهَا غُلَامًا وَقَالَ مَرَّةً: عَبْدًا وَذَكَرَ كَلِمَةً مَعْنَاهَا فَأَعْتَقَتْهُ فَحُدِّثَ بِذَلِكَ فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَنْجَى فَاطِمَةَ مِنَ النَّارِ».

5151 - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلَامٍ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ قَالَ: جَاءَتْ بِنْتُ هُبَيْرَةَ إِلَى رَسُولِ اللَّهِ ﷺ وَفِي يَدِهَا فَتَخَّ مِنْ ذَهَبٍ أَيُّ خَوَاتِيمِ ضِحَامٍ نَحْوَهُ.

5152 - أَخْبَرَنَا إِسْحَاقُ بْنُ شَاهِينَ الْوَاسِطِيُّ قَالَ: أَنْبَأَنَا خَالِدٌ عَنْ مُطَرِّفٍ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَسْبَاطُ عَنْ مُطَرِّفٍ عَنْ أَبِي الْجَهْمِ عَنْ أَبِي زَيْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ قَاعِدًا عِنْدَ النَّبِيِّ ﷺ فَاتَتْهُ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللَّهِ سِوَارَيْنِ مِنْ ذَهَبٍ قَالَ: «سِوَارَانِ مِنْ نَارٍ». قَالَتْ: يَا رَسُولَ اللَّهِ طَوْقٌ مِنْ ذَهَبٍ قَالَ: «طَوْقٌ مِنْ نَارٍ» قَالَتْ: قُرْطَيْنِ مِنْ ذَهَبٍ قَالَ: «قُرْطَيْنِ مِنْ نَارٍ». قَالَ: وَكَانَ عَلَيْهِمَا سِوَارَانِ مِنْ ذَهَبٍ فَرَمَتْ بِهِمَا قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ الْمَرْأَةَ إِذَا لَمْ تَتَزَيَّنْ لِرِزْوَجِهَا صَلَفَتْ عِنْدَهُ قَالَ: «مَا يَمْنَعُ إِحْدَاكُنَّ أَنْ تَصْنَعَ قُرْطَيْنِ مِنْ فِضَّةٍ ثُمَّ تُصَفِّرَهُ بِزَعْفَرَانٍ أَوْ بِعَبِيرٍ؟». اللَّفْظُ لِابْنِ حَرْبٍ.

5153 - أَخْبَرَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى عَلَيْهَا مَسَكَنِي ذَهَبٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكِ بِمَا هُوَ أَحْسَنُ مِنْ هَذَا؟



you take off those (gold armlets) and replace them with two armlets of silver, and make them yellow with saffron, they will be much better."

#### [40] The Prohibition Of Gold To Men

**5154-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took some silk which he placed on his right, and some gold which he placed on his left and said: "Those two are prohibited to the men of my nation."

**5155-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took some silk which he placed on his right, and some gold which he placed on his left and said: "Those two are prohibited to the men of my nation."

**5156-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took some silk which he placed on his right, and some gold which he placed on his left and said: "Those two are prohibited to the men of my nation."

**5157-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took some gold which he placed on his right, and some silk which he placed on his left and said: "Those two are prohibited to the men of my nation."

**5158-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both gold and silk have been made lawful for the women of my nation, even though unlawful for the men of my nation."

**5159-** It is narrated on the authority of Mu'awiyah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) silk and gold, except in the form of pieces and fragments (of no significance).

**5160-** It is narrated on the authority of Mu'awiyah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) gold, except in the form of fragments (of no significance), as well as he forbade riding on cushions made of silk.

**5161-** It is narrated on the authority of Mu'awiyah that he said, while there was a group of the companions of Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him": Do you know that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) gold, except in the form of fragments (of no significance)? They answered in the affirmative.

لَوْ نَزَعْتَ هَذَا وَجَعَلْتَ مَسَكَتَيْنِ مِنْ وَرَقٍ ثُمَّ صَفَرْتَهُمَا بِرَغْفَرَانٍ كَانَتْ حَسَنَتَيْنِ». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا غَيْرُ مَحْفُوظٍ وَاللَّهُ أَعْلَمُ.

#### (40) - تَحْرِيمُ الذَّهَبِ عَلَى الرِّجَالِ

5154 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي أَلَفٍ الْهَمْدَانِيِّ عَنْ ابْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: «إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

5155 - أَخْبَرَنَا عَيْسَى بْنُ حَمَادٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ ابْنِ أَبِي الصَّغْبَةِ عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ أَبُو صَالِحٍ عَنْ ابْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: «إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

5156 - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا جَبَّانٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ لَيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ ابْنِ أَبِي الصَّغْبَةِ عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ أَفْلَحُ عَنْ ابْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: «إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدِيثُ ابْنِ الْمُبَارَكِ أَوْلَى بِالصَّوَابِ إِلَّا قَوْلَهُ أَفْلَحُ فَإِنَّ أَبَا أَفْلَحَ أَشْبَهُ وَاللَّهُ تَعَالَى أَعْلَمُ.

5157 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي الصَّغْبَةِ عَنْ أَبِي أَلَفٍ الْهَمْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ الْعَافِقِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَخَذَ رَسُولُ اللَّهِ ﷺ ذَهَبًا يَمِينِهِ وَحَرِيرًا بِشِمَالِهِ فَقَالَ: «هَذَا حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

5158 - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدَّرَهَمِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَجَلُ الذَّهَبِ وَالْحَرِيرِ لِلنَّاسِ أُمَّتِي وَحَرَّمَ عَلَى ذُكُورِهَا».

5159 - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ عَنْ خَالِدٍ عَنْ أَبِي قِلَابَةَ عَنْ مُعَاوِيَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْحَرِيرِ وَالذَّهَبِ إِلَّا مُقَطَّعًا». خَالَفَهُ عَبْدُ الْوَهَّابِ رَوَاهُ عَنْ خَالِدٍ عَنْ مَيْمُونٍ عَنْ أَبِي قِلَابَةَ.

5160 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ مَيْمُونٍ عَنْ أَبِي قِلَابَةَ عَنْ مُعَاوِيَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا وَعَنْ رُكُوبِ الْمَيَاثِرِ».

5161 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَبِي شَيْخٍ أَنَّهُ سَمِعَ مُعَاوِيَةَ وَعِنْدَهُ جَمْعٌ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ قَالَ: «اتَّعْلَمُونَ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا؟ قَالُوا: أَلَلَّهِمَّ نَعَمْ».



5162- It is narrated on the authority of Abu Shaikh that he was with Mu'awiyah and he was performing pilgrimage, and there was a gathering of the companions of Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him", when he said: Do you not know that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) gold, except in the form of fragments (of no significance)? They answered in the affirmative.

5163- It is narrated on the authority of Mu'awiyah that in the year he performed Hajj, he gathered a group of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" in the Ka'bah and said to them: "I beseech you by Allah to tell me: has The Messenger of Allah "Allah's blessing and peace be upon him" forbidden (men to wear) gold?" they answered in the affirmative. He said: "And I bear witness to that."

5164- It is narrated on the authority of Mu'awiyah that in the year he performed Hajj, he gathered a group of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" in the Ka'bah and said to them: "I beseech you by Allah to tell me: has The Messenger of Allah "Allah's blessing and peace be upon him" forbidden (men to wear) gold?" they answered in the affirmative. He said: "And I bear witness to that."

5165- It is narrated on the authority of Mu'awiyah that when he performed Hajj, he gathered a group from amongst the Ansar in the Ka'bah and said to them: "I beseech you by Allah to tell me: Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden (men to wear) gold?" they answered in the affirmative, thereupon he said: "And I bear witness to that."

5166- It is narrated on the authority of Mu'awiyah that when he performed Hajj, he gathered a group from amongst the Ansar in the Ka'bah and said to them: "I beseech you by Allah to tell me: have you not heard The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden (men to wear) gold?" they answered in the affirmative, thereupon he said: "And I bear witness to that."

5167- It is narrated on the authority of Mu'awiyah that when he performed Hajj, he gathered a group from amongst the Ansar in the Ka'bah and said to them: "I beseech you by Allah to tell me: Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden (men to wear) gold?" they answered in the affirmative, thereupon he said: "And I bear witness to that."



5162 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: أَنْبَأَنَا أَسْبَاطُ عَنْ مُغِيرَةَ عَنْ مَطَرٍ عَنْ أَبِي شَيْخٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ مُعَاوِيَةَ فِي بَعْضِ حَجَّاتِهِ إِذْ جَمَعَ رَهْطاً مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ فَقَالَ لَهُمْ: «أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعاً؟ قَالُوا: اللَّهُمَّ نَعَمْ». خَالَفَهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَلَى اخْتِلَافٍ بَيْنَ أَصْحَابِهِ عَلَيْهِ.

5163 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى حَدَّثَنِي أَبُو شَيْخٍ الْهَنَائِيُّ عَنْ أَبِي حِمَّانَ: أَنَّ مُعَاوِيَةَ عَامَ حَجِّ جَمَعَ نَفْراً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فِي الْكُعْبَةِ فَقَالَ لَهُمْ: «أَنْشُدْكُمْ اللَّهَ أَنْهَى رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ» خَالَفَهُ حَرْبُ بْنُ شَدَّادٍ رَوَاهُ عَنْ يَحْيَى عَنْ أَبِي شَيْخٍ عَنْ أَخِيهِ حِمَّانَ.

5164 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا حَرْبُ ابْنِ شَدَّادٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي أَبُو شَيْخٍ عَنْ أَخِيهِ حِمَّانَ: أَنَّ مُعَاوِيَةَ عَامَ حَجِّ جَمَعَ نَفْراً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فِي الْكُعْبَةِ فَقَالَ لَهُمْ: «أَنْشُدْكُمْ بِاللَّهِ هَلْ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ». خَالَفَهُ الْأَوْزَاعِيُّ عَلَى اخْتِلَافٍ أَصْحَابِهِ عَلَيْهِ فِيهِ.

5165 - أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبٍ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الْأَوْزَاعِيِّ عَنْ حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو شَيْخٍ قَالَ: حَدَّثَنِي حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفْراً مِنَ الْأَنْصَارِ فِي الْكُعْبَةِ فَقَالَ: «أَنْشُدْكُمْ بِاللَّهِ أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ».

5166 - أَخْبَرَنَا نَصِيرُ بْنُ الْفَرَحِ قَالَ: حَدَّثَنَا عِمَارَةُ بْنُ بَشْرٍ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفْراً مِنَ الْأَنْصَارِ فِي الْكُعْبَةِ فَقَالَ: «أَنْشُدْكُمْ بِاللَّهِ أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ».

5167 - وَأَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنُ مَزِيدٍ عَنْ عُقْبَةَ عَنِ الْأَوْزَاعِيِّ حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي ابْنُ حِمَّانَ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفْراً مِنَ الْأَنْصَارِ فِي الْكُعْبَةِ فَقَالَ: «أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ».

**5168-** It is narrated on the authority of Mu'awiyah that when he performed Hajj, he gathered a group from amongst the Ansar in the Ka'bah and said to them: "I beseech you by Allah to tell me: Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden (men to wear) gold?" they answered in the affirmative, thereupon he said: "And I bear witness to that."

**5169-** It is narrated on the authority of Mu'awiyah that he said, while there was a group from amongst the Muhajirs and Ansar around him: "Do you know that Allah's Apostle "Allah's blessing and peace be upon him" forbade (men) to wear silk? They answered in the affirmative. He asked: "And (do you know that he forbade men to wear) also gold except in the form of fragments (of no significance)?" they answered in the affirmative.

**5170-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) gold except in the form of fragments (of no significance).

#### **[41] When One's Nose Is Damaged: Should He Take A Gold Nose?**

**5171-** It is narrated on the authority of Abd Ar-Rahman Ibn Tarafah that his grandfather Arfajah Ibn As'ad had his nose cut on the day of Kilab (a famous day during the pre-Islamic period of ignorance), thereupon he made a nose of silver, and when it decayed while being on his body, the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to take a nose of gold.

**5172-** It is narrated on the authority of Abd Ar-Rahman Ibn Tarafah that his grandfather Arfajah Ibn As'ad had his nose cut on the day of Kilab (a famous day during the pre-Islamic period of ignorance), thereupon he made a nose of silver, and when it decayed while being on his body, the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to take a nose of gold.

#### **[42] The Concession For Men To Wear A Ring Of Gold**

**5173-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Umar saw Suhaib wearing a ring of gold, thereupon he asked him: "What is the reason that I see you wearing a ring of gold?" he said: "No doubt, the one who is better than you saw it, even though he did not criticize that." He asked: "Who is he?" he said: "the Messenger of Allah "Allah's blessing and peace be upon him"." Abu Abd Ar-Rahman says: This narration is rejected.

5168 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةَ فَدَعَا نَفْرًا مِنَ الْأَنْصَارِ فِي الْكُعْبَةِ فَقَالَ: «أَنْشُدْكُمْ بِاللَّهِ أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ».

قال أبو عبد الرحمن: عمارة أحفظ من يحيى وحديثه أولى بالصواب.

5169 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا بَيْهَسُ بْنُ فَهْدَانَ قَالَ: حَدَّثَنَا أَبُو شَيْخٍ الْهَنْدِيُّ قَالَ: سَمِعْتُ مُعَاوِيَةَ وَحَوْلَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَقَالَ لَهُمْ: «اتَّعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ لُبْسِ الْحَرِيرِ؟ فَقَالُوا: اللَّهُمَّ نَعَمْ قَالَ: وَنَهَى عَنِ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا؟ قَالُوا: نَعَمْ». خَالَفَهُ عَلِيُّ بْنُ غُرَابٍ رَوَاهُ عَنْ بَيْهَسَ عَنْ أَبِي شَيْخٍ عَنْ أَبِي عُمَرَ.

5170 - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ قَالَ: حَدَّثَنَا بَيْهَسُ بْنُ فَهْدَانَ قَالَ: أَنْبَأَنَا أَبُو شَيْخٍ قَالَ: سَمِعْتُ أَبْنَ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدِيثُ النَّضْرِ أَشْبَهُ بِالصَّوَابِ وَاللَّهُ تَعَالَى أَعْلَمُ.

#### (41) - مَنْ أَصِيبَ أَنْفُهُ هَلْ يَتَّخِذُ أَنْفًا مِنْ ذَهَبٍ؟

5171 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا سَلَمُ بْنُ زُرَيْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ طَرْفَةَ عَنْ جَدِّهِ عَرْفَجَةَ بْنِ أَسْعَدَ: أَنَّهُ أَصِيبَ أَنْفُهُ يَوْمَ الْكَلَابِ فِي الْجَاهِلِيَّةِ فَاتَّخَذَ أَنْفًا مِنْ وَرَقٍ فَأَتَنَنَّ عَلَيْهِ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَّخِذَ أَنْفًا مِنْ ذَهَبٍ.

5172 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ أَبِي الْأَشْهَبِ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ طَرْفَةَ عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ بْنِ كُرَيْبٍ قَالَ: وَكَانَ جَدُّهُ قَالَ: «حَدَّثَنِي أَنَّهُ رَأَى جَدَّهُ قَالَ أَصِيبَ أَنْفُهُ يَوْمَ الْكَلَابِ فِي الْجَاهِلِيَّةِ قَالَ: فَاتَّخَذَ أَنْفًا مِنْ فِضَّةٍ فَأَتَنَنَّ عَلَيْهِ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَّخِذَهُ مِنْ ذَهَبٍ».

#### (42) - الرُّحْصَةُ فِي خَاتَمِ الذَّهَبِ لِلرِّجَالِ

5173 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ بْنِ كَثِيرٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَغْيَنَ عَنْ عِيسَى بْنِ يُونُسَ عَنْ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَطَاءِ الْخُرَّاسَانِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ عُمَرُ لِصُهَيْبٍ: مَا لِي أَرَى عَلَيْكَ خَاتَمَ الذَّهَبِ؟ قَالَ: قَدْ رَأَاهُ مَنْ هُوَ خَيْرٌ مِنْكَ فَلَمْ يَعْبه قَالَ: مَنْ هُوَ؟ قَالَ: رَسُولُ اللَّهِ ﷺ.



### [43] The Ring Of Gold

**5174-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold. When the Messenger of Allah "Allah's blessing and peace be upon him" wore that ring, the people wore rings of gold (in imitation of him). On that the Messenger of Allah "Allah's blessing and peace be upon him" (took it off and) said: "I wore that ring, but I would never wear such (rings of gold)." Accordingly, the people took off their rings.

**5175-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have gold ring, to have a garment made of cotton mixed with silk, to sit on a red cushion (made of brocade and put over the saddle), and to drink beer.

**5176-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing a gold ring, a garment made of cotton mixed with silk, and sitting on a red cushion (made of silk and brocade and put over the saddle).

**5177-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing gold rings, sitting on red cushions (made of silk and brocade and put over the saddle), wearing garments made of cotton mixed with silk, and drinking beer, i.e. a drink made of parley and wheat, and it is very hot.

**5178-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to have a garment made of cotton mixed with silk, to sit on a red cushion (made of brocade and put over the saddle), and to drink beer.

**5179-** It is narrated on the authority of Sa'sa'ah Ibn Suhan that he said: I said to Ali: "Forbid us to do the same things which the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do." He said: "the Messenger of Allah "Allah's blessing and peace be upon him" forbade me (to use containers made of) dry gourd, green-coloured jar, to have a gold ring, to wear silk, to have a garment made of cotton mixed with silk, and to sit on a red cushion (made of silk and brocade and put over the saddle)."

**5180-** It is narrated on the authority of Malik Ibn Umair that he said: Sa'sa'ah Ibn Suhan came to Ali and said: "Forbid us to do the same things which the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do." He said: "the Messenger of Allah "Allah's blessing and peace be upon him" forbade us (to drink in) dry gourd, green-coloured jar, hollow stump of palm-trees, to drink beer, and he further forbade us to have

## (43) - خَاتَمُ الذَّهَبِ

5174 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمَ الذَّهَبِ فَلَبِسَهُ رَسُولُ اللَّهِ ﷺ فَأَتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي كُنْتُ أَلْبَسُ هَذَا الْخَاتَمَ وَإِنِّي لَنْ أَلْبَسَهُ أَبَدًا» فَنَبَذَهُ فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

5175 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: قَالَ عَلِيٌّ: «نَهَانِي النَّبِيُّ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْقَسِيِّ وَعَنِ الْمَيَاثِرِ الْحُمْرِ وَعَنِ الْجِعَةِ».

5176 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ عَنْ زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ عَنْ عَلِيٍّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْقَسِيِّ وَعَنِ الْمَيَاثِرِ الْحُمْرِ».

5177 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ آدَمَ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ سَمِعَهُ مِنْ عَلِيٍّ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ حَلَقَةِ الذَّهَبِ وَعَنِ الْمِثْرَةِ الْحُمْرَاءِ وَعَنِ الثِّيَابِ الْقَسِيَّةِ وَعَنِ الْجِعَةِ شَرَابٍ يُصْنَعُ مِنَ الشَّعِيرِ وَالْحِنْطَةِ وَذَكَرَ مِنْ شِدَّتِهِ». خَالَفَهُ عَمَارُ بْنُ رُزَيْقٍ رَوَاهُ عَنْ أَبِي إِسْحَاقَ عَنْ صَعْصَعَةَ عَنْ عَلِيٍّ.

5178 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَمَارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ حَلَقَةِ الذَّهَبِ وَالْقَسِيِّ وَالْمِثْرَةِ وَالْجِعَةِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: الَّذِي قَبْلَهُ أَشْبَهُ بِالصَّوَابِ.

5179 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ إِسْمَاعِيلَ بْنِ سَمِيعٍ عَنْ مَالِكِ بْنِ عُمَيْرٍ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ قَالَ: قُلْتُ لِعَلِيٍّ: أَنْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ ﷺ قَالَ: «نَهَانِي عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَحَلَقَةِ الذَّهَبِ وَلُبْسِ الْحَرِيرِ وَالْقَسِيِّ وَالْمِثْرَةِ الْحُمْرَاءِ».

5180 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ قَالَ: حَدَّثَنَا مَرْوَانُ هُوَ ابْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ هُوَ ابْنُ سَمِيعٍ الْحَنْفِيُّ عَنْ مَالِكِ بْنِ عُمَيْرٍ قَالَ: جَاءَ صَعْصَعَةُ بْنُ صُوحَانَ إِلَى عَلِيٍّ فَقَالَ: أَنْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ ﷺ قَالَ: «نَهَانَا رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْجِعَةِ وَنَهَانَا عَنْ حَلَقَةِ الذَّهَبِ



gold rings, to wear silk, to have garments made of cotton mixed with silk, and to sit on red cushions (made of brocade and put over the saddle)."

**5181-** It is narrated on the authority of Malik Ibn Umair that he said: Sa'sa'ah Ibn Suhan said to Ali: "O Commander of Believers! Forbid us to do the same things which the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do." He said: "the Messenger of Allah "Allah's blessing and peace be upon him" forbade us (to drink in) dry gourd, green-coloured jar, to drink beer, and to have gold rings, to wear silk, and to sit on red cushions (made of silk and brocade and put over the saddle)."

**5182-** It is narrated on the authority of Ali Ibn Abu Talib that he said: My beloved one, The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say 'forbade the people' to do three things: he forbade me to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), to wear garments dyed with safflower, as well as to recite the Holy Qur'an (during the prayer) while being in bowing and prostration posture.

**5183-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say 'forbade you' to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), to wear garments dyed with safflower, as well as to recite the Holy Qur'an (during the prayer) while being in bowing (and prostration) posture.

**5184-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite the Holy Qur'an (during the prayer) while being in bowing (and prostration) posture, to wear gold and to wear garments dyed with safflower.

**5185-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say 'forbade you' to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), to wear garments dyed with safflower, as well as to recite the Holy Qur'an (during the prayer) while being in bowing (and prostration) posture.

**5186-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to wear garments dyed with safflower, to wear the linen clothes containing silk (brought from an Egyptian town), as well as to recite the Holy Qur'an (during the prayer) while being in bowing posture.



وَلُبْسِ الْحَرِيرِ وَلُبْسِ الْقَسِيِّ وَالْمَيْثَرَةِ الْحُمْرَاءِ».

5181 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ عَنْ مَالِكِ بْنِ عُمَيْرٍ قَالَ: قَالَ صَفْصَعَةُ بْنُ صُوحَانَ لِعَلِيِّ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّهُنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ ﷺ قَالَ: «نَهَانَا رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالْجَعَةِ وَعَنْ حَلَقِ الذَّهَبِ وَلُبْسِ الْحَرِيرِ وَعَنِ الْمَيْثَرَةِ الْحُمْرَاءِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدِيثُ مَرْوَانَ وَعَبْدِ الْوَاحِدِ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ إِسْرَائِيلَ.

5182 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ وَعُثْمَانُ بْنُ عُمَرَ قَالَ أَبُو عَلِيٍّ: حَدَّثَنَا. وَقَالَ عُثْمَانُ: أَنْبَأَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ حَدَّثَنَا قَالَ: «نَهَانِي جَبِّي ﷺ عَنْ ثَلَاثٍ لَا أَقُولُ نَهَى النَّاسَ نَهَانِي عَنْ تَحْتُمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِيِّ وَعَنِ الْمُعْصَفَرِ الْمُفَدَّمَةِ وَلَا أَقْرَأُ سَاجِدًا وَلَا رَاكِعًا». تَابَعَهُ الضَّحَّاكُ بْنُ عُثْمَانَ.

5183 - أَخْبَرَنَا الْحَسَنُ بْنُ دَاوُدَ الْمُتَكَدِّرِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ الضَّحَّاكِ عَنْ إِبْرَاهِيمَ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ وَلَا أَقُولُ نَهَاكُمْ عَنْ تَحْتُمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِيِّ وَعَنْ لُبْسِ الْمُفَدَّمِ وَالْمُعْصَفَرِ وَعَنِ الْقِرَاءَةِ رَاكِعًا».

5184 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ قَالَ: حَدَّثَنَا أَبُو الْأَسْوَدِ قَالَ: حَدَّثَنَا نَافِعُ بْنُ يَزِيدَ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ إِبْرَاهِيمَ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ وَعَنْ لُبْسِ الذَّهَبِ وَالْمُعْصَفَرِ».

5185 - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ وَعَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: «نَهَانِي رَسُولُ اللَّهِ ﷺ وَلَا أَقُولُ نَهَاكُمْ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْقَسِيِّ وَالْمُعْصَفَرِ وَأَنْ لَا أَقْرَأُ وَأَنَا رَاكِعٌ».

5186 - أَخْبَرَنِي هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ عَنْ مُحَمَّدِ بْنِ عِيسَى وَهُوَ ابْنُ الْقَاسِمِ بْنِ سُمَيْعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ مَوْلَى عَلِيٍّ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ تَحْتُمِ الذَّهَبِ وَعَنِ الْمُعْصَفَرِ وَعَنْ لُبْسِ الْقَسِيِّ وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ».

**5187-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the linen clothes containing silk (brought from an Egyptian town), to wear garments dyed with safflower, and to have a gold ring.

**5188-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to do four things: he forbade me to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), to recite the Holy Qur'an (during the prayer) while being in bowing posture, and to wear garments dyed with safflower.

**5189-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear garments dyed with safflower, to wear the linen clothes containing silk (brought from an Egyptian town), and to have a gold ring, as well as to recite the Qur'an (during the prayer) while being in the bowing posture.

**5190-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear garments dyed with safflower, to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), as well as to recite the Qur'an (during the prayer) while being in the bowing posture.

**5191-** It is narrated on the authority of Ali Ibn Abu Talib that The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing garments dyed with safflower, wearing the linen clothes containing silk (brought from an Egyptian town), as well as reciting the Qur'an (during the prayer) while being in the bowing posture.

**5192-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me...and the rest is the same.

#### **[44] The Narration Of Abidah**

**5193-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the linen clothes containing silk (brought from an Egyptian town), to wear silk, to have a gold ring, as well as to recite the Qur'an (during the prayer) while being in the bowing posture.

**5194-** It is narrated on the authority of Ali that he forbade (sitting on) purple cushions (made of brocade and put over the saddles), wearing the linen clothes containing silk, and wearing a gold ring.

5187 - أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنْ أَبِي حُنَيْنٍ مَوْلَى أَبِي عَبَّاسٍ أَنَّ عَلِيًّا قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْقَسِيِّ وَالْمُعْصَفِرِ وَعَنِ التَّخْتُمِ بِالذَّهَبِ».

5188 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ أَبُو الْمُفْضَلِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ أَبِي حُنَيْنٍ مَوْلَى عَلِيٍّ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ أَرْبَعٍ عَنِ التَّخْتُمِ بِالذَّهَبِ وَعَنِ لُبْسِ الْقَسِيِّ وَعَنِ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاجِعٌ وَعَنِ لُبْسِ الْمُعْصَفِرِ». وَوَافَقَهُ أَيُّوبُ إِلَّا أَنَّهُ لَمْ يُسَمِّ الْمَوْلَى.

5189 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ بْنُ جَعْفَرِ النَّيْسَابُورِيِّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عَبْدِ الرَّحْمَنِ الْبَلْخِيُّ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ مَوْلَى لِلْعَبَّاسِ أَنَّ عَلِيًّا قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْمُعْصَفِرِ وَعَنِ الْقَسِيِّ وَعَنِ التَّخْتُمِ بِالذَّهَبِ وَأَنْ أَقْرَأَ وَأَنَا رَاجِعٌ».

5190 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَرْبٌ وَهُوَ أَبُو شَدَّادٍ عَنْ يَحْيَى قَالَ: حَدَّثَنِي عَمْرُو بْنُ سَعِيدٍ الْفَدَكِيُّ أَنَّ نَافِعًا أَخْبَرَهُ قَالَ: حَدَّثَنِي أَبُو حُنَيْنٍ أَنَّ عَلِيًّا حَدَّثَهُ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ ثِيَابِ الْمُعْصَفِرِ وَعَنِ خَاتَمِ الذَّهَبِ وَعَنِ لُبْسِ الْقَسِيِّ وَأَنْ أَقْرَأَ وَأَنَا رَاجِعٌ». خَالَفَهُ اللَّيْثُ بْنُ سَعْدٍ.

5191 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَلَيْثُ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ بَعْضِ مَوَالِي الْعَبَّاسِ عَنْ عَلِيٍّ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُعْصَفِرِ وَالثِّيَابِ الْقَسِيَّةِ وَعَنْ أَنْ يَقْرَأَ وَهُوَ رَاجِعٌ».

5192 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرِو الْأَوْزَاعِيُّ عَنْ يَحْيَى عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ». وَسَاقَ الْحَدِيثَ.

#### (44) - حَدِيثُ عُبَيْدَةَ

5193 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ أَشْعَثَ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ قَالَ: «نَهَانِي النَّبِيُّ ﷺ عَنِ الْقَسِيِّ وَالْحَرِيرِ وَخَاتَمِ الذَّهَبِ وَأَنْ أَقْرَأَ رَاجِعًا». خَالَفَهُ هِشَامٌ وَلَمْ يَرْفَعْهُ.

5194 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أُنْبَأَنَا هِشَامٌ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ قَالَ: «نَهَى عَنْ مَيَازِرِ الْأَرْجُوانِ وَلُبْسِ الْقَسِيِّ وَخَاتَمِ الذَّهَبِ».



**5195-** It is narrated on the authority of Abidah that he forbade (sitting on) purple cushions (made of brocade and put over the saddles), and wearing gold rings.

#### **[45] The Narration Of Abu Hurairah**

**5196-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear a gold ring.

**5197-** It is narrated on the authority of Imran that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing silk, wearing gold rings, and drinking in green-coloured jars.

**5198-** It is narrated on the authority of Abu Sa'id Al-Khudri that a man came from Najran to The Messenger of Allah "Allah's blessing and peace be upon him", and he was wearing a ring of gold, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" turned away from him and said to him: "You've come to me while having in your hand a piece of fire."

**5199-** It is narrated on the authority of Al-Bara' that a man was sitting with The Messenger of Allah "Allah's blessing and peace be upon him", and there was a gold ring in his hand. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" had a reclining leaf-stalk in his hand, therewith The Messenger of Allah "Allah's blessing and peace be upon him" struck his (the man's) finger. He asked: "What is wrong with me O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should you not throw away that (gold ring) which is in your finger?" the man took it off and threw it away. Afterwards The Messenger of Allah "Allah's blessing and peace be upon him" saw him and asked him about the ring, and he said: "I've thrown it away." He said: "I did not order you to do so; but I ordered you to sell it and benefit from its price." However, this narration is rejected.

**5200-** It is narrated on the authority of Abu Tha'labah Al-Khushani that The Messenger of Allah "Allah's blessing and peace be upon him" saw a gold ring in his hand, thereupon he kept beating him with a rod he had; and once The Messenger of Allah "Allah's blessing and peace be upon him" became heedless (as being occupied by something) he threw it away. On that he (the Prophet) said: "We do not see but that we've pained and amerced you (by beating and causing you to throw away the ring)."

**5201-** It is narrated on the authority of Abu Idris Al-Khawlani from a man belonging to those who joined the time of Allah's Apostle "Allah's blessing and peace be upon him" that he wore a gold ring...and the rest is the same.

5195 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ قَالَ: «نَهَى عَنْ مِثَالِ الْأَرْجَوَانِ وَخَوَاتِيمِ الذَّهَبِ».

#### (45) - حَدِيثُ أَبِي هُرَيْرَةَ وَالْاِخْتِلَافُ عَلَى قِتَادَةَ

5196 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ الْحَجَّاجِ هُوَ ابْنُ الْحَجَّاجِ عَنْ قِتَادَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ عَنْ بُشَيْرِ بْنِ نَهْلٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ تَحْتِمِ الذَّهَبِ».

5197 - أَخْبَرَنَا يُونُسُ بْنُ حَمَّادٍ الْمَعْنِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ قَالَ: حَدَّثَنَا حَفْصُ اللَّيْثِيِّ قَالَ: أَشْهَدُ عَلَى عِمْرَانَ أَنَّهُ حَدَّثَنَا قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ وَعَنْ التَّحْتِمِ بِالذَّهَبِ وَعَنِ الشُّرْبِ فِي الْحَنَاتِمِ».

5198 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بَكْرِ بْنِ سَوَادَةَ أَنَّ أَبَا الْبَخْتَرِيِّ حَدَّثَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ: أَنَّ رَجُلًا قَدِيمًا مِنْ نَجْرَانَ إِلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِنَّكَ جِئْتَنِي وَفِي يَدِكَ جَمْرَةٌ مِنْ نَارٍ».

5199 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ سَالِمٍ عَنْ رَجُلٍ حَدَّثَهُ عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ رَجُلًا كَانَ جَالِسًا عِنْدَ النَّبِيِّ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ وَفِي يَدِ رَسُولِ اللَّهِ ﷺ مِخْصَرَةٌ أَوْ جَرِيدَةٌ فَضَرَبَ بِهَا النَّبِيُّ ﷺ إصْبَعَهُ فَقَالَ الرَّجُلُ: مَا لِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَلَا تَنْظُرُ هَذَا الَّذِي فِي إصْبَعِكَ؟» فَأَخَذَهُ الرَّجُلُ فَرَمَى بِهِ فَرَأَاهُ النَّبِيُّ ﷺ بَعْدَ ذَلِكَ فَقَالَ: «مَا فَعَلَ الْخَاتَمُ؟» قَالَ: رَمَيْتُ بِهِ قَالَ: «مَا بِهَذَا أَمَرْتُكَ إِنَّمَا أَمَرْتُكَ أَنْ تَتَّبِعَهُ فَتَسْتَعِينُ بِشِمَائِهِ». وَهَذَا حَدِيثٌ مُتَكَرِّرٌ.

5200 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وَهْبٌ عَنْ النُّعْمَانِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ: أَنَّ النَّبِيَّ ﷺ أَبْصَرَ فِي يَدِهِ خَاتَمًا مِنْ ذَهَبٍ فَجَعَلَ يَقْرَعُهُ بِقَضِيبٍ مَعَهُ فَلَمَّا غَفَلَ النَّبِيُّ ﷺ أُلْقَاهُ قَالَ: «مَا أَرَانَا إِلَّا قَدْ أَوْجَعْنَاكَ وَأَغْرَمْنَاكَ». خَالَفَهُ يُونُسُ رَوَاهُ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ مُرْسَلًا.

5201 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: «أَنَّ رَجُلًا مِمَّنْ أَدْرَكَ النَّبِيَّ ﷺ لَيْسَ خَاتَمًا مِنْ ذَهَبٍ». نَحْوُهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدِيثُ يُونُسَ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ النُّعْمَانِ.



**5202-** It is narrated on the authority of Abu Idris Al-Khawlani that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a gold ring in the finger of a man...and the rest is the same.

**5203-** It is narrated on the authority of Abu Idris Al-Khawlani that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a gold ring in the finger of a man thereupon he kept beating his finger with a rod which he had until he threw it away.

**5204-** It is narrated on the authority of Ibn Shihab that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a gold ring in the finger of a man...and the rest is the same.

#### **[46] How Much Silver Should A Ring Contain?**

**5205-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" having a ring of iron, thereupon he said to him: "Why do I see you wearing the ornament of the denizens of the fire (of Hell)?" he threw it away, and came to him for the second time, having a ring of copper, thereupon he said to him: "Why do I detect on you the smell of those of the idols?" he threw it away and said: "O Messenger of Allah! From which metal should I take it then?" he said: "From silver, and do not complete it to a Dirham-weight."

#### **[47] The Feature Of The Ring Of The Prophet "Peace Be Upon Him"**

**5206-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" had a ring of silver, with Abyssinian stone, on which the following was engraved: "Muhammad, the Messenger of Allah".

**5207-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a silver ring, which he used to wear in his right hand, and it had an Abyssinian stone, which he used to make towards his palm.

**5208-** It is narrated on the authority of Anas Ibn Malik that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of silver, with a built-in stone.

**5209-** It is narrated on the authority of Anas Ibn Malik that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of silver, with a built-in stone.



5202 - أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ الدَّمَشْقِيُّ أَبُو عَبْدِ الْمَلِكِ قِرَاءَةً قَالَ: حَدَّثَنَا أَبُو عَائِدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى عَلَى رَجُلٍ خَاتَمًا مِنْ ذَهَبٍ. نَحْوَهُ.

5203 - أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الْعُمَرِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ: «أَنَّ النَّبِيَّ ﷺ رَأَى فِي يَدِ رَجُلٍ خَاتَمَ ذَهَبٍ فَضَرَبَ إِصْبَعَهُ بِقَضِيبٍ كَانَ مَعَهُ حَتَّى رَمَى بِهِ».

5204 - أَخْبَرَنِي أَبُو بَكْرِ أَحْمَدُ بْنُ عَلِيٍّ الْمُرُوزِيُّ قَالَ: حَدَّثَنَا الْوُرْكَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ: أَنَّ رَسُولَ اللَّهِ ﷺ. مُرْسَلٌ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَالْمَرَّاسِيلُ أَشْبَهُ بِالصَّوَابِ وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

#### (46) - مِقْدَارُ مَا يُجْعَلُ فِي الْخَاتَمِ مِنَ الْفِضَّةِ

5205 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُسْلِمٍ مِنْ أَهْلِ مَرَوْ أَبُو طَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيدَةَ عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيدٍ فَقَالَ: «مَا لِي أَرَى عَلَيْكَ جَلِيَّةَ أَهْلِ النَّارِ؟» فَطَرَحَهُ ثُمَّ جَاءَهُ وَعَلَيْهِ خَاتَمٌ مِنْ شَبِّهِ فَقَالَ: «مَا لِي أَجِدُ مِنْكَ رِيحَ الْأَصْنَامِ؟» فَطَرَحَهُ قَالَ: يَا رَسُولَ اللَّهِ مِنْ أَيِّ شَيْءٍ أَتَّخِذُهُ؟ قَالَ: «مِنْ وَرَقٍ وَلَا تُتِمَّهُ مِثْقَالًا».

#### (47) - صِفَةُ خَاتَمِ النَّبِيِّ ﷺ

5206 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ أَتَّخَذَ خَاتَمًا مِنْ وَرَقٍ فَضَّهُ حَبِشِيٍّ وَنُقِشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ».

5207 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبَادُ بْنُ مُوسَى قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ لِرَسُولِ اللَّهِ ﷺ خَاتَمٌ فَضَّةٌ يَتَخْتَمُ بِهِ فِي يَمِينِهِ فَضَّهُ حَبِشِيٍّ يَجْعَلُ فَضَّهُ مِمَّا يَلِي كَفَّهُ».

5208 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ الْحِمَصِيُّ وَكَانَ أَبُوهُ خَالِدٌ عَلَى قَضَاءِ حِمَصَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَلَمَةُ وَهُوَ ابْنُ عَبْدِ الْمَلِكِ الْعَوْصِيُّ عَنِ الْحَسَنِ وَهُوَ ابْنُ صَالِحِ بْنِ حَيٍّ عَنْ عَاصِمٍ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ خَاتَمُ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ وَكَانَ فَضَّهُ مِنْهُ».

5209 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ بَسْطَامٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ حُمَيْدًا عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ خَاتَمَهُ مِنْ وَرَقٍ فَضَّهُ مِنْهُ».

**5210-** It is narrated on the authority of Anas Ibn Malik that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of silver, with a built-in stone.

**5211-** It is narrated on the authority of Anas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to send a letter to the Romans, it was said to him that they would not read a letter unless it was sealed. For that reason, he got a ring of silver, as if I'm looking at its glitter in his hand, on which (the phrase) "Muhammad, the Messenger of Allah" was engraved.

**5212-** It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha' prayer until it was midnight. Then he came out to lead the prayer, as if I'm looking at the glitter of his silver ring in his hand.

#### **[48] The Position Of The Ring From The Hand**

**5213-** It is narrated on the authority of Ali that Allah's Apostle "Allah's blessing and peace be upon him" used to wear his ring in his right hand.

**5214-** It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" used to wear his ring in his right hand.

#### **[49] Wearing A Ring Of Iron With Silver Over It**

**5215-** It is narrated on the authority of Mu'aiqib that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of iron having silver over it. He said: It happened that it fell in my hand. Mu'aiqib was in charge of the ring of the Messenger of Allah "Allah's blessing and peace be upon him".

#### **[50] Wearing A Ring Of Copper**

**5216-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man came from Bahrain to the Messenger of Allah "Allah's blessing and peace be upon him", and when he saluted him, he gave no reply. He had a gold ring in his hand and a silk cloak over his body. He threw them away and saluted him once again, and he returned salutation to him. He said: "O Messenger of Allah! I came to you a short while earlier, and you turned away from me." He said: "There was a piece of fire in your hand." He said: "Then, I seem to have brought a lot of pieces of fire." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "However, what you've brought is no more significant in our sight than the stones of the rocky ground (of Medina), but it is no more than the chattels of this world."



5210 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: «كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ فَضَّهُ مِنْهُ».

5211 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرِ وَهُوَ ابْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ فَقَالُوا: إِنَّهُمْ لَا يَقْرَأُونَ كِتَابًا إِلَّا مَحْتُومًا فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ وَنُقُوشٍ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ».

5212 - أَخْبَرَنَا أَحْمَدُ بْنُ عُمَانَ أَبُو الْجَوَازِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «أَخَّرَ رَسُولُ اللَّهِ ﷺ صَلَاةَ الْعِشَاءِ الْآخِرَةَ حَتَّى مَضَى شَطْرُ اللَّيْلِ ثُمَّ خَرَجَ فَصَلَّى بِنَا كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَاتَمِهِ فِي يَدِهِ مِنْ فِضَّةٍ».

### (48) - مَوْضِعُ الْخَاتَمِ مِنَ الْيَدِ ذِكْرُ حَدِيثِ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ

5213 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا وَهْبٌ عَنْ سُلَيْمَانَ هُوَ ابْنُ بِلَالٍ عَنْ شَرِيكَ هُوَ ابْنُ أَبِي نَمِرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ قَالَ شَرِيكَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَلْبَسُ خَاتَمَهُ فِي يَمِينِهِ».

5214 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ الْبَحْرَانِيُّ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ابْنِ أَبِي رَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ بِيَمِينِهِ».

### (49) - لُبْسُ خَاتَمِ حَدِيدٍ مَلُوءٍ عَلَيْهِ بِفِضَّةٍ

5215 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ أَبِي عَتَّابٍ سَهْلٍ بْنِ حَمَّادٍ ح. وَأَبْنَانَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو مَكِينٍ قَالَ: حَدَّثَنَا إِيَّاسُ بْنُ الْحَارِثِ بْنِ الْمُعَقِّبِ عَنْ جَدِّهِ مُعَقِّبٍ أَنَّهُ قَالَ: «كَانَ خَاتَمُ النَّبِيِّ ﷺ حَدِيدًا مَلُوءًا عَلَيْهِ فِضَّةٌ قَالَ: وَرُبَّمَا كَانَ فِي يَدِي فَكَانَ مُعَقِّبٌ عَلَى خَاتَمِ رَسُولِ اللَّهِ ﷺ».

### (50) - لُبْسُ خَاتَمِ صُفْرِ

5216 - أَخْبَرَنِي عَلِيُّ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ الْمَصِصِيُّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ مَنْصُورٍ مِنْ أَهْلِ ثَغْرِ رِيفَةَ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَقْبَلَ رَجُلٌ مِنَ الْبَحْرَيْنِ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِ وَكَانَ فِي يَدِهِ خَاتَمٌ مِنْ ذَهَبٍ وَجَبَهُ حَرِيرٌ فَأَلْقَاهُمَا ثُمَّ سَلَّمَ فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ أَتَيْتُكَ آتِفًا فَأَعْرَضْتَ عَنِّي فَقَالَ: «لَئِنَّكَ لَإِنْ كَانَ فِي يَدِكَ جَمْرَةٌ مِنْ نَارٍ». قَالَ: لَقَدْ جِئْتُ إِذَا بِجَمْرٍ كَثِيرٍ قَالَ: «إِنْ مَا جِئْتُ بِهِ لَيْسَ بِأَجْزَأَ عَنَّا مِنْ حِبَارَةِ الْحَرَّةِ وَلَكِنَّهُ مَتَاعُ الْحَيَاةِ الدُّنْيَا».



The man said: "Then, from which (metal) should I take my ring?" he said: "Let it be a ring of iron, silver or copper."

**5217-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came out, having a ring of silver in his hand. He said: "Whoever likes to make like it, let him do, but do not engrave like its engraving."

**5218-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring and engraved on it (the phrase "Muhammad, the Messenger of Allah"). Then he said: "We've got a ring, on which we engraved (the phrase "Muhammad, the Messenger of Allah"). So, let none engrave like its engraving."

### **[51] The Prophet's Statement "Do Not Engrave Arabic Letters On Your Rings"**

**5219-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Approach not the fire (i.e. make not your houses close to those) of the pagans, nor engrave on your rings Arabic letters (like those engraved on my ring)."

### **[52] It Is Forbidden To Have The Ring In The Index Finger**

**5220-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Ali! Ask Allah to lead you to the right guidance, and help you (attain felicity)." He forbade me to have my ring in this and this." He pointed to his index and middle fingers.

**5221-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have my ring in this and this." He pointed to his index and middle fingers.

**5222-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Say: 'O Allah! Lead me to the right guidance, and help me (attain felicity).'" He forbade me to have my ring in this and this." Bishr (a sub-narrator) pointed to his index and middle fingers.

### **[53] Taking Off The Ring On Entering The Privy**

**5223-** It is narrated on the authority of Anas that whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the privy, he would take off his ring.

قَالَ: فَمَاذَا أَتَخْتَمُ؟ قَالَ: «حَلَقَةٌ مِنْ حَدِيدٍ أَوْ وَرَقٍ أَوْ صُفْرِ».

5217 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَقَدْ أَتَخَذَ حَلَقَةً مِنْ فِضَّةٍ فَقَالَ: «مَنْ أَرَادَ أَنْ يَصُوعَ عَلَيْهِ فَلْيَفْعَلْ وَلَا تَنْقُشُوا عَلَى نَقْشِهِ».

5218 - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا وَنَقَشَ عَلَيْهِ نَقْشًا قَالَ: «إِنَّا قَدْ أَتَخَذْنَا خَاتَمًا وَنَقَشْنَا فِيهِ نَقْشًا فَلَا يَنْقُشُ أَحَدٌ عَلَى نَقْشِهِ» ثُمَّ قَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى وَبِصِهِ فِي يَدِهِ.

(51) - قَوْلُ النَّبِيِّ ﷺ: لَا تَنْقُشُوا عَلَى خَوَاتِيمِكُمْ عَرَبِيًّا

5219 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى الْخَوَارِزْمِيُّ بِبَغْدَادَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ أَزْهَرَ بْنِ رَاشِدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْتَضِيئُوا بِنَارِ الْمُشْرِكِينَ وَلَا تَنْقُشُوا عَلَى خَوَاتِيمِكُمْ عَرَبِيًّا».

(52) - النَّهْيُ عَنِ الْخَاتَمِ فِي السَّبَابَةِ

5220 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ عَلِيُّ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ سَلِ اللَّهَ الْهُدَى وَالسَّدَادَ وَنَهَانِي أَنْ أَجْعَلَ الْخَاتَمَ فِي هَذِهِ وَهَذِهِ وَأَشَارَ يَغْنِي بِالسَّبَابَةِ وَالْوُسْطَى».

5221 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْخَاتَمِ فِي هَذِهِ وَهَذِهِ يَغْنِي السَّبَابَةُ وَالْوُسْطَى». وَاللَّفْظُ لِابْنِ الْمُثَنَّى.

5222 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلِ اللَّهُمَّ أَهْدِنِي وَسَدِّدْنِي» وَنَهَانِي أَنْ أَضَعَ الْخَاتَمَ فِي هَذِهِ وَهَذِهِ. وَأَشَارَ بِشْرٌ بِالسَّبَابَةِ وَالْوُسْطَى. قَالَ: وَقَالَ عَاصِمٌ: أَحَدُهُمَا.

(53) - نَزْعُ الْخَاتَمِ عِنْدَ دُخُولِ الْخَلَاءِ

5223 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ عَامِرٍ عَنْ هَمَّامٍ عَنْ ابْنِ جُرَيْجٍ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتَمَهُ».



5224- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, making its stone towards his palm, thereupon the people got rings of gold (in imitation of him). On that the Messenger of Allah "Allah's blessing and peace be upon him" took off his ring and said: "I would never wear such (rings of gold)." Accordingly, the people took off their rings.

5225- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, making its stone towards his palm, thereupon the people got rings of gold (in imitation of him). On that the Messenger of Allah "Allah's blessing and peace be upon him" threw away his ring and said: "I would never wear such (rings of gold)."

5226- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, and then he threw it away and wore a ring of silver, on which he engraved (the phrase) "Muhammad, the Messenger of Allah". He said: "It is not fitting for anyone to engrave like the engraving of this ring of mine." He made its stone towards the inside of his palm.

5227- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold for three days, and when his companions saw that, the rings of gold became in circulation among them. Then, he threw it and we did not know its destiny. Then, he ordered that a ring of silver be brought to him, on which (the phrase) "Muhammad, the Messenger of Allah" was engraved. It remained in the hand of the Messenger of Allah "Allah's blessing and peace be upon him" until he died, then it turned to be in the hand of Abu Bakr until he died, then in the hand of Umar until he died, and then in the hand of Uthman for six years of his job, and when the letters (he should seal) increased so much upon him, he gave it to a man from amongst the Ansar to undertake the process of sealing. One day, he came out to a well (of water) belonging to Uthman, where it fell down from his hand. It was sought for, but it was not found. He then ordered that a ring likewise be brought to him, on which he engraved (the phrase) "Muhammad, the Messenger of Allah".

5228- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, making its stone towards the inside of his palm. Accordingly, the people got rings of gold. So, the Messenger of Allah "Allah's blessing and peace be upon him" threw it, and the people also threw theirs. Then he got a ring of silver, therewith he sealed (the letters) but he did not wear it.



5224 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتِمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِنْ قَبْلِ كَفِّهِ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ فَأَلْقَى رَسُولُ اللَّهِ ﷺ خَاتِمَهُ وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا». وَأَلْقَى النَّاسُ خَوَاتِيمَهُمْ.

5225 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتِمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ فَطَرَحَهُ النَّبِيُّ ﷺ وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا».

5226 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ تَخْتَمُ خَاتِمًا مِنْ ذَهَبٍ ثُمَّ طَرَحَهُ وَلَيْسَ خَاتِمًا مِنْ وَرَقٍ وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ وَقَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْقُشَ عَلَى نَقْشِ خَاتَمِي هَذَا» ثُمَّ جَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ.

5227 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ الْمُعَمَّرِ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَسَ خَاتِمًا مِنْ ذَهَبٍ ثَلَاثَةَ أَيَّامٍ فَلَمَّا رَأَاهُ أَصْحَابُهُ فَشَتَّ خَوَاتِيمَ الذَّهَبِ فَرَمَى بِهِ فَلَا نَذْرِي مَا فَعَلَ ثُمَّ أَمَرَ بِخَاتَمٍ مِنْ فِضَّةٍ فَأَمَرَ أَنْ يُنْقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَكَانَ فِي يَدِ رَسُولِ اللَّهِ ﷺ حَتَّى مَاتَ وَفِي يَدِ أَبِي بَكْرٍ حَتَّى مَاتَ وَفِي يَدِ عُمَرَ حَتَّى مَاتَ وَفِي يَدِ عُثْمَانَ سِتُّ سِنِينَ مِنْ عَمَلِهِ فَلَمَّا كَثُرَتْ عَلَيْهِ الْكُتُبُ دَفَعَهُ إِلَى رَجُلٍ مِنَ الْأَنْصَارِ فَكَانَ يَخْتِمُ بِهِ فَخَرَجَ الْأَنْصَارِيُّ إِلَى قَلِيبٍ لِعُثْمَانَ فَسَقَطَ فَالْتَمَسَ فَلَمْ يَوْجَدْ فَأَمَرَ بِخَاتَمٍ مِثْلِهِ وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

5228 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتِمًا مِنْ ذَهَبٍ وَكَانَ فَصُّهُ فِي بَاطِنِ كَفِّهِ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ رَسُولُ اللَّهِ ﷺ فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ وَاتَّخَذَ خَاتِمًا مِنْ فِضَّةٍ فَكَانَ يَخْتِمُ بِهِ وَلَا يَلْبَسُهُ.

### [54] What About Cowbells?

**5229-** It is narrated on the authority of Abu Bakr Ibn Abu Shaikh that he said: I was sitting with Salim when a caravan of riders carrying cowbells belonging to Umm Al-Banin (the sister of Umar Ibn Abd Al-Aziz) came upon us. Salim related to Nafi' from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never accompany a caravan having cowbells." Tell me: how many cowbells are there with those (riders)?

**5230-** It is narrated on the authority of Abu Bakr Ibn Musa that he said: I was sitting with Salim Ibn Abdullah, when he related from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never accompany a caravan having cowbells."

**5231-** It is narrated on the authority of Salim Ibn Abdullah from his father, tracing it up to Allah's Apostle "Allah's blessing and peace be upon him" that he said: "The angels never accompany a caravan having cowbells."

**5232-** It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The angels never enter a house in which there is a cowbell, nor do the angels accompany a caravan having a cowbell."

**5233-** It is narrated on the authority of Abu Al-Ahwas from his father that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he saw me wearing a shabby dress. He asked: "Have you got property?" I said: "Yes, O Messenger of Allah. I have from all kinds of property." He said: "Then, when Allah bestows property upon you, let its effect be shown on you."

**5234-** It is narrated on the authority of Abu Al-Ahwas from his father that he went to the Messenger of Allah "Allah's blessing and peace be upon him" and he was wearing a cheap dress. He asked: "Have you got property?" He said: "Yes, O Messenger of Allah. I have from all kinds of property." He asked: "From which (kinds of) property have you got?" he said: "Allah Almighty has bestowed upon me from camels, sheep, horses and slaves." He said: "Then, when Allah bestows property upon you, let the effect of Allah's Blessing and bounty be shown on you."

### [55] What About The True Nature On Which Man Is Created?

**5235-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me:

## (54) - الْجَلْجُلُ

5229 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيِّ مِنْ وَلَدِ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أَبِي بَكْرٍ بْنِ أَبِي شَيْخٍ قَالَ: كُنْتُ جَالِسًا مَعَ سَالِمٍ فَمَرَّ بِنَا رَكْبٌ لَأُمِّ الْبَنِينِ مَعَهُمْ أَجْرَاسُ فَحَدَّثَ نَافِعًا سَالِمٌ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةَ رُكْبًا مَعَهُمْ جُلْجُلٌ كَمْ تَرَى مَعَ هَؤُلَاءِ مِنَ الْجُلْجُلِ».

5230 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ الطَّرْسُوسِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أَبِي بَكْرٍ بْنِ مُوسَى قَالَ: كُنْتُ مَعَ سَالِمٍ بْنِ عَبْدِ اللَّهِ فَحَدَّثَ سَالِمٌ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةَ رُفْقَةً فِيهَا جُلْجُلٌ».

5231 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنْ بُكَيْرِ بْنِ مُوسَى عَنْ سَالِمٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةَ رُفْقَةً فِيهَا جُلْجُلٌ».

5232 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ بْنِ مُسْلِمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ أَبِيهِ مَوْلَى آلِ نَوْفَلٍ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جُلْجُلٌ وَلَا جَرَسٌ وَلَا تَصْحَبُ الْمَلَائِكَةَ رُفْقَةً فِيهَا جَرَسٌ».

5233 - أَخْبَرَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَخْوَصِ عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُ رَجُلًا فِي الثِّيَابِ فَقَالَ: «أَلَيْكَ مَالٌ؟» قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ مِنْ كُلِّ الْمَالِ قَالَ: «فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرْ أَثَرُهُ عَلَيْكَ».

5234 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَخْوَصِ عَنْ أَبِيهِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فِي ثَوْبٍ دُونَ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَلَيْكَ مَالٌ؟» قَالَ: نَعَمْ مِنْ كُلِّ الْمَالِ قَالَ: «مِنْ أَيِّ الْمَالِ؟» قَالَ: قَدْ آتَانِي اللَّهُ مِنَ الْإِبِلِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ قَالَ: «فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرْ عَلَيْكَ أَثَرُ نِعْمَةِ اللَّهِ وَكَرَامَتِهِ».

## (55) - ذِكْرُ الْفِطْرَةِ

5235 - أَخْبَرَنَا ابْنُ السُّنِّيِّ قِرَاءَةً قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ أَحْمَدُ بْنُ شُعَيْبٍ لَفْظًا قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ وَهُوَ ابْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ:



“There are five characteristics of the true nature (on which man is created, or of the true tradition of the Prophets): cutting the moustaches short, depilating the armpits hair, clipping the nails, shaving the pubes, and circumcision.”

### **[56] Trimming Mustaches And Letting Beards**

**5236-** It is narrated on the authority of Ibn Umar that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Trim the mustaches and let the beards (grow but no more than a fist-length)."

### **[57] Shaving The Heads Of Boys**

**5237-** It is narrated on the authority of Abdullah Ibn Ja'far that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” gave a three-day respite to the family of Ja'far (Ibn Abu Talib after his death) to come to them. Then, he came to them and said: "Weep no more on my brother after today." He said: "Invite the children of my brother to me." We were brought as if we were hens. He said: "Invite a shaver to me." He ordered that our heads be shaved.

### **[58] It Is Forbidden To Shave A Tuft And Leave A Tuft Of The Head**

**5238-** It is narrated on the authority of Ibn Umar that The Messenger of Allah “Allah’s blessing and peace be upon him” forbade shaving a tuft and leaving a tuft of the head.

**5239-** It is narrated on the authority of Ibn Umar that he said: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” having forbidden shaving a tuft and leaving a tuft of the head.

**5240-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade shaving a tuft and leaving a tuft of the head.

**5241-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade shaving a tuft and leaving a tuft of the head.

### **[59] What About The Forelock?**

**5242-** It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” was of medium height, and broad shoulders. I saw him wearing a red dress, more elegant than whom I've never seen.

**5243-** It is narrated on the authority of Al-Bara' that he said: I've never seen a man wearing a dress and having a forelock more elegant than The

«خَمْسٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَتَنْفُ الْإِبْطِ وَتَقْلِيمُ الْأَظْفَارِ وَالْإِسْتِحْدَادُ وَالْخِتَانُ».

### (56) - إِحْفَاءُ الشَّوَارِبِ وَإِعْفَاءُ اللَّحْيَةِ

5236 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللَّحْيَ».

### (57) - حَلْقُ رُؤُوسِ الصَّبْيَانِ

5237 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَمَهَلَ رَسُولُ اللَّهِ ﷺ آلَ جَعْفَرٍ ثَلَاثَةَ أَنْ يَأْتِيَهُمْ ثُمَّ أَتَاهُمْ فَقَالَ: «لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ» ثُمَّ قَالَ: «أَذْعُوا إِلَيَّ بَنِي أَخِي» فَجِئَ بِنَا كَأَنَّا أَفْرُخٌ فَقَالَ: «أَذْعُوا إِلَيَّ الْحَلَاقَ» فَأَمَرَ بِحَلْقِ رُؤُوسِنَا . مُخْتَصَرٌ.

### (58) - ذِكْرُ النَّهْيِ عَنْ أَنْ يَخْلُقَ بَعْضُ شَعْرِ الصَّبِيِّ وَيَتْرَكَ بَعْضَهُ

5238 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ قَالَ: أَنْبَأَنَا حَمَادٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقَرْعِ».

5239 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ عَنْ نَافِعٍ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الْقَرْعِ».

5240 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ بِشْرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عُمَرَ بْنِ نَافِعٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْقَرْعِ».

5241 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقَرْعِ».

### (59) - اتِّخَاذُ الْجُمَةِ

5242 - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أُمَيَّةَ بْنِ خَالِدٍ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ رَجُلًا مَرْبُوعًا عَرِيضَ مَا بَيْنَ الْمَنْكِبَيْنِ كَثَّ اللَّحْيَةُ تَعْلُوهُ حُمْرَةٌ جُمَّتُهُ إِلَى شَحْمَتَيْ أَذُنَيْهِ لَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حُمْرَاءَ مَا رَأَيْتُ أَحْسَنَ مِنْهُ».

5243 - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ عَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ

Messenger of Allah "Allah's blessing and peace be upon him": he had his hair (long enough to) touch his shoulders.

**5244-** It is narrated on the authority of Anas Ibn Malik that he said: The hair of The Messenger of Allah "Allah's blessing and peace be upon him" was (long enough to reach) the middle of his ears.

**5245-** It is narrated on the authority of Anas Ibn Malik that he said: The hair of The Messenger of Allah "Allah's blessing and peace be upon him" was (long enough to) touch his shoulders.

### **[60] Brushing The Hair**

**5246-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us and saw a man of dishevelled hair, thereupon he said: "Does this (man) not find (a comb) therewith to brush his hair?"

**5247-** It is narrated on the authority of Abu Qatadah that he had a long forelock, and when he asked The Messenger of Allah "Allah's blessing and peace be upon him" about it, he ordered him to take care of it, and comb his head everyday.

### **[61] Parting The Hair**

**5248-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to let his hair hang down, and the pagans used to part theirs, and that's because The Messenger of Allah "Allah's blessing and peace be upon him" liked to imitate the people of Scripture in the matters in connection with which he received no revelation. Afterwards, The Messenger of Allah "Allah's blessing and peace be upon him" parted his hair.

### **[62] Combing The Head**

**5249-** It is narrated on the authority of Abdullah Ibn Buraidah that a man from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade leading an extremely luxurious life. When Abu Buraidah was asked about such extreme luxury of life, he said: Of a surety, combing head (everyday) is included in it.

### **[63] Starting With The Right Side In Combing**

**5250-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" Liked to start with his right side as possible as he could in his ablution, taking on his shoes and combing.



قَالَ: «مَا رَأَيْتُ مِنْ ذِي لِمَةٍ أَحْسَنَ فِي حُلَّةٍ مِنْ رَسُولِ اللَّهِ ﷺ وَلَهُ شَعْرٌ يَضْرِبُ مِنْكَبِهِ» .  
 5244 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ «كَانَ شَعْرُ النَّبِيِّ ﷺ إِلَى نِصْفِ أُذُنِهِ» .  
 5245 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَضْرِبُ شَعْرُهُ إِلَى مَنْكَبِهِ» .

### (60) - تَسْكِينُ الشَّعْرِ

5246 - أَخْبَرَنَا عَلِيُّ بْنُ حَشْرَمٍ قَالَ: أَنْبَأَنَا عِيسَى عَنْ الْأَوْزَاعِيِّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: أَتَانَا النَّبِيُّ ﷺ فَرَأَى رَجُلًا ثَائِرَ الرَّأْسِ فَقَالَ: «أَمَا يَحْدُ هَذَا مَا يُسْكِنُ بِهِ شَعْرُهُ؟» .  
 5247 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَمْرُ بْنُ عَلِيٍّ بْنِ مِقْدَمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّدِ عَنْ أَبِي قَتَادَةَ قَالَ: «كَانَتْ لَهُ جُمَّةٌ ضَخْمَةٌ فَسَأَلَ النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يُحْسِنَ إِلَيْهَا وَأَنْ يَتَرَجَّلَ كُلَّ يَوْمٍ» .

### (61) - فَرْقُ الشَّعْرِ

5248 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْدُلُ شَعْرَهُ وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ شُعُورَهُمْ وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ ثُمَّ فَرَّقَ رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ .

### (62) - التَّرَجُّلُ

5249 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عَلِيَّةَ عَنِ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ عُبَيْدٌ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْهَى عَنْ كَثِيرٍ مِنَ الْإِزْفَاءِ» . سُئِلَ ابْنُ بُرَيْدَةَ عَنِ الْإِزْفَاءِ قَالَ: مِنْهُ التَّرَجُّلُ .

### (63) - التَّيَامُنُ فِي التَّرَجُّلِ

5250 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْأَشْعَثُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ وَذَكَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ» .

### [64] The Command To Dye (The Hair)

**5251-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Jews and Christians do not dye (their hair). So, behave in opposition to them (and dye your hair)."

**5252-** It is narrated on the authority of Jabir that he said: Abu Quhafah (Abu Bakr's father) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", with his hair and beard as white as hyssop, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Change that (whiteness of hair) with any pigment." (Let's remember that he put the condition that they should avoid blackness).

### [65] Making Yellow The Beard

**5253-** It is narrated on the authority of Ubaid that he said: I saw Ibn Umar making yellow his beard, and when I asked him about that he said: NO doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" making yellow his beard.

### [66] Making Yellow The Beard With Wars And Saffron

**5254-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to put on hairless sandals, and make yellow his beard with Wars and saffron; and Ibn Umar himself did the same.

### [67] Lengthening The Hair Artificially

**5255-** It is narrated on the authority of Humaid Ibn Abd Ar-Rahman that he said: I heard Mu'awiyah having said, while being on the pulpit in Medina, and he brought a forelock of hair out of his sleeve and said: "O people of Medina! Where are your learnt men? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden doing the like of this (i.e. lengthening the hair artificially with false hair) and said: "The children of Israel were destroyed when their women took such (spools of hair to lengthen theirs artificially)."

**5256-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Mu'awiyah came to Medina and addressed us, while having a spool of hair: "I have never seen anyone doing this but the Jews, and when the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him", he called it falsification."

## (64) - الْأَمْرُ بِالْخِضَابِ

5251 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ وَسَلِيمَانَ بْنِ يَسَارٍ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يُخْبِرُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالِفُوهُمْ».

5252 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَزْرَةُ وَهُوَ ابْنُ ثَابِتٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أُنِيَ النَّبِيُّ ﷺ بِأَبِي قُحَافَةَ وَرَأْسُهُ وَلَحِيَّتُهُ كَأَنَّهُ تُغَامَةُ فَقَالَ النَّبِيُّ ﷺ: «غَيِّرُوا أَوْ أَخْضِبُوا».

## (65) - تَصْفِيرُ اللَّحْيَةِ

5253 - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عُبَيْدٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُصَفِّرُ لِحْيَتَهُ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَفِّرُ لِحْيَتَهُ.

## (66) - تَصْفِيرُ اللَّحْيَةِ بِالْوَرْسِ وَالزَّعْفَرَانِ

5254 - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ مُحَمَّدٍ قَالَ: أَنْبَأَنَا ابْنُ أَبِي رَوَادٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَلْبَسُ النَّعَالَ السَّبْتِيَّةَ وَيُصَفِّرُ لِحْيَتَهُ بِالْوَرْسِ وَالزَّعْفَرَانِ». وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ.

## (67) - الْوَضَلُ فِي الشَّعْرِ

5255 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ مُعَاوِيَةَ وَهُوَ عَلَى الْمِنْبَرِ بِالْمَدِينَةِ وَأَخْرَجَ مِنْ كُمِهِ قُصَّةً مِنْ شَعْرِ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هَذِهِ وَقَالَ: «إِنَّمَا هَلَكْتُ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ نِسَاؤُهُمْ مِثْلَ هَذَا».

5256 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَخَطَبَنَا وَأَخَذَ كُبَّةً مِنْ شَعْرِ قَالَ: مَا كُنْتُ أَرَى أَحَدًا يَفْعَلُهُ إِلَّا الْيَهُودَ وَإِنَّ رَسُولَ اللَّهِ ﷺ بَلَغَهُ فَسَمَاهُ الزُّورَ.



### **[68] Increasing And Lengthening The Hair With Cloth**

**5257-** It is narrated on the authority of Mu'awiyah that he said: O people! The Messenger of Allah "Allah's blessing and peace be upon him" forbade falsification (therewith to make abundant and lengthen one's hair). He brought a black cloth and threw it in front of them and said: It is like this, which a woman places in her head and then puts the head-cover over it.

**5258-** It is narrated on the authority of Mu'awiyah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade falsification i.e. that a woman brings a cloth (having the same colour of her hair) and folds it over her head.

### **[69] Cursing Such As Lengthens The Hair Artificially**

**5259-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as lengthens the hair artificially (using false hair or cloth).

### **[70] Cursing Such As Lengthens The Hair Or Gets Her Hair Lengthened Artificially**

**5260-** It is narrated on the authority of Asma' that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! One of my daughters is a would-be bride, and she has suffered from such a disease as caused her hair to fall down: is there harm on me if I lengthen her hair artificially?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty sends His Curse upon such as lengthens the hair or gets her hair lengthened artificially (using false hair or cloth)."

### **[71] Cursing Such As Tattoos And Such As Gets Herself Tattooed**

**5261-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon such as lengthens the hair or gets her hair lengthened artificially (using false hair or cloth), as well as upon such as practices tattooing, and such as gets herself tattooed.

### **[72] Cursing Such Of Women As Remove The Hair Of Their Faces, And Such Of Women As Make Artificial Spaces Between Their Teeth**

**5262-** It is narrated on the authority of Abdullah that he said: Allah Almighty sends His Curse upon such of women as depilate the hair of their faces, and such of women as make artificial spaces between their teeth:

## (68) - وَضَلُ الشَّعْرِ بِالْخَرَقِ

5257 - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ عَنْ يَعْقُوبَ بْنِ الْقَعْقَاعِ عَنْ قَتَادَةَ عَنْ ابْنِ الْمُسَيَّبِ عَنْ مُعَاوِيَةَ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّ النَّبِيَّ ﷺ نَهَاكُمْ عَنِ الزُّورِ قَالَ: وَجَاءَ بِخَرَقَةٍ سَوْدَاءَ فَأَلْقَاهَا بَيْنَ أَيْدِيهِمْ فَقَالَ: هُوَ هَذَا تَجْعَلُهُ الْمَرْأَةُ فِي رَأْسِهَا ثُمَّ تَخْتَمِرُ عَلَيْهِ.

5258 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ مُعَاوِيَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الزُّورِ وَالزُّورِ الْمَرْأَةُ تَلْفُ عَلَى رَأْسِهَا.

## (69) - لَعْنُ الْوَاصِلَةِ

5259 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلِيُّ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ».

## (70) - لَعْنُ الْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ

5260 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنِي فَاطِمَةُ عَنْ أَسْمَاءَ: أَنَّ أَمْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ بِنْتًا لِي عَرُوسٌ وَإِنَّهَا أَشْتَكْتُ فَتَمَرَّقَ شَعْرُهَا فَهَلْ عَلَيَّ جُنَاحٌ إِنْ وَصَلْتُ لَهَا فِيهِ؟ فَقَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

## (71) - لَعْنُ الْوَاشِمَةِ وَالْمُوتَشِمَةِ

5261 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ بِشْرِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاصِلَةَ وَالْمُوتَشِمَةَ وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ».

## (72) - لَعْنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ

5262 - أَخْبَرَنَا مُحَمَّدُ بْنُ بِشَارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «لَعَنَ اللَّهُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ أَلَا أَلَعَنُ

should I not curse such as The Messenger of Allah "Allah's blessing and peace be upon him" curses?

**5263-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sends His Curse upon such of women as practice tattooing, such of women as make artificial spaces between their teeth, and such of women as depilate the hair of their faces, thereby they change the creation of Allah Almighty.

**5264-** It is narrated on the authority of Abdullah that he said: "Allah Almighty sends His Curse upon such of women as depilate the hair of their faces, such of women as make artificial spaces between their teeth, and such of women as practice tattooing, thereby they change the creation of Allah Almighty." A woman came to him and said: "Is it you who say such and such?" he said: "Why should I not say the same as The Messenger of Allah "Allah's blessing and peace be upon him" says?"

**5265-** It is narrated on the authority of Abdullah that he said: "Allah Almighty sends His Curse upon such of women as practice tattooing, such of women as depilate the hair of their faces, and such of women as make artificial spaces between their teeth." Should I not curse such as The Messenger of Allah "Allah's blessing and peace be upon him" curses?"

### [73] Applying Saffron

**5266-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should apply saffron.

**5267-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should apply saffron to his skin.

### [74] What About Perfume?

**5268-** It is narrated on the authority of Anas Ibn Malik that he said: Whenever a gift of perfume was presented to The Messenger of Allah "Allah's blessing and peace be upon him", he would not reject it.

**5269-** It is narrated on the authority of Abu Hurairah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If a gift of perfume is presented to anyone, let not him reject it, for indeed, it is too light to carry, too pleasant to smell."

**5270-** It is narrated on the authority of Zainab, the wife of Abdullah, that she said: The Messenger of Allah "Allah's blessing and peace be upon him"



مَنْ لَعَنَ رَسُولَ اللَّهِ ﷺ؟».

5263 - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الْأَعْمَشَ يُحَدِّثُ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «لَعَنَ رَسُولَ اللَّهِ ﷺ الْوَاشِمَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُتَمَصِّصَاتِ الْمُغِيرَاتِ خَلَقَ اللَّهُ عَزَّ وَجَلَّ».

5264 - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ: «لَعَنَ اللَّهُ الْمُتَمَصِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُتَوَشِّمَاتِ الْمُغِيرَاتِ خَلَقَ اللَّهُ». فَاتَتْهُ أَمْرَأَةٌ فَقَالَتْ: أَنْتَ الَّذِي تَقُولُ كَذَا وَكَذَا؟ قَالَ: وَمَا لِي لَا أَقُولُ مَا قَالَ رَسُولُ اللَّهِ ﷺ.

5265 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَبْدُ اللَّهِ يَقُولُ: «لَعَنَ اللَّهُ الْمُتَوَشِّمَاتِ وَالْمُتَمَصِّصَاتِ وَالْمُتَفَلِّجَاتِ أَلَا أَلَعَنَ مَنْ لَعَنَ رَسُولَ اللَّهِ ﷺ؟».

### (73) - التَّرَعُّفُ

5266 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَتَرَعَّفَ الرَّجُلُ».

5267 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ بْنِ مُقَدِّمٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى بْنُ عُمَارَةَ الْأَنْصَارِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ ضَهَبٍ عَنْ أَنَسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَرَعِفَ الرَّجُلُ جِلْدَهُ».

### (74) - الطِّيبُ

5268 - أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ عَنْ أَنَسٍ بْنِ مَالِكٍ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا أَتَى بِطِيبٍ لَمْ يَرُدَّهُ».

5269 - أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُفْرِيُّ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ عَرَضَ عَلَيْهِ طِيبٌ فَلَا يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمَلِ طِيبُ الرَّائِحَةِ».

5270 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ ابْنِ عَجْلَانَ عَنْ بُكَيْرٍ. وَأَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبِ أَمْرَأَةِ عَبْدِ اللَّهِ فَاتَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:

said: "If anyone of you, women, attends the Isha' prayer (in the mosque in congregation) let her apply no perfume to her body."

**5271-** It is narrated on the authority of Zainab Ath-Thaqafiyyah, the wife of Abdullah, that The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If you set out to attend the Isha' (prayer in congregation in the mosque) apply no perfume to your body."

**5272-** It is narrated on the authority of Zainab Ath-Thaqafiyyah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you, women, sets out to the mosque, let her apply no perfume to her body."

**5273-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any woman applies incense to her body, let not her attend with us the Isha (prayer in the mosque)."

#### **[75] The Most Pleasant Perfume**

**5274-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of a woman who stuffed her ring with musk and said: "And it is the most pleasant perfume."

#### **[76] The Prohibition Of Wearing Gold (For Men)**

**5275-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both gold and silk have been made lawful by Allah Almighty for the women of my nation, even though unlawful for the men of my nation."

#### **[77] It Is Forbidden (For Men) To Wear Gold Rings**

**5276-** It is narrated on the authority of Ibn Abbas that he said: I've been forbidden (by the Messenger of Allah) to wear a safflower-dyed dress, a gold ring, and to recite (Qur'an during the prayer) while being in the bowing (and prostration) posture.

**5277-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to recite the Holy Qur'an (during the prayer) while being in bowing posture, to wear the linen clothes containing silk (brought from an Egyptian town), and to wear garments dyed with safflower.

**5278-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold

«إِذَا شَهِدْتَ إِحْدَاكُنَّ الْعِشَاءَ فَلَا تَمَسَّ طَبِيبًا».

5271 - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ هِشَامٍ عَنْ بُكَيْرٍ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ أَخْبَرْتَنِي زَيْنَبُ الثَّقَفِيَّةُ أَمْرَأَةً عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا: «إِذَا خَرَجْتَ إِلَى الْعِشَاءِ فَلَا تَمَسِّي طَبِيبًا».

5272 - وَحَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ أَبِي جَعْفَرٍ عَنْ بُكَيْرٍ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبِ الثَّقَفِيَّةِ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّتُكُنَّ خَرَجْتَ إِلَى الْمَسْجِدِ فَلَا تَقْرَبَنَّ طَبِيبًا».

5273 - أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامٍ بْنُ عِيسَى قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْفَرَوِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا أَمْرَأَةٍ أَصَابَتْ بِخَوْراً فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

#### (75) - ذِكْرُ أَطِيبِ الطَّبِيبِ

5274 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَزْوَانَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ وَالْمُسْتَمِرُّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ أَمْرَأَةً حَشَتْ خَاتَمَهَا بِالْمِسْكِ فَقَالَ: «هُوَ أَطِيبُ الطَّبِيبِ».

#### (76) - تَحْرِيمُ لُبْسِ الذَّهَبِ

5275 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَيَزِيدُ وَمُعْتَمِرٌ وَبُشَيْرُ بْنُ الْمُفَضَّلِ قَالُوا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحَلَّ لِإِنَاثِ أُمَّتِي الْحَرِيرَ وَالذَّهَبَ وَحَرَّمَهُ عَلَى ذُكُورِهَا».

#### (77) - النَّهْيُ عَنْ لُبْسِ خَاتَمِ الذَّهَبِ

5276 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ ابْنِ عَبَّاسٍ: «نَهَيْتُ عَنِ الثَّوْبِ الْأَحْمَرِ وَخَاتَمِ الذَّهَبِ وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ».

5277 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَجْلَانَ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ قَالَ: «نَهَانِي النَّبِيُّ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَأَنْ أَقْرَأَ الْقُرْآنَ وَأَنَا رَاكِعٌ وَعَنِ الْقَسِيِّ وَعَنِ الْمُعْصَفَرِ».

5278 - أَخْبَرَنَا عِيسَى بْنُ حَمَادٍ عَنِ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ



ring, wear the linen clothes containing silk (brought from an Egyptian town), to wear garments dyed with safflower, and to recite the Holy Qur'an (during the prayer) while being in bowing posture.

**5279-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite the Holy Qur'an (during the prayer) while being in bowing posture.

**5280-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear garments dyed with safflower, to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), and to recite the Holy Qur'an (during the prayer) while being in bowing posture.

**5281-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to do four things: he forbade me to wear garments dyed with safflower, to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), and to recite the Holy Qur'an (during the prayer) while being in bowing posture.

**5282-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing garments dyed with safflower, wearing silk, reciting the Holy Qur'an (during the prayer) while being in bowing posture, and having gold rings,.

**5283-** It is narrated on the authority of Abu Hurairah from The Messenger of Allah "Allah's blessing and peace be upon him" that he forbade wearing a gold ring.

**5284-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing a gold ring.

### **[78] The Feature And Engraving Of The Prophet's Ring**

**5285-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold. When the Messenger of Allah "Allah's blessing and peace be upon him" wore that ring, the people wore rings of gold (in imitation of him). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I wore that ring, but I would never wear such (rings of gold)." He threw it away, and accordingly, the people threw away their rings.

الذَّهَبِ وَعَنْ ثُبُوسِ الْقِسِيِّ وَالْمُعْضَفِرِ وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ».

5279 - قَالَ الْحَارِثُ بْنُ مِسْكِينَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ».

5280 - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَرْبٌ عَنْ يَحْيَى حَدَّثَنِي عَمْرُو بْنُ سَعْدٍ الْقَدَكِيُّ أَنَّ نَافِعًا أَخْبَرَهُ حَدَّثَنِي ابْنُ حُنَيْنٍ أَنَّ عَلِيًّا حَدَّثَهُ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ ثِيَابِ الْمُعْضَفِرِ وَعَنْ خَاتَمِ الذَّهَبِ وَلُبْسِ الْقِسِيِّ وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ».

5281 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ ابْنِ حُنَيْنٍ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ أَرْبَعٍ عَنْ لُبْسِ ثَوْبٍ مُعْضَفِرٍ وَعَنِ التَّخْتُمِ بِخَاتَمِ الذَّهَبِ وَعَنْ لُبْسِ الْقِسِيَّةِ وَأَنْ أَقْرَأَ الْقُرْآنَ وَأَنَا رَاكِعٌ».

5282 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى أَخْبَرَنِي خَالِدُ بْنُ مَعْدَانَ أَنَّ ابْنَ حُنَيْنٍ حَدَّثَهُ أَنَّ عَلِيًّا قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثِيَابِ الْمُعْضَفِرِ وَعَنِ الْحَرِيرِ وَأَنْ يَقْرَأَ وَهُوَ رَاكِعٌ وَعَنْ خَاتَمِ الذَّهَبِ».

5283 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ النَّضْرَ بْنَ أَنَسٍ عَنْ بُشَيْرِ بْنِ نَهْلِكَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ».

5284 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحَجَّاجِ وَهُوَ ابْنُ الْحَجَّاجِ عَنْ قَتَادَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ عَنْ بُشَيْرِ بْنِ نَهْلِكَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَخْتُمِ الذَّهَبِ».

### (78) - صِفَةُ خَاتَمِ النَّبِيِّ ﷺ وَنَقْشِهِ

5285 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عَمْرِو قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمَ الذَّهَبِ فَلَبِسَهُ رَسُولُ اللَّهِ ﷺ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي كُنْتُ أَلْبَسُ هَذَا الْخَاتَمَ وَإِنِّي لَنْ أَلْبَسَهُ أَبَدًا». فَتَبَذَّ النَّاسُ خَوَاتِيمَهُمْ.

**5286-** It is narrated on the authority of Ibn Umar that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" had the engraving (of the phrase) "Muhammad, the Messenger of Allah".

**5287-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of silver, with Abyssinian stone, and it had the engraving (of the phrase) "Muhammad, the Messenger of Allah".

**5288-** It is narrated on the authority of Anas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to send a letter to the Romans, it was said to him that they would not read a letter unless it was sealed. For that reason, he got a ring of silver, as if I'm looking at its glitter in his hand, on which (the phrase) "Muhammad, the Messenger of Allah" was engraved.

**5289-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of silver, with Abyssinian stone.

**5290-** It is narrated on the authority of Anas that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of silver, with a built-in stone.

**5291-** It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "We've made a ring, on which we've engraved an engraving (of the phrase "Muhammad, the Messenger of Allah"): so, let none engrave like it."

### [79] The Position Of The Ring

**5292-** It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "We've made a ring, on which we've engraved an engraving (of the phrase "Muhammad, the Messenger of Allah"): so, let none engrave like it." It seems as if I'm seeing its glitter in the little finger of the Messenger of Allah "Allah's blessing and peace be upon him".

**5293-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" wore the ring in his right hand.

**5294-** It is narrated on the authority of Anas that he said: It seems as if I'm seeing the glitter of the ring of the Messenger of Allah "Allah's blessing and peace be upon him" in the (little) finger of his left (hand).



5286 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ بِشْرِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «كَانَ نَقْشُ خَاتَمِ رَسُولِ اللَّهِ ﷺ مُحَمَّدٌ رَسُولُ اللَّهِ».

5287 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَنْبَأَنَا يُونُسُ بْنُ الزُّهْرِيِّ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ أَتَّخَذَ خَاتَمًا مِنْ وَرَقٍ وَفَضَّهُ حَبَشِيٍّ وَنَقَشَهُ مُحَمَّدٌ رَسُولُ اللَّهِ».

5288 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرِ - وَهُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: «أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ فَقَالُوا: إِنَّهُمْ لَا يَقْرَأُونَ كِتَابًا إِلَّا مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ وَنُقِشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ».

5289 - أَخْبَرَنَا قُتَيْبَةُ، أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَتَّخَذَ خَاتَمًا مِنْ وَرَقٍ وَفَضَّهُ حَبَشِيٍّ».

5290 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنِ الْحَسَنِ وَهُوَ ابْنُ صَالِحٍ عَنْ عَاصِمٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: «كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ وَفَضَّهُ مِنْهُ».

5291 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حَجْرٍ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَصْطَنَعْنَا خَاتَمًا وَنَقَشْنَا عَلَيْهِ نَقْشًا فَلَا يَنْقُشُ عَلَيْهِ أَحَدٌ».

### (79) - مَوْضِعُ الْخَاتَمِ

5292 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ أَصْطَنَعَ خَاتَمًا فَقَالَ: «إِنَّا قَدْ أَتَّخَذْنَا خَاتَمًا وَنَقَشْنَا عَلَيْهِ نَقْشًا فَلَا يَنْقُشُ عَلَيْهِ أَحَدٌ»، وَإِنِّي لَأَرَى بَرِيقَهُ فِي خَنْصَرِ رَسُولِ اللَّهِ ﷺ».

5293 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ».

5294 - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى الْبُسْطَامِيُّ قَالَ: حَدَّثَنَا سُلَيْمُ بْنُ قُتَيْبَةَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: «كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَاتَمِ النَّبِيِّ ﷺ فِي إِصْبَعِهِ الْيُسْرَى».

**5295-** It is narrated on the authority of Thabit that they asked Anas about the ring of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "It seems as if I'm seeing the glitter of his ring of silver." He raised the little finger of his left hand.

**5296-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the ring in the index and middle fingers.

**5297-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the ring in the index finger, middle finger, and the fourth finger next to it.

### **[80] The Position Of The Ring's Stone**

**5298-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, and then he threw it away and wore a ring of silver, on which he engraved (the phrase) "Muhammad, the Messenger of Allah". He said: "It is not fitting for anyone to engrave like the engraving of this ring of mine." He made its stone towards the inside of his palm.

### **[81] Throwing Away The Ring**

**5299-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring, and when he wore it he said: "Since this day (on which I wore it) it has occupied me from you, as catching a glimpse of it, and a glimpse of you." Then, he threw it away.

**5300-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, which he wore, and made its stone towards the inside of his palm. Accordingly, the people got rings of gold. So, the Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit and took it off, and said: "I wore this ring, and made its stone towards the inside of my palm." Then, he threw it and said: "By Allah, I would never wear it once again." The people also threw theirs.

**5301-** It is narrated on the authority of Anas that he saw a ring of silver in the hand of the Messenger of Allah "Allah's blessing and peace be upon him" only for one day; and when the people made rings (of silver) and wore them, the Messenger of Allah "Allah's blessing and peace be upon him" threw away his, and accordingly, the people threw away theirs.

5295 - أَخْبَرَنَا أَبُو بَكْرُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا ثَابِتٌ، أَنَّهُمْ سَأَلُوا أَنَسًا عَنْ خَاتَمِ رَسُولِ اللَّهِ ﷺ قَالَ: «كَأَنِّي أَنْظُرُ إِلَى وَبَيْصِ خَاتَمِهِ مِنْ فِضَّةٍ وَرَفَعَ إصْبَعَهُ الْيُسْرَى الْخِنْصَرَ».

5296 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: «نَهَانِي نَبِيُّ اللَّهِ ﷺ عَنْ الْحَاتَمِ فِي السَّبَابَةِ وَالْوُسْطَى».

5297 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَلْبَسَ فِي إصْبَعِي هَذِهِ وَفِي الْوُسْطَى وَالَّتِي تَلِيهَا».

#### (80) - مَوْضِعُ الْفَصِّ

5298 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَخَتَّمُ بِخَاتَمٍ مِنْ ذَهَبٍ ثُمَّ طَرَحَهُ وَلَبَسَ خَاتَمًا مِنْ وَرَقٍ وَنَقَشَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْقُشَ عَلَى نَفْسِ خَاتَمِي هَذَا». وَجَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ.

#### (81) - طَرُحَ الْخَاتَمَ وَتَرَكُ لُبْسَهُ

5299 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَمًا فَلَبِسَهُ قَالَ: «شَغَلَنِي هَذَا عَنْكُمْ مِنْذُ الْيَوْمِ إِلَيْهِ نَظْرَةٌ وَلِإِيَّكُمْ نَظْرَةٌ» ثُمَّ أَلْقَاهُ.

5300 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ يَلْبَسُهُ فَجَعَلَ فَصَّهُ فِي بَاطِنِ كَفِّهِ فَصَنَعَ النَّاسُ ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَتَزَعَهُ وَقَالَ: «إِنِّي كُنْتُ أَلْبَسُ هَذَا الْخَاتَمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ». فَرَمَى بِهِ ثُمَّ قَالَ: «وَاللَّهِ لَا أَلْبَسُهُ أَبَدًا»، فَتَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

5301 - أَخْبَرَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قِرَاءَةً عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسٍ: أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللَّهِ ﷺ خَاتَمًا مِنْ وَرَقٍ يَوْمًا وَاحِدًا فَصَنَعُوهُ فَلَبِسُوهُ فَطَرَحَ النَّبِيُّ ﷺ وَطَرَحَ النَّاسُ.



**5302-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, making its stone towards the inside of his palm. Accordingly, the people got rings of gold. So, the Messenger of Allah "Allah's blessing and peace be upon him" threw it, and the people also threw theirs. Then he got a ring of silver, therewith he sealed (the letters) but he did not wear it.

**5303-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, making its stone towards the inside of his palm. Accordingly, the people got rings of gold. So, the Messenger of Allah "Allah's blessing and peace be upon him" threw it away, and said: "I would never wear it once again." Then, the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of silver which he wore in his hand. Then, it became in the hand of Abu Bakr (until he died), then in the hand of Umar (until he died), and then in the hand of Uthman until it fell down in the well of Aris.

#### **[82] Such Of Dresses As Are Desirable And Undesirable To Wear**

**5304-** It is narrated on the authority of Abu Al-Ahwas from his father that he said: I visited the Messenger of Allah "Allah's blessing and peace be upon him" and he saw that I was of a bad appearance. He asked: "Have you got property?" I said: "Yes, Allah has bestowed upon me from all kinds of property." He said: "Then, when Allah bestows property upon you, let its effect be shown on you."

#### **[83] It Is Forbidden To Wear A Silk-Lined Dress**

**5305-** It is narrated on the authority of Abdullah Ibn Umar from Umar Ibn Al-Khattab that he saw a silk-lined dress being sold at the door of the mosque. He said: I said: "O Messenger of Allah! Would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you!" Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who wears it has no share (of reward) in the Hereafter." Then (some of) those silk-lined dresses were sent to The Messenger of Allah "Allah's blessing and peace be upon him", who sent one of them to me. He said: "You make me wear (this silk-lined dress) though you said about the silk-lined dress what you had said. (What is the matter?)" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I did not send this to you to wear (but in order that you might give it as a gift to anyone or sell it and utilize its price)." Umar gave it as a gift to a half-brother from his mother who was an infidel in Mecca.

5302 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ جَعَلَ فَصَّهُ فِي بَاطِنِ كَفِّهِ فَاتَّخَذَ النَّاسَ خَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ رَسُولُ اللَّهِ ﷺ فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ، وَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَكَانَ يَخْتُمُ بِهِ وَلَا يَلْبَسُهُ.

5303 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَشِيرٍ عَنْ عُبيدِ اللَّهِ، عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي بَظْنَ كَفِّهِ فَاتَّخَذَ النَّاسُ الْخَوَاتِيمَ فَأَلْقَاهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «لَا أَلْبَسُهُ أَبَدًا» ثُمَّ اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ وَرَقٍ فَأَذْخَلَهُ فِي يَدِهِ ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ ثُمَّ كَانَ فِي يَدِ عُمَرَ ثُمَّ كَانَ فِي يَدِ عُثْمَانَ حَتَّى هَلَكَ فِي بَيْتِ أَرِيسَ.

### (82) - ذَكَرُ مَا يُسْتَحَبُّ مِنْ لُبْسِ الثِّيَابِ وَمَا يُكْرَهُ مِنْهَا

5304 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَرَأَيْتُ سَيِّءَ الْهَيْئَةِ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ شَيْءٍ؟» قَالَ: نَعَمْ مِنْ كُلِّ أَلْمَالِ قَدْ آتَانِي اللَّهُ، فَقَالَ: «إِذَا كَانَ لَكَ مَالٌ فَلْيَبْرَعْ عَلَيْهِ».

### (83) - ذَكَرُ النَّهْيِ عَنْ لُبْسِ السَّيْرَاءِ

5305 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا عُبيدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّهُ رَأَى حُلَّةَ سَيْرَاءٍ تُبَاعُ عِنْدَ بَابِ الْمَسْجِدِ فَقُلْتُ يَا رَسُولَ اللَّهِ لَوْ اشْتَرَيْتَ هَذَا لَيَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَقَ لَهُ فِي الْآخِرَةِ»، قَالَ: فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بَعْدُ مِنْهَا بِحُلَلٍ فَكَسَانِي مِنْهَا حُلَّةً، فَقَالَ: يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ! قَالَ النَّبِيُّ ﷺ: «لَمْ أَكْسُكَهَا لِتَلْبَسَهَا، إِنَّمَا كَسَوْتُكَهَا لِتَكْسُوهَا أَوْ لِتَبِيعَهَا»، فَكَسَاهَا عُمَرُ أَحَا لَهُ مِنْ أَمِّهِ مُشْرَكًا.



#### [84] The Concession For Women To Wear Silk-Lined Dresses

5306- It is narrated on the authority of Anas that he said: I saw a silk-lined shirt on Zainab, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him".

5307- It is narrated on the authority of Anas Ibn Malik that he saw a silk-lined garment on Umm Kulthum, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him".

5308- It is narrated on the authority of Ali that he said: A silk-lined dress was given as a gift to The Messenger of Allah "Allah's blessing and peace be upon him", and he sent it to me. When I wore it I recognized the (signs of) anger in his face. He said: "Behold! I've not sent it to you to wear." He ordered me to (cut it into sheets and) distribute it among my women.

#### [85] It Is Forbidden To Wear Brocade

5309- It is narrated on the authority of Abdullah Ibn Umar that he said: Umar Ibn Al-Khattab saw a dress of brocade being sold in the market, whereupon he said: "O Messenger of Allah! Would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you! "Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who wears it has no share (of reward) in the Hereafter." Then three dresses of brocade were sent to The Messenger of Allah "Allah's blessing and peace be upon him", who sent one of them to Umar, another to Ali and the third to Usamah. Umar went to him and said: "O Messenger of Allah! you said about such (dress of brocade) what you had said, and now you've sent me one (What is the matter?)" Allah's Apostle "Allah's blessing and peace be upon him" said: "Sell it, and fulfill your needs with its price, or cut it into sheets (and distribute them) among your wives."

#### [86] The Attribute Of Brocade

5310- It is narrated on the authority of Yahya Ibn Abu Ishaq that Salim asked: "What is brocade?" I said: "It is the heavy rough silk." On that he said: I heard Abdullah Ibn Umar having said: Umar Ibn Al-Khattab saw a dress of fine brocade (being sold), thereupon he brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Buy that..." and the rest is the same.

#### [87] It Is Forbidden To Wear Heavy Brocade

5311- It is narrated on the authority of Abdullah Ibn Ukaim that he said: Hudhaifah asked for water, and the servant brought a drink for him in a silver utensil. He (Hudhaifah) threw it away and said: I apologize to you for



## (84) - ذِكْرُ الرُّخْصَةِ لِلنِّسَاءِ فِي لُبْسِ السَّيْرَاءِ

5306 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ: رَأَيْتُ عَلَى زَيْنَبَ بِنْتِ النَّبِيِّ ﷺ قَمِيصَ حَرِيرٍ سَيْرَاءَ.

5307 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ حَدَّثَنِي: أَنَّهُ رَأَى عَلَى أُمِّ كُلْثُومَ بِنْتِ رَسُولِ اللَّهِ ﷺ بُرْدَ سَيْرَاءَ وَالسَّيْرَاءُ الْمُضْلَعُ بِالْقَرِّ.

5308 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَزْنٍ الثَّقَفِيِّ قَالَ: سَمِعْتُ أَبَا صَالِحٍ الْخَيْفِي يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: أَهْدَيْتُ لِرَسُولِ اللَّهِ ﷺ حُلَّةَ سَيْرَاءَ فَبَعَثَ بِهَا إِلَيَّ فَلَبِسْتُهَا فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «أَمَا إِنِّي لَمْ أُعْطِكِهَا لِتَلْبِسِهَا»، فَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي.

## (85) - ذِكْرُ النَّهْيِ عَنِ لُبْسِ الْإِسْتَبْرَقِ

5309 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبْنَ عُمَرَ يُحَدِّثُ: أَنَّ عُمَرَ خَرَجَ فَرَأَى حُلَّةَ اسْتَبْرَقٍ تَبَاعُ فِي السُّوقِ فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، اشْتَرِهَا فَأَلْبَسُهَا يَوْمَ الْجُمُعَةِ وَحِينَ يَقْدُمُ عَلَيْكَ الْوُفْدُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذَا مَنْ لَا خَلَاقَ لَهُ»، ثُمَّ أَتَى رَسُولَ اللَّهِ ﷺ بِثَلَاثِ حُلَلٍ مِنْهَا فَكَسَا عُمَرَ حُلَّةً وَكَسَا عَلِيًّا حُلَّةً وَكَسَا أُسَامَةَ حُلَّةً فَأَتَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ قُلْتُ فِيهَا مَا قُلْتُ ثُمَّ بَعَثْتَ إِلَيَّ! فَقَالَ: «بِعُهَا وَأَقْضِ بِهَا حَاجَتَكَ أَوْ شَقَّقْهَا خُمُرًا بَيْنَ نِسَائِكَ».

## (86) - صِفَةُ الْإِسْتَبْرَقِ

5310 - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ إِسْحَاقَ - قَالَ: قَالَ سَالِمٌ: مَا الْإِسْتَبْرَقُ؟ قُلْتُ: مَا غُلِظَ مِنَ الدِّيَبَاجِ، وَحَشَنَ مِنْهُ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: رَأَى عُمَرَ مَعَ رَجُلٍ حُلَّةَ سُندُسٍ فَأَتَى بِهَا النَّبِيَّ ﷺ فَقَالَ: «اشْتَرِ هَذِهِ» وَسَاقَ الْحَدِيثَ.

## (87) - ذِكْرُ النَّهْيِ عَنِ لُبْسِ الدِّيَبَاجِ

5311 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ أَبِي لَيْلَى، وَيَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ ابْنِ أَبِي لَيْلَى، وَأَبُو فَرَوَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ قَالَ: اسْتَسْقَى حَذِيفَةُ فَأَتَاهُ دَهْقَانٌ بِمَاءٍ فِي إِنَاءٍ مِنْ فِضَّةٍ فَحَذَفَهُ، ثُمَّ

what I've done with him, but indeed, I already ordered him not to serve me drink in this (silver utensil), for The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not drink in gold and silver utensils, and do not wear heavy brocade or silk, for these are meant for them (the unbelievers) in this world, but they are meant for us (Muslims) in the Hereafter on the Day of Judgement."

### **[88] Wearing Gold-Weaved Heavy Brocade**

**5312-** It is narrated on the authority of Amr Ibn Waqid Ibn Sa'd Ibn Mu'adh that he said: I visited Anas Ibn Malik when he came to Medina, and he asked me: "To whom do you belong?" I said: "I'm Amr Ibn Waqid Ibn Sa'd Ibn Mu'adh." He said: "No doubt, Sa'd Ibn Mu'adh was the greatest and the tallest amongst the people." He wept so much and then he said: "The Messenger of Allah "Allah's blessing and peace be upon him" sent a gift to Ukaidir, the chief of Dawmah, and he sent a cloak of gold-weaved heavy brocade to him. The Messenger of Allah "Allah's blessing and peace be upon him" put on it, and stood on the pulpit, then sat and did not speak, and when he descended the people started touching it with their hands (showing admiration for its smoothness and beauty). On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you admire that? No doubt, the handkerchiefs of Sa'd (Ibn Mu'adh) in the Garden are better than that.""

### **[89] The Abrogation Of That**

**5313-** It is narrated on the authority of Abu Az-Zubair that he said: I heard Jabir Ibn Abdullah saying: The Messenger of Allah "Allah's blessing and peace be upon him" wore a garment of heavy brocade, which had been presented to him. But very soon, he put it off and sent it to Umar Ibn Al-Khattab. It was said (to The Prophet): "O Messenger of Allah! Why did you put it off immediately?" He said: "Gabriel forbade me from (wearing) it." On the other hand, Umar came to him weeping and said: "O Messenger of Allah! You disliked a thing which you gave to me. What is the matter with me?" He (The Prophet) said: "I did not give it to you to wear, but I gave it to you so that you might sell it (and utilize its price)." Accordingly, he (Umar) sold it for two thousand Dirhams.

### **[90] The Severe Warning Of Wearing Silk On The Basis That Such As Wears It In The World Will Not Wear It In The Hereafter**

**5314-** It is narrated on the authority of Abdullah Ibn Az-Zubair that he said, while addressing the people on the pulpit: Muhammad, The Messenger

أَعْتَذَرَ إِلَيْهِمْ مِمَّا صَنَعَ، وَقَالَ: إِنِّي نَهَيْتُهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَلْبَسُوا الدِّيْبَاجَ وَلَا الْحَرِيرَ، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ».

### (88) - لُبْسُ الدِّيْبَاجِ الْمَنْسُوجِ بِالذَّهَبِ

5312 - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ خَالِدٍ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ وَاقِدِ بْنِ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذٍ قَالَ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ حِينَ قَدِمَ الْمَدِينَةَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: أَنَا وَاقِدُ بْنُ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذٍ، قَالَ: إِنَّ سَعْدًا كَانَ أَعْظَمَ النَّاسِ وَأَطْوَلَهُ ثُمَّ بَكَى فَأَكْثَرَ الْبُكَاءَ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى أَكْئِدَرَ صَاحِبِ دُومَةٍ بَعْثًا فَأَرْسَلَ إِلَيْهِ بِجَبَّةٍ دِيْبَاجٍ مَنْسُوجَةٍ فِيهَا الذَّهَبُ فَلَبِسَهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَامَ عَلَى الْمِنْبَرِ وَقَعَدَ فَلَمْ يَتَكَلَّمْ وَنَزَلَ فَجَعَلَ النَّاسُ يَلْمُسُونَهَا بِأَيْدِيهِمْ فَقَالَ: «أَتَعْجَبُونَ مِنْ هَذِهِ؟ لِمَنَادِيلُ سَعْدٍ فِي الْجَنَّةِ أَحْسَنُ مِمَّا تَرَوْنَ».

### (89) - ذِكْرُ نَسِجِ ذَلِكَ

5313 - أَخْبَرَنَا يُونُسُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: لَبَسَ النَّبِيُّ ﷺ قَبَاءً مِنْ دِيْبَاجٍ أَهْدَى لَهُ، ثُمَّ أَوْشَكَ أَنْ نَزَعَهُ فَأَرْسَلَ بِهِ إِلَى عُمَرَ، فَقِيلَ لَهُ: قَدْ أَوْشَكَ مَا نَزَعْتَهُ يَا رَسُولَ اللَّهِ، قَالَ: «نَهَانِي عَنْهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ» فَجَاءَ عُمَرُ يَبْكِي فَقَالَ: يَا رَسُولَ اللَّهِ، كَرِهْتَ أَمْرًا وَأَعْظَيْتَنِيهِ، قَالَ: «إِنِّي لَمْ أُعْطِكَه لِتَلْبَسَهُ إِنَّمَا أُعْظِيتُكَه لِتَبِيعَهُ»، فَبَاعَهُ عُمَرُ بِالْفَيِّ دِرْهَمٍ.

### (90) - التَّشْدِيدُ فِي لُبْسِ الْحَرِيرِ وَأَنْ مَنْ لَبِسَهُ

#### فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ

5314 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَهُوَ عَلَى الْمِنْبَرِ يَخْطُبُ وَيَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «مَنْ لَبَسَ الْحَرِيرَ فِي



of Allah "Allah's blessing and peace be upon him" said: "Such as wears silk in the world will not wear it in the hereafter."

**5315-** It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: Do not let your women wear silk, for indeed I heard Umar Ibn Al-Khattab having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as wears silk in the world will not wear it in the hereafter."

**5316-** It is narrated on the authority of Imran Ibn Hittan that he asked Abdullah Ibn Abbas about wearing silk and he said: "Ask A'ishah." He said: I asked A'ishah and she said: "Ask Abdullah Ibn Umar. When I asked Ibn Umar he said: Abu Hafs (Umar Ibn Al-Khattab) told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as wears silk in the world will have no share (of reward) in the hereafter."

**5317-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Such as wears silk (in the world) will have no share (of reward in the hereafter)."

**5318-** It is narrated on the authority of Ali Al-Bariqi that he said: A woman came to me seeking for my religious verdict (concerning silk) and I said to her: "This is Ibn Umar: (seek his religious verdict)." She followed him in order to seek his verdict, and I followed her to listen to what he would say. She said to him: "Give me your religious verdict concerning silk." He said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing it."

### **[91] It Is Forbidden To Wear Clothes Of Linen Mixed With Silk**

**5319-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do seven things, and forbade us to do seven things. He forbade us to wear gold rings, to use silver utensils, (to sit on) cushions (made of silk to be put over saddles out of arrogance), (to wear) garments of Lenin mixed with silk, (to wear clothes containing) brocade, Dibaj and silk.

### **[92] The Concession To Wear Silk**

**5320-** It is narrated on the authority of Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" gave concession to both Abd Ar-Rahman Ibn Awf and Az-Zubair to put on silk shirts, because of itchiness they were suffering.

**5321-** It is narrated on the authority of Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" gave

الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الْآخِرَةِ».

5315 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: حَدَّثَنَا خَلِيفَةُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَالَ: لَا تُلْبِسُوا نِسَاءَكُمْ الْحَرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَبَسَهُ فِي الدُّنْيَا لَمْ يَلْبَسَهُ فِي الْآخِرَةِ».

5316 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: أَخْبَرَنَا حَرْبٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ حِطَّانٍ، أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَنْ لِبْسِ الْحَرِيرِ فَقَالَ: سَلْ عَائِشَةَ، فَسَأَلْتُ عَائِشَةَ قَالَتْ: سَلْ عَبْدَ اللَّهِ بْنَ عُمَرَ، فَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: حَدَّثَنِي أَبُو حَفْصٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا فَلَا خَلَاقَ لَهُ فِي الْآخِرَةِ».

5317 - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ وَبِشْرِ بْنِ الْمُحْتَفِرِ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ».

5318 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ سَنَةَ سَبْعٍ وَمِائَتَيْنِ قَالَ: حَدَّثَنَا الصَّقُوفُ بْنُ حَزْنٍ عَنْ قَتَادَةَ، عَنْ عَلِيِّ بْنِ الْبَارِقِيِّ قَالَ: أَتَنِي أَمْرَأَةٌ تَسْتَفْتِينِي، فَقُلْتُ لَهَا: هَذَا ابْنُ عُمَرَ فَاتَّبَعْتَهُ تَسْأَلُهُ وَاتَّبَعْتُهَا أَسْمَعُ مَا يَقُولُ قَالَتْ: أَفْتِنِي فِي الْحَرِيرِ قَالَ: «نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ».

### (91) - ذِكْرُ النَّهْيِ عَنِ الثِّيَابِ الْقَسِيَّةِ

5319 - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعَثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ، نَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنْ آيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ، وَالْقَسِيَّةِ، وَالْإِسْتَبْرَقِ، وَالْدِّيْبَاجِ، وَالْحَرِيرِ».

### (92) - الرُّخْصَةُ فِي لِبْسِ الْحَرِيرِ

5320 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَرْخَصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي قُمَصِ حَرِيرٍ مِنْ حَكَّةٍ كَانَتْ بِهِمَا».

5321 - أَخْبَرَنَا نَضْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ:



concession to both Abd Ar-Rahman Ibn Awf and Az-Zubair to put on silk shirts, because of itchiness they were suffering.

**5322-** It is narrated on the authority of Abu Uthman An-Nahdi that he said: We were with Utbah Ibn Farqad when the letter of Umar came to us, in which The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should put on silk but he, who will have no share of it in the hereafter, except (as little as) this." Abu Uthman beckoned with his two fingers next to the thumb. I saw that he meant the buttons, and I came to know this when I saw those buttons later.

**5323-** It is narrated on the authority of Umar that he gave no concession to wear brocade unless it was no more than (as little as) four fingers.

### **[93] Putting On Dresses**

**5324-** It is narrated on the authority of Al-Bara' that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" wearing a red dress, and combing his head, and I've never seen anyone, before or after him, more elegant than him.

### **[94] Wearing Hibrah**

**5325-** It is narrated on the authority of Anas that he said: The Hibrah (Yemenite green-lined cotton Burdah) was the dearest of dresses to The Messenger of Allah "Allah's blessing and peace be upon him".

### **[95] It Is Forbidden To Wear Clothes Dyed With Safflower**

**5326-** It is narrated on the authority of Abdullah Ibn Amr that The Messenger of Allah "Allah's blessing and peace be upon him" saw him having two garments dyed with safflower, thereupon he said to him: "Those are the garments of infidels: so, do not wear that."

**5327-** It is narrated on the authority of Abdullah Ibn Amr that he went to The Messenger of Allah "Allah's blessing and peace be upon him" and he was wearing two garments dyed with safflower, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" grew angry and said to him: "Go and throw them away from you." He said: "Where (should I put them) O Messenger of Allah?" he said: "In the fire." (He then threw them in the oven of his wife).

**5328-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian



«أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ فِي قُمْصِ حَرِيرٍ كَانَتْ بِهِمَا يَغْنِي لِحَكَّةً».

5322 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ فَجَاءَ كِتَابُ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَلْبَسُ الْحَرِيرَ إِلَّا مَنْ لَيْسَ لَهُ مِنْهُ شَيْءٌ فِي الْآخِرَةِ إِلَّا هَكَذَا». وَقَالَ أَبُو عُثْمَانَ بِإِضْبَاعِهِ اللَّتَيْنِ تَلَيَّانِ الْإِبْهَامَ فَرَأَيْتُهُمَا أَرْزَارَ الطَّيَالِسَةِ حَتَّى رَأَيْتُ الطَّيَالِسَةَ.

5323 - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا مُسْعَرٌ عَنْ وَبَرَةَ، عَنِ الشَّعْبِيِّ عَنْ سُؤَيْدِ بْنِ غَفَلَةَ وَأَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ إِبْرَاهِيمَ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ، عَنْ عُمَرَ: أَنَّهُ لَمْ يُرَخَّصْ فِي الدِّيْبَاجِ إِلَّا مَوْضِعَ أَرْبَعِ أَصَابِعَ.

### (93) - لُبْسُ الْحُلَلِ

5324 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ مُتَرَجَلًا لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ أَحَدًا هُوَ أَجْمَلُ مِنْهُ».

### (94) - لُبْسُ الْحَبَرَةِ

5325 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: «كَانَ أَحَبُّ الثِّيَابِ إِلَى نَبِيِّ اللَّهِ ﷺ الْحَبَرَةُ».

### (95) - ذِكْرُ النَّهْيِ عَنْ لُبْسِ الْمُعْصَفِرِ

5326 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، أَنَّ خَالِدَ بْنَ مَعْدَانَ أَخْبَرَهُ، أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو أَخْبَرَهُ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ وَعَلَيْهِ ثَوْبَانُ مُعْصَفَرَانِ فَقَالَ: «هَذِهِ ثِيَابُ الْكُفَّارِ فَلَا تَلْبَسَهَا».

5327 - أَخْبَرَنِي حَاجِبُ بْنُ سُلَيْمَانَ عَنِ ابْنِ أَبِي رَوَادٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّهُ أَتَى النَّبِيَّ ﷺ وَعَلَيْهِ ثَوْبَانِ مُعْصَفَرَانِ، فَغَضِبَ النَّبِيُّ ﷺ وَقَالَ: «أَذْهَبْ فَاطْرَحْهُمَا عَنْكَ» قَالَ: أَيْنَ يَا رَسُولَ اللَّهِ؟ قَالَ: «فِي النَّارِ».

5328 - أَخْبَرَنَا عَيْسَى بْنُ حَمَادٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ أَخْبَرَهُ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِيِّ، وَالْمُعْصَفِرِ، وَقِرَاءَةِ

town), to wear garments dyed with safflower, and to recite the Holy Qur'an (during the prayer) while being in bowing posture.

### **[96] Wearing The Green From Among The Clothes**

**5329-** It is narrated on the authority of Abu Rimthah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us, and he was having over him two green garments.

### **[97] Wearing Burdahs**

**5330-** It is narrated on the authority of Khabbab Ibn Al-Aratt that he said: We made a complaint to The Messenger of Allah "Allah's blessing and peace be upon him" while he was reclining against a Burdah belonging to him, at the shade of the Ka'bah, saying: "Should you not seek Allah's Help for us? Should you not invoke Allah (to save) us?"

**5331-** It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A woman brought a woven Burdah (edged sheet) to The Messenger of Allah "Allah's blessing and peace be upon him". He asked: "Do you know what Burdah is?" they said: "Yes. It is an edged-sheet cloak." Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time, he was in need of it. So, he came out wearing it as his waist-sheet.

### **[98] The Command To Wear The White From Among The Clothes**

**5332-** It is narrated on the authority of Samurah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Wear the white from among the clothes, for it is much cleaner and more pleasant, and shroud your dead in that." Yahya said: I did not record it. I asked him about the reason and he said: I dispensed with the narration of Maimun Ibn Abu Shabib instead of the narration of Samurah.

**5333-** It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to put on the white from among the clothes: let your living wear it, and your dead be shrouded in it, for it is the best of your clothes."

### **[99] Wearing Cloaks**

**5334-** It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: The Messenger of Allah "Allah's blessing and peace be upon him", distributed many cloaks (among his companions) and gave nothing to Makhramah. He said: "Let's go to him." I went with him to The Messenger

الْقُرْآنِ وَأَنَا رَاجِعٌ.

### (96) - لُبْسُ الْخُضْرِ مِنَ الثِّيَابِ

5329 - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا أَبُو نُوحٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِظٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ إِبَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رَمْثَةَ قَالَ: «خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ ثَوْبَانِ أَخْضَرَانِ».

### (97) - لُبْسُ الْبُرُودِ

5330 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ خَبَّابِ بْنِ الْأَرْتِ قَالَ: شَكُونَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا، أَلَا تَدْعُو اللَّهَ لَنَا؟.

5331 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا يَعْقُوبُ عَنْ أَبِي حَارِظٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَتْ امْرَأَةٌ بِبُرْدَةٍ - قَالَ سَهْلٌ: هَلْ تَدْرُونَ مَا الْبُرْدَةُ؟ قَالُوا: نَعَمْ، هَذِهِ الشَّمْلَةُ مَنْسُوجٌ فِي حَاشِيَتِهَا - فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي نَسَجْتُ هَذِهِ بِيَدِي أَكْسُوكَهَا فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ مُحْتَاجًا إِلَيْهَا فَخَرَجَ إِلَيْنَا وَإِنَّهَا لِأَرَارُهُ.

### (98) - الْأَمْرُ بِلُبْسِ الْبَيْضِ مِنَ الثِّيَابِ

5332 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي عَرُوبَةَ يُحَدِّثُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْبِيسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا أَظْهَرُ وَأَطْيَبُ وَكَفَّفُوا فِيهَا مَوْتَاكُمْ». قَالَ يَحْيَى: لَمْ أَكْتُبْهُ، قُلْتُ: لِمَ؟ قَالَ: اسْتَغْنَيْتُ بِحَدِيثِ مَيْمُونِ بْنِ أَبِي شَيْبٍ عَنْ سَمُرَةَ.

5333 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ فَلْيَلْبَسْهَا أَحْيَاؤُكُمْ وَكَفَّفُوا فِيهَا مَوْتَاكُمْ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ».

### (99) - لُبْسُ الْأَقْبِيَةِ

5334 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بَنِيَّ أَنْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَاَنْطَلَقْتُ مَعَهُ قَالَ: ادْخُلْ فَادْعُهُ



of Allah "Allah's blessing and peace be upon him", and he asked me to come in and invite him, and when I invited him he came out having a cloak of those and said: "I've kept this for you." Makhramah looked at it and then he put it on.

### **[100] Putting On Trousers**

**5335-** It is narrated on the authority of Ibn Abbas that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said while being in Arafat: "He, who does not find a lower garment, let him put on trousers; and he who does not find sandals, let him put on footwears."

### **[101] The Severe Warning Of Dragging The Lower Garment On The Ground (Out Of Arrogance)**

**5336-** It is narrated on the authority of Abdullah Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was dragging his lower garment on the ground out of arrogance, the earth was made to sink down with him, and he has been falling down deep into the earth (and will keep falling) until the Day of Judgement."

**5337-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who drags his garment on the ground, out of arrogance, Allah will not look at him (with mercy) on the Day of Judgement."

**5338-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who drags his garment on the ground, out of arrogance, Allah Almighty will not look at him (with mercy) on the Day of Judgement."

### **[102] The Position Of The Lower Garment**

**5339-** It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The position of the lower garment is to (cover) half the legs and the related muscle; and if you dislike that, let it be below this a bit; and if you dislike that, let it be beyond the legs. But (it should be known that) both ankles have no right (to be covered with) the lower garment."

### **[103] What Is Below Both Ankles**

**5340-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is below both ankles (from the body in case of being covered with) the lower garment will be in the fire (of Hell)."

لي، قَالَ: فَدَعَوْتُهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا فَقَالَ: «خَبَأْتُ هَذَا لَكَ». فَنَظَرَ إِلَيْهِ فَلَبِسَهُ مَحْرَمَةً.

### (100) - لُبْسُ السَّرَاوِيلِ

5335 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ أَبِي عَبَّاسٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ بِعَرَفَاتٍ فَقَالَ: «مَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ».

### (101) - التَّغْلِيزُ فِي جَرِّ الْإِزَارِ

5336 - أَخْبَرَنَا وَهْبُ بْنُ بَيَانَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ أَبِي شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الْخِيَلَاءِ خُسْفٍ بِهِ فَهُوَ يَتَجَلَجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ».

5337 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ» أَوْ قَالَ «إِنَّ الَّذِي يَجُرُّ ثَوْبَهُ مِنَ الْخِيَلَاءِ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

5338 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ مِنْ مَخِيلَةٍ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَنْظُرْ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

### (102) - مَوْضِعُ الْإِزَارِ

5339 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ بْنِ نَازِكٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَوْضِعُ الْإِزَارِ إِلَى أَنْصَافِ السَّاقَيْنِ وَالْعُضْلَةُ فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَمِنْ وَرَاءِ السَّاقِ، وَلَا حَقَّ لِلْكَعْبَيْنِ فِي الْإِزَارِ» وَاللَّفْظُ لِمُحَمَّدٍ.

### (103) - مَا تَحْتَ الْكَعْبَيْنِ مِنَ الْإِزَارِ

5340 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ أَبُو الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبُو يَعْقُوبَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَحْتَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَفِي النَّارِ».



5341- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is below both ankles (from the body in case of being covered with) the lower garment will be in the fire (of Hell)."

#### [104] Letting The Lower Garment Hang Down

5342- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty will never look (with mercy on the Day of Judgement) at such as lets his lower garment hang down (below both ankles)."

5343- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons at whom Allah will never look on the Day of Judgement, nor will He purify and theirs shall be a severe punishment." Those are such as gives no gift but that he makes reminder of generosity; such as lets his lower garment hang down and drag on the ground (out of arrogance); and such as popularizes his commodities by false oaths."

5344- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Hanging down might be in the lower garment, shirt and turban: whoever drags any of those (on the ground) out of arrogance, Allah Almighty will never look at him (with mercy) on the Day of Judgement."

5345- It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever drags his lower garment out of arrogance, Allah Almighty will never look at him (with mercy) on the Day of Judgement." Abu Bakr said: "O Messenger of Allah! One of both sides of my lower garments hangs down unless I keep control over it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "But, you do not belong to such as do that out of arrogance."

#### [105] The Tails Of Women's Garments

5346- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever drags his lower garment out of arrogance, Allah Almighty will never look at him (with mercy) on the Day of Judgement." Umm Salamah said: "O Messenger of Allah! What should women do with their tails?" he said: "They should let them hang down as long as (no more than) a span (below the ankles)." She said: "In this way, their feet might be uncovered." He said: "Then, let it be as long as a cubit, and no more."



5341 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَعِيدُ الْمُقْبَرِيِّ وَقَدْ كَانَ يُخْبِرُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْفَلَ مِنَ الْكُفَّينَ مِنَ الْإِزَارِ فِي النَّارِ».

#### (104) - إِسْبَالُ الْإِزَارِ

5342 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ قَالَ: حَدَّثَنِي جَدِّي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنْظُرُ إِلَى مُسْبِلِ الْإِزَارِ».

5343 - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ مَهْرَانَ الْأَعْمَشَ عَنْ سُلَيْمَانَ بْنِ مُسْهَرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يَكْلُمُهُمُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَتَانُ بِمَا أُعْطِيَ، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُنْفِقُ سَلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ».

5344 - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَادٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئًا خِيَلَاءَ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

5345 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ مِنَ الْخِيَلَاءِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ أَحَدَ شِقَائِي إِزَارِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّكَ لَسْتَ بِمَنْ يَصْنَعُ ذَلِكَ خِيَلَاءَ».

#### (105) - ذُبُولُ النِّسَاءِ

5346 - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مِنَ الْخِيَلَاءِ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ» قَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ فَكَيْفَ تَصْنَعُ النِّسَاءُ بِذُبُولِهِنَّ؟ قَالَ: «تُرْخِيْنُهُ شِبْرًا» قَالَتْ: إِذَا تَنَكَّشَفَ أَقْدَامُهُنَّ قَالَ: «تُرْخِيْنُهُ ذِرَاعًا لَا تَزِدْنَ عَلَيْهِ».

**5347-** It is narrated on the authority of Umm Salamah that she made a mention to the Messenger of Allah "Allah's blessing and peace be upon him" of the tails of women's lower garments, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "They should let them hang down as long as (no more than) a span (below the ankles)." She said: "But, her feet might be uncovered." He said: "Let it be as long as a cubit, and no more."

**5348-** It is narrated on the authority of Umm Salamah that when a mention was made by the Messenger of Allah "Allah's blessing and peace be upon him" of the lower garments, Umm Salamah said: "What should women do with their tails?" he said: "They should let them hang down as long as (no more than) a span (below the ankles)." She said: "In this way, their feet might appear." He said: "Then, let it be as long as a cubit, and no more."

**5349-** It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "How long should be the tail that is allowed for a woman to drag on the ground?" he said: "As long as (no more than) a span (below the ankles)." She said: "In this way, her feet might be uncovered." He said: "Then, let it be as long as a cubit, and no more."

### **[106] It Is Forbidden To Wrap Oneself In A Single Garment With No Sleeves To Get Out His Arms**

**5350-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade wrapping oneself in a single garment with no sleeves to get out his arms (raising it from one of its sides, thereby his privates become visible), as well as (he forbade) sitting with a single garment on one's buttocks with his knees close to his abdomen, and feet apart with the hands circling the knees, thereby nothing of it covers his privates.

**5351-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade wrapping oneself in a single garment with no sleeves to get out his arms (raising it from one of its sides, thereby his privates become visible), as well as (he forbade) sitting with a single garment on one's buttocks with his knees close to his abdomen, and feet apart with the hands circling the knees, thereby nothing of it covers his privates.

5347 - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنُ مَزِيدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ نَافِعٍ عَنْ أُمِّ سَلَمَةَ: أَنَّهَا ذَكَرَتْ لِرَسُولِ اللَّهِ ﷺ ذُيُولَ النِّسَاءِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُرْخِينَ شِبْرًا» قَالَتْ أُمُّ سَلَمَةَ: إِذَا يَنْكَشِفُ عَنْهَا قَالَ: «تُرْخِي ذِرَاعًا لَا تَزِيدُ عَلَيْهِ».

5348 - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنُ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ مُوسَى عَنْ نَافِعٍ عَنْ صَفِيَّةَ عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ لَمَّا ذُكِرَ فِي الْإِزَارِ مَا ذُكِرَ قَالَتْ أُمُّ سَلَمَةَ: فَكَيْفَ بِالنِّسَاءِ؟ قَالَ: «يُرْخِينَ شِبْرًا» قَالَتْ: إِذَا تَبَدُّوْا أَقْدَامُهُنَّ قَالَ: «فَذِرَاعًا لَا يَزِدْنَ عَلَيْهِ».

5349 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ وَهُوَ ابْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ كَمْ تَجْرُ الْمَرْأَةُ مِنْ ذَيْلِهَا؟ قَالَ: «شِبْرًا» قَالَتْ: إِذَا يَنْكَشِفُ عَنْهَا قَالَ: «ذِرَاعٌ لَا تَزِيدُ عَلَيْهَا».

### (106) - النَّهْيُ عَنِ اسْتِمَالِ الصَّمَاءِ

5350 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ اسْتِمَالِ الصَّمَاءِ وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ».

5351 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ اسْتِمَالِ الصَّمَاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ».



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**[107] It Is Forbidden To Sit On One's Buttocks With Knees Close To The Abdomen And Feet Apart, While Having A Single Garment**

**5352-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade wrapping oneself in a single garment with no sleeves to get out his arms (raising it from one of its sides, thereby his privates become visible), as well as (he forbade) sitting with a single garment on one's buttocks with his knees close to his abdomen, and feet apart with the hands circling the knees, thereby nothing of it covers his privates.

**[108] Putting On Smoke-Coloured Turbans**

**5353-** It is narrated on the authority of Ja'far Ibn Amr Ibn Huraith that he said: I saw a smoke-coloured turban over (the head of) the Messenger of Allah "Allah's blessing and peace be upon him".

**[109] Putting On Black Turbans**

**5354-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" entered (Mecca) on the day of the conquest of Mecca, having a black turban (over his head), and he was putting on no Ihram.

**5355-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" entered (Mecca) on the day of the conquest (of Mecca), having a black turban (over his head).

**[110] Letting Off The End Of The Turban Between Both Shoulders**

**5356-** It is narrated on the authority of Ja'far Ibn Amr Ibn Umayyah from his father that he said: It seems as if I'm looking now at the Messenger of Allah "Allah's blessing and peace be upon him" on the pulpit, having a black turban over his (head), and he was letting off its end between his shoulders.

**[111] What About Pictures?**

**5357-** It is narrated on the authority of Ibn Abbas from Abu Talhah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house in which there is a dog or a picture (of a living being)."

**5358-** It is narrated on the authority of Ibn Abbas from Abu Talhah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The angels never enter a house in which there is a dog or a picture (of a living being)."

## (107) - النَّهْيُ عَنِ الْاِخْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ

5352 - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ اشْتِمَالِ الصَّمَاءِ وَأَنْ يَخْتَبِيَ فِي ثَوْبٍ وَاحِدٍ».

## (108) - لُبْسُ الْعَمَائِمِ الْحَرَقَانِيَّةِ

5353 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسَاوِرِ الْوَرَّاقِ عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ حُرَيْثٍ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ عَلَى النَّبِيِّ ﷺ عِمَامَةً حَرَقَانِيَّةً».

## (109) - لُبْسُ الْعَمَائِمِ السُّودِ

5354 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ».

5355 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ شَرِيكَ عَنْ عَمَّارِ الدَّهْنِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «دَخَلَ النَّبِيُّ ﷺ يَوْمَ الْفَتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ».

## (110) - إِرْخَاءُ طَرَفِ الْعِمَامَةِ بَيْنَ الْكَتِفَيْنِ

5356 - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرِ الْوَرَّاقِ عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ عَنْ أَبِيهِ قَالَ: «كَأَنِّي أَنْظُرُ السَّاعَةَ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى الْمَنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى طَرَفَهَا بَيْنَ كَتِفَيْهِ».

## (111) - التَّصَاوِيرُ

5357 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي طَلْحَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

5358 - أَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي الشَّوَّازِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي طَلْحَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ تَمَائِيلٌ».



**5359-** It is narrated on the authority of Ubaidullah Ibn Abdullah that he visited Abu Talhah Al-Ansari to enquire about his health, and he found Sahl Ibn Hunaif with him. Abu Talhah ordered somebody to take off a covering underneath him, thereupon Sahl asked him: "Why do you take it off?" he said: "Because it has pictures, in connection with which the Messenger of Allah "Allah's blessing and peace be upon him" said what you know well." He said: "Is it not that he said: "Barring what is engraved in a dress?" he said: "Yes but (taking it off) is more pleasant to me."

**5360-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that Abu Talhah Al-Ansari said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house in which there is a picture (of a living being)." Busr told: Zaid fell ill and we went to visit him. (We found that) there was a curtain hanging at his door with a picture on it. I said to Ubaidullah Al-Khawlani: "Did not Zaid himself tell us earlier of (the Prophet's order concerning the prohibition of) pictures?" Ubaidullah said: "Did not you hear him when he said: "Except what is engraved on a cloth"?"

**5361-** It is narrated on the authority of Ali that he said: I prepared food and invited The Messenger of Allah "Allah's blessing and peace be upon him" (to it). When he came and entered the house he found a curtain having pictures. Then he came out and said: "Of a surety, the angels never enter a house in which there are pictures (of living beings)."

**5362-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, and when he returned, I had hung a colourful thin sheet having a picture of winged horses. When he saw it, he ordered me to take it off.

**5363-** It is narrated on the authority of A'ishah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: We had a curtain having the picture of a bird, in the face of such as entered the house, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O A'ishah! Turn its direction, for indeed, the more I enter (the house) the more I remember the world (once I see it)." She further said: We had a (piece of) amaranth, having marks, which we put on our bodies, but we did not cut off those (marks from it).

**5364-** It is narrated on the authority of A'ishah that she said: I had in my house a mantle having pictures, which I placed over a cupboard in the house, to which The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer. The Messenger of Allah "Allah's blessing and peace be upon



5359 - أَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ دَخَلَ عَلَى أَبِي طَلْحَةَ الْأَنْصَارِيِّ يَعُودُهُ فَوَجَدَ عِنْدَهُ سَهْلَ بْنَ حُنَيْفٍ فَأَمَرَ أَبُو طَلْحَةَ إِنْسَانًا يَنْزِعُ نَمَطًا تَحْتَهُ فَقَالَ لَهُ سَهْلٌ: لِمَ تَنْزِعُ؟ قَالَ: لِأَنَّ فِيهِ تَصَاوِيرَ وَقَدْ قَالَ فِيهَا رَسُولُ اللَّهِ ﷺ مَا قَدْ عَلِمْتَ قَالَ: أَلَمْ يَقُلْ إِلَّا مَا كَانَ رَقْمًا فِي ثَوْبٍ؟ قَالَ: بَلَى وَلَكِنَّهُ أَطِيبَ لِنَفْسِي.

5360 - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي بُكَيْرٌ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ خَالِدٍ عَنْ أَبِي طَلْحَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ». قَالَ بُسْرٌ: ثُمَّ أَشْتَكَى زَيْدٌ فَعُدْنَاهُ فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ قُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلَانِيِّ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّورَةِ يَوْمَ الْأَوَّلِ؟ قَالَ: قَالَ عُبَيْدُ اللَّهِ: أَلَمْ تَسْمَعْهُ يَقُولُ: إِلَّا رَقْمًا فِي ثَوْبٍ.

5361 - حَدَّثَنَا مَسْعُودُ بْنُ جُوَيْرِيَةَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَلِيٍّ قَالَ: صَنَعْتُ طَعَامًا فَدَعَوْتُ النَّبِيَّ ﷺ فَجَاءَ فَدَخَلَ فَرَأَى سِتْرًا فِيهِ تَصَاوِيرُ فَخَرَجَ وَقَالَ: «إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ تَصَاوِيرٌ».

5362 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ خُرْجَةً ثُمَّ دَخَلَ وَقَدْ عَلَّقْتُ قِرَامًا فِيهِ الْخَيْلُ أُولَاتُ الْأَجْنِحَةِ قَالَتْ: فَلَمَّا رَأَاهُ قَالَ: «انْزِعِيهِ».

5363 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ قَالَ: حَدَّثَنَا عَزْرَةُ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تِمَثَالُ طَيْرٍ مُسْتَقْبِلِ الْبَيْتِ إِذَا دَخَلَ الدَّاخلُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ حَوْلِيهِ فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرْتُ الدُّنْيَا» قَالَتْ: وَكَانَ لَنَا قَطِيفَةٌ لَهَا عِلْمٌ فَكُنَّا نَلْبَسُهَا فَلَمْ نَقْطَعُهَا.

5364 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنِ الْقَاسِمِ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَيْتِي ثَوْبٌ فِيهِ تَصَاوِيرُ فَجَعَلْتُهُ إِلَى سَهْوَةٍ فِي الْبَيْتِ فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَيْهِ ثُمَّ قَالَ:

him" said: "O A'ishah! Move it away from me." I took it off and changed it into cushions.

**5365-** It is narrated on the authority of A'ishah that once, she set up a curtain having pictures, and when The Messenger of Allah "Allah's blessing and peace be upon him" entered (the house) he took it off, thereupon she cut it into two cushions. A man in the gathering called Rabe'ah Ibn Ata' said: I heard Abu Muhammad, i.e. Al-Qasim relating from A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" used to recline against them.

### **[112] The Most Grievous Punishment-Deserving Among The People**

**5366-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came back from a journey, and I had placed a curtain having pictures over a cupboard belonging to me. He took it off and said: "The most grievous punishment-deserving from amongst the people are those who try to imitate the Creation of Allah Almighty."

**5367-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" visited me, and I had hung a curtain having pictures. When he saw it, the colour of his face changed (out of anger) and he cut it off with his own hand and said: "The most grievous punishment-deserving from amongst the people are those who try to imitate Allah's Creation."

### **[113] What Will The Picture-Makers Be Asked To Do On The Day Of Judgement?**

**5368-** It is narrated on the authority of An-Nadr Ibn Anas that he said: I was sitting with Ibn Abbas when a man from Iraq came to him and said: "I make those pictures (of living beings): what do you say concerning that?" he said: "Come close to me! Come close to me! I heard Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who makes a picture (of a living being) in the world, will be asked, on the Day of Judgement, to breathe a soul in it, even though it is not befitting for him to breathe it.""

**5369-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who makes a picture (of a living being in the world), will be punished (on the Day of Judgement) until he breathes a soul in it, and it is not befitting for him to breathe it.""

«يَا عَائِشَةُ أَخْرِيه عَنِّي». فَزَرَعَتْهُ فَجَعَلَتْهُ وَسَائِدَ.

5365 - أَخْبَرَنَا وَهْبُ بْنُ بَيَانَ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو قَالَ: حَدَّثَنَا بُكَيْرٌ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَائِشَةَ: «أَنَّهَا نَصَبَتْ سِتْرًا فِيهِ تَصَاوِيرُ فَدَخَلَ رَسُولُ اللَّهِ ﷺ فَزَرَعَهُ فَقَطَعَتْهُ وَسَادَتَيْنِ». قَالَ رَجُلٌ فِي الْمَجْلِسِ حِينَئِذٍ يُقَالُ لَهُ رَيْبَعَةُ بْنُ عَطَاءٍ: أَنَا سَمِعْتُ أَبَا مُحَمَّدٍ يَعْنِي الْقَاسِمَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَرْتَفِقُ عَلَيْهِمَا.

### (112) - ذَكَرَ أَشَدَّ النَّاسِ عَذَابًا

5366 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ سَفَرٍ وَقَدْ سَتَرْتُ بِقِرَامٍ عَلَى سَهْوَةٍ لِي فِيهِ تَصَاوِيرُ فَزَرَعَهُ وَقَالَ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ بِخَلْقِ اللَّهِ».

5367 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ يُخْبِرُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ سَتَرْتُ بِقِرَامٍ فِيهِ تَمَاثِيلُ فَلَمَّا رَأَاهُ تَلَوْنَ وَجْهَهُ ثُمَّ هَتَكَهُ بِيَدِهِ وَقَالَ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُسَبِّهُونَ بِخَلْقِ اللَّهِ».

### (113) - ذَكَرُ مَا يُكَلِّفُ أَصْحَابُ الصُّورِ يَوْمَ الْقِيَامَةِ

5368 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ أَبُو الْحَارِثِ - قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عَبَّاسٍ أَتَاهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ: إِنِّي أَصَوِّرُ هَذِهِ التَّصَاوِيرَ فَمَا تَقُولُ فِيهَا؟ فَقَالَ: أَدْنَاهُ أَذْنُهُ سَمِعْتُ مُحَمَّدًا ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كَلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِعِهِ».

5369 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَوَّرَ صُورَةً عُدِّبَ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِعٍ فِيهَا».



**5370-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who makes a picture (of a living being in the world), will be asked, on the Day of Judgement, to breathe a soul in it, even though it is not befitting for him to breathe it.""

**5371-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The makers of those pictures (of living beings) who make them will be punished on the Day of Judgement: it will be said to them: 'Bring life to what you (imagined to have) created'."

**5372-** It is narrated on the authority of A'ishah, the wife of Allah's Apostle "Allah's blessing and peace be upon him", that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The makers of those pictures (of living beings) will be punished on the Day of Judgement: it will be said to them: 'Bring life to what you (imagined to have) created'."

**5373-** It is narrated on the authority of A'ishah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: The most grievous punishment-deserving from amongst the people on the day of Judgement will be those who try to imitate Allah in His Creation.

### **[114] The Most Severe Torment-Deserving Among The People**

**5374-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most severe torment-deserving among the people on the Day of Judgement will be the picture-makers (of living beings)."

**5375-** It is narrated on the authority of Abu Hurairah that he said: Gabriel "Peace be upon him" sought the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted, and he gave him permission, thereupon he said: "How should I enter since there is a curtain having pictures (of living beings) in your house? You should either cut off their heads or make it a carpet to be trodden (by the feet), for we, assembly of angels, never enter a house in which there are pictures (of living beings)."

### **[115] What About Quilts?**

**5376-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" hardly offered prayer in the quilts of us (his wives for fear they might be impure because of the blood of menses).

5370 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَوَّرَ صُورَةً كُلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِعٍ».

5371 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ الَّذِينَ يَصْنَعُونَهَا يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

5372 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

5373 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ اللَّهَ فِي خَلْقِهِ».

#### (114) - ذِكْرُ أَشَدِّ النَّاسِ عَذَابًا

5374 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ مُسْلِمٍ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُسْلِمٍ عَنْ صُبَيْحٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». وَقَالَ أَحْمَدُ: الْمُصَوِّرِينَ.

5375 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ عَنْ أَبِي إِسْحَاقَ عَنْ مُجَاهِدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَسْتَأْذِنُ جِبْرِيلَ عَلَيْهِ السَّلَامُ عَلَى النَّبِيِّ ﷺ فَقَالَ: أَدْخُلْ فَقَالَ: كَيْفَ أَدْخُلُ وَفِي بَيْتِكَ سِتْرٌ فِيهِ تَصَاوِيرُ؟ فَإِنَّمَا أَنْ تَقْطَعَ رُؤُوسَهَا أَوْ تُجْعَلَ بِسَاطًا يُوطَأُ فَإِنَّا مَعَشَرُ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتًا فِيهِ تَصَاوِيرُ».

#### (115) - اللَّحْفُ

5376 - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ وَمُعْتَمِرِ بْنِ سُلَيْمَانَ عَنْ أَشْعَثَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي فِي لُحْفِنَا» قَالَ سُفْيَانُ: مَلَا حِفْنًا.



### **[116] The Attribute Of The Sandal Of The Messenger Of Allah**

**5377-** It is narrated on the authority of Anas that the sandal of The Messenger of Allah "Allah's blessing and peace be upon him" had two leather straps.

**4378-** It is narrated on the authority of Amr Ibn Aws that he said: the sandal of The Messenger of Allah "Allah's blessing and peace be upon him" had two leather straps.

### **[117] It Is Forbidden To Walk In A Single Sandal**

**5379-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the string of the sandal of anyone of you is cut, let not him walk in the other sandal (and rather wait) until he repairs it."

**5380-** It is narrated on the authority of Abu Razin that he said: I saw Abu Hurairah slapping his forehead and saying: O people of Iraq! You allege that I tell lies about The Messenger of Allah "Allah's blessing and peace be upon him". no doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "When the string of the sandal of anyone of you is cut, let not him walk in the other sandal (and rather wait) until he repairs it."

### **[118] What About The Leather Sheets?**

**5381-** It is narrated on the authority of Anas that once, The Messenger of Allah "Allah's blessing and peace be upon him" laid on a leather sheet and he sweated. Umm Sulaim stood and dried his sweat and made it into a bottle. When The Messenger of Allah "Allah's blessing and peace be upon him" saw her he asked: "What is that which you are doing O Umm Sulaim?" Umm Sulaim said: "I'm mixing my perfume with your sweat." On that The Messenger of Allah "Allah's blessing and peace be upon him" smiled.

### **[119] Having A Servant And A Riding Mount**

**5382-** It is narrated on the authority of Samurah Ibn Sahn, a man from among his people, that he said: I visited Abu Hashim Ibn Utbah, and he was an old-aged man, and Mu'awiyah came to visit him and enquire about his health, thereupon Abu Hashim went on weeping. Mu'awiyah asked him: "What does cause you to weep? Is it because of pain that disturbs you or because of your departure from the world? No doubt, its delight has gone away (and there is no point for weeping on it)." He said: "It is not because of any of both. But The Messenger of Allah "Allah's blessing and peace be upon him" confided to me to do a thing, and would that I did it! He said: "Perchance, you will join (a kind of) booty to be distributed among people,



## (116) - صِفَةُ نَعْلِ رَسُولِ اللَّهِ ﷺ

5377 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا هَمَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا أَنَسٌ: «أَنَّ نَعْلَ رَسُولِ اللَّهِ ﷺ كَانَ لَهَا قَبَالَانِ».

5378 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَوْسٍ قَالَ: «كَانَ لِنَعْلِ رَسُولِ اللَّهِ ﷺ قَبَالَانِ».

## (117) - ذِكْرُ النَّهْيِ عَنِ الْمَشْيِ فِي نَعْلِ وَاحِدَةٍ

5379 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ فَلَا يَمْشِ فِي نَعْلٍ وَاحِدَةٍ حَتَّى يُصْلِحَهَا».

5380 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي زَرِينٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَضْرِبُ بِيَدِهِ عَلَى جَبْهَتِهِ يَقُولُ: يَا أَهْلَ الْعِرَاقِ تَزْعُمُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللَّهِ ﷺ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ فَلَا يَمْشِ فِي الْأُخْرَى حَتَّى يُصْلِحَهَا».

## (118) - مَا جَاءَ فِي الْأَنْطَاعِ

5381 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ أَبِي الْوَزِيرِ أَبُو مَطْرَفٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسٍ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ أَضْطَجَعَ عَلَى نِطْعٍ فَعَرَقَ فَقَامَتْ أُمُّ سُلَيْمٍ إِلَى عَرَقِهِ فَنَشَفَتْهُ فَجَعَلَتْهُ فِي قَارُورَةٍ فَرَأَاهَا النَّبِيُّ ﷺ قَالَ: «مَا هَذَا الَّذِي تَصْنَعِينَ يَا أُمَّ سُلَيْمٍ؟» قَالَتْ: أَجْعَلُ عَرَقَكَ فِي طَبِيبٍ فَصَحَّكَ النَّبِيُّ ﷺ.

## (119) - اتِّخَاذُ الْخَادِمِ وَالْمَرْكَبِ

5382 - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ سَمُرَةَ بِنْتِ سَهْمٍ رَجُلٍ مِنْ قَوْمِهِ قَالَ: نَزَلْتُ عَلَى أَبِي هَاشِمٍ بِنْتِ عُثْبَةَ وَهُوَ طَعِينٌ فَأَتَاهُ مُعَاوِيَةُ يَعُوذُهُ فَبَكَى أَبُو هَاشِمٍ فَقَالَ مُعَاوِيَةُ: مَا يُبْكِيكَ؟ أَوْجَعُ يُشْرِكُكَ أَمْ عَلَى الدُّنْيَا فَقَدْ ذَهَبَ صَفْوُهَا؟ قَالَ: كُلُّ لَأٍ وَلَكِنَّ رَسُولَ اللَّهِ ﷺ عَهْدَ إِلَيَّ عَهْدًا وَدِدْتُ أَنِّي كُنْتُ تَبِعْتُهُ قَالَ: «إِنَّهُ لَعَلَّكَ تُدْرِكُ أَمْوَالًا تُقَسَّمُ بَيْنَ أَقْوَامٍ وَإِنَّمَا

and it is sufficient for you, from amongst all of that, to have a servant and a riding mount to be used in Allah's Cause." Really I've joined (that booty) and collected (property from it)."

### **[120] The Sword's Ornament**

**5383-** It is narrated on the authority of Abu Umamah Ibn Sahl that he said: The edge of the handle of the sword of The Messenger of Allah "Allah's blessing and peace be upon him" was of silver.

**5384-** It is narrated on the authority of Anas that he said: The back and the edge of the handle of the sword of Allah's Apostle "Allah's blessing and peace be upon him" were of silver; and there were silver rings between them.

**5385-** It is narrated on the authority of Sa'id Ibn Abu Al-Hasan that he said: The edge of the handle of the sword of The Messenger of Allah "Allah's blessing and peace be upon him" was of silver.

### **[121] It Is Forbidden To Sit On Red Cushions (Over Saddles)**

**5386-** It is narrated on the authority of Ali that he said: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Say: 'O Allah! Help me achieve felicity, and lead me to the right guidance'." He forbade me to sit on the purple cushions made (often from silk) by women for their husbands in order to put over the saddles, just as the purple pieces of amaranth.

### **[122] Sitting On Chairs**

**5387-** It is narrated on the authority of Abu Rifa'ah that he said: I came to Allah's Apostle "Allah's blessing and peace be upon him" while he was delivering a sermon and said: "O Messenger of Allah! (I'm) a strange man who has come to ask about his religion, since he does not know what his religion is." Allah's Apostle "Allah's blessing and peace be upon him" faced me, and left his sermon, and when he came to me, a chair whose sides were thought to be of iron was brought to him, on which Allah's Apostle "Allah's blessing and peace be upon him" sat down, and started teaching me from what Allah taught him. Then he returned to his sermon and completed it.

### **[123] Having Red Domes**

**5388-** It is narrated on the authority of Abu Juhaifah that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in Batha', while he was in a red dome, and there were some people with him, and he had the intention to proceed (to Medina). Bilal came and pronounced the call (for prayer), in which he was turning his face (while reciting 'come to prayer' once) to this side and (once) to the other side.

يَكْفِيكَ مِنْ ذَلِكَ خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ». فَأَذْرَكْتُ فَجَمَعْتُ.

### (120) - حِلْيَةُ السَّيْفِ

5383 - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: «كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ».

5384 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا هَمَامٌ وَجَرِيرٌ قَالَا: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: «كَانَ نَعْلُ سَيْفِ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ وَقَبِيعَةُ سَيْفِهِ فِضَّةٌ وَمَا بَيْنَ ذَلِكَ حِلْقُ فِضَّةٍ».

5385 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: «كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ».

### (121) - النَّهْيُ عَنِ الْجُلُوسِ عَلَى الْمَيَاثِرِ مِنَ الْأَرْجَوَانِ

5386 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ كَلْبٍ عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلِ اللَّهُمَّ سَدِّدْنِي وَاهْدِنِي» وَنَهَانِي عَنِ الْجُلُوسِ عَلَى الْمَيَاثِرِ. وَالْمَيَاثِرُ: قَسِيٌّ كَانَتْ تَصْنَعُهُ النِّسَاءُ لِيُعُولَتِهِنَّ عَلَى الرَّحْلِ كَالْقَطَائِفِ مِنَ الْأَرْجَوَانِ.

### (122) - الْجُلُوسُ عَلَى الْكَرَاسِيِّ

5387 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ: قَالَ أَبُو رِفَاعَةَ: أَنْتَهَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَخْطُبُ فَقُلْتُ: يَا رَسُولَ اللَّهِ رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لَا يَدْرِي مَا دِينُهُ فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ وَتَرَكَ خُطْبَتَهُ حَتَّى أَنْتَهَى إِلَيَّ فَأَتَيْتُ بِكَرْسِيِّ خِلْتُ قَوَائِمَهُ حَدِيداً فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللَّهُ ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّهَا.

### (123) - اتِّخَاذُ الْقِيَابِ الْحُمْرِ

5388 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنُ سَلَامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرُقِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِي جُحَيْفَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْبُطْحَاءِ وَهُوَ فِي قُبَّةٍ حُمْرَاءَ وَعِنْدَهُ أَنَاسٌ يَسِيرُ فَجَاءَهُ بِلَالٌ فَأَذَّنَ فَجَعَلَ يُتَّبَعُ فَأُهِ هُهَا وَهُهَنَا.



## **(50) THE BOOK OF ETIQUETTE OF JUDGES**

### **[1] The Excellence Of The Ruler Who Is Just In His Judgement**

**5389-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fair (judges) who are just in their judgements, their families and such as under their guardianship, will be in the Presence of Allah Almighty, on pulpits of light, on the right side of (Allah) Most Gracious, even though both His Sides are right."

### **[2] What About The Just Imam (Ruler)?**

**5390-** It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to seven on the Day when there will be no shade but His: a just ruler, a youth who has been brought up in the worship of Allah sincerely, a person who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to the mosques (by praying the compulsory congregational prayers in them), two persons who love each other only for Allah's sake and they meet and part only in Allah's cause, a man who refuses the call of a charming woman of noble birth for adultery with her and says: 'I am afraid of Allah', and a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given."

### **[3] When One Is Right In His Judgement**

**5391-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a judge passes a judgement, in which he does his best seeking after the right, depending upon his knowledge, and he proves right, he will have a double reward (i.e. the reward of doing his best, and the reward of passing a right judgement); and when he does his best seeking after the right, depending upon his knowledge and he proves mistaken he will have a single reward (i.e. the reward of doing his best seeking after the right)."

### **[4] Leaving Such Of People As Is Eager To Be A Judge**

**5392-** It is narrated on the authority of Abu Musa that he said: Some people from amongst the Ash'arites came to me and said: "Come with us to The Messenger of Allah "Allah's blessing and peace be upon him", for we have a need from him." I went with them, and they said: "O Messenger of Allah! Seek help with us for your job." Abu Musa further said: I apologized to him for what they said, and told him that I had not known what their need

## (50) - كِتَابُ آدَابِ الْقَضَاةِ

## (1) - فَضْلُ الْحَاكِمِ الْعَادِلِ فِي حُكْمِهِ

5389 - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو ح. وَأَنْبَاءُ مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنْ أَبِي الْمُبَارَكِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُفْسِدِينَ عِنْدَ اللَّهِ تَعَالَى عَلَى مَنَابِرٍ مِنْ نُورٍ عَلَى يَمِينِ الرَّحْمَنِ الَّذِينَ يَغْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا». قَالَ مُحَمَّدٌ فِي حَدِيثِهِ: «وَكَلْنَا يَدَيْهِ يَمِينًا».

## (2) - الْإِمَامُ الْعَادِلُ

5390 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عُبيدِ اللَّهِ عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءٍ فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ كَانَ قَلْبُهُ مُعَلِّقًا فِي الْمَسْجِدِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ عَزَّ وَجَلَّ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ إِلَى نَفْسِهَا فَقَالَ: إِنِّي أَخَافُ اللَّهَ عَزَّ وَجَلَّ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ».

## (3) - الْإِصَابَةُ فِي الْحُكْمِ

5391 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ سُفْيَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ».

## (4) - بَابُ تَرْكِ اسْتِعْمَالِ مَنْ يَخْرِصُ عَلَى الْقَضَاءِ

5392 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ أَبِي عُمَيْسٍ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى قَالَ: أَتَانِي نَاسٌ مِنَ الْأَشْعَرِيِّينَ فَقَالُوا: أَذْهَبَ مَعَنَا إِلَى رَسُولِ اللَّهِ ﷺ فَإِنَّ لَنَا حَاجَةً فَذَهَبْتُ مَعَهُمْ فَقَالُوا: يَا رَسُولَ اللَّهِ اسْتَغْنِ بِنَا فِي عَمَلِكَ قَالَ أَبُو مُوسَى: فَاعْتَذَرْتُ مِمَّا قَالُوا وَأَخْبَرْتُ أَنِّي لَا أَذْرِي مَا



was; and he believed me, and accepted my apology. Then he said: "We never seek help, in our job, with such as asks us (to do it)."

**5393-** It is narrated on the authority of Usaid Ibn Hudair that a man from amongst the Ansar came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Would you not appoint me (to be in charge) of some job in the same way as you've appointed so and so (to be in charge) of some job?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "After me, you will find others being given preference over you: so, keep patient until you meet me on the Fount-lake."

#### **[5] It Is Forbidden To Ask For Ruling**

**5394-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not ask for ruling, for if you are given it as a result of asking for it, its burdens will be referred to you, and if it is given to you with no asking for it, you will be helped (by Allah) in achieving its requirements."

**5395-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You will be keen on ruling, even though it will come to be (a source of) regret and sigh for you on the Day of Judgement. So, how good is the suckling (life which leads you to be rulers) and how evil is the weaning (death which cuts you off that)."

#### **[6] Appointing Poets On Jobs**

**5396-** It is narrated on the authority of Abdullah Ibn Az-Zubair that a delegate from Banu Tamim came to The Messenger of Allah "Allah's blessing and peace be upon him", thereupon Abu Bakr said: "Appoint Al-Qa'qa' Ibn Ma'bad as their chief." Umar said: "No, appoint Al-Aqra' Ibn Habis as their chief." Both fell in argumentation until their voices grew louder (in the presence of The Messenger of Allah). In connection with that the following was revealed: "O you who believe! put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things. O you who believe! raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as you may speak aloud to one another, lest your deeds become vain and you perceive not... If only they had patience until you could come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful." (Al-Hujurat 1: 5)



حَاجَّتُهُمْ فَصَدَّقَنِي وَعَذَرَنِي فَقَالَ: «إِنَّا لَا نَسْتَعِينُ فِي عَمَلِنَا بِمَنْ سَأَلْنَا».

5393 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا؟ قَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَهُ فَأَصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

### (5) - النَّهْيُ عَنْ مَسْأَلَةِ الْإِمَارَةِ

5394 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يُونُسَ عَنْ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ ح. وَأَنْبَاءَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا أَبُو عَوْنٍ عَنِ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وُكِّلَتْ إِلَيْهَا وَإِنْ أُعْطِيَتْهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنَتْ عَلَيْهَا».

5395 - حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنْ أَبِي الْمُبَارَكِ عَنْ أَبِي ذُبِّبٍ عَنِ الْمُقْبِرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ سَتَخْرُصُونَ عَلَى الْإِمَارَةِ وَإِنَّهَا سَتَكُونُ نَدَامَةً وَحَسْرَةً يَوْمَ الْقِيَامَةِ فَيُعَمَّتِ الْمُرْضِعَةُ وَيُسْتِ الْفَاطِمَةُ».

### (6) - اسْتِعْمَالُ الشُّعْرَاءِ

5396 - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ: أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ قَالَ أَبُو بَكْرٍ: أَمْرُ الْقُقْعَاقِ بْنِ مَعْبِدٍ وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: بَلْ أَمْرُ الْأَقْرَعِ بْنِ حَابِسٍ فَتَمَارِيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا فَنَزَلَتْ فِي ذَلِكَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾ حَتَّى أَنْقَضَتِ الْآيَةُ ﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ﴾ [الحجرات، الآية: 1، 5].

### [7] When A People Appeal To Somebody To Judge Between Them

**5397-** It is narrated on the authority of Shuraih Ibn Hani' from his father Hani' that when he went to the Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of his people, he (the Prophet) heard them calling him Abu Al-Hakam (Father of Wisdom and Judgement). The Messenger of Allah "Allah's blessing and peace be upon him" invited him and said: "No doubt, Allah is the Only Judge, and to Whom belongs the judgement: why are you called Abu Al-Hakam (Father of Wisdom and Judgement)?" he said: "Whenever my people fall in dispute over anything, they appeal to me to judge between them, and the opponents accept my judgement." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "how good is that! Which children do you have?" he said: "I have Shuraih, Muslim and Abdullah." He said: "Who is the eldest of them?" he said: "Shuraih." He said: "Then, let you be named Abu Shuraih."

### [8] It Is Forbidden To Appoint Women As Judges And Rulers

**5398-** It is narrated on the authority of Abu Bakrah that he said: Allah Almighty has saved me (from punishment when I intended to fight Ali by A'ishah's command) with something I heard from the Messenger of Allah "Allah's blessing and peace be upon him": When Khosrau (the king of Persia) died he asked: "Whom have they appointed as his successor?" they said: "His daughter." On that he said: "Let not prosper such a people as entrust their matter of ruling to a lady!"

### [9] Passing Judgements By Making Analogies And Comparisons

**5399-** It is narrated on the authority of Ibn Abbas that he said: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, and said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may perform Hajj on his behalf: however, had he been owing a debt, you would have fulfilled it on his behalf."

**5400-** It is narrated on the authority of Ibn Abbas that he said: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came to seek the religious verdict of Allah's Apostle "Allah's blessing and peace be upon him" saying: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and

## (7) - إِذَا حَكَّمُوا رَجُلًا فَقَضَى بَيْنَهُمْ

5397 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ الْمِقْدَامِ بْنِ شَرِيحٍ عَنْ شَرِيحِ بْنِ هَانِيٍّ عَنْ أَبِيهِ هَانِيٍّ: أَنَّهُ لَمَّا وَقَدَ إِلَى رَسُولِ اللَّهِ ﷺ سَمِعَهُ وَهُمْ يَكُونُونَ هَانِيًّا أَبَا الْحَكَمِ فَدَعَاهُ رَسُولُ اللَّهِ ﷺ فَقَالَ لَهُ: «إِنَّ اللَّهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ فَلِمَ تُكْنَى أَبَا الْحَكَمِ؟» فَقَالَ: إِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ فَرَضِي كِلَا الْفَرِيقَيْنِ قَالَ: «مَا أَحْسَنُ مِنْ هَذَا فَمَا لَكَ مِنَ الْوَلَدِ؟» قَالَ لِي شَرِيحٌ وَعَبْدُ اللَّهِ وَمُسْلِمٌ قَالَ: «فَمَنْ أَكْبَرُهُمْ؟» قَالَ: شَرِيحٌ قَالَ: «فَأَنْتَ أَبُو شَرِيحٍ» فَدَعَا لَهُ وَلَوْلَدِهِ.

## (8) - النَّهْيُ عَنِ اسْتِعْمَالِ النِّسَاءِ فِي الْحُكْمِ

5398 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: عَصَمَنِي اللَّهُ بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَمَّا هَلَكَ كِسْرَى قَالَ: «مَنْ اسْتَخْلَفُوا؟» قَالُوا: بِنْتُهُ. قَالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ أَمْرًا».

## (9) - الْحُكْمُ بِالتَّشْبِيهِ وَالتَّمثِيلِ وَذِكْرُ الْاِخْتِلَافِ عَلَى

## الْوَلِيدِ بْنِ مُسْلِمٍ فِي حَدِيثِ ابْنِ عَبَّاسٍ

5399 - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ عَنِ الْوَلِيدِ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ عِدَاةَ النَّحْرِ فَأَتَتْهُ أَمْرَأَةٌ مِنْ خَنَعَمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَرْكَبَ إِلَّا مُعْتَرِضًا أَفَأَحْجُّ عَنْهُ؟ قَالَ: «نَعَمْ حُجِّي عَنْهُ فَإِنَّهُ لَوْ كَانَ عَلَيْهِ دَيْنٌ قَضَيْتِيهِ».

5400 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ ح. وَأَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ عَنِ الْأَوْزَاعِيِّ حَدَّثَنِي الزُّهْرِيُّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَمْرَأَةً مِنْ خَنَعَمَ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ وَالْفَضْلُ رَدِيفُ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ



cannot sit firm on the Mount: Would it suffice him (for fulfilling the obligation) to perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes."

**5401-** It is narrated on the authority of Ibn Abbas that he said: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al-Fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al-Fadl's face to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount: may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the Farewell Hajj.

**5402-** It is narrated on the authority of Ibn Abbas that a woman from the tribe of Khath'am said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount: Would it suffice him (for fulfilling the obligation) to perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes." Al-Fadl Ibn Abbas started turning his face towards her, and she was a pretty woman, and Allah's Apostle "Allah's blessing and peace be upon him" took hold of Al-Fadl's face and turned it to the other side.

### **[10] The Different Citation-Forms Of The Narration Of Yahya Ibn Abu Ishaq**

**5403-** It is narrated on the authority of Ibn Abbas that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The obligation of Hajj has become due upon my father, and he is an old man, who could not sit firm on the riding mount, and if I straighten him on it, I am afraid he might die: should (it suffice him for the fulfillment of the obligation if) I perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if he was in debt and you repaid it on his behalf: would it suffice him (for fulfilling it)?" he answered in the affirmative, thereupon he said: "Then, perform Hajj on behalf of your father."

**5404-** It is narrated on the authority of Al-Fadl Ibn Abbas that he was riding behind The Messenger of Allah "Allah's blessing and peace be upon him" when a man asked him: "O Messenger of Allah! (The obligation of Hajj has become due upon) my mother, and she is an old woman, and if I

أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ فَهَلْ يُجْزَى؟ قَالَ مَحْمُودٌ: فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ؟ فَقَالَ لَهَا: «نَعَمْ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَقَدْ رَوَى هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنِ الرَّهْزِيِّ فَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْوَلِيدُ بْنُ مُسْلِمٍ.

5401 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ وَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْآخِرِ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَزَّ وَجَلَّ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ» وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ.

5402 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شِهَابٍ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ عَلَى الرَّاحِلَةِ فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «نَعَمْ» فَأَخَذَ الْفَضْلُ يَلْتَفِتُ إِلَيْهَا وَكَانَتْ امْرَأَةً حَسَنَاءَ وَأَخَذَ رَسُولُ اللَّهِ ﷺ الْفَضْلَ فَحَوَّلَ وَجْهَهُ مِنَ الشَّقِّ الْآخِرِ.

### (10) - ذِكْرُ الْاِخْتِلَافِ عَلَى يَحْيَى بْنِ أَبِي إِسْحَاقَ فِيهِ

5403 - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ إِنَّ أَبِي أَذْرَكَهُ الْحَجَّ وَهُوَ شَيْخٌ كَبِيرٌ لَا يَثْبُتُ عَلَى رَاحِلَتِهِ فَإِنْ شَدَدْتُهُ خَشِيتُ أَنْ يَمُوتَ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَفَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دِينَ فَقَضَيْتَهُ أَكَانَ مُجْزِئًا؟» قَالَ: نَعَمْ قَالَ: «فَحُجَّ عَنْ أَبِيكَ».

5404 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمِّي عَجُوزٌ كَبِيرَةٌ إِنَّ



carry her, she could not sit firm on the riding mount, and if I straighten her on it, I am afraid I might cause her to die: (should I perform Hajj on her behalf?)" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if your mother was in debt would you repay it on her behalf?" he answered in the affirmative, thereupon he said: "Then, perform Hajj on her behalf."

**5405-** It is narrated on the authority of Al-Fadl Ibn Abbas that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The obligation of Hajj has become due upon my father, and he is an old man, who has no power to perform Hajj, and if I carry him, he could not sit firm on the riding mount: should I perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj on behalf of your father."

**5406-** It is narrated on the authority of Ibn Abbas that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! (The obligation of Hajj has become due upon) my father and he is an old man (who has no power to perform Hajj): should (it suffice him for the fulfillment of the obligation if) I perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes (you should do): Tell me: if he was in debt and you repaid it on his behalf: would it suffice him (for fulfilling it)?"

### **[11] Passing Judgement Depending Upon The Consensus Of The People Of Knowledge**

**5407-** It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: One day, they disturbed Abdullah (Ibn Mas'ud by a lot of questions and cases to be judged by him) thereupon Abdullah said: "No doubt, a time has come upon us, when we were not to pass judgements, and we were not fitting for that. Then, Allah Almighty has doomed upon us to be in such a position as you see. So, if a case is filed before anyone of you, from now on, let him pass his judgement in accordance with what is in Allah's Book; and if any case is filed before him, which is not in Allah's Book, let him pass his judgement in accordance with the judgement of The Messenger of Allah "Allah's blessing and peace be upon him" (in similar cases); and if any case is filed before him, which is not in Allah's Book, nor did The Messenger of Allah "Allah's blessing and peace be upon him" pass a judgement in connection with it, let him pass his judgement in accordance with the judgement passed by the righteous men (in similar cases); and if any case is filed before him, which is not in Allah's Book, nor did The Messenger of Allah "Allah's blessing and peace be upon him" pass a similar judgement



حَمَلْتُهَا لَمْ تَسْتَمْسِكْ وَإِنْ رَبَطْتُهَا خَشِيتُ أَنْ أَقْتُلَهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَعَمْ قَالَ: «فَحُجَّ عَنْ أُمِّكَ».

5405 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُهُ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَإِنْ حَمَلْتُهُ لَمْ يَسْتَمْسِكْ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «حُجَّ عَنْ أَبِيكَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: سُلَيْمَانُ لَمْ يَسْمَعْ مِنَ الْفَضْلِ بْنِ الْعَبَّاسِ.

5406 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الشَّعَثَاءِ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ أَكَانَ يُجْزَى عَنْهُ؟».

### (11) - الْحُكْمُ بِاتِّفَاقِ أَهْلِ الْعِلْمِ

5407 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ هُوَ ابْنُ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: أَكْثَرُوا عَلَى عَبْدِ اللَّهِ ذَاتَ يَوْمٍ فَقَالَ عَبْدُ اللَّهِ: إِنَّهُ قَدْ أَتَى عَلَيْنَا زَمَانٌ وَلَسْنَا نَقْضِي وَلَسْنَا هُنَالِكَ ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدَّرَ عَلَيْنَا أَنْ بَلَّغَنَا مَا تَرَوْنَ فَمَنْ عَرَضَ لَهُ مِنْكُمْ قِضَاءٌ بَعْدَ الْيَوْمِ فَلْيَقْضِ بِمَا فِي كِتَابِ اللَّهِ فَإِنْ جَاءَ أَمْرٌ لَيْسَ فِي كِتَابِ اللَّهِ فَلْيَقْضِ بِمَا قَضَى بِهِ نَبِيُّهُ ﷺ فَإِنْ جَاءَ

nor did the righteous men pass a judgement in connection with it, let him then do his best depending upon his knowledge, and let not him say: "I'm afraid, I'm afraid", for indeed, what is lawful is clearly evident, and what is unlawful is clearly evident, and between them, there are suspicious things: so, leave what arouses suspicion in yourself and stick to that in which there is no suspicion."

**5408-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "No doubt, a time has come upon us, when we were not to pass judgements, and we were not fitting for that. Then, Allah Almighty has doomed upon us to be in such a position as you see. So, if a case is filed before anyone of you, from now on, let him pass his judgement in accordance with what is in Allah's Book; and if any case is filed before him, which is not in Allah's Book, let him pass his judgement in accordance with the judgement of The Messenger of Allah "Allah's blessing and peace be upon him" (in similar cases); and if any case is filed before him, which is not in Allah's Book, nor did The Messenger of Allah "Allah's blessing and peace be upon him" pass a judgement in connection with it, let him pass his judgement in accordance with the judgement passed by the righteous men (in similar cases); and let none of you say: "I'm afraid, I'm afraid", for indeed, what is lawful is clearly evident, and what is unlawful is clearly evident, and between them, there are suspicious things: so, leave what arouses suspicion in yourself and stick to that in which there is no suspicion."

**5409-** It is narrated on the authority of Shuraih that he sent a letter to Umar, in order to ask him (how to pass his judgements), and Umar's reply was as follows: "Pass your judgement in accordance with what is in Allah's Book; and if it is not in Allah's Book, then judge in accordance with the sunnah of The Messenger of Allah "Allah's blessing and peace be upon him"; and if it is not in Allah's Book, nor is it in the sunnah of The Messenger of Allah "Allah's blessing and peace be upon him", then judge in accordance with the judgement of the righteous men (in similar cases); and if it is not in Allah's Book, nor is it in the sunnah of The Messenger of Allah "Allah's blessing and peace be upon him", nor is it in the judgement passed by the righteous men, then, you could come forward (to judge depending upon your knowledge) if you so like, or come backward (and withdraw from that for fear of falling into mistake) if you so like, even though I think that the latter is much better for you: and peace be upon you."

أَمْرٌ لَيْسَ فِي كِتَابِ اللَّهِ وَلَا قَضَى بِهِ نَبِيُّهُ ﷺ فَلْيَقْضِ بِمَا قَضَى الصَّالِحُونَ فَإِنْ جَاءَ أَمْرٌ لَيْسَ فِي كِتَابِ اللَّهِ وَلَا قَضَى بِهِ نَبِيُّهُ ﷺ وَلَا قَضَى بِهِ الصَّالِحُونَ فَلْيَجْتَهِدْ رَأْيَهُ وَلَا يَقُولْ إِنِّي أَخَافُ وَإِنِّي أَخَافُ فَإِنَّ الْحَلَالَ بَيْنَ وَالْحَرَامِ بَيِّنٌ وَبَيِّنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ فَدَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ .

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ جَيِّدٌ جَيِّدٌ .

5408 - أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْفَرِيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ حُرَيْثِ بْنِ طَهْمِرٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَتَى عَلَيْنَا حِينٌ وَلَسْنَا نَقْضِي وَلَسْنَا هُنَالِكَ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدَّرَ أَنْ بَلَّغَنَا مَا تَرَوْنَ فَمَنْ عَرَضَ لَهُ قَضَاءٌ بَعْدَ الْيَوْمِ فَلْيَقْضِ فِيهِ بِمَا فِي كِتَابِ اللَّهِ فَإِنْ جَاءَ أَمْرٌ لَيْسَ فِي كِتَابِ اللَّهِ فَلْيَقْضِ بِمَا قَضَى بِهِ نَبِيُّهُ ﷺ فَإِنْ جَاءَ أَمْرٌ لَيْسَ فِي كِتَابِ اللَّهِ وَلَمْ يَقْضِ بِهِ نَبِيُّهُ ﷺ فَلْيَقْضِ بِمَا قَضَى بِهِ الصَّالِحُونَ وَلَا يَقُولْ أَحَدُكُمْ إِنِّي أَخَافُ وَإِنِّي أَخَافُ فَإِنَّ الْحَلَالَ بَيْنَ وَالْحَرَامِ بَيِّنٌ وَبَيِّنَ ذَلِكَ أُمُورٌ مُشْتَبِهَةٌ فَدَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ .

5409 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الشَّيْبَانِيِّ عَنِ الشَّعْبِيِّ عَنْ شُرَيْحٍ: أَنَّهُ كَتَبَ إِلَى عُمَرَ يَسْأَلُهُ فَكَتَبَ إِلَيْهِ أَنْ أَقْضِ بِمَا فِي كِتَابِ اللَّهِ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ فَبِسُنَّةِ رَسُولِ اللَّهِ ﷺ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ وَلَا فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ فَأَقْضِ بِمَا قَضَى بِهِ الصَّالِحُونَ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ وَلَا فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ وَلَمْ يَقْضِ بِهِ الصَّالِحُونَ فَإِنْ شِئْتَ فَتَقَدَّمْ وَإِنْ شِئْتَ فَتَأَخَّرْ وَلَا أَرَى التَّأَخُّرَ إِلَّا خَيْرًا لَكَ وَالسَّلَامُ عَلَيْكُمْ .



**[12] The Interpretation Of Allah's Statement: " If Any Do Fail To Judge By (The Light Of) What Allah Has Revealed, They Are (No Better Than) Unbelievers"**

5410- It is narrated on the authority of Ibn Abbas that he said: After (the death of) Jesus "Peace be upon him" there came kings who changed both Torah and Gospel. But at the same time, there were faithful believers, who recited the Torah (as it should be recited with no change). It was said to their king: "We find nothing more offensive to us than that with which those (believers) insult us when they recite: " If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) Unbelievers" in addition to those statements, and such of faults as they find with us as shown in their recital: so, invite them, and ask them to recite in the same way as we recite, and believe in the same way as we believe." He (the king) invited them, and offered to them either to kill them or to leave their way of reciting the Torah and Gospel, and accept the changes they made in it. They said to them: "What is that which you like us to do? Let us!" a sect of them said: "Build a cylinder-shaped edifice and let's live in it, and provide us with an instrument therewith to get our food and drink, and thus we would never come back to you (and you would consequently hear nothing harmful to you from us)." Another sect said: "Let's wander in the land and drink in the same way as a wild animal drinks, and if you have power over us within the limits of your land, then kill us (if you so like)." A third sect of them said: "Build places of worship for us in the desert, and let's dig wells and cultivate grains, so that we would never come back to you nor pass by you once again"; and there is none of the tribes but that he has a friend therein. They did accordingly. On that occasion Allah Almighty revealed: " but the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done." (Al-Hadid 27) the others said: "Let's worship (Allah) in the same way as so and so does, and wander in the land in the same way as so and so does, and take houses just as so and so does", even though they are still on their paganism, having no knowledge of the faith of those whom they followed. When Allah Almighty sent The Messenger of Allah "Allah's blessing and peace be upon him" as the Prophet, and only a few of those remained, a man came down from his monastery, another from his wandering, and a third from his church, and they believed in him, and had trust (in what he said). In connection with this Allah Almighty says: "O you that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy (one

(12) - تَأْوِيلُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ

الْكٰفِرُونَ﴾ [المائدة، الآية: 44]

5410 - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ

سُفْيَانَ بْنِ سَعِيدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ مُلُوكُ بَعْدَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَدُلُّوهُمُ التَّوْرَةَ وَالْإِنْجِيلَ وَكَانَ فِيهِمْ مُؤْمِنُونَ يَقْرَءُونَ التَّوْرَةَ قِيلَ لِمُلُوكِهِمْ: مَا نَجِدُ شَيْئاً أَشَدَّ مِنْ شَيْءٍ يَشْتُمُونَا هَؤُلَاءِ إِنَّهُمْ يَقْرَءُونَ ﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكٰفِرُونَ﴾ وَهَؤُلَاءِ الْآيَاتِ مَعَ مَا يَعْبُونَنَا بِهِ فِي أَعْمَالِنَا فِي قِرَاءَتِهِمْ فَأَدْعُهُمْ فَلْيَقْرَءُوا كَمَا نَقَرُّ وَلْيُؤْمِنُوا كَمَا آمَنَّا فَدَعَاهُمْ فَجَمَعَهُمْ وَعَرَضَ عَلَيْهِمُ الْقِتْلَ أَوْ يَتْرَكُوا قِرَاءَةَ التَّوْرَةِ وَالْإِنْجِيلِ إِلَّا مَا بَدَّلُوا مِنْهَا فَقَالُوا: مَا تُرِيدُونَ إِلَى ذَلِكَ دَعُونَا فَقَالَتْ طَائِفَةٌ مِنْهُمْ: أَبْنُوا لَنَا أَسْطُوَانَةً ثُمَّ أَرْفَعُوا إِلَيْهَا ثُمَّ أَعْطَوْنَا شَيْئاً نَرْفَعُ بِهِ طَعَامَنَا وَشَرَابَنَا فَلَا نَرُدُّ عَلَيْكُمْ وَقَالَتْ طَائِفَةٌ مِنْهُمْ: دَعُونَا نَسِيحُ فِي الْأَرْضِ وَنَهِيْمُ وَنَشْرَبُ كَمَا يَشْرَبُ الْوَحْشُ فَإِنْ قَدَرْتُمْ عَلَيْنَا فِي أَرْضِكُمْ فَاقْتُلُونَا وَقَالَتْ طَائِفَةٌ مِنْهُمْ: أَبْنُوا لَنَا دُوراً فِي الْفِيَا فِي وَنَحْتَفِرُ الْآبَارَ وَنَحْتَرِثُ الْبُقُولَ فَلَا نَرُدُّ عَلَيْكُمْ وَلَا نَمُرُّ بِكُمْ وَلَيْسَ أَحَدٌ مِنَ الْقَبَائِلِ إِلَّا وَلَهُ حَمِيمٌ فِيهِمْ قَالَ فَفَعَلُوا ذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾ [الحديد، الآية: 27] وَالْآخَرُونَ قَالُوا: نَتَعَبَّدُ كَمَا تَعَبَّدَ فُلَانٌ وَنَسِيحُ كَمَا سَاحَ فُلَانٌ وَنَتَّخِذُ دُوراً كَمَا اتَّخَذَ فُلَانٌ وَهُمْ عَلَى شِرْكِهِمْ لَا عِلْمَ لَهُمْ بِإِيمَانِ الَّذِينَ أَقْتَدُوا بِهِ فَلَمَّا بَعَثَ اللَّهُ النَّبِيَّ ﷺ وَلَمْ يَبْقَ مِنْهُمْ إِلَّا قَلِيلٌ انْحَطَّ رَجُلٌ مِنْ صَوْمَعَتِهِ وَجَاءَ سَائِحٌ مِنْ سِيَاحَتِهِ وَصَاحِبُ الدَّيْرِ مِنْ دَيْرِهِ فَأَمَّنُوا بِهِ وَصَدَّقُوهُ فَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ



for their faith in Jesus, and both the Torah and the Gospel, and another for their faith in Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him"): He will provide for you a Light by which you shall walk (straight in your path), (i.e. the Qur'an, and their following the sunnah of The Messenger of Allah "Allah's blessing and peace be upon him")... That the People of the Book may know (if they intend to imitate you) that they have no power whatever over the Grace of Allah." (Al-Hadid 28:29)

### **[13] Passing Judgement Depending Upon What Seems To Be Evident**

**5411-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You appeal to me to judge between you, and I'm but a human being (who does not know the unseen), and perhaps, some of you might be more expressive in his argument than the others. So, if I pass a judgement therewith I give anyone the right of his brother, let not him take it, for in fact I give him a piece of fire."

### **[14] Passing Judgement Depending Upon The Judge's Knowledge**

**5412-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said: "It has taken your child." The first said: "No, it has taken your child." So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon Ibn David and informed him (of the case). He said: "Bring me a knife so as to cut the child into two pieces and distribute it between them." The younger lady said: "May Allah be merciful to you! Don't do that, for it is her (The other lady's) child." So he gave the child to the younger lady."

### **[15] The Judge Uses A Trick To Bring About The Right**

**5413-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two women set out, and they had two children belonging to them. A wolf attacked one of them, and took away her child. they both appealed to David to judge between them over the remaining child. David judged that the living child be given to the elder lady. Then, both of them came upon Solomon Ibn David who asked them about their story, and when they informed him (of the case), he said: "Bring me a knife so as to cut the child into two pieces and distribute it between them." The younger lady said: "Are you really going to cut the child into two pieces?" he answered in the affirmative. She said: "Don't do that,



يُؤْتِكُمْ كَفْلَيْنِ مِنْ رَحْمَتِهِ ﴿ أَجْرَيْنِ بِإِيمَانِهِمْ بِعِيسَى وَبِالتَّوْرَةِ وَالْإِنْجِيلِ وَبِإِيمَانِهِمْ بِمُحَمَّدٍ ﷺ وَتَضْدِيقِهِمْ قَالَ ﴿ وَجَعَلَ لَكُمْ نُورًا تَشُونُ بِهِ ﴾ . الْقُرْآنَ وَاتَّبَاعَهُمُ النَّبِيُّ ﷺ قَالَ ﴿ لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ ﴾ يَتَشَبَّهُونَ بِكُمْ ﴿ أَلَا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ ﴾ [الحديد، الآية: 29] الآية.

### (13) - الْحُكْمُ بِالظَّاهِرِ

5411 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ غُرُوةٍ قَالَ: حَدَّثَنِي أَبِي عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ بِهِ قِطْعَةً مِنَ النَّارِ».

### (14) - حُكْمُ الْحَاكِمِ بِعِلْمِهِ

5412 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ بْنُ رَاشِدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمَنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَمَا أَمْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذُّبُّ فَذَهَبَ بِأَبْنٍ إِحْدَاهُمَا فَقَالَتْ هَذِهِ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكَ وَقَالَتِ الْأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكَ فَتَحَاكَمَتَا إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجَتَا إِلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتْهُ فَقَالَ: أَتُتُونِي بِالسَّكِينِ أَشَقُّهُ بَيْنَهُمَا فَقَالَتِ الصُّغْرَى: لَا تَفْعَلْ بِرَحْمَتِكَ اللَّهُ هُوَ أَبْنَاهُ فَقَضَى بِهِ لِلصُّغْرَى». قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ مَا سَمِعْتُ بِالسَّكِينِ قَطُّ إِلَّا يَوْمَئِذٍ مَا كُنَّا نَقُولُ إِلَّا الْمُدِيَّةَ.

### (15) - السَّعَةُ لِلْحَاكِمِ فِي أَنْ يَقُولَ لِلشَّيْءِ الَّذِي لَا يَفْعَلُهُ

#### افْعَلْ لَيْسَتَيْنِ الْحَقُّ

5413 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «خَرَجَتِ أَمْرَأَتَانِ مَعَهُمَا صَبِيَّانِ لَهُمَا فَعَدَا الذُّبُّ عَلَى إِحْدَاهُمَا فَأَخَذَ وَلَدَهَا فَأَصْبَحَتَا تَخْتَصِمَانِ فِي الصَّبِيِّ الْبَاقِي إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ فَقَضَى بِهِ لِلْكُبْرَى مِنْهُمَا فَمَرَّتَا عَلَى سُلَيْمَانَ فَقَالَ: كَيْفَ أَمْرُكُمَا؟ فَقَصَصْنَا عَلَيْهِ فَقَالَ: أَتُتُونِي بِالسَّكِينِ أَشَقُّ الْغُلَامَ بَيْنَهُمَا فَقَالَتِ الصُّغْرَى: أَتَشَقُّهُ؟ قَالَ: نَعَمْ فَقَالَتْ: لَا تَفْعَلْ حَظِّي

for I've conceded my portion from him to her." He said: "Then, he is your son." He gave the child to her.

### **[16] When A Judge Repeals The Judgement Of Another Judge**

**5414-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two women set out, and they had two children belonging to them. A wolf took away one of them. they both appealed to the Prophet David "Peace be upon him" to judge between them over the remaining child. David judged that the living child be given to the elder lady. Then, both of them came upon Solomon Ibn David who asked them: "How has he (David) judged between you?" they said: "He gave the child to the elder lady." He said: "Let me cut the child into two halves and give a half to one and a half to the other." The elder lady said: "Yes, cut it." The younger lady said: "Do not cut it, for it is her son." He then gave it to such as refused to cut it.

### **[17] The Reply To A Judge When He Passes A Wrong Judgement**

**5415-** It is narrated on the authority of Ibn Umar that he said: The Prophet "Allah's blessing and peace be upon him" sent Khalid Ibn Al-Walid to Banu Jadhimah. Khalid invited them to Islam but they could not express themselves by saying: "We have embraced Islam," but they started saying: "we have come out of one religion to another." (Misunderstood their statement) Khalid went on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. One day, Khalid ordered that each man (of Muslim soldiers) should kill his captive. I said: "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached The Prophet "Allah's blessing and peace be upon him", we mentioned to him the whole story. On that, The Prophet "Allah's blessing and peace be upon him" raised both his hands and said twice: "O Allah! I am free from what Khalid has done."

### **[18] What Should A Judge Avoid?**

**5416-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah that he said: My father sent a letter which I wrote for him, to Ubaidullah Ibn Abu Bakrah who was the judge of Sijistan, in which he said: "Do not judge between two persons while you are in the state of anger, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let none judge between two persons while he is in the state of anger.""

مِنْهُ لَهَا قَالَ: هُوَ ابْنُكَ فَقَضَى بِهِ لَهَا».

### (16) - نَقَضُ الْحَاكِمِ مَا يَحْكُمُ بِهِ غَيْرُهُ مِمَّنْ هُوَ مِثْلُهُ أَوْ أَجَلُ مِنْهُ

5414 - أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَرَجَتِ امْرَأَتَانِ مَعَهُمَا وَلَدَاهُمَا فَأَخَذَ الذُّبُّ أَحَدَهُمَا فَأَخْتَصَمَتَا فِي الْوَلَدِ إِلَى دَاوُدَ النَّبِيِّ ﷺ فَقَضَى بِهِ لِلْكُبْرَى مِنْهُمَا فَمَرَّتَا عَلَى سُلَيْمَانَ عَلَيْهِ السَّلَامُ فَقَالَ: كَيْفَ قَضَى بَيْنَكُمَا؟ قَالَتْ: قَضَى بِهِ لِلْكُبْرَى قَالَ سُلَيْمَانُ: أَقْطَعُهُ بِنِصْفَيْنِ لِهَذِهِ نِصْفٌ وَلِهَذِهِ نِصْفٌ قَالَتِ الْكُبْرَى: نَعَمْ أَقْطَعُوهُ فَقَالَتِ الصُّغْرَى: لَا تَقْطَعُهُ هُوَ وَلَدُهَا فَقَضَى بِهِ لِلَّتِي أَبَتْ أَنْ يَقْطَعَهُ».

### (17) - بَابُ الرَّدِّ عَلَى الْحَاكِمِ إِذَا قَضَى بِغَيْرِ الْحَقِّ

5415 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ ح. وَأَنْبَاءُ أَحْمَدُ بْنُ عَلِيٍّ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَدَعَاهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا فَجَعَلُوا يَقُولُونَ صَبَأْنَا وَجَعَلَ خَالِدٌ قَتْلًا وَأَسْرًا قَالَ: فَدَفَعَ إِلَى كُلِّ رَجُلٍ أَسِيرَهُ حَتَّى إِذَا أَصْبَحَ يَوْمُنَا أَمَرَ خَالِدُ بْنُ الْوَلِيدِ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِّنَّا أَسِيرَهُ قَالَ ابْنُ عُمرَ: فَقُلْتُ: وَاللَّهِ لَا أَقْتُلُ أَسِيرِي وَلَا يَقْتُلُ أَحَدٌ وَقَالَ بِشْرٌ: مِنْ أَصْحَابِي أَسِيرَهُ قَالَ: فَقَدِمْنَا عَلَى النَّبِيِّ ﷺ فَذَكَرَ لَهُ صُنْعَ خَالِدٍ فَقَالَ النَّبِيُّ ﷺ وَرَفَعَ يَدَيْهِ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ» قَالَ زَكَرِيَّا فِي حَدِيثِهِ فَذَكَرَ وَفِي حَدِيثٍ بِشْرٍ فَقَالَ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ» مَرَّتَيْنِ.

### (18) - ذِكْرُ مَا يَنْبَغِي لِلْحَاكِمِ أَنْ يَجْتَنِبَهُ

5416 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ قَالَ: كَتَبَ أَبِي وَكَتَبْتُ لَهُ إِلَى عُيَيْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ وَهُوَ قَاضِي سِجِسْتَانَ أَنْ لَا تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحْكُمُ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانٌ».



### **[19] The Concession For An Honest Judge To Pass Judgement While Being In The State Of Anger**

5417- It is narrated on the authority of Abdullah Ibn Az-Zubair from Az-Zubair Ibn Al-Awwam that Az-Zubair quarreled with an Ansari man who attended the holy battle of Badr with The Prophet "Allah's blessing and peace be upon him" about the Harrah Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair: "Let the water pass." but Az-Zubair refused to do so. So, the case was brought before The Prophet "Allah's blessing and peace be upon him" who said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! Is it for he (Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." So, The Messenger of Allah "Allah's blessing and peace be upon him" gave Zubair his full right. The Prophet "Allah's blessing and peace be upon him" had previously given an order that was in favor of both of them. But after the Ansari had provoked the anger of The Prophet "Allah's blessing and peace be upon him", he enabled Az-Zubair to take his right in full. Zubair said: "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (An-Nisa 65)

### **[20] A Judge Passes Judgement In His House**

5418- It is narrated on the authority of Abdullah Ibn Ka'b (Ibn Malik) from Ka'b that he asked Ibn Abu Hadrud to pay the debts which he owed to him and their voices grew louder. The Messenger of Allah "Allah's blessing and peace be upon him" heard that while he was in his house. So he came to them raising the curtain of his room and said: "O Ka'b!" he replied: "I'm responding to your call O Allah's Apostle!" He said: "O Ka'b! reduce your debt" and he beckoned to a half. He said: "O Allah's Apostle! I have done so." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to the other (Ibn Abu Hadrud): "Get up and pay the debt to him."

### **[21] Instigating Somebody To Take One's Right From His Foe**

5419- It is narrated on the authority of Abbad Ibn Shurahbil that he said: I arrived in Medina in the company of my paternal uncles, and I entered one

## (19) - الرُّخْصَةُ لِلْحَاكِمِ الْأَمِينِ أَنْ يَحْكُمَ وَهُوَ غَضْبَانٌ

5417 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مَسْكِينٍ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ وَاللَيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ: أَنَّهُ خَاصَمَ رَجُلًا مِنَ الْأَنْصَارِ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ كَانَا يَسْقِيَانِ بِهِ كِلَاهُمَا النَّخْلَ فَقَالَ الْأَنْصَارِيُّ: سَرَحَ الْمَاءَ يَمُرُّ عَلَيْهِ فَأَبَى عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ وَقَالَ: يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنُ عَمَّتِكَ فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ أَسْقِ ثُمَّ أَحْسِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَذْرِ» فَاسْتَوْفَى رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ حَقَّهُ وَكَانَ رَسُولُ اللَّهِ ﷺ قَبْلَ ذَلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيٍ فِيهِ السَّعَةُ لَهُ وَلِلْأَنْصَارِيِّ فَلَمَّا أَحْفَظَ رَسُولُ اللَّهِ ﷺ الْأَنْصَارِيُّ اسْتَوْفَى لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ قَالَ الزُّبَيْرُ: لَا أَحْسِبُ هَذِهِ الْآيَةَ أَنْزِلَتْ إِلَّا فِي ذَلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [النساء، الآية: 65] وَأَحَدُهُمَا يَزِيدُ عَلَى صَاحِبِهِ فِي الْقِصَّةِ.

## (20) - حُكْمُ الْحَاكِمِ فِي دَارِهِ

5418 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَنْبَأَنَا يُونُسُ عَنِ الزُّهْرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ عَنْ أَبِيهِ: أَنَّهُ تَقَاضَى ابْنُ أَبِي حَذْرَدٍ دَيْنًا كَانَ عَلَيْهِ فَأَرْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهُمَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ فَخَرَجَ إِلَيْهِمَا فَكَشَفَ سِتْرَ حُجْرَتِهِ فَنَادَى «يَا كَعْبُ» قَالَ: لَبَيْكَ يَا رَسُولَ اللَّهِ قَالَ: «ضَعْ مِنْ دَيْنِكَ هَذَا» وَأَوْمَأَ إِلَى الشَّطْرِ، قَالَ: قَدْ فَعَلْتُ قَالَ: «ثُمَّ فَاقْضِهِ».

## (21) - الِاسْتِعْدَاءُ

5419 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا مُبَشَّرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنْ أَبِي بَشِيرٍ جَعْفَرِ بْنِ إِيَّاسٍ عَنْ عَبَّادِ بْنِ شَرَّاحِيلَ قَالَ: قَدِمْتُ مَعَ عُمُومَتِي الْمَدِينَةَ فَدَخَلْتُ حَائِطًا مِنْ حَيْطَانِهَا



of its fields, from which I picked up an ear (of wheat) which I rubbed. Then, the owner of the field came and beat me, and took my garment. I came to the Messenger of Allah "Allah's blessing and peace be upon him", and instigated him to take my right from the man, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sent somebody to bring the man, and when he was brought he asked him: "What has caused you to do what you've done?" he said: "O Messenger of Allah! He entered my field and picked up and rubbed from its ears." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You neither instructed him when he was ignorant (of the fact that he has only what falls down from the branches), nor did you give him food when he was hungry (or given to starvation). Give him back his garment!" The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a Wasaq or half a Wasaq of food be given to me.

## [22] Keeping Women Away From The Assembly Of Judgement

**5420-** It is narrated on the authority of Both Abu Hurairah and Zaid Ibn Khalid Al-Juhani that they said: Two men came to The Messenger of Allah "Allah's blessing and peace be upon him" and one of them said: "Judge between us according to Allah's Laws." His opponent, who was more learnt than him, got up and said: "Well, judge between us according to Allah's Laws and excuse me to speak." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would speak." He said: "My son was a labourer working for this man, with whose wife he committed illegal sexual intercourse. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave-girl to save my son. Then I asked the learned scholars who said: "Your son has to be whipped one hundred lashes and exiled for one year, and that stoning to death is due upon the wife of this man." The Prophet "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand my life is! I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you." He gave his son one hundred lashes and sentenced him to one-year exile. He ordered Unais to go to the wife of this (man and said to him) "And if she confessed (of committing adultery) stone her to death." When she confessed (of committing adultery), he stoned her to death.

**5421-** It is narrated on the authority of Abu Hurairah, Zaid Ibn Khalid and Shibl that they said: We were with Allah's Apostle "Allah's blessing and peace be upon him" when a man came to him and said: "O Allah's apostle! I beseech you by Allah to judge between us (him and his opponent) according



فَفَرَكْتُ مِنْ سُئْبِهِ فَجَاءَ صَاحِبُ الْحَائِطِ فَأَخَذَ كِسَائِي وَضَرَبَنِي فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْتَعْدِي عَلَيْهِ فَأَرْسَلَ إِلَى الرَّجُلِ فَجَاءُوا بِهِ فَقَالَ: «مَا حَمَلَكَ عَلَى هَذَا؟» فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ دَخَلَ حَائِطِي فَأَخَذَ مِنْ سُئْبِهِ فَفَرَكَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا وَلَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا ارْزُدْ عَلَيْهِ كِسَاءَهُ» وَأَمَرَ لِي رَسُولُ اللَّهِ ﷺ بِوَسْقٍ أَوْ نِصْفِ وَسْقٍ.

## (22) - صَوْنُ النِّسَاءِ عَنْ مَجْلِسِ الْحُكْمِ

5420 - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنْ أَبِي شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُمَا أَخْبَرَاهُ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ أَحَدُهُمَا: أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَقَالَ الْآخَرُ وَهُوَ أَقْفَهُهُمَا: أَجَلُ يَا رَسُولَ اللَّهِ وَائْذَنْ لِي فِي أَنْ أَتَكَلَّمَ قَالَ: إِنَّ أَبْنِي كَانَ عَسِيفًا عَلَى هَذَا فَزَنَى بِأَمْرَاتِهِ فَأَخْبَرُونِي أَنَّ عَلَى أَبْنِي الرَّجْمَ فَافْتَدَيْتُ بِمِائَةِ شَاةٍ وَبِجَارِيَةٍ لِي ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى أَبْنِي جَلْدَ مِائَةٍ وَتَغْرِيبُ عَامٍ وَإِنَّمَا الرَّجْمُ عَلَى أَمْرَاتِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرُدَّ إِلَيْكَ» وَجَلَدَ أَبْنَهُ مِائَةً وَغَرَّبَهُ عَامًا وَأَمَرَ أَنْ يُنْسَأَ أَنْ يَأْتِيَ أُمْرَأَةً الْآخِرَ فَإِنْ اعْتَرَفَتْ فَأَرْجُمَهَا فَأَعْتَرَفَتْ فَرَجَمَهَا.

5421 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلٍ قَالُوا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَنْشُدْكَ بِاللَّهِ إِلَّا مَا قَضَيْتَ بَيْنَنَا

to Allah's Laws." His opponent, who was more learned than him, stood and said: "Yes, he (my opponent) has told the truth: judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. (In lieu of stoning my son to death) I ransomed my son by paying one hundred sheep and a slave-girl. (He seemed to have been told that his son should be stoned to death). Then I asked the religious scholars about it, and they informed me that my son must be whipped one hundred lashes, and be exiled for one year." Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive one hundred lashes and be exiled for one year. You, Unais, go in the morning to the wife of this (man) and if she confesses her guilt, stone her to death." He went to that woman next morning and she confessed her guilt and he stoned her to death.

### **[23] The Judge Sends Somebody To Execute The Legal Punishment On Such As Is Reported To Commit Adultery**

**5422-** It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said: A woman was brought to Allah's Apostle "Allah's blessing and peace be upon him", and she had committed adultery. He asked her: "With whom have you committed adultery?" she said: "With the disabled one who is in the dwelling place of Sa'd." he sent somebody to bring him, and he was brought as carried and placed in front of him. When he confessed (his guilt) Allah's Apostle "Allah's blessing and peace be upon him" asked for a date-palm leaf stalk therewith he struck him (one hundred times) though lightly with clemency in view of his old age and sickness.

### **[24] The Ruler Proceeds Towards Such Of His Subjects As Are In Dispute To Make Peace Between Them**

**5423-** It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: There was a quarrel between two Ansari groups, which developed into throwing each other with stones. Allah's Apostle "Allah's blessing and peace be upon him" went to make peace between them. At the same time, the prayer was due, and Bilal pronounced Adhan for prayer and Allah's Apostle "Allah's blessing and peace be upon him" was expected to come back, but he seemed to have delayed. He (Bilal) established the prayer and Abu Bakr moved forward to lead the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came back while Abu Bakr was leading the prayer.

بِكِتَابِ اللَّهِ فَقَامَ خَصْمُهُ وَكَانَ أَفْقَهُ مِنْهُ فَقَالَ: صَدَقَ أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ قَالَ: «قُلْ». قَالَ: إِنَّ أَبْنِي كَانَ عَسِيفاً عَلَى هَذَا فَرَزَنِي بِأَمْرَاتِهِ فَأَفْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ وَكَأَنَّهُ أُخْبِرَ أَنَّ عَلَى ابْنِهِ الرَّجَمَ فَأَفْتَدَى مِنْهُ ثُمَّ سَأَلْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ: أَمَّا الْمِائَةُ شَاةٍ وَالْخَادِمُ فَرَدُّ عَلَيْكَ وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ أَغْدُ يَا أُنَيْسُ عَلَى أَمْرَاةٍ هَذَا فَإِنْ اعْتَرَفْتَ فَأَرْجُمَهَا». فَعَدَا عَلَيْهَا فَأَعْتَرَفَتْ فَرَجَمَهَا.

### (23) - تَوْجِيهُ الْحَاكِمِ إِلَى مَنْ أُخْبِرَ أَنَّهُ رَنَى

5422 - أَخْبَرَنَا الْحَسَنُ بْنُ أَحْمَدَ الْكِرْمَانِيُّ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ: أَنَّ النَّبِيَّ ﷺ أَتَى بِأَمْرَاةٍ قَدْ زَنَتْ فَقَالَ: «مِمَّنْ؟» قَالَتْ: مِنَ الْمُقْعَدِ الَّذِي فِي حَائِطِ سَعْدٍ فَأَرْسَلَ إِلَيْهِ فَأَتَيْتُ بِهِ مَحْمُولاً فَوُضِعَ بَيْنَ يَدَيْهِ فَأَعْتَرَفَ فَدَعَا رَسُولُ اللَّهِ ﷺ بِإِثْكَالٍ فَضْرَبَهُ وَرَجَمَهُ لِرِمَانَتِهِ وَخَفَّفَ عَنْهُ.

### (24) - مَصِيرُ الْحَاكِمِ إِلَى رَعِيَّتِهِ لِلصُّلْحِ بَيْنَهُمْ

5423 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: وَقَعَ بَيْنَ حَيَّتَيْنِ مِنَ الْأَنْصَارِ كَلَامٌ حَتَّى تَرَامَوْا بِالْحِجَارَةِ فَذَهَبَ النَّبِيُّ ﷺ لِيُصْلِحَ بَيْنَهُمْ فَحَضَرَتِ الصَّلَاةُ فَأَذَّنَ بِلَالٌ وَانْتَبَهَرَ رَسُولُ اللَّهِ ﷺ فَأَحْتَسِبَ فَأَقَامَ الصَّلَاةَ وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَجَاءَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ فَلَمَّا



When the people saw him (the Prophet) they clapped their hands. It was the habit of Abu Bakr not to turn sideways during his prayer, but when he heard them clapping their hands, he turned and behold! Allah's Apostle "Allah's blessing and peace be upon him" was there. When he intended to move backward (so that the Prophet would come forward to lead the prayer) he beckoned to him to remain in his place, but he raised his hands (praising Allah Almighty for the honour given to him by the Prophet) and retreated, and Allah's Apostle "Allah's blessing and peace be upon him" came forward and led the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer he asked him: "What has prevented you to remain in your place (when I beckoned to you to do)?" he said: "It was not befitting for Ibn Abu Quhafah that Allah Almighty causes him to be ahead of His Messenger." Then he faced the people and asked them: "What is the matter with you that if anything doubtful befalls you in your prayer you clap your hands? This act is fitting only for women. But if anything doubtful befalls anyone of you in his prayer, let him say: 'Glory be to Allah'."

### **[25] The Judge Hints To One's Opponent To Accept Reconciliation**

**5424-** It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik Al-Ansari from Ka'b Ibn Malik that Abdullah Ibn Abu Hadrad Al-Aslami owed him a debt, and when he met him, he stuck to him (to take back his debt), and they quarreled until their voices grew louder. Allah's Apostle "Allah's blessing and peace be upon him" appeared to them, and said: "O Ka'b!" he beckoned with his hand, as if he asked him to reduce the debt to the half. He (accepted and) took back half the debt and let off the remaining half.

### **[26] The Judge Hints To One's Opponent To Excuse**

**5425-** It is narrated on the authority of Wa'il Ibn Hujr that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a killer tied with a leather string in his neck was brought to him. He called the heir of the murdered person and asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When he turned away he asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When

رَأَهُ النَّاسُ صَفَّحُوا وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ فَلَمَّا سَمِعَ تَصْفِيحَهُمْ  
الْتَفَتَ فَإِذَا هُوَ بِرَسُولِ اللَّهِ ﷺ فَأَرَادَ أَنْ يَتَأَخَّرَ فَأَشَارَ إِلَيْهِ أَنْ أَتُبْتُ فَرَفَعَ أَبُو  
بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَعْنِي يَدِيهِ ثُمَّ نَكَصَ الْقَهْقَرَى وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ  
فَصَلَّى فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ قَالَ: «مَا مَنَعَكَ أَنْ تَثْبُتَ؟» قَالَ:  
مَا كَانَ اللَّهُ لِيَرَى ابْنَ أَبِي قُحَافَةَ بَيْنَ يَدَيْ نَبِيِّهِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ:  
«مَا لَكُمْ إِذَا نَابَكُمْ شَيْءٌ فِي صَلَاتِكُمْ صَفَّحْتُمْ؟ إِنَّ ذَلِكَ لِلنِّسَاءِ مَنْ نَابَهُ شَيْءٌ  
فِي صَلَاتِهِ فَلْيُثَلِّقْ سُبْحَانَ اللَّهِ».

### (25) - إِشَارَةُ الْحَاكِمِ عَلَى الْخَصْمِ بِالصَّلَحِ

5424 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ  
عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ  
مَالِكِ الْأَنْصَارِيِّ عَنْ كَعْبِ بْنِ مَالِكٍ: أَنَّهُ كَانَ لَهُ عَلَى عَبْدِ اللَّهِ بْنِ أَبِي  
حَدَرْدٍ الْأَسْلَمِيِّ يَعْنِي دَيْنًا فَلَقِيَهُ فَلَزِمَهُ فَتَكَلَّمَا حَتَّى أَرْتَفَعَتِ الْأَصْوَاتُ فَمَرَّ  
بِهِمَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا كَعْبُ!» فَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ النِّصْفُ فَأَخَذَ  
نِصْفًا مِمَّا عَلَيْهِ وَتَرَكَ نِصْفًا.

### (26) - إِشَارَةُ الْحَاكِمِ عَلَى الْخَصْمِ بِالْعَفْوِ

5425 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ  
قَالَ: حَدَّثَنِي حَمْزَةُ أَبُو عُمَرَ الْعَائِذِيُّ قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ وَائِلٍ عَنْ وَائِلٍ  
قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ حِينَ جَاءَ بِالْقَاتِلِ يَقُودُهُ وَلِيُّ الْمَقْتُولِ فِي نِسْعَةٍ  
فَقَالَ رَسُولُ اللَّهِ ﷺ لَوْلِي الْمَقْتُولِ: «أَتَعْفُو؟» قَالَ: لَا. قَالَ: «فَتَأْخُذُ  
الدِّيَةَ؟» قَالَ: لَا. قَالَ: «فَتَقْتُلُهُ؟» قَالَ: نَعَمْ قَالَ: «أُذْهَبُ بِهِ» فَلَمَّا



he turned away he asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." Then the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Behold! If you forgive him, he will draw his sin and the sin of his companion (whom he killed) upon himself." On that he (the blood claimant) forgave him. The narrator said: I saw him (the killer) dragging the leather string on the ground.

### [27] The Judge Hints (To One's Opponent) To Be Lenient

**5426-** It is narrated on the authority of Abdullah Ibn Az-Zubair that an Ansari man appealed to The Prophet "Allah's blessing and peace be upon him" to judge between him and Az-Zubair about the Harrah Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair: "Let the water pass." but Az-Zubair refused to do so. So, the case was brought before The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! Is it for he (Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Az-Zubair said: "I think that the following verse was revealed on this occasion": " But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (An-Nisa 65)

### [28] The Judge's Intercession For The Opponents Before Deciding The Matter

**5427-** It is narrated on the authority of Ibn Abbas that the husband of Barirah was a slave called Mughith. It seems as if I'm seeing him, going round after her, weeping with his tears flowing on his beard (after she had been given the freedom to choose to remain or leave him and she chose to leave him). The Prophet "Allah's blessing and peace be upon him" said to Abbas: "O Abbas! are you not astonished at the love of Mughith for Barirah and the hatred of Barirah for Mughith?" the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "O Barirah! Would that you



ذَهَبَ فَوَلَّى مِنْ عِنْدِهِ دَعَاهُ فَقَالَ: «أَتَعْفُو؟» قَالَ: لَا. قَالَ: «فَتَأْخُذُ الدِّيَّةَ؟» قَالَ: لَا قَالَ: «فَتَقْتُلُهُ؟» قَالَ: نَعَمْ قَالَ: «أُذْهَبُ بِهِ» فَلَمَّا ذَهَبَ فَوَلَّى مِنْ عِنْدِهِ دَعَاهُ فَقَالَ: «أَتَعْفُو؟» قَالَ: لَا. قَالَ: «فَتَأْخُذُ الدِّيَّةَ؟» قَالَ: لَا. قَالَ: «فَتَقْتُلُهُ؟» قَالَ: نَعَمْ. قَالَ: «اِذْهَبْ بِهِ». فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «أَمَّا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِكَ» فَعَفَا عَنْهُ وَتَرَكَهُ فَأَنَا رَأَيْتُهُ يَجُرُّ نِسْعَتَهُ.

### (27) - إِشَارَةُ الْحَاكِمِ بِالرَّفْقِ

5426 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شِهَابٍ عَنْ عُرْوَةَ أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ إِلَى رَسُولِ اللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ فَقَالَ الْأَنْصَارِيُّ: سَرَّحِ الْمَاءَ يَمْرُ قَابِي عَلَيْهِ فَأَخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَعَضِبَ الْأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللَّهِ أَنْ كَانَ أَبُو عَمَّتِكَ؟ فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ أَسْقِ ثُمَّ أَحْبَسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» فَقَالَ الزُّبَيْرُ: إِنِّي أَحْسَبُ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ﴾ الْآيَةَ.

### (28) - شَفَاعَةُ الْحَاكِمِ لِلْخُصُومِ قَبْلَ فَضْلِ الْحُكْمِ

5427 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنْ أَبِي عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِي وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ فَقَالَ النَّبِيُّ ﷺ لِلْعَبَّاسِ: «يَا عَبَّاسُ أَلَا تَعَجَّبُ مِنْ حُبِّ مُغِيثٍ بِرِيرَةَ وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثًا؟» فَقَالَ لَهَا النَّبِيُّ ﷺ:

return to him once again, for He is the father of your children.” She asked: “O Messenger of Allah! Do you command me to do so?” he said: “No, I only intercede for him.” She said: “Then, I’m not in need of him.”

### **[29] The Ruler Prevents His Subjects From Damaging Their Property Particularly When They Are In Need Of It**

**5428-** It is narrated on the authority of Jabir Ibn Abdullah that he said: A person from amongst the Ansar emancipated a slave on the condition that this would come into force after his death. At the same time, he was in need, since he was owing a debt. the Messenger of Allah “Allah’s blessing and peace be upon him” bought him for eight hundred Dirhams and he gave the money to him (the owner) and said: “Fulfill your debt and spend (what remains out of that) on your dependents.”

### **[30] The Judgement Concerning Property, No Matter Little Or Much It Might Be**

**5429-** It is narrated on the authority of Abu Umamah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who usurps (illegally) the right of his Muslim brother with his right hand, Allah assures the fire (of Hell) to him, and forbids the Garden to him.” A man asked him: “Even though it is a little thing O Messenger of Allah?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Even though it is (as little as) a rod of Arak tree.”

### **[31] The Ruler's Judgement On What is Unseen Once It Is Known**

**5430-** It is narrated on the authority of A'ishah that she said: Hind, the wife of Abu Sufyan, came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! Abu Sufyan (my husband) is a niggard, and he does not spend sufficiently on me and my children: should I take from his property without his knowledge?” he said: “Take what is sufficient for you and your children but fairly and reasonably.”

### **[32] It Is Forbidden To Pass Two Judgements In One Case**

**5431-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah, and he was the governor of Sijistan, that he said: (My father) Abu Bakrah sent to me a letter in which he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Let none pass two judgements in one case, and let none judge between two opponents while he is in a state of anger.”

«لَوْ رَاجَعْتِيهِ فَلِنَّهُ أَبُو وَلَدِكَ» قَالَتْ: يَا رَسُولَ اللَّهِ أَتَأْمُرُنِي؟ قَالَ: «إِنَّمَا أَنَا شَفِيعٌ» قَالَتْ: فَلَا حَاجَةَ لِي فِيهِ.

### (29) - مَنَعَ الْحَاكِمِ رَعِيَّتَهُ مِنْ إِتْلَافِ أَمْوَالِهِمْ وَبِهِمْ حَاجَةٌ إِلَيْهَا

5428 - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَاضِرُ بْنُ الْمُورِّعِ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَعْتَقَ رَجُلٌ مِنَ الْأَنْصَارِ غُلَامًا لَهُ عَنْ ذُبُرٍ وَكَانَ مُحْتَاجًا وَكَانَ عَلَيْهِ دَيْنٌ فَبَاعَهُ رَسُولُ اللَّهِ ﷺ بِثَمَانِمِائَةٍ دَرَاهِمٍ فَأَعْطَاهُ فَقَالَ: «أَقْضِ دَيْنَكَ وَأَنْفِقْ عَلَى عِيَالِكَ».

### (30) - الْقَضَاءُ فِي قَلِيلِ الْمَالِ وَكَثِيرِهِ

5429 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا الْعَلَاءُ عَنْ مَعْبِدِ بْنِ كَعْبٍ عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَقْتَطَعَ حَقَّ أَمْرِي مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ؟ قَالَ: «وإِنْ كَانَ قَضِيًّا مِنْ أَرَاكِ».

### (31) - قَضَاءُ الْحَاكِمِ عَلَى الْغَائِبِ إِذَا عَرَفَهُ

5430 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَا يُنْفِقُ عَلَيَّ وَوَلَدِي مَا يَكْفِينِي أَفَأَخْذُ مِنْ مَالِهِ وَلَا يَشْعُرُ؟ قَالَ: «خُذِي مَا يَكْفِيكَ وَوَلَدِكَ بِالْمَعْرُوفِ».

### (32) - النَّهْيُ عَنْ أَنْ يَقْضِيَ فِي قَضَاءٍ بِقَضَاءَيْنِ

5431 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا مُبَشَّرُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنْ جَعْفَرِ بْنِ إِيَّاسٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ وَكَانَ عَامِلًا عَلَى سِجِسْتَانَ قَالَ: كَتَبَ إِلَيَّ أَبُو بَكْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَقْضِيَنَّ أَحَدٌ فِي قَضَاءٍ بِقَضَاءَيْنِ وَلَا يَقْضِيَ أَحَدٌ بَيْنَ خَصْمَيْنِ وَهُوَ غَضْبَانٌ».



### [33] What A Judgement Might Give

5432- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You appeal to me to judge between you, and I'm but a human being (who does not know the unseen), and perhaps, some of you might be more expressive in his argument than the others, and I pass my judgement pursuant to what I hear from you. . So, if I pass a judgement therewith I give anyone the right of his brother, (let not him take it, for in fact) I give him a piece of fire."

### [34] What About The Contentious Quarrelsome?

5433- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most hateful in the Sight of Allah is the contentious quarrelsome."

### [35] Judging On That In Which There Is No Clear Evidence

5434- It is narrated on the authority of Abu Musa that two persons appealed to The Messenger of Allah "Allah's blessing and peace be upon him" to judge between them concerning an animal, and none of them had a clear evidence (to affirm his claim) over it. The Messenger of Allah "Allah's blessing and peace be upon him" judged that it should be divided into two halves between them.

### [36] The Judge Gives Admonition To Such As Takes Oath

5435- It is narrated on the authority of Ibn Abu Mulaikah that he said: There were two girls, whose job was to make beads in Ta'if. One of them came out with her arm bleeding, and alleged that the other had wounded her. But the other refuted the claim. I sent a letter to Ibn Abbas pertaining to that case, and he sent to me a letter in which he told that The Messenger of Allah "Allah's blessing and peace be upon him" judged that the oath should be binding upon the defendant; and if the people were to be given only because of their claims, then, a lot of people would have claims over the property and blood of others. So, invite her (the defendant), and recite to her the following Holy Verse: " As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin): they shall have a grievous Penalty." (Al Imran 77) I invited her and recited that Holy Verse to her, thereupon she confessed (the guilt). He then got pleased with that.

## (33) - مَا يَقْطَعُ الْقَضَاءُ

5432 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ فَإِنَّمَا أَقْضِي بَيْنَكُمْ عَلَى نَحْوِ مَا أَسْمَعُ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنْ النَّارِ».

## (34) - الْأَلْدُ الْخَصِمُ

5433 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا أَبُو جَرِيحٍ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَبُو جَرِيحٍ عَنْ أَبِي أُبَيٍّ مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلْدُ الْخَصِمُ».

## (35) - الْقَضَاءُ فِيمَنْ لَمْ تَكُنْ لَهُ بَيِّنَةٌ

5434 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى: «أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي دَابَّةٍ لَيْسَ لَوَاحِدٍ مِنْهُمَا بَيِّنَةٌ فَقَضَىٰ بِهَا بَيْنَهُمَا نِصْفَيْنِ».

## (36) - عِظَةُ الْحَاكِمِ عَلَى الْيَمِينِ

5435 - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدٍ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ عَنْ نَافِعِ بْنِ عُمَرَ عَنْ أَبِي أُبَيٍّ مُلَيْكَةَ قَالَ: كَانَتْ جَارِيتَانِ تَخْرُزَانِ بِالطَّائِفِ فَخَرَجَتْ إِحْدَاهُمَا وَيَدُهَا تَدْمِي فَرَعَمَتْ أَنَّ صَاحِبَتَهَا أَصَابَتْهَا وَأَنْكَرَتْ الْأُخْرَى فَكَتَبَتْ إِلَى ابْنِ عَبَّاسٍ فِي ذَلِكَ فَكَتَبَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ أَنَّ الْيَمِينَ عَلَى الْمُدْعَى عَلَيْهِ وَلَوْ أَنَّ النَّاسَ أُعْطُوا بِدَعْوَاهُمْ لَادَّعَىٰ نَاسٌ أَمْوَالَ نَاسٍ وَدِمَاءَهُمْ فَأَدْعُوهَا وَاتْلُ عَلَيْهَا هَذِهِ الْآيَةُ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ﴾ [آل عمران، الآية: 77] حَتَّى خَتَمَ الْآيَةَ. فَدَعَوْتُهَا فَتَلَوْتُ عَلَيْهَا فَأَعْتَرَفَتْ بِذَلِكَ فَسَرَّهُ.

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**[37] How Should A Judge Ask (The Defendant) To Take Oath?**

**5436-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Mu'awiyah Ibn Abu Sufyan told that once The Messenger of Allah "Allah's blessing and peace be upon him" came out to a circled-shaped gathering of his companions, whom he asked: "What has caused you to sit as such?" they said: "We have sit to supplicate Allah and praise Him for His Guidance therewith He led us to His Religion, and His bestowal of you upon us." He said: "Tell me, by Allah: have you not sit as such but for that reason?" they said: "By Allah: we've sit as such but for that reason." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! I've not asked you to take oath out of charge I have against you, but Gabriel "Peace be upon him" has come to me and told me that Allah Almighty vies in glory with the angels because of you."

**5437-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Jesus "Peace be upon him" saw a man stealing, thereupon he asked him: "Have you committed theft?" he said: "No, by Allah, other than Whom there is no god (to be worshipped)." On that Jesus "Peace be upon him" said: "I have faith in Allah (Almighty) and give lie to my sight."



## (37) - كَيْفَ يَسْتَخْلِفُ الْحَاكِمُ

5436 - أَخْبَرَنَا سَوَارُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِي نَعَامَةَ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ: إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلَقَةٍ يَعْنِي مِنْ أَصْحَابِهِ فَقَالَ: «مَا أَجْلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَدْعُو اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِدِينِهِ وَمَنْ عَلَيْنَا بِكَ. قَالَ: «اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَلِكَ؟» قَالُوا: اللَّهُ مَا أَجْلَسَنَا إِلَّا ذَلِكَ قَالَ: «أَمَّا إِنِّي لَمْ أَسْتَخْلِفْكُمْ تَهْمَةً لَكُمْ وَإِنَّمَا أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ».

5437 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَى عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ رَجُلًا يَسْرِقُ فَقَالَ لَهُ: أَسْرَقْتَ؟ قَالَ: لَا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ قَالَ عِيسَى عَلَيْهِ السَّلَامُ: آمَنْتُ بِاللَّهِ وَكَذَّبْتُ بِصُرِي».

## (51) THE BOOK OF SEEKING REFUGE

[1]

**5438-** It is narrated on the authority of Mu'adh Ibn Abdullah from his father that he said: We were befallen by gloom and darkness and we waited The Messenger of Allah "Allah's blessing and peace be upon him" to lead the prayer, and then The Messenger of Allah "Allah's blessing and peace be upon him" came out to lead the prayer and he said to me: "Say!" I asked: "What should I say?" he said: "Say: 'He is Allah, the One and Only', in addition to both Surahs of seeking refuge (with Allah from Satan) thrice every evening and morning, perchance you will be sufficed against every (kind of evil)."

**5439-** It is narrated on the authority of Mu'adh Ibn Abdullah Ibn Khubaib from his father that he said: I was with The Messenger of Allah "Allah's blessing and peace be upon him", and it happened that I became alone with The Messenger of Allah "Allah's blessing and peace be upon him". I came close to him and he said to me: "Say!" I asked: "What should I say?" he said: "Say!" I asked: "What should I say?" he said: "Say: 'I seek refuge with (Allah) the Lord of Daybreak...'" until he ended it. He further said: "Say: 'I seek refuge with (Allah) the Lord of Mankind...'" until he ended it. He added: "Of a surety, the people never seek refuge (from evil) with anything much better than both (Surahs)."

**5440-** It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: While I was leading the riding mount of The Messenger of Allah "Allah's blessing and peace be upon him" in a certain holy battle, he said: "O Uqbah! Say." I listened to him, and he said once again: "O Uqbah! Say!" I listened. When he said that for the third time I asked: "What should I say?" he said: "Say: 'He is Allah, the One and Only'." He recited the Surah in full. Then he said: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'." He recited the Surah in full. Then he said: "Say: 'I seek refuge with (Allah) the Lord of Mankind'." He recited the Surah in full, and then said: "Of a surety, none has ever sought refuge (from evil) with the like of them."

**5441-** It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Say!" I asked: "What should I say?" he said: "Say: 'He is Allah, the One and Only'; say: 'I seek refuge with (Allah) the Lord of Daybreak'; say: 'I seek with (Allah) the Lord of Mankind'." The Messenger of Allah "Allah's blessing and peace be upon him" recited those (three Surahs) in full and said: "People have never sought refuge (from evil) with the like of them (before)."

## (51) - كِتَابُ الاسْتِعَاذَةِ

## (1) - [بَابُ]

5438 - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ أَحْمَدُ بْنُ شُعَيْبٍ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا أَبُو أَبِي ذُنْبٍ قَالَ: حَدَّثَنِي أُسَيْدُ بْنُ أَبِي أُسَيْدٍ عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: أَصَابَنَا طَشٌّ وَظُلْمَةٌ فَانْتَظَرْنَا رَسُولَ اللَّهِ ﷺ لِيُصَلِّيَ بِنَا ثُمَّ ذَكَرَ كَلَامًا مَعْنَاهُ فَخَرَجَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ بِنَا فَقَالَ: «قُلْ» فَقُلْتُ: مَا أَقُولُ؟ قَالَ: «قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوَّذَتَيْنِ حِينَ تُمَسِّي وَحِينَ تُصْبِحُ ثَلَاثًا يَكْفِيكَ كُلَّ شَيْءٍ».

5439 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَرِيقِ مَكَّةَ فَأَصَبْتُ خُلُوةً مِنْ رَسُولِ اللَّهِ ﷺ فَذَنُوتُ مِنْهُ فَقَالَ: «قُلْ» فَقُلْتُ: مَا أَقُولُ؟ قَالَ: «قُلْ» قُلْتُ: مَا أَقُولُ؟ قَالَ: «قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ» حَتَّى خَتَمَهَا ثُمَّ قَالَ: «قُلْ أَعُوذُ بِرَبِّ النَّاسِ» حَتَّى خَتَمَهَا ثُمَّ قَالَ: «مَا تَعَوَّذَ النَّاسُ بِأَفْضَلِ مِنْهُمَا».

5440 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي الْقَعْنَبِيُّ عَنْ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ قَالَ: بَيْنَا أَنَا أَقُوذُ بِرَسُولِ اللَّهِ ﷺ رَاحِلَتُهُ فِي غَزْوَةٍ إِذْ قَالَ: «يَا عُقْبَةُ قُلْ» فَاسْتَمَعْتُ ثُمَّ قَالَ: «يَا عُقْبَةُ قُلْ» فَاسْتَمَعْتُ فَقَالَهَا الثَّالِثَةَ فَقُلْتُ: مَا أَقُولُ؟ فَقَالَ: «قُلْ هُوَ اللَّهُ أَحَدٌ» فَقَرَأَ السُّورَةَ حَتَّى خَتَمَهَا ثُمَّ قَرَأَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقَرَأْتُ مَعَهُ حَتَّى خَتَمَهَا ثُمَّ قَرَأَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ فَقَرَأْتُ مَعَهُ حَتَّى خَتَمَهَا ثُمَّ قَالَ: «مَا تَعَوَّذَ النَّاسُ بِمِثْلِهِنَّ أَحَدٌ».

5441 - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ الْأَسْلَمِيُّ عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلْ» قُلْتُ: وَمَا أَقُولُ؟ قَالَ: «قُلْ هُوَ اللَّهُ أَحَدٌ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ» فَقَرَأَهُنَّ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «لَمْ يَتَعَوَّذَ النَّاسُ بِمِثْلِهِنَّ أَوْ: لَا يَتَعَوَّذُ النَّاسُ بِمِثْلِهِنَّ».



**5442-** It is narrated on the authority of Ibn Abis Al-Juhani that The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: "O Ibn Abis! Should I not guide you to the best thing therewith such as seek refuge (from evil) do?" he said: "Yes O Messenger of Allah." He said: "Say: 'I seek refuge with (Allah) the Lord of Daybreak' and say: 'I seek refuge with (Allah) the Lord of Mankind'. i.e. those two Surahs."

**5443-** It is narrated on the authority of Uqbah Ibn Amir that he said: A white mule was presented to The Messenger of Allah “Allah’s blessing and peace be upon him”, which he rode and while Uqbah was leading it with him The Messenger of Allah “Allah’s blessing and peace be upon him” said to Uqbah: "Recite!" he asked: "What should I recite O Messenger of Allah?" he said: "Recite: 'Say: I seek refuge with (Allah) the Lord of Daybreak, from the evil of what He has created...'" Uqbah said: he repeated it to me until I recited it and he came to know that I did not grow so much pleased with it as I should have been. On that he said: "Perhaps you have dealt with it slightly, even though I've never stood (at night for supererogatory prayer) with the like of it (in significance)."

**5444-** It is narrated on the authority of Uqbah Ibn Amir that he asked The Messenger of Allah “Allah’s blessing and peace be upon him” about the (excellence of) both Surahs of seeking refuge (with Allah). He said: Thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” led the Morning prayer with them (in order to show him that both stand in the same position as the long Surahs do in the prayer).

**5445-** It is narrated on the authority of Uqbah that The Messenger of Allah “Allah’s blessing and peace be upon him” led the Morning prayer with both (Surahs of seeking refuge with Allah).

**5446-** It is narrated on the authority of Uqbah Ibn Amir that he said: While I was leading the riding mount of The Messenger of Allah “Allah’s blessing and peace be upon him” on journey, The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: "O Uqbah! Should I not teach you the best two Surahs to be recited (in the Qur'an)?" he taught me: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'" and "Say: 'I seek refuge with (Allah) the Lord of Mankind'." But he did not see that I had grown so much pleased with them (as I should have been). When he descended to offer the Morning prayer, he led the Morning prayer with them. When The Messenger of Allah “Allah’s blessing and peace be upon him” finished from the prayer he turned to me and said: "O Uqbah! How have you come to feel?"

5442 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرِو عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ أَنَّ ابْنَ عَابِسِ الْجُهَنِيِّ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «يَا ابْنَ عَابِسِ أَلَا أَدُلُّكَ» أَوْ قَالَ: «أَلَا أُخْبِرُكَ بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟» قَالَ: بَلَى يَا رَسُولَ اللَّهِ قَالَ: «قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ هَاتَيْنِ السُّورَتَيْنِ».

5443 - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةٌ قَالَ: حَدَّثَنَا بَحِيرُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نَفِيرٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَهْدَيْتُ لِلنَّبِيِّ ﷺ بَغْلَةً شَهْبَاءَ فَرَكَبَهَا وَأَخَذَ عُقْبَةُ يَقُودُهَا بِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ لِعُقْبَةَ: «أَقْرَأْ» قَالَ: وَمَا أَقْرَأُ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَقْرَأْ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ» فَأَعَادَهَا عَلَيَّ حَتَّى قَرَأْتُهَا فَعَرَفَ أَنِّي لَمْ أَفْرَحْ بِهَا جِدًّا قَالَ: «لَعَلَّكَ تَهَاوَنْتَ بِهَا؟ فَمَا قُمْتَ» يَعْنِي «بِمِثْلِهَا».

5444 - أَخْبَرَنَا مُوسَى بْنُ حِزَامٍ التُّرَيْمِذِيُّ قَالَ: أَنْبَأَنَا أَبُو أُسَامَةَ عَنْ سُفْيَانَ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ نَفِيرٍ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْمُعَوِّذَتَيْنِ قَالَ عُقْبَةُ: «فَأَمَّا رَسُولُ اللَّهِ ﷺ بِهِمَا فِي صَلَاةِ الْغَدَاةِ».

5445 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ الْعَلَاءِ بْنِ الْحَارِثِ عَنْ مَكْحُولٍ عَنْ عُقْبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ بِهِمَا فِي صَلَاةِ الصُّبْحِ.

5446 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ ابْنِ الْحَارِثِ وَهُوَ الْعَلَاءُ عَنِ الْقَاسِمِ مَوْلَى مُعَاوِيَةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ أَقُودُ بِرَسُولِ اللَّهِ ﷺ فِي السَّفَرِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عُقْبَةُ أَلَا أَعْلَمُكَ خَيْرَ سُورَتَيْنِ قُرِئَتَا؟» فَعَلَّمَنِي قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ فَلَمْ يَرِنِي سُرْرَتُ بِهِمَا جِدًّا فَلَمَّا نَزَلَ لِصَلَاةِ الصُّبْحِ صَلَّى بِهِمَا صَلَاةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنَ الصَّلَاةِ أَلْتَفَتَ إِلَيَّ فَقَالَ: «يَا عُقْبَةُ كَيْفَ رَأَيْتَ؟».



**5447-** It is narrated on the authority of Uqbah Ibn Amir that he said: While I was driving the riding mount of The Messenger of Allah "Allah's blessing and peace be upon him" in one of those roads, he said to me: "Would you not ride (for some time) O Uqbah?" I regarded The Messenger of Allah "Allah's blessing and peace be upon him" too supreme for me to ride his riding mount (and let him walk on foot, and thus I rejected). He asked me once again: "Would you not ride O Uqbah?" I feared it (my rejection) might be regarded as disobedience, so (I agreed and) he descended and I rode for a while and then I descended and The Messenger of Allah "Allah's blessing and peace be upon him" rode for a while. Then he said to me: "Should I not teach you the best Surahs which the people recite?" he made me recite: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'" and "Say: 'I seek refuge with (Allah) the Lord of Mankind'." Then the prayer was established, and he moved forward (to lead the prayer in which he) recited them. Then he came upon me and said: "How have you come to feel O Uqbah Ibn Amir? Recite them whenever you go to bed and get up (from your sleep)."

**5448-** It is narrated on the authority of Uqbah Ibn Amir that he said: While I was walking in the company of The Messenger of Allah "Allah's blessing and peace be upon him" he said to me: "O Uqbah! Say!" I asked: "What should I say O Messenger of Allah?" he kept silent from me for a while after which he said: "O Uqbah! Say!" I asked: "What should I say O Messenger of Allah?" he kept silent from me (for a while during which) I said (to myself): "O Allah! Make him repeat that to me." He said: "O Uqbah! Say!" I asked: "What should I say O Messenger of Allah?" he said: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'." I recited it until I came to its end. He said: "O Uqbah! Say!" I asked: "What should I say O Messenger of Allah?" he said: "Say: 'I seek refuge with (Allah) the Lord of Mankind'." I recited it until I came to its end. At that point The Messenger of Allah "Allah's blessing and peace be upon him" said: "Of a surety, none has ever asked (Allah for anything) with the like of both, nor has a seeker of refuge sought refuge (from evil) with the like of them (before)."

**5449-** It is narrated on the authority of Uqbah Ibn Amir that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" while he was riding and I placed my hand on his foot and said: "Teach me how to recite the Surah of Hud! Teach me how to recite the Surah of Yusuf!" on that he said: "You will never recite anything, much grater (as far as seeking refuge with Allah is concerned) in the Sight of Allah Almighty than (the Surah in which He says) "Say: 'I seek refuge with (Allah) the Lord of Daybreak'.""



5447 - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي أَبُو جَابِرٍ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: بَيْنَا أَقُودُ بِرَسُولِ اللَّهِ ﷺ فِي نَقَبٍ مِنْ تِلْكَ النَّقَابِ إِذْ قَالَ: «أَلَا تَرْكَبُ يَا عُقْبَةُ؟» فَأَجَلَلْتُ رَسُولَ اللَّهِ ﷺ أَنْ أَرْكَبَ مَرْكَبَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «أَلَا تَرْكَبُ يَا عُقْبَةُ؟» فَأَشْفَقْتُ أَنْ يَكُونَ مَعْصِيَةً فَنَزَلَ وَرَكِبْتُ هُنَيْهَةً وَنَزَلَتْ وَرَكِبَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «أَلَا أُعَلِّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟»، فَأَقْرَأَنِي قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ فَأُقِيمَتِ الصَّلَاةُ فَتَقَدَّمَ فَقَرَأَ بِهِمَا ثُمَّ مَرَّ بِي فَقَالَ: «كَيْفَ رَأَيْتَ يَا عُقْبَةُ بْنُ عَامِرٍ؟ أَقْرَأَ بِهِمَا كُلَّمَا نِمْتَ وَفُتِمْتَ».

5448 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي عَجْلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَا عُقْبَةُ قُلْ» فَقُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ عَنِّي ثُمَّ قَالَ: «يَا عُقْبَةُ قُلْ» قُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ عَنِّي فَقُلْتُ: االلَّهُمَّ ارْزُدْهُ عَلَيَّ فَقَالَ: «يَا عُقْبَةُ قُلْ». قُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ» فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا ثُمَّ قَالَ: «قُلْ» قُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: «قُلْ أَعُوذُ بِرَبِّ النَّاسِ» فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «عِنْدَ ذَلِكَ: «مَا سَأَلَ سَائِلٌ بِمِثْلِهِمَا وَلَا اسْتَعَاذَ مُسْتَعِيزٌ بِمِثْلِهِمَا»».

5449 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي عِمْرَانَ أَسْلَمَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ رَاكِبٌ فَوَضَعْتُ يَدِي عَلَى قَدَمِهِ فَقُلْتُ: أَقْرِئْنِي سُورَةَ هُودٍ أَقْرِئْنِي سُورَةَ يُوسُفَ فَقَالَ: «لَنْ تَقْرَأَ شَيْئًا أَبْلَغَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ».

**5450-** It is narrated on the authority of Uqbah Ibn Amir from The Messenger of Allah “Allah’s blessing and peace be upon him” that he said: "Many Holy Verses were revealed to me, the like of which has never been seen before: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'" up to the end of the Surah, and "Say: 'I seek refuge with (Allah) the Lord of Mankind'.""

**5451-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: "Recite O Jabir!" I said: "What should I recite, let my father and mother sacrifice their lives for you, O Messenger of Allah?" he said: "Recite: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'" and "Say: 'I seek refuge with (Allah) the Lord of Mankind'." I recited them and then he said to me: "Recite them (regularly) and you will never recite the like of them."

### **[2] Seeking Refuge From Having A Heart Which Never Submits**

**5452-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to seek refuge with Allah from four things: from having knowledge that is of no benefit, from having a heart which is not submissive (to Allah in service), from (supplicating with) an invocation which is not heard (and thus it is not responded to by Allah), and from having a soul which is not satisfied (with what is given to it)."

### **[3] Seeking Refuge From The Affliction Of The Breast**

**5453-** It is narrated on the authority of Umar that The Messenger of Allah “Allah’s blessing and peace be upon him” used to seek refuge (with Allah) from being given to cowardice, niggardliness, the affliction of the breast, and the punishment of the grave.

### **[4] Seeking Refuge From The Evil Of Hearing And Seeing**

**5454-** It is narrated on the authority of Shakal Ibn Humaid that he said: I went to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: "O Messenger of Allah! Teach me how to seek refuge (with Allah)." He took hold of my hand and said: "O Allah! I seek refuge with You from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and from the evil of my semen." (He kept saying it) until I retained it in memory.

### **[5] Seeking Refuge From Cowardice**

**5455-** It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he taught us five things, and he told that The Messenger of Allah

5450 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُنْزِلَ عَلَيَّ آيَاتٌ لَمْ يَرِ مِثْلُهُنَّ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ» إِلَى آخِرِ السُّورَةِ «وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ» إِلَى آخِرِ السُّورَةِ.

5451 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي بَدَلٌ قَالَ: حَدَّثَنَا شَدَّادُ بْنُ سَعِيدٍ أَبُو طَلْحَةَ قَالَ: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ يَا جَابِرُ» قُلْتُ: وَمَاذَا أَقْرَأُ بِأَبِي وَأُمِّي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَقْرَأْ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ» فَقَرَأْتُهُمَا فَقَالَ: «أَقْرَأْ بِهِمَا وَلَنْ تَقْرَأَ بِمِثْلِهِمَا».

## (2) - الِاسْتِعَاذَةُ مِنْ قَلْبٍ لَا يَخْشَعُ

5452 - أَخْبَرَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: أَنْبَأَنَا سُفْيَانٌ عَنْ أَبِي سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهَذِيلِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ أَرْبَعٍ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَدُعَاءٍ لَا يُسْمَعُ وَنَفْسٍ لَا تَشْبَعُ».

## (3) - الِاسْتِعَاذَةُ مِنْ فِتْنَةِ الصَّدْرِ

5453 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عُبَيْدُ اللَّهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرٍو بْنِ مَيْمُونٍ عَنْ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ».

## (4) - الِاسْتِعَاذَةُ مِنْ شَرِّ السَّمْعِ وَالْبَصَرِ

5454 - أَخْبَرَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ قَالَ: حَدَّثَنِي بِلَالٌ بْنُ يَحْيَى أَنَّ شَتِيرَ بْنَ شَكْلٍ أَخْبَرَهُ عَنْ أَبِيهِ شَكْلٍ بْنِ حُمَيْدٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ عَلِّمْنِي تَعَوُّذًا أَتَعَوَّذُ بِهِ فَأَخَذَ بِيَدِي ثُمَّ قَالَ: «قُلْ أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَشَرِّ بَصَرِي وَشَرِّ لِسَانِي وَشَرِّ قَلْبِي وَشَرِّ مَنِيِّي» قَالَ: حَتَّى حَفِظْتَهَا. قَالَ سَعْدٌ: وَالْمَنِيُّ مَاؤُهُ.

## (5) - الِاسْتِعَاذَةُ مِنَ الْجُبْنِ

5455 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُضْعَبَ بْنَ سَعْدٍ عَنْ أَبِيهِ قَالَ: كَانَ يُعَلِّمُنَا خَمْسًا



"Allah's blessing and peace be upon him" used to invoke Allah with them: "O Allah! I seek refuge with You from being given to niggardliness; I seek refuge with You from being given to cowardice; I seek refuge with You from being sent back to geriatric age; I seek refuge with You from the affliction of this world; and I seek refuge with You from the punishment of the grave."

### **[6] Seeking Refuge From Niggardliness**

**5456-** It is narrated on the authority of Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah) from five things: from being given to niggardliness, cowardice, (from being brought back to) decrepitude, from the affliction of the breast, and from the punishment of the grave.

**5457-** It is narrated on the authority of Amr Ibn Maimun Al-Awdi that he said: Sa'd taught his children those five things, in the same way as a teacher teaches his pupils, and he told that The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah with them after every (obligatory) prayer: "O Allah! I seek refuge with You from being given to niggardliness; I seek refuge with You from being given to cowardice; I seek refuge with You from being brought back to geriatric age; I seek refuge with You from the affliction of this world; and I seek refuge with You from the punishment of the grave." I related that narration to Mus'ab, and he confirmed it.

**5458-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! I seek refuge with You from being given to disability, laziness, niggardliness, and decrepitude, the punishment of the grave and the affliction of both life and death."

### **[7] Seeking Refuge From (Being Put To) Distress**

**5459-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to speak with certain supplications, which he never left. He used to say: "O Allah! I seek refuge with You from being put to distress, grief, disability, laziness, niggardliness, cowardice, and from being overpowered by men."

**5460-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to speak with certain supplications, which he never left. He used to say: "O Allah! I seek refuge with You from being given to distress, grief,

كَانَ يَقُولُ كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِنَّ وَيَقُولُهُنَّ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

### (6) - الاسْتِعَاذَةُ مِنَ الْبُخْلِ

5456 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ مِنَ الْبُخْلِ وَالْجُبْنِ وَسُوءِ الْعُمْرِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ».

5457 - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَ: كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُعَلِّمُ الْغُلَمَانَ وَيَقُولُ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ بِهِنَّ ذُبْرَ الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ» فَحَدَّثْتُ بِهَا مُضْعَبًا فَصَدَّقَهُ.

5458 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

### (7) - الاسْتِعَاذَةُ مِنَ الْهَمِّ

5459 - أَخْبَرَنَا عَلِيُّ بْنُ الْمُثَنَّى عَنْ ابْنِ فَضِيلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ دَعَوَاتٌ لَا يَدْعُهُنَّ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَعَلَبَةِ الرِّجَالِ».

5460 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ دَعَوَاتٌ لَا يَدْعُهُنَّ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ



disability, laziness, niggardliness, cowardice, from being subdued by debt, and from being overpowered by men."

**5461-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say by way of invocation: "O Allah! I seek refuge with You from (being given to) laziness, decrepitude, cowardice, niggardliness, the affliction of the Dajjal and the punishment of the grave."

**5462-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say by way of invocation: "O Allah! I seek refuge with You from (being given to) disability, laziness, (from being brought back to) geriatric age, niggardliness, cowardice, and I seek refuge with You from the punishment of the grave and from the affliction of both life and death."

### **[8] Seeking Refuge From Grief**

**5463-** It is narrated on the authority of Anas Ibn Malik that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" invoked (Allah Almighty) he used to say: "O Allah! I seek refuge with You from being given to distress, grief, disability, laziness, niggardliness, cowardice, from the heaviness and hardness of debt, and from being overpowered by men."

### **[9] Seeking Refuge From Falling In Debt And Committing Sins**

**5464-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" most frequently sought refuge (with Allah Almighty) from falling in debt and committing sins. I said to him: "O Messenger of Allah! You most frequently seek refuge (with Allah) from falling in debt." He said: "That's because when one falls in debt, he (becomes more ready to) tell lies when he speaks, and break his promise when he makes promise."

### **[10] Seeking Refuge From The Evil Of Hearing And Seeing**

**5465-** It is narrated on the authority of Shakal Ibn Humaid that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Teach me how to seek refuge (with Allah)." He took hold of my hand and said: "O Allah! I seek refuge with You from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and from the evil of my semen."



وَالْجُبْنِ وَالذَّيْنِ وَعَلَبَةِ الرِّجَالِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الصَّوَابُ وَحَدِيثُ ابْنِ فُضَيْلٍ خَطَأٌ.

5461 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ حُمَيْدٍ قَالَ: قَالَ أَنَسٌ:

كَانَ النَّبِيُّ ﷺ يَدْعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الدَّجَالِ وَعَذَابِ الْقَبْرِ».

5462 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ

عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْهَرَمِ وَالْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

### (8) - الاسْتِعَاذَةُ مِنَ الْحَزَنِ

5463 - أَخْبَرَنَا أَبُو حَاتِمٍ السَّجِسْتَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ:

حَدَّثَنِي سَعِيدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا دَعَا قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَلْهَمٍ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَعَلَبَةِ الرِّجَالِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: سَعِيدُ بْنُ سَلَمَةَ شَيْخٌ ضَعِيفٌ وَإِنَّمَا أَخْرَجْنَاهُ لِلزِّيَادَةِ فِي

الْحَدِيثِ.

### (9) - بَابُ الاسْتِعَاذَةِ مِنَ الْمَغْرَمِ وَالْمَأْتَمِ

5464 - أَخْبَرَنِي مُحَمَّدُ بْنُ عُمَانَ بْنِ أَبِي صَفْوَانَ قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ سَعِيدٍ بِنِ

عَطِيَّةَ وَكَانَ خَيْرَ أَهْلِ زَمَانِهِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ أَكْثَرَ مَا يَتَعَوَّذُ مِنَ الْمَغْرَمِ وَالْمَأْتَمِ، قُلْتُ: يَا رَسُولَ اللَّهِ مَا أَكْثَرَ مَا تَتَعَوَّذُ مِنَ الْمَغْرَمِ؟ قَالَ: «إِنَّهُ مِنْ غَرَمٍ حَدَثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

### (10) - الاسْتِعَاذَةُ مِنْ شَرِّ السَّمْعِ وَالْبَصَرِ

5465 - أَخْبَرَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ قَالَ: أَنْبَأَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعْدُ بْنُ

أَوْسٍ قَالَ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى أَنَّ شُتَيْرَ بْنَ شَكْلٍ أَخْبَرَهُ عَنْ أَبِيهِ شَكْلٍ بْنُ حُمَيْدٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ يَا نَبِيَّ اللَّهِ عَلِّمْنِي تَعَوَّذًا أَتَعَوَّذُ بِهِ فَأَخَذَ بِيَدِي ثُمَّ قَالَ: «قُلْ أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَشَرِّ بَصَرِي وَشَرِّ لِسَانِي وَشَرِّ قَلْبِي وَشَرِّ مَيِّتِي» قَالَ: حَتَّى حَفِظْتُهَا. قَالَ سَعْدُ: وَالْمَيِّتِي مَاؤُهُ. خَالَفَهُ وَكَيْفَ فِي لَفْظِهِ.

### [11] Seeking Refuge From The Evil Of Seeing

**5466-** It is narrated on the authority of Shakal Ibn Humaid that he said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Teach me an invocation which might be a source of benefit to me." He said: "say: 'O Allah! Save me from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and from the evil of my semen'" (in reference to his penis).

### [12] Seeking Refuge From (Being Given To) Laziness

**5467-** It is narrated on the authority of Humaid that he said: Anas Ibn Malik was asked about the punishment of the grave and the (affliction of the) Dajjal and he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of invocation): "O Allah! I seek refuge with You from (being given to) laziness, (from being brought back to) geriatric age, (from) cowardice, niggardliness, the affliction of the Dajjal and the punishment of the grave."

### [13] Seeking Refuge From Incapacity

**5468-** It is narrated on the authority of Zaid Ibn Arqam that he said: I am not going to teach you anything but only that which The Messenger of Allah "Allah's blessing and peace be upon him" taught us. He used to supplicate: "O Allah, I seek refuge with You from incapacity, from sloth, from niggardliness, from cowardice, from decrepitude and from the torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the Protecting Friend thereof and Guardian thereof. O Allah! I seek refuge with You from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and from an invocation that is not responded to (by Allah Almighty)."

**5469-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of invocation): "O Allah! I seek refuge with You from (being given to) incapacity, laziness, niggardliness, cowardice, decrepitude, and I seek refuge with You from the punishment of the grave and from the affliction of both life and death."

### [14] Seeking Refuge From Being Put To Humiliation

**5470-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said (by way of supplication): "O Allah! I seek refuge with You from (being put

## (11) - الِاسْتِعَاذَةُ مِنْ شَرِّ الْبَصَرِ

5466 - أَخْبَرَنَا عُبَيْدُ بْنُ وَكَيْعٍ بْنُ الْجَرَّاحِ قَالَ: حَدَّثَنَا أَبِي عَنْ سَعْدِ بْنِ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى عَنْ شَتِيرِ بْنِ شَكْلٍ بْنِ حُمَيْدٍ عَنْ أَبِيهِ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، عَلِّمْنِي دُعَاءَ أَنْتَفِعُ بِهِ قَالَ: «قُلْ: اَللَّهُمَّ عَافِنِي مِنْ شَرِّ سَمْعِي وَبَصَرِي وَلِسَانِي وَقَلْبِي وَمِنْ شَرِّ مَنِيِّ». يَغْنِي ذَكَرُهُ.

## (12) - الِاسْتِعَاذَةُ مِنَ الْكَسَلِ

5467 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسٌ وَهُوَ ابْنُ مَالِكٍ عَنْ عَذَابِ الْقَبْرِ وَعَنِ الدَّجَالِ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ يَقُولُ: «اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الدَّجَالِ وَعَذَابِ الْقَبْرِ».

## (13) - الِاسْتِعَاذَةُ مِنَ الْعَجْزِ

5468 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَاضِرٌ قَالَ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: لَا أَعْلَمُكُمْ إِلَّا مَا كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا يَقُولُ: «اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اَللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَعِلْمٍ لَا يَنْفَعُ وَدَعْوَةٍ لَا يُسْتَجَابُ لَهَا».

5469 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

## (14) - الِاسْتِعَاذَةُ مِنَ الذَّلَّةِ

5470 - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَأَعُوذُ بِكَ



to) poverty; and I seek refuge with You from (being put to) neediness and humiliation; and I seek refuge with You from committing or receiving injustice."

**5471-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from (being put to) poverty, neediness, and humiliation; and seek refuge with Allah Almighty from committing or receiving injustice."

**5472-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said (by way of supplication): "O Allah! I seek refuge with You from (being put to) neediness, poverty, and humiliation; and I seek refuge with You from committing or receiving injustice."

### **[15] Seeking Refuge From (Being Given To) Neediness**

**5473-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from (being put to) poverty, neediness, and humiliation; and seek refuge with Allah Almighty from committing or receiving injustice."

### **[16] Seeking Refuge From (Being Put To) Poverty**

**5474-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from (being put to) poverty, want, and humiliation; and seek refuge with Allah Almighty from committing or receiving injustice."

**5475-** It is narrated on the authority of Muslim Ibn Abu Bakrah that he heard his father saying (by way of supplication) after the (obligatory) prayer: "O Allah! I seek refuge with You from (being brought back to) infidelity, poverty and (from) the punishment of the grave." I kept supplicating with them thereupon my father asked me: "O my son! How have you learnt those words?" I said: "O my father! I heard you supplicating with them after the (obligatory) prayer, and I learnt them from you." On that he said: "Then, stick to them O my son, for The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (Allah) with them after (every obligatory) prayer."

مِنَ الْقِلَّةِ وَالذَّلَّةِ وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ». خَالَفَهُ الْأَوْزَاعِيُّ.

5471 - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو هُوَ الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَّاضٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذَّلَّةِ وَأَنْ تُظْلَمَ أَوْ تُظْلَمَ».

5472 - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ إِسْحَاقَ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْقِلَّةِ وَالْفَقْرِ وَالذَّلَّةِ وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ».

### (15) - الِاسْتِعَاذَةُ مِنَ الْقِلَّةِ

5473 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمرُ يَعْنِي أَبْنَ عَبْدِ الْوَاحِدِ عَنْ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَّاضٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ وَمِنَ الْقِلَّةِ وَمِنَ الذَّلَّةِ وَأَنْ أَظْلِمَ أَوْ أُظْلَمَ».

### (16) - الِاسْتِعَاذَةُ مِنَ الْفَقْرِ

5474 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ شَيْبَةَ عَنْ الْأَوْزَاعِيِّ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَّاضٍ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذَّلَّةِ وَأَنْ تُظْلَمَ أَوْ تُظْلَمَ».

5475 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو عَدِيٍّ قَالَ: حَدَّثَنَا عُثْمَانُ يَعْنِي الشَّحَّامَ قَالَ: حَدَّثَنَا مُسْلِمٌ يَعْنِي أَبْنَ أَبِي بَكْرَةَ: أَنَّهُ كَانَ سَمِعَ وَالِدَهُ يَقُولُ فِي ذُبْرِ الصَّلَاةِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ فَجَعَلْتُ أَدْعُو بِهِمْ فَقَالَ يَا بُنَيَّ أَتَى عَلِمْتَ هَؤُلَاءِ الْكَلِمَاتِ؟ قُلْتُ: يَا أَبَتِ سَمِعْتُكَ تَدْعُو بِهِمْ فِي ذُبْرِ الصَّلَاةِ فَأَخَذْتُهُمْ عَنْكَ. قَالَ: فَالْزَمُهُمْ يَا بُنَيَّ فَإِنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو بِهِمْ فِي ذُبْرِ الصَّلَاةِ.



### **[17] Seeking Refuge From The Evil Of The Affliction Of The Grave**

**5476-** It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" most frequently supplicated (Allah) with the help of the following statements: "O Allah! I seek refuge with You from the affliction of the fire, and from the punishment of the Fire, from the affliction of the grave, from the punishment of the grave, and from the evil of the affliction of Al-Masih Ad-Dajjal, from the evil of the affliction of poverty and from the evil of the affliction of wealth. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let them (my sins) be as far from me as East from West. I seek refuge with You from (being put to) laziness and decrepitude, from all kinds of sins and from falling in debt."

### **[18] Seeking Refuge From A Soul That Is Not Satisfied**

**5477-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "I seek refuge with Allah from four things: from having knowledge that is of no benefit, from having a heart which is not submissive (to Allah in service), from having a soul which is not satisfied (with what is given to it), and from (supplicating with) an invocation which is not heard (and thus it is not responded to by Allah)."

### **[19] Seeking Refuge From Being Given To Starvation**

**5478-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from (being given to) hunger: how evil it is to lie with! And I seek refuge with You from (being vulnerable to) treachery: how evil intent it is!"

### **[20] Seeking Refuge From (Being Vulnerable To) Treachery**

**5479-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from (being given to) hunger: how evil it is to lie with! And I seek refuge with You from (being vulnerable to) treachery: how evil intent it is!"

### **[21] Seeking Refuge From Schism, Hypocrisy And Bad Manners**

**5480-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah with the following supplications: "I seek refuge with Allah



## (17) - الاستِعَاذَةُ مِنْ شَرِّ فِتْنَةِ الْقَبْرِ

5476 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ كَثِيرًا مَا يَدْعُو بِهِؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَشَرِّ فِتْنَةِ الْفَقْرِ وَشَرِّ فِتْنَةِ الْغِنَى اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ التَّلَجِّ وَالْبَرْدِ وَأَنْتَ قَلْبِي مِنَ الْخَطَايَا كَمَا أَنْقَيْتَ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ».

## (18) - الاستِعَاذَةُ مِنْ نَفْسٍ لَا تَشْبَعُ

5477 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

## (19) - الاستِعَاذَةُ مِنَ الْجُوعِ

5478 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَنْبَأَنَا أَبُو إِدْرِيسَ عَنْ أَبِي عَجْلَانَ عَنِ الْمُقْبِرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ يَنْسُ الضَّجِيعُ وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا يَنْسِتُ الْبَطَانَةُ».

## (20) - الاستِعَاذَةُ مِنَ الْخِيَانَةِ

5479 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبُو عَجْلَانَ وَذَكَرَ آخَرَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ يَنْسُ الضَّجِيعُ وَمِنْ الْخِيَانَةِ فَإِنَّهَا يَنْسِتُ الْبَطَانَةُ».

## (21) - الاستِعَاذَةُ مِنَ الشَّقَاقِ وَالتَّفَاقِ

## وَسُوءِ الْأَخْلَاقِ

5480 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلْفٌ عَنْ حَفْصِ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو

from having knowledge that is of no benefit, from having a heart which is not submissive (to Allah in service), from (supplicating with) an invocation which is not heard (by Allah and thus it receives no answer), and from having a soul which is not satisfied (with what is given to it)." Then he used to say: "O Allah! I seek refuge with You from those four things."

**5481-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from (being given to) schism, hypocrisy and bad manners."

### **[22] Seeking Refuge From Being In Debt**

**5482-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" most frequently sought refuge (with Allah Almighty) from falling in debt and committing sins. It was said to him: "O Messenger of Allah! You most frequently seek refuge (with Allah) from falling in debt." He said: "That's because when one falls in debt, he (becomes more ready to) tell lies when he speaks, and break his promise when he makes promise."

### **[23] Seeking Refuge From (Being Given To) Debt**

**5483-** It is narrated on the authority of Abu Sa'id that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "O Allah! I seek refuge with You from (being brought back to) infidelity and (from being given to) debt." A man said: "O Messenger of Allah! Do you make infidelity equal (in evil) to debt?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

**5484-** It is narrated on the authority of Abu Sa'id from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "O Allah! I seek refuge with You from (being brought back to) infidelity and (from being given to) debt." A man said: "O Messenger of Allah! Do you make infidelity equal (in evil) to debt?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

### **[24] Seeking Refuge From Being Overpowered By Debt**

**5485-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (Allah) with the following statements: "O Allah! I seek refuge with You from being overpowered by debt, from being defeated

بِهَذِهِ الدَّعَوَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَقَلْبٍ لَا يَخْشَعُ وَدُعَاءٍ لَا يُسْمَعُ وَنَفْسٍ لَا تَشْبَعُ» ثُمَّ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَوْلَاءِ الْأَرْبَعِ».

5481 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا ضَبَارَةُ عَنْ دُوَيْدَ بْنِ نَافِعٍ قَالَ: قَالَ أَبُو صَالِحٍ قَالَ أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالتَّفَاقِ وَسُوءِ الْأَخْلَاقِ».

## (22) - الاسْتِعَاذَةُ مِنَ الْمَغْرَمِ

5482 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ سُلَيْمَانُ بْنُ سُلَيْمٍ الْجَمَصِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ هُوَ ابْنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْثُرُ التَّعَوُّذَ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ إِنَّكَ تَكْثُرُ التَّعَوُّذَ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

## (23) - الاسْتِعَاذَةُ مِنَ الدِّينِ

5483 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيَوَةُ وَذَكَرَ آخَرَ قَالَ: حَدَّثَنَا سَالِمُ بْنُ غَيْلَانَ التَّجِيبِيُّ أَنَّهُ سَمِعَ دَرَّاجًا أَبَا السَّمْحِ أَنَّهُ سَمِعَ أَبَا الْهَيْثَمِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالِدِّينِ» قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَتَعْدِلُ الدِّينَ بِالْكَفْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ».

5484 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُفْرِي قَالَ: حَدَّثَنَا حَيَوَةُ عَنْ دَرَّاجٍ أَبِي السَّمْحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالِدِّينِ» فَقَالَ رَجُلٌ تَعْدِلُ الدِّينَ بِالْكَفْرِ؟ قَالَ: «نَعَمْ».

## (24) - الاسْتِعَاذَةُ مِنْ غَلَبَةِ الدِّينِ

5485 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي حَيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبْلِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو بِهِلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ



by the enemies, and from being a subject of the schadenfreude of the enemies (because of calamities or misfortunes)."

### **[25] Seeking Refuge From Being Subdued By Debt**

**5486-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from being given to distress, grief, incapacity, laziness, niggardliness, cowardice, from being subdued by debt, and from being overpowered by men."

### **[26] Seeking Refuge From The Evil Of The Affliction Of Wealth**

**5487-** It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! I seek refuge with You from the punishment of the grave, from the affliction of the fire, from the affliction of the grave, and from the torment of the grave, from the evil of the affliction of Al-Masih Ad-Dajjal, from the evil of the affliction of wealth and from the evil of the affliction of poverty. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth. I seek refuge with You from (being put to) laziness and decrepitude, from all kinds of sins and from falling in debt."

### **[27] Seeking Refuge From The Affliction Of This World**

**5488-** It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he taught him the following statements, and he told that he learnt them from The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah! I seek refuge with You from being given to niggardliness; I seek refuge with You from being given to cowardice; I seek refuge with You from being sent back to geriatric age; I seek refuge with You from the affliction of this world; and I seek refuge with You from the punishment of the grave."

**5489-** It is narrated on the authority of both Mus'ab Ibn Sa'd and Amr Ibn Maimun Al-Awdi that Sa'd taught his children those statements, in the same way as a teacher teaches his pupils, and he told that The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah with them after every (obligatory) prayer: "O Allah! I seek refuge with You from being given to niggardliness; I seek refuge with You from being given to cowardice; I seek refuge with You from being sent back to geriatric age; I seek refuge with You from the affliction of this world; and I seek refuge with You from the punishment of the grave."

الدِّينِ وَعَلَبَةِ الْعَدُوِّ وَشِمَاتَةِ الْأَعْدَاءِ .

### (25) - الاسْتِعَاذَةُ مِنْ ضَلَعِ الدِّينِ

5486 - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا الْقَاسِمُ وَهُوَ ابْنُ يَزِيدَ الْجَرَمِيُّ عَنْ عَبْدِ الْعَزِيزِ أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْكَسَلِ وَالْبُخْلِ وَالْجَبَنِ وَضَلَعِ الدِّينِ وَعَلَبَةِ الرَّجَالِ» .

### (26) - الاسْتِعَاذَةُ مِنْ شَرِّ فِتْنَةِ الْغِنَى

5487 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَشَرِّ فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلَجِ وَالْبَرْدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْنَمِ» .

### (27) - الاسْتِعَاذَةُ مِنْ فِتْنَةِ الدُّنْيَا

5488 - أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُضْعَبَ بْنَ سَعْدٍ قَالَ: كَانَ سَعْدُ يُعَلِّمُهُ هَؤُلَاءِ الْكَلِمَاتِ وَيَرَوِيهِنَّ عَنِ النَّبِيِّ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبَنِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ» .

5489 - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُضْعَبِ بْنِ سَعْدٍ وَعَمْرٍو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَا: كَانَ سَعْدُ يُعَلِّمُ بَنِيهِ هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُكْتَبُ الْغُلَمَانَ وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ بِهِنَّ فِي دُبُرِ كُلِّ صَلَاةٍ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبَنِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ» .



**5490-** It is narrated on the authority of Amr Ibn Maimun from Umar that The Messenger of Allah “Allah’s blessing and peace be upon him” used to seek refuge (with Allah Almighty) from (being given to) cowardice, niggardliness, the evil of old age, the affliction of the breast, and the punishment of the grave.

**5491-** It is narrated on the authority of Amr Ibn Maimun that he said: I heard Umar Ibn Al-Khattab having said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to seek refuge (with Allah Almighty) from the following five things saying: "I seek refuge with You from (being given to) cowardice, niggardliness, the evil of the old age, the affliction of the breast, and the punishment of the grave."

**5492-** It is narrated on the authority of Amr Ibn Maimun that he said: The companions of Muhammad " Allah's blessing and peace be upon him" told me that The Messenger of Allah “Allah’s blessing and peace be upon him” used to seek refuge (with Allah Almighty) from (being given to) niggardliness, cowardice, decrepitude, the affliction of the breast, and the punishment of the grave.

**5493-** It is narrated on the authority of Amr Ibn Maimun that The Messenger of Allah “Allah’s blessing and peace be upon him” used to seek refuge (with Allah Almighty) from (being given to) cowardice, niggardliness, decrepitude, the affliction of the breast, and the punishment of the grave.

### **[28] Seeking Refuge From The Evil Of The Penis**

**5494-** It is narrated on the authority of Shakal Ibn Humaid that he said: I said to The Messenger of Allah “Allah’s blessing and peace be upon him”: "O Messenger of Allah! Teach me an invocation which might be a source of benefit to me." He said: "say: 'O Allah! Save me from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and from the evil of my semen'" (in reference to his penis).

### **[29] Seeking Refuge From The Evil Of Infidelity**

**5495-** It is narrated on the authority of Abu Sa’id that he said: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” having said: "O Allah! I seek refuge with You from (being brought back to) infidelity and (from being given to) poverty." A man said: "O Messenger of Allah! Do you make both equal?" The Messenger of Allah “Allah’s blessing and peace be upon him” answered in the affirmative.



5490 - أَخْبَرَنَا أَحْمَدُ بْنُ فَضَالَةَ عَنْ عُبَيْدِ اللَّهِ قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ وَالْبُخْلِ وَسُوءِ الْعُمُرِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ».

5491 - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلَمٍ الْبَلْخِيُّ هُوَ أَبُو دَاوُدَ الْمَصَاحِفِيُّ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَسُوءِ الْعُمُرِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ».

5492 - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ ﷺ «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ مِنَ الشُّحِّ وَالْجُبْنِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ».

5493 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مُرْسَلٌ».

### (28) - الاسْتِعَاذَةُ مِنْ شَرِّ الذِّكْرِ

5494 - أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ وَكِيعٍ قَالَ: حَدَّثَنَا أَبِي عَنْ سَعْدِ بْنِ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى عَنْ شَتِيرِ بْنِ شَكْلٍ بْنِ حُمَيْدٍ عَنْ أَبِيهِ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءً أَنْتَفِعُ بِهِ. قَالَ: «قُلِ اللَّهُمَّ عَافِنِي مِنْ شَرِّ سَمْعِي وَبَصَرِي وَلِسَانِي وَقَلْبِي وَشَرِّ مَنِيِّ». يَغْنِي ذِكْرُهُ.

### (29) - الاسْتِعَاذَةُ مِنْ شَرِّ الْكُفْرِ

5495 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا أَبُو وَهْبٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ غَيْلَانَ عَنْ دَرَّاجِ أَبِي السَّمْحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ» فَقَالَ رَجُلٌ: وَيَعْدِلَانِ؟ قَالَ: «نَعَمْ».

### [30] Seeking Refuge From Going Astray

5496- It is narrated on the authority of Umm Salamah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of his house he would say: "In the Name of Allah, my Lord! I seek refuge with You from faltering, or going astray; from wronging or being wronged; from being ignorant or being subject to the ignorance (of anyone)."

### [31] Seeking Refuge From Being Defeated By The Enemies

5497- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (Allah) with the following statements: "O Allah! I seek refuge with You from being overpowered by debt, from being defeated by the enemies, and from being a subject of the schadenfreude of the enemies (because of calamities or misfortunes)."

### [32] Seeking Refuge From The Schadenfreude Of The Enemies

5498- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (Allah) with the following statements: "O Allah! I seek refuge with You from being defeated by the enemies, and from being a subject of the schadenfreude of the enemies."

### [33] Seeking Refuge From (Being Sent Back To) Decrepitude

5499- It is narrated on the authority of Uthman Ibn Abu Al-As that The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke (Allah) with the following supplications: "O Allah! I seek refuge with You from (being given to) laziness, decrepitude, cowardice, powerlessness, and from the affliction of both life and death."

5500- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "O Allah! I seek refuge with You from (being given to) laziness and decrepitude, from falling in debt and from committing sins; and I seek refuge with You from the evil of Al-Masih Ad-Dajjal; and I seek refuge with You from the punishment of the grave and from the punishment of the fire (of Hell)."

### [34] Seeking Refuge From The Evil of the Fate

5501- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from the following three things: from

## (30) - الاسْتِعَاذَةُ مِنَ الضَّلَالِ

5496 - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللَّهِ رَبِّ أَعُوذُ بِكَ مِنْ أَنْ أَزِلَّ أَوْ أُضِلَّ أَوْ أَظْلَمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

## (31) - الاسْتِعَاذَةُ مِنْ غَلَبَةِ الْعَدُوِّ

5497 - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حُيَيْبُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبْلِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدِّينِ وَغَلَبَةِ الْعَدُوِّ وَشِمَاتَةِ الْأَعْدَاءِ».

## (32) - الاسْتِعَاذَةُ مِنْ شِمَاتَةِ الْأَعْدَاءِ

5498 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: قَالَ حُيَيْبُ حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبْلِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدِّينِ وَشِمَاتَةِ الْأَعْدَاءِ».

## (33) - الاسْتِعَاذَةُ مِنَ الْهَرَمِ

5499 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهَذِهِ الدَّعَوَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْعَجْزِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

5500 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ عَنْ يَزِيدَ بْنِ الْهَادِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْتَمِ وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ».

## (34) - الاسْتِعَاذَةُ مِنْ سُوءِ الْقَضَاءِ

5501 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ سَمِيِّ عَنْ أَبِي صَالِحٍ إِنَّ شَاءَ اللَّهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ هَذِهِ الثَّلَاثَةِ مِنْ دَرَكِ الشَّقَاءِ



Having a wretched end, from (being a subject of) the schadenfreude of the enemies, and the evil of fate, and from being put to severe trial. Sufyan (a sub-narrator) said: They are three, but I've mentioned four because I do not memorize them exactly.

### **[35] Seeking Refuge From Having A Wretched End**

**5502-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from the evil of fate, from the schadenfreude of the enemies, from having a wretched end, and from being put to severe trial.

### **[36] Seeking Refuge From Madness**

**5503-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from madness, leprosy, and from the deformity-causing among the illnesses."

### **[37] Seeking Refuge From The (Evil Effect Of) The Jinn's Eye**

**5504-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge from the (evil effect of the) eye of jinn and the eye of man; and when both Surahs of seeking refuge (with Allah from all kinds of evil of men and jinns) were revealed, he used them (in seeking refuge) and left anything else.

### **[38] Seeking Refuge From The Evil Of Geriatric Age**

**5505-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke (Allah) with the following statements. He used to say: "O Allah! I seek refuge with You from (being given to) laziness, decrepitude, cowardice, niggardliness, and the evil of the geriatric age, and the affliction of the Dajjal and the punishment of the grave."

### **[39] Seeking Refuge From Being Sent Back To The Geriatric Age**

**5506-** It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he taught us five things, and he told that The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah with them: "O Allah! I seek refuge with You from being given to niggardliness; I seek refuge with You from being given to cowardice; I seek refuge with You from being sent back to geriatric age; I seek refuge

وَسَمَاتِ الْأَعْدَاءِ وَسُوءِ الْقَضَاءِ وَجَهْدِ الْبَلَاءِ» قَالَ سُفْيَانُ هُوَ ثَلَاثَةٌ فَذَكَرْتُ أَرْبَعَةً لِأَنِّي لَا أَحْفَظُ الْوَاحِدَ الَّذِي لَيْسَ فِيهِ .

### (35) - الاستِعَاذَةُ مِنْ دَرَكِ الشَّقَاءِ

5502 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيزُ مِنْ سُوءِ الْقَضَاءِ وَسَمَاتِ الْأَعْدَاءِ وَدَرَكِ الشَّقَاءِ وَجَهْدِ الْبَلَاءِ».

### (36) - الاستِعَاذَةُ مِنَ الْجُنُونِ

5503 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُنُونِ وَالْجَذَامِ وَالْبَرَصِ وَسَيِّئِ الْأَسْقَامِ».

### (37) - الاستِعَاذَةُ مِنْ عَيْنِ الْجَانِّ

5504 - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبَّادُ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنَ عَيْنِ الْجَانِّ وَعَيْنِ الْإِنْسِ فَلَمَّا نَزَلَتْ الْمُعَوِّذَتَانِ أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَى ذَلِكَ».

### (38) - الاستِعَاذَةُ مِنْ شَرِّ الْكِبَرِ

5505 - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِهِؤُلَاءِ الْكَلِمَاتِ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَسُوءِ الْكِبَرِ وَفِتْنَةِ الدَّجَالِ وَعَذَابِ الْقَبْرِ».

### (39) - الاستِعَاذَةُ مِنْ أَرْدَلِ الْعُمُرِ

5506 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ عَنْ أَبِيهِ قَالَ: كَانَ يُعَلِّمُنَا خَمْسًا كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِنَّ وَيَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنْ



with You from the affliction of this world; and I seek refuge with You from the punishment of the grave."

#### **[40] Seeking Refuge From The Evil Of The Old Age**

**5507-** It is narrated on the authority of Amr Ibn Maimun that he said: I performed Hajj with Umar Ibn Al-Khattab, and I heard him having said at Muzdalifah: Behold! The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from the following five things saying: "I seek refuge with You from (being given to) cowardice and niggardliness; and I seek refuge with You from the evil of the old age; and I seek refuge with You from the affliction of the breast; and I seek refuge with You from the punishment of the grave."

#### **[41] Seeking Refuge From The Shortage (Of Property) After Abundance (Of Wealth)**

**5508-** It is narrated on the authority of Abdullah Ibn Sarjis that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey he used to say: "O Allah! I seek refuge with You from the trouble of the journey, the gloominess of changes, the shortage (of property) after abundance (of wealth), the (evil effect of the) invocation of the wronged one, and the gloominess of sight in property and family (on return)."

**5509-** It is narrated on the authority of Abdullah Ibn Sarjis that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey he used to say: "O Allah! I seek refuge with You from the trouble of the journey, the gloominess of changes, the shortage (of property) after abundance (of wealth), the (evil effect of the) invocation of the wronged one, and the gloominess of sight in property, family and children (on return)."

#### **[42] Seeking Refuge From The Invocation Of The Wronged One**

**5510-** It is narrated on the authority of Abdullah Ibn Sarjis that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey he used to seek refuge (with Allah Almighty) from the trouble of the journey, the gloominess of changes, the shortage (of property) after abundance (of wealth), the (evil effect of the) invocation of the wronged one, and the gloominess of sight (in property and family on return)."

#### **[43] Seeking Refuge From The Gloominess Of Changes**

**5511-** It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, and rode his mount, he would say, beckoning with his finger (and Shu'bah stretched his finger in illustration): "O Allah! You are



الْجُبْنِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

#### (40) - الاستِيعَاذَةُ مِنْ سُوءِ الْعُمْرِ

5507 - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ يَعْنِي أَبَاهُ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَجَجْتُ مَعَ عُمَرَ فَسَمِعْتُهُ يَقُولُ بِجَمْعٍ إِلَّا إِنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ خَمْسٍ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ مِنْ سُوءِ الْعُمْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الصَّبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

#### (41) - الاستِيعَاذَةُ مِنَ الْحَوْرِ بَعْدَ الْكُورِ

5508 - أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكُورِ وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ».

5509 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكُورِ وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ».

#### (42) - الاستِيعَاذَةُ مِنْ دَعْوَةِ الْمَظْلُومِ

5510 - أَخْبَرَنَا يُونُسُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا سَافَرَ يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكُورِ وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمَنْظَرِ».

#### (43) - الاستِيعَاذَةُ مِنْ كَاِبَةِ الْمُنْقَلَبِ

5511 - أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ بْنِ مُقَدَّمٍ قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ بِشْرِ الْخُثْعَمِيِّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِاصْبِرْهِ وَمَدَّ شُعْبَةُ بِاصْبِرْهِ قَالَ: «اللَّهُمَّ

the companion in the journey, and the Guardian of our families and property (in our absence). O Allah! I seek refuge with You from the troubles of the journey, the gloominess of changes (in property and family on return)."

#### **[44] Seeking Refuge From The Evil Neighbour**

**5512-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the evil neighbour on residence, for indeed, the (evil) neighbour in the desert (is more fitting to) turn from you."

#### **[45] Seeking Refuge From Being Overpowered By Men**

**5513-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Talhah: "Look for a boy to serve me." Abu Talhah came out with me as I was riding behind him, and I remained serving The Messenger of Allah "Allah's blessing and peace be upon him" whenever he descended, and most frequently I heard him saying: "O Allah! I seek refuge with You from being given to decrepitude, grief, incapacity, laziness, niggardliness, cowardice, (as well as from) the heaviness and hardness of debt, and from being overpowered by men."

#### **[46] Seeking Refuge From The Affliction Of The Dajjal**

**5514-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah from the punishment of the grave and from the affliction of the Dajjal and he said: "No doubt, you will be put to trial in your graves."

#### **[47] Seeking Refuge From The Torment Of Hell And From The Evil Of Al-Masih Ad-Dajjal**

**5515-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I seek refuge with Allah from the torment of Hell; and I seek refuge with Allah from the punishment of the grave; and I seek refuge with Allah from the evil of Al-Masih Ad-Dajjal; and I seek refuge with Allah from the affliction of both life and death."

**5516-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from the punishment of the grave; and I seek refuge with You from the torment of the fire (of Hell); and I seek refuge with You from the affliction of both life and death; and I seek refuge with You from the evil of Al-Masih Ad-Dajjal."

أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَغَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ.

#### (44) - الِاسْتِعَاذَةُ مِنْ جَارِ السَّوِّءِ

5512 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنْ جَارِ السَّوِّءِ فِي دَارِ الْمَقَامِ فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ عَنْكَ».

#### (45) - الِاسْتِعَاذَةُ مِنْ غَلَبَةِ الرِّجَالِ

5513 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي عَمْرٍو أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبِي طَلْحَةَ: «الْتَمِسْ لِي غُلَامًا مِنْ غُلَمَائِكُمْ يَخْدُمُنِي» فَخَرَجَ بِي أَبُو طَلْحَةَ يُرِدُّنِي وَرَاءَهُ فَكُنْتُ أَخْذُمُ رَسُولَ اللَّهِ ﷺ كُلَّمَا نَزَلَ فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ».

#### (46) - الِاسْتِعَاذَةُ مِنْ فِتْنَةِ الدَّجَالِ

5514 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى عَنْ عَمْرَةَ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيزُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الدَّجَالِ» قَالَتْ: وَقَالَ: «لِإِنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ».

#### (47) - الِاسْتِعَاذَةُ مِنْ عَذَابِ جَهَنَّمَ وَشَرِّ

#### الْمَسِيحِ الدَّجَالِ

5515 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ مُوسَى بْنِ عُقْبَةَ أَخْبَرَنِي أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعُوذُ بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

5516 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا أُسَامَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَالِ».



### **[48] Seeking Refuge From The Evil Of The Devils Among Men**

**5517-** it is narrated on the authority of Abu Dharr that he said: I entered the mosque and The Messenger of Allah "Allah's blessing and peace be upon him" was sitting there. I came until I sat by his side. He said: "O Abu Dharr! Seek refuge with Allah from the evil of the devils among jinns and men." I asked: "O Messenger of Allah! Do men have devils (like jinns)?" he answered in the affirmative.

### **[49] Seeking Refuge From The Affliction Of Life**

**5518-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the punishment of the grave; seek refuge with Allah from the affliction of both life and death; and seek refuge with Allah from the affliction of Al-Masih Ad-Dajjal."

**5519-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from five things. He said: "Seek refuge with Allah from the punishment of the grave, from the punishment of (the fire of) Hell, from the affliction of both life and death, and from the evil of Al-Masih Ad-Dajjal."

**5520-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who obeys me, has, indeed, obeyed Allah, and he who disobeys me has, indeed, disobeyed Allah." He used to seek refuge (with Allah Almighty) from the punishment of the grave, from the punishment of (the fire of) Hell, from the affliction of both the living and the dead, and from the affliction of Al-Masih Ad-Dajjal.

**5521-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge (with Allah Almighty) from five things: from the punishment of the (fire of) Hell, from the punishment of the grave, from the affliction of both life and death, and from the affliction of Al-Masih Ad-Dajjal."

### **[50] Seeking Refuge From The Affliction Of Death**

**5522-** It is narrated on the authority of Abdullah Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" used to teach them the following supplication in the same way as he used to teach them a Surah from the Holy Qur'an. He said: "Say: 'O Allah! We

## (48) - الاسْتِعَاذَةُ مِنْ شَرِّ شَيَاطِينِ الْإِنْسِ

5517 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي عُمَرَ عَنْ عُبَيْدِ بْنِ خَشْحَاشٍ عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ فِيهِ فَجِئْتُ فَجَلَسْتُ إِلَيْهِ فَقَالَ: «يَا أَبَا ذَرٍّ تَعُوذُ بِاللَّهِ مِنْ شَرِّ شَيَاطِينِ الْجَنِّ وَالْإِنْسِ». قُلْتُ: أَوَلَايْنِسِ شَيَاطِينُ؟ قَالَ: «نَعَمْ».

## (49) - الاسْتِعَاذَةُ مِنْ فِتْنَةِ الْمَحْيَا

5518 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ وَمَالِكٌ قَالَا: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عُودُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ عُودُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ عُودُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ».

5519 - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا عَلْقَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ مِنْ خَمْسٍ يَقُولُ: «عُودُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ جَهَنَّمَ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ».

5520 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ» وَكَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ جَهَنَّمَ وَفِتْنَةِ الْأَحْيَاءِ وَالْأَمْوَاتِ وَفِتْنَةِ الْمَسِيحِ الدَّجَالِ.

5521 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنْ أَبِي عَلْقَمَةَ حَدَّثَنِي أَبُو هُرَيْرَةَ مِنْ فِيهِ إِلَى فِيٍّ قَالَ: وَقَالَ يَغْنِي النَّبِيُّ ﷺ: «أَسْتَعِذُّوْا بِاللَّهِ مِنْ خَمْسٍ مِنْ عَذَابِ جَهَنَّمَ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَفِتْنَةِ الْمَسِيحِ الدَّجَالِ».

## (50) - الاسْتِعَاذَةُ مِنْ فِتْنَةِ الْمَمَاتِ

5522 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُ السُّورَةَ مِنَ الْقُرْآنِ: «قُولُوا اللَّهُمَّ



seek refuge with You from the torment of Hell; we seek refuge with You from the punishment of the grave; we seek refuge with You from the affliction of Al-Masih Ad-Dajjal; and we seek refuge with You from the affliction of both life and death'."

**5523-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from the punishment of Allah; and seek refuge with Allah Almighty from the affliction of both life and death, from the punishment of the grave, and from the affliction of Al-Masih Ad-Dajjal."

### **[51] Seeking Refuge From The Punishment Of The Grave**

**5524-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say in his supplication: "O Allah! I seek refuge with You from the torment of Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the affliction of Al-Masih Ad-Dajjal; and I seek refuge with You from the affliction of both life and death."

### **[52] Seeking Refuge From The Affliction Of The Grave**

**5525-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said in his supplication: "O Allah! I seek refuge with You from the affliction of the grave, from the affliction of Al-Masih Ad-Dajjal, and from the affliction of both life and death."

### **[53] Seeking Refuge From The Punishment Of Allah**

**5526-** It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from the punishment of Allah; seek refuge with Allah Almighty from the punishment of the grave; seek refuge with Allah Almighty from the affliction of both life and death; and seek refuge with Allah Almighty from the affliction of Al-Masih Ad-Dajjal."

### **[54] Seeking Refuge From The Torment Of Hell**

**5527-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah Almighty from the torment of Hell, from the punishment of the grave, and from (the evil of) Al-Masih Ad-Dajjal.



إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ  
الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

5523 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَيْمُونٍ عَنْ سُفْيَانَ عَنْ عَمْرِو عَنْ طَاوُسَ عَنْ أَبِي هُرَيْرَةَ  
وَأَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عُودُوا بِاللَّهِ عَزَّ وَجَلَّ مِنْ  
عَذَابِ اللَّهِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَسِيحِ  
الدَّجَالِ».

### (51) - الاسْتِعَاذَةُ مِنْ عَذَابِ الْقَبْرِ

5524 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ عَنْ مَالِكٍ  
عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو يَقُولُ فِي  
دُعَائِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ  
مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

### (52) - الاسْتِعَاذَةُ مِنْ فِتْنَةِ الْقَبْرِ

5525 - أَخْبَرَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ كَثِيرٍ الْمُقْرِئُ عَنِ اللَّيْثِ بْنِ  
سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ  
رَسُولَ اللَّهِ ﷺ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَفِتْنَةِ الدَّجَالِ وَفِتْنَةِ  
الْمَحْيَا وَالْمَمَاتِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا خَطَأٌ وَالصَّوَابُ سُلَيْمَانُ بْنُ سِنَانٍ.

### (53) - الاسْتِعَاذَةُ مِنْ عَذَابِ اللَّهِ

5526 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ  
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عُودُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ عُوذُوا بِاللَّهِ مِنْ عَذَابِ  
الْقَبْرِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ».

### (54) - الاسْتِعَاذَةُ مِنْ عَذَابِ جَهَنَّمَ

5527 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا  
شُعْبَةُ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ  
رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ عَذَابِ جَهَنَّمَ وَعَذَابِ الْقَبْرِ وَالْمَسِيحِ الدَّجَالِ».

### **[55] Seeking Refuge From The Punishment Of The Fire**

**5528-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah “Allah’s blessing and peace be upon him” said: "Seek refuge with Allah Almighty from the punishment of the fire, from the punishment of the grave, from the affliction of both life and death, and from the evil of Al-Masih Ad-Dajjal."

### **[56] Seeking Refuge From The Severe Heat Of The Fire (Of Hell)**

**5529-** It is narrated on the authority of A'ishah that she said: Allah's Apostle “Allah’s blessing and peace be upon him” said: "O Allah, the Lord of Gabriel, Michael and Israfil! I seek refuge with You from the severe heat of the fire (of Hell) and from the punishment of the grave."

**5530-** It Is narrated on the authority of Abu Hurairah that he said: I heard Abu Al-Qasim, The Messenger of Allah “Allah’s blessing and peace be upon him” having said in his prayer: "O Allah! I Seek refuge with You from the affliction of the grave, from the affliction of The Dajjal, from the affliction of both life and death, and from the severe heat of the (fire of) Hell."

**5531-** It is narrated on the authority of Anas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If one asks Allah (to admit him to) the Garden thrice, the Garden will say: "O Allah! Admit him to the Garden." On the other hand, if one seeks refuge with Allah from the fire (of Hell) thrice, the fire will say: "O Allah! Give him shelter from the fire (of Hell)."

### **[57] Seeking Refuge From The Evil Of What One Has Made**

**5532-** It is narrated on the authority of Shaddad Ibn Aws from The Prophet "Allah's blessing and peace be upon him" that he said: "The most superior way of asking for Allah's forgiveness is to say: 'O Allah! You are my lord other than Whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am seeking refuge with you from the evil of what I have made. I am confessing of your blessings your have bestowed upon me. I am also confessing of my sin. So, might you forgive me! None but you has the power to forgive one's sins'." The Prophet "Allah's blessing and peace be upon him" added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will enter the Garden; and if somebody recites it at night with firm faith in it, and dies on the same night before the morning, he will enter the Garden."

## (55) - الاستِعَاذَةُ مِنْ عَذَابِ النَّارِ

5528 - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرِو عَنْ يَحْيَى أَنَّهُ حَدَّثَهُ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَوَّدُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ».

## (56) - الاستِعَاذَةُ مِنْ حَرِّ النَّارِ

5529 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ سُفْيَانَ بْنِ سَعِيدٍ عَنْ أَبِي حَسَّانَ عَنْ جَسْرَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ رَبِّ جِبْرَائِيلَ وَمِيكَائِيلَ وَرَبِّ إِسْرَافِيلَ أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ وَمِنْ عَذَابِ الْقَبْرِ».

5530 - أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سُلَيْمَانَ بْنِ سِنَانٍ الْمُزَنِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ فِي صَلَاتِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَمِنْ فِتْنَةِ الدَّجَالِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ حَرِّ جَهَنَّمَ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الصَّوَابُ.

5531 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتْ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ وَمَنْ أَسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتْ النَّارُ: اللَّهُمَّ اجْزِهِ مِنَ النَّارِ».

## (57) - الاستِعَاذَةُ مِنْ شَرِّ مَا صَنَعَ

وَذَكَرَ الاختِلَافَ عَلَى عَبْدِ اللَّهِ بْنِ بَرِيدَةَ فِيهِ

5532 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ عَنْ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ عَنْ بُشَيْرِ بْنِ كَعْبٍ عَنْ شَدَّادِ بْنِ أَوْسٍ عَنْ النَّبِيِّ ﷺ قَالَ: «إِنَّ سَيِّدَ الْإِسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا أَسْتَطِيعُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِذُنُوبِي وَأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَإِنْ قَالَهَا حِينَ يُصْبِحُ مُوقِنًا بِهَا فَمَاتَ دَخَلَ الْجَنَّةَ وَإِنْ قَالَهَا حِينَ يُمِيسُ مُوقِنًا بِهَا دَخَلَ الْجَنَّةَ». خَالَفَهُ الْوَلِيدُ بْنُ ثَعْلَبَةَ.



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**[58] Seeking Refuge From The Evil Of What One Has Done**

**5533-** It is narrated on the authority of Ibn Yasaf that he asked A'ishah, the wife of The Prophet "Allah's blessing and peace be upon him" about the statements therewith The Prophet "Allah's blessing and peace be upon him" most frequently supplicated (Allah) before his death, and she said: He most frequently supplicated: "O Allah! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

**5534-** It is narrated on the authority of Ibn Yasaf that A'ishah was asked about the statements therewith The Prophet "Allah's blessing and peace be upon him" most frequently supplicated (Allah before his death), thereupon she said: He most frequently supplicated: "O Allah! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

**5535-** It is narrated on the authority of Farwah Ibn Nawfal that he said: I asked A'ishah, the Mother of the Believers about the statements therewith The Prophet "Allah's blessing and peace be upon him" used to supplicate (Allah before his death), and she said: He used to say: "(O Allah)! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

**5536-** It is narrated on the authority of Farwah Ibn Nawfal from A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

**[59] Seeking Refuge From The Evil Of What One Has Not Done**

**5537-** It is narrated on the authority of Farwah Ibn Nawfal that he said: I asked A'ishah saying: Tell me about a supplication therewith The Prophet "Allah's blessing and peace be upon him" used to invoke (Allah Almighty before his death). She said: He used to say: "(O Allah)! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

**5538-** It is narrated on the authority of Farwah Ibn Nawfal that he said: I said to A'ishah saying: Tell me about a supplication therewith The Prophet "Allah's blessing and peace be upon him" used to invoke (Allah Almighty before his death). She said: He used to say: "(O Allah)! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

## (58) - الاسْتِعَاذَةُ مِنْ شَرِّ مَا عَمِلَ وَذِكْرُ الاختِلَافِ عَلَى هِلَالٍ

5533 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى عَنْ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ شَيْبَةَ عَنِ الْأَوْزَاعِيِّ عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ أَنَّ ابْنَ يَسَافٍ حَدَّثَهُ: أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ مَا كَانَ أَكْثَرَ مَا يَدْعُو بِهِ رَسُولُ اللَّهِ ﷺ قَبْلَ مَوْتِهِ؟ قَالَتْ: كَانَ أَكْثَرَ مَا كَانَ يَدْعُو بِهِ «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

5534 - أَخْبَرَنِي عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي عَبْدَةُ قَالَ: حَدَّثَنِي ابْنُ يَسَافٍ قَالَ: سَأَلْتُ عَائِشَةَ مَا كَانَ أَكْثَرَ مَا كَانَ يَدْعُو بِهِ النَّبِيُّ ﷺ؟ قَالَتْ: كَانَ أَكْثَرَ دُعَائِهِ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ بَعْدُ».

5535 - أَخْبَرَنِي مُحَمَّدُ بْنُ قَدَامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ فَرَوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ عَمَّا كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو قَالَتْ: كَانَ يَقُولُ: «أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

5536 - أَخْبَرَنَا هَنَادٌ عَنْ أَبِي الْأَحْوَصِ عَنْ حُصَيْنٍ عَنْ هِلَالٍ عَنْ فَرَوَةَ بْنِ نَوْفَلٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

## (59) - الاسْتِعَاذَةُ مِنْ شَرِّ مَا لَمْ يَعْمَلْ

5537 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ عَنْ حُصَيْنٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ فَرَوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ عَائِشَةَ فَقُلْتُ حَدِّثْنِي بِشَيْءٍ كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ؟ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

5538 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ سَمِعْتُ هِلَالَ بْنَ يَسَافٍ عَنْ فَرَوَةَ بْنِ نَوْفَلٍ قَالَ: قُلْتُ لِعَائِشَةَ أَخْبِرْنِي بِدُعَاءٍ كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ. قَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».



### [60] Seeking Refuge From The Land-Collapse

**5539-** It is narrated on the authority of Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said (by way of supplication): "O Allah! I seek refuge with You from being assassinated from underneath me." Jubair said: He means the land-collapse. Ubadah said: I do not know whether the last statement belongs to The Messenger of Allah "Allah's blessing and peace be upon him" or to Jubair himself.

**5540-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say...and he mentioned the supplication in full, with the following end: "O Allah! I seek refuge with You from being assassinated from underneath me." He means the land-collapse.

### [61] Seeking Refuge From Falling Down And Devastation

**5541-** It is narrated on the authority of Abu Al-Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! I seek refuge with You from falling down, from (falling dead while being under) ruins, from (dying because of) sinking and burning; and I seek refuge with You from being possessed by Satan at the time of death; and I seek refuge with You from dying in Your Cause while fleeing away (from the battlefield); and I seek refuge with You from dying because of snake-bite."

**5542-** It is narrated on the authority of Abu Al-Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say by way of supplication: "O Allah! I seek refuge with You from (being sent back to) decrepitude, from falling down, from (falling dead while being under) ruins, from (dying because of) grief (or because of) burning and sinking; and I seek refuge with You from being possessed by Satan at the time of death; and I seek refuge with You from dying in Your Cause while fleeing away (from the battlefield); and I seek refuge with You from dying because of snake-bite."

**5543-** It is narrated on the authority of Abu Al-Aswad As-Sulami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! I seek refuge with You from falling down; and I seek refuge with You from (falling dead while being under) ruins; and I seek refuge with You from (dying because of) sinking and burning; and I seek refuge with You from being possessed by Satan at the time of death; and I seek refuge with You from



## (60) - الاستِعَاذَةُ مِنَ الْخُسْفِ

5539 - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ عُبَادَةَ بْنِ مُسْلِمٍ قَالَ: حَدَّثَنِي جُبَيْرُ بْنُ أَبِي سُلَيْمَانَ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ أَبْنَ عَمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي» قَالَ جُبَيْرٌ: وَهُوَ الْخُسْفُ قَالَ عُبَادَةُ: فَلَا أَدْرِي قَوْلَ النَّبِيِّ ﷺ أَوْ قَوْلَ جُبَيْرٍ.

5540 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْحَلِيلِ قَالَ: حَدَّثَنَا مَرْوَانُ هُوَ أَبْنُ مُعَاوِيَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ عُبَادَةَ بْنِ مُسْلِمٍ الْفَزَارِيِّ عَنْ جُبَيْرِ بْنِ أَبِي سُلَيْمَانَ عَنْ أَبْنِ عَمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ» فَذَكَرَ الدُّعَاءَ وَقَالَ فِي آخِرِهِ: «أَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي» يَغْنِي بِذَلِكَ الْخُسْفُ.

## (61) - الاستِعَاذَةُ مِنَ التَّرْدِي وَالْهَذْمِ

5541 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ صَيْفِيِّ مَوْلَى أَبِي أَيُّوبَ عَنْ أَبِي الْيَسْرِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرْدِي وَالْهَذْمِ وَالْغَرَقِ وَالْحَرِيقِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا».

5542 - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنِي أَنَسُ بْنُ عِيَاضٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ صَيْفِيِّ عَنْ أَبِي الْيَسْرِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فَيَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ وَالتَّرْدِي وَالْهَذْمِ وَالْغَرَقِ وَالْحَرِيقِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَنْ أُقْتَلَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا».

5543 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي صَيْفِيُّ مَوْلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ عَنْ أَبِي الْأَسْوَدِ السَّلَمِيِّ هَكَذَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَذْمِ وَأَعُوذُ بِكَ مِنَ التَّرْدِي وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَالْحَرِيقِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ

dying in Your Cause while fleeing away (from the battlefield); and I seek refuge with You from dying because of snake-bite."

### **[62] Seeking Refuge With Allah's Good Pleasure From Allah's Displeasure**

**5544-** It is narrated on the authority of A'ishah that she said: One night, I searched for The Messenger of Allah "Allah's blessing and peace be upon him" in my bed, but I did not find him. I struck the head of the bed with my hand and behold! It fell over his toe. Behold! He was in prostration posture, saying: "O Allah! I seek refuge with Your Forgiveness from Your Punishment; I seek refuge with Your Good Pleasure from Your Displeasure; and I seek refuge with (the Mercy of) You from (the Punishment of) You."

### **[63] Seeking Refuge From The Constriction Of Standing On The Day Of Judgement**

**5545-** It is narrated on the authority of Asim Ibn Humaid that he said: I asked A'ishah: with which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his (supererogatory) prayer at night? She said: Verily, you've asked me about something, about which none else has ever asked me before: he used to magnify (Allah) ten times, praise (Allah) ten times, glorify (Allah) ten times, and ask for (Allah's) Forgiveness ten times, saying: "O Allah! Forgive me, guide me, sustain me, give me health (and power that enable me to serve you more)!" he further used to seek refuge (with Allah) from the constriction of standing on the Day of Judgement.

### **[64] Seeking Refuge From An Invocation That Is Not Heard**

**5546-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "I seek refuge with Allah from having knowledge that is of no benefit, from having a heart which is not submissive (to Allah in service), from having a soul which is not satisfied (with what is given to it), and from (supplicating with) an invocation which is not heard (by Allah and thus it receives no answer)."

**5547-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "I seek refuge with Allah from having knowledge that is of no benefit, from having a heart which is not submissive (to Allah in service), from having a soul which is not satisfied

وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُذْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا».

(62) - الاسْتِعَاذَةُ بِرَضَاءِ اللَّهِ مِنْ سَخَطِ اللَّهِ تَعَالَى

5544 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي أَلْعَلَاءُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ زَيْدٍ عَنْ عَمْرِو بْنِ مُرَّةَ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَسْرُوقِ بْنِ الْأَجْدَعِ عَنْ عَائِشَةَ قَالَتْ: طَلَبْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فِي فِرَاشِي فَلَمْ أَصِبْهُ فَضَرَبْتُ بِيَدِي عَلَى رَأْسِ الْفِرَاشِ فَوَقَعَتْ يَدِي عَلَى أَحْمَصِ قَدَمَيْهِ فَإِذَا هُوَ سَاجِدٌ يَقُولُ: «أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِكَ مِنْكَ».

(63) - الاسْتِعَاذَةُ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ

5545 - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ أَنَّ مُعَاوِيَةَ بْنَ صَالِحٍ حَدَّثَهُ وَحَدَّثَنِي أَزْهَرُ بْنُ سَعِيدٍ يُقَالُ لَهُ الْجَرَّازِيُّ شَامِيٌّ عَزِيزُ الْحَدِيثِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ بِمَا كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَتِحُ قِيَامَ اللَّيْلِ قَالَتْ: سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ كَانَ يُكَبِّرُ عَشْرًا وَيُسَبِّحُ عَشْرًا وَيَسْتَغْفِرُ عَشْرًا وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي» وَيَتَعَوَّذُ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ.

(64) - الاسْتِعَاذَةُ مِنْ دُعَاءٍ لَا يُسْمَعُ

5546 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ أَبِي خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَتَّعِبُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: سَعِيدٌ لَمْ يَسْمَعْهُ مِنْ أَبِي هُرَيْرَةَ بَلْ سَمِعَهُ مِنْ أَخِيهِ عَنْ أَبِي هُرَيْرَةَ.

5547 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَحْيَى يَعْنِي أَبْنَ يَحْيَى قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ



(with what is given to it), and from (supplicating with) an invocation which is not heard (by Allah and thus it receives no answer).”

**[65] Seeking Refuge From (Supplicating with) An Invocation That Receives No Answer**

5548- It is narrated on the authority of Abdullah Ibn Al-Harith that he said: Whenever it was said to Zaid Ibn Arqam: Relate to us what you have heard from The Messenger of Allah “Allah’s blessing and peace be upon him”, he would say: I am not going to relate to you anything but only that which The Messenger of Allah “Allah’s blessing and peace be upon him” told us and ordered us to say: "O Allah, I seek refuge with You from incapacity, from sloth, from niggardliness, from cowardice, from decrepitude and from the torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the Protecting Friend thereof and Guardian thereof. O Allah! I seek refuge with You from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented, and from an invocation that is not responded to (by Allah Almighty)."

5549- It is narrated on the authority of Umm Salamah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of his house he would say: “In the Name of Allah, my Lord! I seek refuge with You from faltering or going astray; from wronging or being wronged; from being ignorant or being subject to the ignorance (of anyone).”

قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

(65) - الاسْتِعَاذَةُ مِنْ دُعَاءٍ لَا يُسْتَجَابُ

5548 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنْ أَبِي فُضَيْلٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: كَانَ إِذَا قِيلَ لِزَيْدِ بْنِ أَرْقَمَ: حَدَّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: لَا أُحَدِّثُكُمْ إِلَّا مَا كَانَ رَسُولُ اللَّهِ ﷺ حَدَّثَنَا بِهِ وَيَأْمُرُنَا أَنْ نَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ عِلْمٍ لَا يَنْفَعُ وَدَعْوَةٍ لَا تُسْتَجَابُ».

5549 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللَّهِ رَبِّ أَعُوذُ بِكَ مِنْ أَنْ أَرِلَّ أَوْ أَضِلَّ أَوْ أَظْلِمَ أَوْ أَظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

## (52) THE BOOK OF DRINKS

### [1] The Prohibition Of Wine

Allah Almighty says: " O you who believe! intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork: eschew such (abomination), that you may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will you not then abstain?" (Al-Ma'idah 90:91)

**5550-** It is narrated on the authority of Umar that (a short time before) wine was prohibited, Umar said: "O Allah! Would that You give us a clear decisive statement concerning the (prohibition of) wine!" so, this Verse in the Surah of Al-Baqarah was revealed: "They ask you concerning wine and gambling. Say in them is great sin..." then, Umar was called and the Verse was recited to him, but he said: "O Allah! Would that You give us a clear decisive statement concerning the (prohibition of) wine!" then, the Verse pertaining to that in the Surah of Women was revealed: "O you who believe! Approach not Prayers with a mind befogged, until you can understand all that you say..." (43) whenever the caller of the Messenger of Allah "Allah's blessing and peace be upon him" to prayer pronounced the prayer establishment, he would say: "Behold! Let none who is intoxicated approach the prayer!" then, Umar was called and the Verse was recited to him, but he said: "O Allah! Would that You give us a clear decisive statement concerning the (prohibition of) wine!" then, the Verse pertaining to that in the Surah of Repast was revealed, and Umar was called and the Verse was recited to him, and when he came to His saying: "will you not then abstain?" Umar said: "No doubt, we've abstained!"

### [2] The Drink That Was Spilled Away Once The Prohibition Of Wine Was Revealed

**5551-** It is narrated on the authority of Anas Ibn Malik that he said: While I was standing amongst the uncles of my tribe serving them and I was the youngest of them, a person came and said: "Verily the wine has been prohibited." I was serving them with (the wine prepared from dry dates called) Fadikh They said: "O Anas! Spill it away." So I spilt it. Sulaiman At-Taimi (a sub-narrator) said that he asked Anas what that (Fadikh) was. He said: It was prepared from unripe stiff dates and dry dates. Abu Bakr Ibn Anas said: It was their wine during those days. Sulaiman said: A person narrated to me from Anas Ibn Malik that he did not refute that statement.



## (52) - كِتَابُ الْأَشْرِبَةِ

## (1) - بَابُ تَحْرِيمِ الْخَمْرِ

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿المائدة، الآيتان: 90، 91﴾.

5550 - أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ إِسْحَاقَ السُّنِّيُّ قِرَاءَةً عَلَيْهِ فِي بَيْتِهِ قَالَ أَنْبَأَنَا الْإِمَامُ أَبُو عَبْدِ الرَّحْمَنِ أَحْمَدُ بْنُ شُعَيْبٍ النَّسَائِيُّ رَحِمَهُ اللَّهُ تَعَالَى قَالَ: أَنْبَأَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي مَيْسَرَةَ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ قَالَ عُمَرُ: اللَّهُمَّ بَيْنَ لَنَا فِي الْخَمْرِ بَيِّنًا شَافِيًا فَنَزَلَتِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ عُمَرُ اللَّهُمَّ بَيْنَ لَنَا فِي الْخَمْرِ بَيِّنًا شَافِيًا فَنَزَلَتِ الْآيَةُ الَّتِي فِي النَّسَاءِ ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى﴾ [النساء، الآية: 43] فَكَانَ مُنَادِي رَسُولِ اللَّهِ ﷺ إِذَا أَقَامَ الصَّلَاةَ نَادَى: ﴿لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى﴾، فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ: اللَّهُمَّ بَيْنَ لَنَا فِي الْخَمْرِ بَيِّنًا شَافِيًا فَنَزَلَتِ الْآيَةُ الَّتِي فِي الْمَائِدَةِ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَلَمَّا بَلَغَ ﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾. قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَنْتَهَيْنَا أَنْتَهَيْنَا.

## (2) - ذِكْرُ الشَّرَابِ الَّذِي أَهْرِيْقُ بِتَحْرِيمِ الْخَمْرِ

5551 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ عَنْ سُلَيْمَانَ التَّيْمِيِّ أَنَّ أَنَسَ بْنَ مَالِكٍ أَخْبَرَهُمْ قَالَ: بَيْنَا أَنَا قَائِمٌ عَلَى الْحَيِّ وَأَنَا أَصْغَرُهُمْ سِنًا عَلَى عُمُومَتِي إِذْ جَاءَ رَجُلٌ فَقَالَ: إِنَّهَا قَدْ حُرِّمَتِ الْخَمْرُ وَأَنَا قَائِمٌ عَلَيْهِمْ أَسْقِيهِمْ مِنْ فَضِيخٍ لَهُمْ فَقَالُوا: أَكْفَأُهَا فَكَفَأْتُهَا فَقُلْتُ لِأَنَسٍ: مَا هُوَ؟ قَالَ: الْبُسْرُ وَالتَّمْرُ. قَالَ أَبُو بَكْرٍ بْنُ أَنَسٍ: كَانَتْ خَمْرُهُمْ يَوْمَئِذٍ فَلَمْ يُنْكِرْ أَنَسٌ.

**5552-** It is narrated on the authority of Anas Ibn Malik that he said: I was serving wine to Abu Talhah, Ubai Ibn Ka'b, and Abu Dujanah along with a group of Ansar when a visitor came to us and said: "There is a fresh news. The (verses pertaining to the) prohibition of wine have been revealed." So we spilt it on that day. It was a mixture of dry dates and unripe stiff dates. Anas Ibn Malik said: The wine was made unlawful, at the time the common wine of theirs was then a mixture of dry dates and unripe stiff dates.

**5553-** It is narrated on the authority of Anas Ibn Malik that he said: The wine was made unlawful, and on the very day it was prohibited, the common wine of theirs was then a mixture of dry dates and unripe stiff dates.

### **[3] The (Brew Prepared From The) Mixture Of unripe Solid Dates And dry Dates Is Called Wine**

**5554-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The (brew prepared from the) mixture of unripe solid dates and dry dates is wine.

**5555-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The (brew prepared from the) mixture of unripe solid dates and dry dates is wine.

**5556-** It is narrated on the authority of Jabir Ibn Abdullah from Allah's Apostle "Allah's blessing and peace be upon him" that he said: "The (brew prepared from the) mixture of raisins and dry dates is wine."

### **[4] It Is Forbidden To Brew Soft Dates With Dry Dates**

**5557-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (the brew prepared from) the mixture of both soft dates and dry dates, and both raisins and dry dates (lest it might be intoxicant).

### **[5] It Is Forbidden To (Brew) Soft Dates Mixed With Ripe Yellow-Coloured Dates**

**5558-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (drinking in such vessels as) the dry gourd, the green-coloured jar, the pitcher, and the hollow stump of date-palms; and he forbade the (brew prepared from the) mixture of soft dates and ripe yellow-coloured dates.

5552 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأَبِيَّ بْنَ كَعْبٍ وَأَبَا دُجَانَةَ فِي رَهْطٍ مِنَ الْأَنْصَارِ فَدَخَلَ عَلَيْنَا رَجُلٌ فَقَالَ: حَدَّثَ خَبَرٌ نَزَلَ تَحْرِيمُ الْخَمْرِ فَكَفَأْنَا قَالَ: وَمَا هِيَ يَوْمَئِذٍ إِلَّا الْفَضِيخُ خَلِيطُ الْبُسْرِ وَالتَّمْرِ قَالَ: وَقَالَ أَنَسٌ: لَقَدْ حُرِّمَتِ الْخَمْرُ وَإِنَّ عَامَّةَ خُمُورِهِمْ يَوْمَئِذٍ الْفَضِيخُ.

5553 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «حُرِّمَتِ الْخَمْرُ حِينَ حُرِّمَتْ وَإِنَّهُ لَشَرَابُهُمُ الْبُسْرُ وَالتَّمْرُ».

### (3) - اسْتِحْقَاقُ الْخَمْرِ لَشَرَابِ الْبُسْرِ وَالتَّمْرِ

5554 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرِ يَعْنِي ابْنَ عَبْدِ اللَّهِ قَالَ: «الْبُسْرُ وَالتَّمْرُ خَمْرٌ».

5555 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «الْبُسْرُ وَالتَّمْرُ خَمْرٌ». رَفَعَهُ الْأَعْمَشُ.

5556 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ شَيْبَانَ عَنْ الْأَعْمَشِ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ قَالَ: «الزَّبِيبُ وَالتَّمْرُ هُوَ الْخَمْرُ».

### (4) - نَهْيُ الْبَيَانِ عَنْ شُرْبِ نَبِيذِ الْخَلِيطَيْنِ الرَّاجِعَةِ

#### إِلَى بَيَانِ الْبَلَحِ وَالتَّمْرِ

5557 - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَى عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْبَلَحِ وَالتَّمْرِ وَالزَّبِيبِ وَالتَّمْرِ».

### (5) - خَلِيطُ الْبَلَحِ وَالزَّهْوِ

5558 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالْمُرْقَتِ وَالتَّقِيرِ وَأَنْ يُخْلَطَ الْبَلَحُ وَالزَّهْوُ».



**5559-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (drinking in such vessels as) the dry gourd, the pitched receptacle, and the hollow stump of date-palms; and he forbade the (brew prepared from the) mixture of dry dates and raisins, or that of dry dates and ripe yellow-coloured dates.

**5560-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of dry dates and ripe yellow-coloured dates, or dry dates and raisins.

#### **[6] Mixing Ripe Yellow-Coloured Dates With Fresh Dates**

**5561-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Mix not dry dates with raisins, nor ripe yellow-coloured dates with fresh dates (to make brew thereof)."

**5562-** It is narrated on the authority of Abu Qatadah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Do not brew ripe yellow-coloured dates with fresh dates nor raisins with fresh dates."

#### **[7] Mixing Ripe Yellow-Coloured Dates With Unripe Solid Dates**

**5563-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of dry dates and raisins, ripe yellow-coloured dates and dry dates, and ripe yellow-coloured dates and unripe solid dates.

#### **[8] Mixing Unripe Solid Dates With Fresh Dates**

**5564-** It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of dry dates and raisins, and unripe solid dates and fresh dates.

**5565-** It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mix not dry dates with raisins, nor unripe solid dates with dry dates (to make brew thereof)."

5559 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْمُرْقَاتِ وَزَادَ مَرَّةً أُخْرَى وَالتَّقِيرَ وَأَنْ يُخْلَطَ التَّمْرُ بِالزَّيْبِ وَالزَّهْوُ بِالتَّمْرِ».

5560 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ عَنْ أَبِي أَرْطَاةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الزَّهْوِ وَالتَّمْرِ وَالزَّيْبِ وَالتَّمْرِ».

### (6) - خَلِيطُ الزَّهْوِ وَالرُّطْبِ

5561 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَجْمَعُوا بَيْنَ التَّمْرِ وَالزَّيْبِ وَلَا بَيْنَ الزَّهْوِ وَالرُّطْبِ».

5562 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَلِيُّ وَهُوَ ابْنُ الْمُبَارَكِ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَنْبِذُوا الزَّهْوَ وَالرُّطْبَ جَمِيعاً وَلَا تَنْبِذُوا الزَّيْبَ وَالرُّطْبَ جَمِيعاً».

### (7) - خَلِيطُ الزَّهْوِ وَالْبُسْرِ

5563 - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ هُوَ ابْنُ طَهْمَانَ عَنْ عُمَرَ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ عَنْ مَالِكِ بْنِ الْحَارِثِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُخْلَطَ التَّمْرُ وَالزَّيْبُ وَأَنْ يُخْلَطَ الزَّهْوُ وَالتَّمْرُ وَالزَّهْوُ وَالْبُسْرُ».

### (8) - خَلِيطُ الْبُسْرِ وَالرُّطْبِ

5564 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ خَلِيطِ التَّمْرِ وَالزَّيْبِ وَالْبُسْرِ وَالرُّطْبِ».

5565 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا بِسْطَامٌ قَالَ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَخْلِطُوا الزَّيْبَ وَالتَّمْرَ وَلَا الْبُسْرَ وَالتَّمْرَ».

### [9] The Mixture Of Unripe Stiff Dates And Dry Dates

**5566-** It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of dry dates and raisins, as well as he forbade (the brew prepared from) unripe stiff dates and dry dates.

**5567-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (drinking in such vessels as) the dry gourd, the green-coloured jar, the pitcher, and the hollow stump of date-palms; and he forbade the (brew prepared from the mixture of) dry dates and unripe stiff dates, as well as (he forbade the brew prepared from) the mixture of raisins and dry dates; and he sent a letter to the people of Hajar that "You should not prepare brew from both raisins mixed with dry dates."

**5568-** It is narrated on the authority of Ibn Abbas that he said: The (brew prepared from) unripe hard dates alone is unlawful (to drink since it is intoxicant); and the (brew prepared from the) mixture of unripe hard dates and dry dates is also unlawful (to drink since it is intoxicant).

### [10] The Mixture Of Dry Dates And Raisins

**5569-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of dry dates and raisins, as well as that of dry dates and unripe hard dates.

**5570-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that both dry dates and raisins, as well as both dry dates and unripe hard dates should be mixed together to make brew thereof.

### [11] The Mixture Of Fresh Dates And Raisins

**5571-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Mix not ripe yellow-coloured dates with fresh dates nor fresh dates with raisins (to make brew thereof)."

### [12] The Mixture Of Unripe Hard Dates And Raisins

**5572-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that both unripe hard dates and raisins should be mixed together



## (9) - خَلِيطُ الْبُسْرِ وَالتَّمْرِ

5566 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَطَاءٍ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ «أَنَّهُ نَهَى أَنْ يُنْبَذَ الزَّيْبُ وَالتَّمْرُ جَمِيعاً وَنَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالتَّمْرُ جَمِيعاً».

5567 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنْ ابْنِ فَضِيلٍ عَنْ أَبِي إِسْحَاقَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالْمُرْقَتِ وَالتَّقِيرِ وَعَنِ الْبُسْرِ وَالتَّمْرِ أَنْ يُخْلَطَا وَعَنِ الزَّيْبِ وَالتَّمْرِ أَنْ يُخْلَطَا وَكُتِبَ إِلَى أَهْلِ هَجَرَ: أَنْ لَا تَخْلُطُوا الزَّيْبَ وَالتَّمْرَ جَمِيعاً».

5568 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا حُمَيْدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «الْبُسْرُ وَحْدَهُ حَرَامٌ وَمَعَ التَّمْرِ حَرَامٌ».

## (10) - خَلِيطُ التَّمْرِ وَالزَّيْبِ

5569 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ وَعَلِيُّ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحِيمِ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ خَلِيطِ التَّمْرِ وَالزَّيْبِ وَعَنِ التَّمْرِ وَالْبُسْرِ».

5570 - أَخْبَرَنَا قُرَيْشُ بْنُ عَبْدِ الرَّحِيمِ الْبَاوَرْدِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ قَالَ: أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّمْرِ وَالزَّيْبِ وَنَهَى عَنِ التَّمْرِ وَالْبُسْرِ أَنْ يُنْبَذَا جَمِيعاً».

## (11) - خَلِيطُ الرُّطْبِ وَالزَّيْبِ

5571 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْبِذُوا الرُّهُوَ وَالرُّطْبَ وَلَا تَنْبِذُوا الرُّطْبَ وَالزَّيْبَ جَمِيعاً».

## (12) - خَلِيطُ الْبُسْرِ وَالزَّيْبِ

5572 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ نَهَى أَنْ يُنْبَذَ الزَّيْبُ وَالْبُسْرُ جَمِيعاً وَنَهَى أَنْ يُنْبَذَ

to make brew thereof, as well as he forbade that both fresh dates and unripe hard dates should be mixed together to make brew thereof.

### **[13] The Reason For Which Such A Mixture Is Forbidden**

**5573-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade mixing two kinds (of fruits such as dates and raisins) for the purpose of brewing lest one of both might become more intense than the other. I asked him (Anas) about Fadikh (that prepared from the mixture of unripe hard dates and dry dates) and he forbade me to drink it and said: he disliked such of unripe dates as seemed partially fresh, for fear they might be of two kinds, thereupon we used to cut off (what is fresh from what is unripe).

**5574-** It is narrated on the authority of Abu Idris that he said: I was present when partially fresh and unripe dates were brought to Anas Ibn Malik thereupon he cut (what is fresh from what is unripe).

**5575-** It is narrated on the authority of Qatadah that he said: Anas used to command that what seems fresh be cut off (from what is unripe dates).

**5576-** It is narrated on the authority of Anas that he left no partially fresh (among the unripe) dates but that he separated (what is fresh) from what is unripe (lest they might be of two kinds of dates).

### **[14] The Concession To Brew The Unripe Hard Dates Alone And Drink Its soakage Before It Changes**

**5577-** It is narrated on the authority of Abu Qatadah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Do not brew ripe yellow-coloured dates with fresh dates together, nor unripe hard dates with raisins together; but (there is no harm upon) you to brew each separately."

### **[15] The Concession To Soak Fruits In Such Of Leather Vessels As Their Mouths Are Tied Up**

**5578-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of ripe yellow-coloured dates and dry dates together, as well as the (brew prepared from the) mixture of unripe hard dates and dry dates together, and he said: "But (there is no harm upon) you to brew each separately in such of leather vessels as whose mouths are tied up."

الْبُسْرِ وَالرُّطْبُ جَمِيعاً».

### (13) - ذَكَرُ الْعِلَّةِ الَّتِي مِنْ أَجْلِهَا نَهَى عَنِ الْخَلِيطَيْنِ

وَهِيَ لِيَقْوَى أَحَدُهُمَا عَلَى صَاحِبِهِ

5573 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ وَقَاءِ بْنِ إِيَّاسٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نَجْمَعَ شَيْئَيْنِ نَبِيداً يَبْغِي أَحَدُهُمَا عَلَى صَاحِبِهِ قَالَ: وَسَأَلْتُهُ عَنِ الْفَضِيخِ فَنَهَانِي عَنْهُ قَالَ: كَانَ يَكْرَهُ الْمُذَنَّبُ مِنَ الْبُسْرِ مَخَافَةً أَنْ يَكُونَا شَيْئَيْنِ فَكُنَّا نَقْطَعُهُ».

5574 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ هِشَامٍ عَنْ أَبِي إِدْرِيسَ قَالَ: «شَهِدْتُ أَنَسَ بْنَ مَالِكٍ أُتِيَ بِبُسْرٍ مُذَنَّبٍ فَجَعَلَ يَقْطَعُهُ مِنْهُ».

5575 - أَخْبَرَنَا سُوَيْدُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ قَالَ قَتَادَةُ: «كَانَ أَنَسٌ يَأْمُرُ بِالتَّذْنُوبِ فَيُقْرِضُ».

5576 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حُمَيْدٍ عَنْ أَنَسٍ: «أَنَّهُ كَانَ لَا يَدْعُ شَيْئاً قَدْ أَرْطَبَ إِلَّا عَزَلَهُ عَنْ فَضِيخِهِ».

### (14) - التَّرْخُصُ فِي انْتِبَازِ الْبُسْرِ وَحْدَهُ

وَشُرْبِهِ قَبْلَ تَغْيِيرِهِ فِي فَضِيخِهِ

5577 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي أَبْنَ الْحَارِثِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَنْبِذُوا الزَّهْوَ وَالرُّطْبَ جَمِيعاً وَلَا الْبُسْرَ وَالزَّبِيبَ جَمِيعاً وَانْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حَدِيثِهِ».

### (15) - الرُّخْصَةُ فِي الْاِنتِبَازِ فِي الْأَسْقِيَةِ الَّتِي يُلَاقُ عَلَى أَفْوَاهِهَا

5578 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ خَلِيطِ الزَّهْوِ وَالتَّمْرِ وَخَلِيطِ الْبُسْرِ وَالتَّمْرِ وَقَالَ: «لِتَنْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حَدِّهِ فِي الْأَسْقِيَةِ الَّتِي يُلَاقُ عَلَى أَفْوَاهِهَا».



### **[16] The Concession To Brew (The Fruits Of) Dry Dates Alone**

**5579-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that unripe hard dates should be brewed with dry dates, or raisins with dry dates, or raisins with unripe hard dates, and he said: "Let anyone of you, if he so likes, drink each separately, i.e. the (soakage of the) dry dates alone, the (soakage of the) unripe hard dates alone, or the (soakage of the) raisins alone."

**5580-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that unripe hard dates should be brewed with dry dates, or raisins with dry dates, or raisins with unripe hard dates, and he said: "Let anyone of you, if he so likes, drink (the soakage of) each separately."

### **[17] Brewing Raisins Alone**

**5581-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that unripe hard dates should be brewed with raisins, and unripe hard dates with dry dates, and said: "(There is no harm on) you to brew each separately."

### **[18] The Concession To brew The Unripe Hard Dates Alone**

**5582-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that raisins should be brewed with dry dates, and unripe hard dates should be brewed with dry dates, and he said: "(There is no harm on) you to brew each separately, i.e. brew raisins alone, dry dates alone, unripe hard dates alone (and so on)."

### **[19] The Interpretation Of Allah's Statement: "And From The Fruit Of The Date-Palm And The Vine, You Get Out Intense Drink, And Goodly Provision" (An-Nahl 67)**

**5583-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wine (most frequently) is made from those two (date-palm and vine)."

**5584-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wine (most frequently) is made from those two (date-palm and vine)."

## (16) - التَّرْخُصُ فِي انْتِبَازِ التَّمْرِ وَحَدِّهِ

5579 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُخْلَطَ بُسْرٌ بِتَمْرٍ أَوْ زَيْبٌ بِبُسْرٍ وَقَالَ: «مَنْ شَرِبَهُ مِنْكُمْ فَلْيَشْرَبْ كُلَّ وَاحِدٍ مِنْهُ فَرْدًا تَمْرًا فَرْدًا أَوْ بُسْرًا فَرْدًا أَوْ زَيْبًا فَرْدًا».

5580 - أَخْبَرَنِي أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِي قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُخْلَطَ بُسْرًا بِتَمْرٍ أَوْ زَيْبًا بِتَمْرٍ أَوْ زَيْبًا بِبُسْرٍ وَقَالَ: «مَنْ شَرِبَ مِنْكُمْ فَلْيَشْرَبْ كُلَّ وَاحِدٍ مِنْهُ فَرْدًا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا أَبُو الْمُتَوَكِّلِ أَسْمُهُ عَلِيُّ بْنُ دَاوُدَ.

## (17) - انْتِبَازُ الزَّيْبِ وَحَدِّهِ

5581 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عِكْرَمَةَ بْنِ عِمَارٍ قَالَ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُخْلَطَ الْبُسْرُ وَالزَّيْبُ وَالْبُسْرُ وَالتَّمْرُ وَقَالَ: «انْتَبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ».

## (18) - الرُّخْصَةُ فِي انْتِبَازِ الْبُسْرِ وَحَدِّهِ

5582 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَاوَى بْنُ يَغْنِيٍّ ابْنُ عِمْرَانَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُنْبَذَ التَّمْرُ وَالزَّيْبُ وَالتَّمْرُ وَالْبُسْرُ وَقَالَ: «انْتَبِذُوا الزَّيْبَ فَرْدًا وَالتَّمْرَ فَرْدًا وَالْبُسْرَ فَرْدًا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَبُو كَثِيرٍ أَسْمُهُ يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ.

## (19) - تَأْوِيلُ قَوْلِ اللَّهِ تَعَالَى:

﴿وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ لَتُخَذَلْنَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا﴾ [النحل، الآية: 67]

5583 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ ح. وَأَنْبَأَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ» وَقَالَ سُؤَيْدٌ: «فِي هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةِ وَالْأَعْنَابِ».

5584 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ قَالَ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةِ وَالْأَعْنَابِ».



**5585-** It is narrated on the authority of both Ibrahim and Ash-Sha'bi that they said: The strong intense drink stands for wine.

**5586-** It is narrated on the authority of Sa'id Ibn Jubair that he said: The intense drink stands for wine.

**5587-** It is narrated on the authority of Sa'id Ibn Jubair that he said: The intense drink stands for wine.

**5588-** It is narrated on the authority of Sa'id Ibn Jubair that he said: The intense drink (referred to in Allah's statement) is unlawful (since it stands for wine) but the goodly provision is lawful.

### **[20] From Which Was Wine Made When It Was Prohibited?**

**5589-** It is narrated on the authority of Ibn Umar that he said: I heard Umar having addressed the people while being on the pulpit of (the mosque of) Medina, saying: "O people! When the prohibition of wine was revealed, it was prepared from five things: grapes, dates, honey, wheat and parley. To be sure, the wine is that which befogs the mind."

**5590-** It is narrated on the authority of Ibn Umar that he said: I heard Umar having addressed the people while being on the pulpit of (the mosque of) The Messenger of Allah "Allah's blessing and peace be upon him", saying: "O people! When the prohibition of wine was revealed, it was prepared from five things: grapes, wheat, parley, dates, and honey."

**5591-** It is narrated on the authority of Ibn Umar that he said: Wine is prepared from five things: dates, wheat, parley, honey and grapes."

### **[21] Prohibiting Such Of Drinks As Are Intoxicant**

**5592-** It is narrated on the authority of Ibn Sirin that he said: A man came to Ibn Umar and said: "Our people brew fruits for us in the evening and when it is morning, we drink it." On that he said: "I forbid you to (drink) what is intoxicant, no matter little or much it might be, and I make Allah witness to you; and I forbid you to (drink) what is intoxicant, no matter little or much it might be, and I make Allah witness to you. The people of Khaibar prepare a drink from such and such (fruits) and give it such and such a name, even though it is the wine; and The people of Fadak prepare a drink from such and such (fruits) and give it such and such a name, even though it is the wine..." and so on until he counted four drinks, including honey."



5585 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ شَرِيكَ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ وَالشَّعْبِيِّ قَالَا: «السَّكْرُ حُمْرٌ».

5586 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «السَّكْرُ حُمْرٌ».

5587 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ حَبِيبٍ وَهُوَ ابْنُ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «السَّكْرُ حُمْرٌ».

5588 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «السَّكْرُ حَرَامٌ وَالرَّزْقُ الْحَسَنُ حَلَالٌ».

## (20) - ذَكَرَ أَنْوَاعَ الْأَشْيَاءِ الَّتِي كَانَتْ مِنْهَا الْحُمْرُ حِينَ نَزَلَ تَحْرِيمُهَا

5589 - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ قَالَ: حَدَّثَنَا أَبُو حَيَّانَ قَالَ: حَدَّثَنَا الشَّعْبِيُّ عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَخْطُبُ عَلَى مَنَبَرِ الْمَدِينَةِ فَقَالَ: «أَيُّهَا النَّاسُ أَلَا إِنَّهُ نَزَلَ تَحْرِيمُ الْحُمْرِ يَوْمَ نَزَلَ وَهِيَ مِنْ خَمْسَةِ مِنَ الْعِنَبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْحُمْرُ مَا خَامَرَ الْعَقْلَ».

5590 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَنْبَأَنَا ابْنُ إِدْرِيسَ عَنْ زَكَرِيَّا وَأَبِي حَيَّانَ عَنِ الشَّعْبِيِّ عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى مَنَبَرِ رَسُولِ اللَّهِ ﷺ يَقُولُ: أَمَّا بَعْدُ فَإِنَّ الْحُمْرَ نَزَلَ تَحْرِيمُهَا وَهِيَ مِنْ خَمْسَةِ مِنَ الْعِنَبِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالْعَسَلِ.

5591 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبيدُ اللَّهِ عَنْ إِسْرَائِيلَ عَنْ أَبِي حَصِينٍ عَنْ عَامِرٍ عَنِ ابْنِ عُمَرَ قَالَ: الْحُمْرُ مِنْ خَمْسَةِ مِنَ التَّمْرِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْعَسَلِ وَالْعِنَبِ.

## (21) - تَحْرِيمُ الْأَشْرِيَةِ الْمُسْكِرَةِ مِنَ الْأَنْثَامِ وَالْحُبُوبِ

كَانَتْ عَلَى اخْتِلَافٍ أَجْنَاسِهَا لَشَارِبِهَا

5592 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ ابْنِ عَوْنٍ عَنْ ابْنِ سِيرِينَ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ فَقَالَ: إِنَّ أَهْلَنَا يَنْتَبِذُونَ لَنَا شَرَاباً عَشِيّاً فَإِذَا أَصْبَحْنَا شَرَبْنَا قَالَ: أَنْهَاكَ عَنِ الْمُسْكِرِ قَلِيلِهِ وَكَثِيرِهِ وَأَشْهَدُ اللَّهَ عَلَيْكَ أَنْهَاكَ عَنِ الْمُسْكِرِ قَلِيلِهِ وَكَثِيرِهِ وَأَشْهَدُ اللَّهَ عَلَيْكَ إِنَّ أَهْلَ خَيْبَرٍ يَنْتَبِذُونَ شَرَاباً مِنْ كَذَا وَكَذَا وَيُسْمُونَهُ كَذَا وَكَذَا وَهِيَ الْحُمْرُ وَإِنَّ أَهْلَ فَدَكٍ يَنْتَبِذُونَ شَرَاباً مِنْ كَذَا وَكَذَا يُسْمُونَهُ كَذَا وَكَذَا وَهِيَ الْحُمْرُ حَتَّى عَدَّ أَشْرِبَةً أَرْبَعَةً أَحَدَهَا الْعَسَلُ.

### **[22] Affirming The Name Of Wine To Such Of Drinks As Is Intoxicant**

**5593-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Every intoxicant is unlawful, and every intoxicant (of drinks) is wine."

**5594-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is unlawful, and every intoxicant (of drinks) is wine." Ahmad says: This narration is authentic.

**5595-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is wine."

**5596-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is wine, and every intoxicant is unlawful."

**5597-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Every intoxicant is unlawful, and every intoxicant (of drinks) is wine."

### **[23] Prohibiting Such Of Drinks As Intoxicates**

**5598-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Every intoxicant (of the drinks) is unlawful."

**5599-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (of the drinks) is unlawful."

**5600-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in (such of vessels as) dry gourd, pitched receptacle, hollow stump of date-palm trees, and green-coloured jar, and said: "Every intoxicant (of the drinks) is unlawful."

**5601-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not brew fruits in (such of vessels as) dry gourd, pitched receptacle, and hollow stump of date-palm trees, and (it should be known that) every intoxicant (of the drinks) is unlawful."

## (22) - إِبْطَاثُ اسْمِ الْخَمْرِ لِكُلِّ مُسْكِرٍ مِنَ الْأَشْرِيَةِ

5593 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ».

5594 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ» قَالَ الْحُسَيْنُ قَالَ أَحْمَدُ وَهَذَا حَدِيثٌ صَحِيحٌ.

5595 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا حَمَّادُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ».

5596 - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ».

5597 - أَخْبَرَنَا سُؤَيْدُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ».

## (23) - تَحْرِيمُ كُلِّ شَرَابٍ أَسْكَرَ

5598 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

5599 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ».

5600 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ عَنْ مُحَمَّدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُنْبَذَ فِي الدَّبَاءِ وَالْمُرْقَتِ وَالنَّقِيرِ وَالْحَنْتَمِ وَكُلِّ مُسْكِرٍ حَرَامٌ».

5601 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ زَيْدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْبِذُوا فِي الدَّبَاءِ وَلَا الْمُرْقَتِ وَلَا النَّقِيرِ وَكُلُّ مُسْكِرٍ حَرَامٌ».



**5602-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such of drinks as intoxicates is unlawful."

**5603-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit' (honey brew) and he said: "Such of drinks as intoxicates is unlawful."

**5604-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit' and he said: "Such of drinks as intoxicates is unlawful." However, Bit' is the honey brew.

**5605-** It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit' and he said: "Such of drinks as intoxicates is unlawful." However, Bit' is the honey brew.

**5606-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (of the drinks) is unlawful."

**5607-** It is narrated on the authority of Abu Burdah from his father (Abu Musa) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me and Mu'adh (Ibn Jabal) to Yemen, and Mu'adh said to him: "You send us to a country, whose inhabitants have a lot of drinks: what should I drink (out of that)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Drink (what you like) and do not drink what is intoxicant."

**5608-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (of drinks) is unlawful."

**5609-** it is narrated on the authority of Ata' that a man said to him: "We set out on journeys, where a lot of drinks are displayed to us in the markets, and we do not know in which vessels they are brewed." He said: "Every intoxicant (of drinks) is unlawful." He repeated the same question, and he (Ata') said once again: "Every intoxicant (of drinks) is unlawful." When he repeated the same question (for the third time) he said to him: "It is just the same as I say to you (i.e. every intoxicant (of drinks) is unlawful)."

**5610-** It is narrated on the authority of Ibn Sirin that he said: "Every intoxicant (of drinks) is unlawful."

5602 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَفُتَيْبَةُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ» قَالَ فُتَيْبَةُ: عَنِ النَّبِيِّ ﷺ.

5603 - أَخْبَرَنَا فُتَيْبَةُ عَنْ مَالِكِ ح. وَأَنْبَأَنَا سُؤَيْدُ بْنُ نَصْرِ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْبَيْعِ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ حَرَامٌ» وَاللَّفْظُ لِسُؤَيْدٍ.

5604 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْبَيْعِ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ» وَالْبَيْعُ مِنَ الْعَسَلِ.

5605 - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْبَيْعِ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ» وَالْبَيْعُ هُوَ نَبِيذُ الْعَسَلِ.

5606 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ سُؤَيْدٍ بْنِ مَنْجُوفٍ وَعَبْدُ اللَّهِ بْنُ الْهَيْثَمِ عَنْ أَبِي دَاوُدَ عَنْ شُعْبَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ».

5607 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَمُعَاذُ إِلَى الْيَمَنِ فَقَالَ مُعَاذُ: إِنَّكَ تَبْعُنَا إِلَى أَرْضٍ كَثِيرُ شَرَابٍ أَهْلِهَا فَمَا أَشْرَبُ؟ قَالَ: «أَشْرَبُ وَلَا تَشْرَبُ مُسْكِرًا».

5608 - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى الْبَلَخِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حُرَيْشُ بْنُ سُلَيْمٍ قَالَ: حَدَّثَنَا طَلْحَةُ الْأَيَّامِيُّ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ».

5609 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: أَنْبَأَنَا الْأَسْوَدُ بْنُ شَيْبَانَ السَّدُوسِيُّ قَالَ: سَمِعْتُ عَطَاءَ سَأَلَهُ رَجُلٌ فَقَالَ: إِنَّا نَرَكَبُ أَصْفَارًا فَتُبْرَزُ لَنَا الْأَشْرِبَةُ فِي الْأَسْوَاقِ لَا نَذَرِي أَوْعِيَتَهَا فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ فَذَهَبَ يُعِيدُ فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ فَذَهَبَ يُعِيدُ فَقَالَ: هُوَ مَا أَقُولُ لَكَ.

5610 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ سِيرِينَ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».



**5611-** It is narrated on the authority of Abd Al-Malik Ibn At-Tufail Al-Jazari that he said: Umar Ibn Abd Al-Aziz sent a letter to us in which he said: "Do not drink from the brew of the cooked grapes until two thirds of it vanish (by the fire, i.e. the third which intoxicates, and the third which smells bitter), and only one third (which tastes good) of it remains and (you should know that) every intoxicant (of drinks) is unlawful."

**5612-** It is narrated on the authority of As'aq Ibn Hazn that he said: Umar Ibn Abd Al-Aziz sent a letter to Adi Ibn Artah in which he said: "Every intoxicant (of drinks) is unlawful."

**5613-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (of drinks) is unlawful."

#### **[24] What Are Bit' And Mizr?**

**5614-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen and I said to him: "There are in it drinks called Bit' and Mizr: what should I drink and what should I leave of them?" He said: "What are Bit' and Mizr?" I said: "As to Bit' it is the honey brew; and as to Mizr, it is the millet brew." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not drink what is intoxicant, for I've made unlawful every intoxicant (of drinks)."

**5615-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen and I said to him: "There are in it drinks called Bit' and Mizr." He said: "What are Bit' and Mizr?" I said: "(As to Bit') it is a honey brew; and as to Mizr, it is the parley brew." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, every intoxicant (of drinks) is unlawful."

**5616-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon and when he made a mention of the Holy Verse pertaining to wine a man said: "O Messenger of Allah! What do you say about Mizr?" The Messenger of Allah "Allah's blessing and peace be upon him" asked: "What is Mizr?" he said: "It is a (brew prepared from a) grain that is cultivated in Yemen." He asked: "Does it intoxicate?" he answered in the affirmative thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (of drinks) is unlawful."



5611 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْمَلِكِ بْنِ الطَّفِيلِ الْجَزَرِيِّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: لَا تَشْرَبُوا مِنَ الطَّلَاءِ حَتَّى يَذْهَبَ ثُلَاثُهُ وَيَبْقَى ثُلَاثُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ.

5612 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنِ الصَّعْقِيِّ بْنِ حَزْنٍ قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَدِيِّ بْنِ أَرْطَاةَ: كُلُّ مُسْكِرٍ حَرَامٌ.

5613 - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حُرَيْشُ بْنُ سُلَيْمٍ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

#### (24) - تَفْسِيرُ الْبِتْعِ وَالْمِزْرِ

5614 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ الْأَجْلَحِ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ بِهَا أَشْرِبَةً فَمَا أَشْرَبُ وَمَا أَدْعُ؟ قَالَ: «وَمَا هِيَ؟» قُلْتُ: الْبِتْعُ وَالْمِزْرُ. قَالَ: «وَمَا الْبِتْعُ وَالْمِزْرُ؟» قُلْتُ: أَمَّا الْبِتْعُ فَنَيْدُ الْعَسَلِ وَأَمَّا الْمِزْرُ فَنَيْدُ الذَّرَّةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَشْرَبْ مُسْكِرًا فَلَانِي حَرَمْتُ كُلَّ مُسْكِرٍ».

5615 - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ فَضِيلٍ عَنِ الشَّيْبَانِيِّ عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ بِهَا أَشْرِبَةً يُقَالُ لَهَا الْبِتْعُ وَالْمِزْرُ قَالَ: «وَمَا الْبِتْعُ وَالْمِزْرُ؟» قُلْتُ: شَرَابٌ يَكُونُ مِنَ الْعَسَلِ وَالْمِزْرُ يَكُونُ مِنَ الشَّعِيرِ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

5616 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ آيَةَ الْخَمْرِ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ الْمِزْرَ؟ قَالَ: «وَمَا الْمِزْرُ؟» قَالَ حَبَّةٌ تُصْنَعُ بِالْيَمَنِ فَقَالَ: «تُسْكِرُ؟» قَالَ: نَعَمْ. قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

**5617-** It is narrated on the authority of Ibn Abbas that he was asked: "Give us your religious verdict pertaining to Badhaq (the Persian equivalent of wine)." On that he said: "Muhammad "Peace be upon him" preceded (to prohibit every kind of wine including) Badhaq: no doubt, such of drinks as intoxicates is unlawful."

### **[25] The Prohibition Of Such Drinks As Of Which A Great Amount Intoxicates**

**5618-** it is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The little amount of such drinks as of which a great quantity intoxicates is unlawful."

**5619-** It is narrated on the authority of Amir Ibn Sa'd from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I forbid you (to drink even) a little amount of such drinks as of which a great quantity intoxicates."

**5620-** It is narrated on the authority of Amir Ibn Sa'd from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (drinking even) a little amount of such drinks as of which a great quantity intoxicates.

**5621-** It is narrated on the authority of Abu Hurairah that he said: I came to know that The Messenger of Allah "Allah's blessing and peace be upon him" was fasting, so I sought for the time of breaking his fast to give him a drink whose fruits I brewed for him in a dry gourd. I brought it to him and he said: "Bring it close (to me)." I brought it close to him and behold! It was boiling (out of fermentation). He said: "Spill that over the wall for this is the drink of such as has no faith in Allah and the Last Day." Abu Abd Ar-Rahman says: This narration brings about evidence of the prohibition of what is intoxicating, no matter little or much it might be, unlike what is said by these who deceive but themselves, when they prohibit only the last sip and make lawful what is before it; and there is no difference, among the learnt men, that intoxication does not happen only because of the last sip, with the exclusion of what is before it; and Allah might help us achieve success.

### **[26] It Is Forbidden To Get Beer (The Parley Brew)**

**5622-** It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to have a garment made of cotton mixed with silk, to sit on a red cushion (made of brocade and put over the saddle), and to drink beer.

5617 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الْجَوَيْرِيَةِ قَالَ: «سَمِعْتُ أَبْنَ عَبَّاسٍ وَسَيْلَ فَقِيلَ لَهُ أَفْتِنَا فِي الْبَازِقِ فَقَالَ: سَبَقَ مُحَمَّدٌ الْبَازِقَ وَمَا أَسْكَرَ فَهُوَ حَرَامٌ».

### (25) - تَحْرِيمُ كُلِّ شَرَابٍ أَسْكَرَ كَثِيرُهُ

5618 - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ قَالَ: «مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ».

5619 - أَخْبَرَنَا حُمَيْدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْحَكَمِ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَنْهَأَكُمْ عَنْ قَلِيلٍ مَا أَسْكَرَ كَثِيرُهُ».

5620 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ كَثِيرٍ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَلِيلٍ مَا أَسْكَرَ كَثِيرُهُ».

5621 - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ وَاقِدٍ أَخْبَرَنِي خَالِدُ بْنُ عَبْدِ اللَّهِ بْنِ حُسَيْنٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ فَتَحَيَّنْتُ فِطْرَهُ يَنْبِيذُ صَنْعَتَهُ لَهُ فِي دُبَاءٍ فَجِئْتُهُ بِهِ فَقَالَ: «أَذْنُهُ» فَأَذْنَيْتُهُ مِنْهُ فَإِذَا هُوَ يَنْشُ فَقَالَ: «أَضْرِبْ بِهَذَا الْحَاظِطِ فَإِنَّ هَذَا شَرَابٌ مَنْ لَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَفِي هَذَا دَلِيلٌ عَلَى تَحْرِيمِ السَّكْرِ قَلِيلِهِ وَكَثِيرِهِ وَلَيْسَ كَمَا يَقُولُ الْمُخَادِعُونَ لِأَنْفُسِهِمْ بِتَحْرِيمِهِمْ آخِرَ الشَّرْبَةِ وَتَحْلِيلِهِمْ مَا تَقَدَّمَهَا الَّذِي يُشْرَبُ فِي الْفَرَقِ قَبْلَهَا وَلَا خِلَافَ بَيْنِ أَهْلِ الْعِلْمِ أَنَّ السُّكْرَ بِكُلِّيَّتِهِ لَا يَحْدُثُ عَلَى الشَّرْبَةِ الْآخِرَةِ دُونَ الْأُولَى وَالثَّانِيَةِ بَعْدَهَا وَبِاللَّهِ التَّوْفِيقُ.

### (26) - النَّهْيُ عَنْ نَبِيذِ الْجِعَةِ وَهُوَ شَرَابٌ يَتَخَذُ مِنَ الشَّعِيرِ

5622 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ عَنْ عَلِيِّ كَرَّمَ اللَّهُ وَجْهَهُ قَالَ: «نَهَانِي النَّبِيُّ ﷺ عَنْ حَلَقَةِ الذَّهَبِ وَالْفَسِّيِّ وَالْمَيْثَرَةِ وَالْجِعَةِ».



**5623-** It is narrated on the authority of Malik Ibn Umair that he said: Sa'sa'ah Ibn Suhan said to Ali: "O Commander of Believers! Forbid us to do the same things which the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do." He said: "the Messenger of Allah "Allah's blessing and peace be upon him" forbade me (to drink in) dry gourd, and green-coloured jar, as well as to drink beer..."

**[27] What About The Vessels In Which Fruits Were Brewed For The Messenger Of Allah?**

**5624-** It is narrated on the authority of Jabir Ibn Abdullah that it was the habit to soak fruits for the Messenger of Allah "Allah's blessing and peace be upon him" in a stone pot.

**[28] The Vessels In Which Brewing Fruits Is Forbidden**

**5625-** It is narrated on the authority of Tawus that he said: A man said to Ibn Umar: Has the Messenger of Allah "Allah's blessing and peace be upon him" forbidden brewing fruits in a (coloured) Jar?" he answered in the affirmative, thereupon Tawus said: "By Allah! I've heard that from him."

**5626-** It is narrated on the authority of Tawus that he said: A man came to Ibn Umar and said: Has the Messenger of Allah "Allah's blessing and peace be upon him" forbidden brewing fruits in a (coloured) Jar or a dry gourd?" he answered in the affirmative.

**5627-** It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in a (coloured) Jar.

**5628-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) a green-coloured Jar.

**5629-** It is narrated on the authority of Ibn Az-Zubair that he was asked about brewing fruits in a (coloured) jar, thereupon he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to (get) it.

**5630-** It is narrated on the authority of Sa'id Ibn Jubair that he said: We asked Ibn Umar about brewing fruits in a (coloured) jar and he said: the Messenger of Allah "Allah's blessing and peace be upon him" prohibited it. I went to Ibn Abbas and said to him: "Today, I've heard something which astonished me." He asked me about it and I said: "We asked Ibn Umar about brewing fruits in a (coloured) jar, and he told that Allah's Apostle "Allah's blessing and peace be upon him" had prohibited it." Ibn Abbas said: "No

5623 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ إِسْمَاعِيلَ وَهُوَ ابْنُ سُمَيْعٍ قَالَ: حَدَّثَنِي مَالِكُ بْنُ عُمَيْرٍ قَالَ: قَالَ صَعْصَعَةُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ: أَنَهَذَا يَا أَمِيرَ الْمُؤْمِنِينَ عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ ﷺ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَتِّمِ».

### (27) - ذَكَرُ مَا كَانَ يُنْبَذُ لِلنَّبِيِّ ﷺ فِيهِ

5624 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُنْبَذُ لَهُ فِي تَوْرِ مِنْ حِجَارَةٍ».

### (28) - ذَكَرُ الْأَوْعِيَةِ الَّتِي نُهِيَ عَنِ الْإِنْتِیَازِ فِيهَا دُونَ مَا سِوَاهَا

مِمَّا لَا تَشْتَدُّ أَشْرِبَتُهَا كَاشْتِدَادِهِ فِيهَا  
النَّهْيُ عَنِ نَبِيذِ الْجَرِّ مُفْرَدًا

5625 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ طَاوُسٍ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: أَنْهَى رَسُولُ اللَّهِ ﷺ عَنِ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَمْ. قَالَ طَاوُسٌ: وَاللَّهِ إِنِّي سَمِعْتُهُ مِنْهُ.

5626 - أَخْبَرَنَا هَارُونُ بْنُ زَيْدٍ بْنُ يَزِيدَ بْنِ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ قَالَا: سَمِعْنَا طَاوُسًا يَقُولُ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ قَالَ: أَنْهَى رَسُولُ اللَّهِ ﷺ عَنِ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَمْ زَادَ إِبْرَاهِيمُ فِي حَدِيثِهِ: وَالِدُّبَاءِ.

5627 - أَخْبَرَنَا سُؤَيْدُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ: قَالَ ابْنُ عَبَّاسٍ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ نَبِيذِ الْجَرِّ».

5628 - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أُمَيَّةُ عَنْ شُعْبَةَ عَنْ خَالِدِ بْنِ سُحَيْمٍ عَنْ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَتِّمِ قُلْتُ مَا الْحَتِّمُ قَالَ الْجَرُّ».

5629 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ يَعْني ابْنَ أَسِيدِ الطَّاحِيٍّ بَصْرِيٍّ يَقُولُ: سِئْلَ ابْنُ الزُّبَيْرِ عَنْ نَبِيذِ الْجَرِّ. قَالَ: نَهَانَا عَنْهُ رَسُولُ اللَّهِ ﷺ.

5630 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ سُؤَيْدٍ بْنِ مَنْجُوفٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: حَرَّمَهُ رَسُولُ اللَّهِ ﷺ فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ سَمِعْتُ الْيَوْمَ شَيْئًا عَجَبْتُ مِنْهُ قَالَ: مَا هُوَ؟ قُلْتُ سَأَلْتُ ابْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ



doubt, Ibn Umar has told the truth." I asked him: "What is Jar?" he said: "It applies to everything that is made of stone."

**5631-** It is narrated on the authority of Sa'id Ibn Jubair that he said: I was with Ibn Umar when he was asked about brewing fruits in a (coloured) jar and he said: the Messenger of Allah "Allah's blessing and peace be upon him" prohibited it. I felt it difficult upon myself when I heard that from him; thereupon I went to Ibn Abbas and said to him: "Ibn Umar was asked about something (and when he gave his answer) I regarded it as something grievous." He asked me about it and I said: "Ibn Umar was asked about brewing fruits in a (coloured) jar." He said: "He has told the truth: the Messenger of Allah "Allah's blessing and peace be upon him" had prohibited it." I asked him: "What is Jar?" he said: "It applies to everything that is made of stone."

### **[29] The Green-Coloured Jar**

**5632-** It is narrated on the authority of Ibn Abu Awfa that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in the green-coloured jar. I asked him about what is brewed in the white-coloured jar and he said: I do not know.

**5633-** It is narrated on the authority of Ibn Abu Awfa that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in the green-coloured or the white-coloured jar.

**5634-** It is narrated on the authority of Abu Raja' that he said: I asked Al-Hasan about brewing fruits in a (coloured) jar: is it unlawful? He said: "Yes, it is unlawful: the one who did not tell a lie related to us from the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade brewing in the green-coloured jar, dry gourd, pitched receptacle, and the hollow stump of the date-palm trees."

### **[30] Brewing Fruits In A Dry Gourd Is Forbidden**

**5635-** It is narrated on the authority of Ibn Umar that the Prophet "Allah's blessing and peace be upon him" forbade (brewing fruits in) dry gourd.

**5636-** It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" forbade (brewing fruits in) dry gourd.

### **[31] Brewing Fruits In Dry Gourd Or Pitcher Is Forbidden**

**5637-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) dry gourd or pitcher.



فَقَالَ: حَرَّمَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: صَدَقَ ابْنُ عُمَرَ قُلْتُ: مَا الْجَرُّ؟ قَالَ: كُلُّ شَيْءٍ مِنْ مَدَرٍ.

5631 - أَخْبَرَنَا عَمْرُو بْنُ زُرَّارَةَ أَنبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ رَجُلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ فَسُئِلَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: حَرَّمَهُ رَسُولُ اللَّهِ ﷺ وَشَقَّ عَلَيَّ لَمَّا سَمِعْتُهُ فَاتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ إِنَّ ابْنَ عُمَرَ سُئِلَ عَنْ شَيْءٍ فَجَعَلْتُ أُعْظِمُهُ قَالَ: مَا هُوَ؟ قُلْتُ: سُئِلَ عَنْ نَبِيذِ الْجَرِّ. فَقَالَ: صَدَقَ حَرَّمَهُ رَسُولُ اللَّهِ ﷺ قُلْتُ: وَمَا الْجَرُّ؟ قَالَ: كُلُّ شَيْءٍ صُنِعَ مِنْ مَدَرٍ.

### (29) - الْجَرُّ الْأَخْضَرُ

5632 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنبَأَنَا شُعْبَةُ عَنِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ الْأَخْضَرِ» قُلْتُ: فَالْأَيُّضُ؟ قَالَ: لَا أَذْرِي.

5633 - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ الْأَخْضَرِ وَالْأَيُّضِ».

5634 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي رَجَاءٍ قَالَ: سَأَلْتُ الْحَسَنَ عَنْ نَبِيذِ الْجَرِّ أَحْرَامٌ هُوَ؟ قَالَ: حَرَامٌ. قَدْ حَدَّثَنَا مَنْ لَمْ يَكْذِبْ أَنَّ رَسُولَ اللَّهِ ﷺ: «نَهَى عَنْ نَبِيذِ الْحَنْتَمِ وَالْذَّبَّاءِ وَالْمُرْقَتِ وَالنَّقِيرِ».

### (30) - النَّهْيُ عَنِ نَبِيذِ الذَّبَّاءِ

5635 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ عَنْ طَاوُسٍ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الذَّبَّاءِ».

5636 - أَخْبَرَنَا جَعْفَرُ بْنُ مُسَافِرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانٍ قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الذَّبَّاءِ».

### (31) - النَّهْيُ عَنِ نَبِيذِ الذَّبَّاءِ وَالْمُرْقَتِ

5637 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَحَمَّادٍ وَسَلِيمَانَ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الذَّبَّاءِ وَالْمُرْقَتِ».

**5638-** It is narrated on the authority of Ali that the Prophet "Allah's blessing and peace be upon him" forbade (brewing fruits in) dry gourd or pitcher.

**5639-** It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur from the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade (brewing fruits in) dry gourd or pitcher.

**5640-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in dry gourd or pitcher.

**5641-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in dry gourd or pitcher.

**5642-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) pitcher or dry gourd.

### **[32] Brewing Fruits In Dry Gourd, Green-Coloured Jar And Hollow Stump Of Date-Palm Is Forbidden**

**5643-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in the dry gourd, the green-coloured jar, and the hollow stump of the date-palm trees.

**5644-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking in the green-coloured jar, the dry gourd, and the hollow stump of the date-palm trees.

### **[33] Brewing Fruits In Dry Gourd, Green-Coloured Jar, And Pitcher Is Forbidden**

**5645-** It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd, the green-coloured jar, and the pitcher.

**5646-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the coloured jars, the dry gourds, and the pitchers.

**5647-** It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden such of drinks as whose fruits are brewed in the dry gourd, the green-coloured jar, and the pitcher, unless it is oil or vinegar.

5638 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَلِيِّ كَرَّمَ اللَّهُ وَجْهَهُ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَهَى عَنِ الدُّبَاءِ وَالْمُرْقَاتِ».

5639 - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ عَنِ النَّبِيِّ ﷺ: «نَهَى عَنِ الدُّبَاءِ وَالْمُرْقَاتِ».

5640 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ: «نَهَى عَنِ الدُّبَاءِ وَالْمُرْقَاتِ أَنْ يُبَدَّ فِيهِمَا».

5641 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْمُرْقَاتِ أَنْ يُبَدَّ فِيهِمَا».

5642 - أَخْبَرَنَا غُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ غُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُرْقَاتِ وَالْفِرْعِ».

### (32) - ذِكْرُ النَّهْيِ عَنِ نَبِيدِ الدُّبَاءِ وَالْحَتَمِ وَالنَّقِيرِ

5643 - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ بْنُ فَرَوَةَ يَقُولُ لَهُ ابْنُ كُرْدَيْ بَصْرِيٌّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْخَالِقِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْحَتَمِ وَالنَّقِيرِ».

5644 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ الْمُثَنَّى بْنِ سَعِيدٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ فِي الْحَتَمِ وَالْدُّبَاءِ وَالنَّقِيرِ».

### (33) - النَّهْيُ عَنِ نَبِيدِ الدُّبَاءِ وَالْحَتَمِ وَالْمُرْقَاتِ

5645 - أَخْبَرَنَا سُوَيْدُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سَعِيدِ بْنِ مُحَارِبٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَتَمِ وَالْمُرْقَاتِ».

5646 - أَخْبَرَنَا سُوَيْدُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجِرَارِ وَالْدُّبَاءِ وَالظُّرُوفِ الْمُرْقَاتِ».

5647 - أَخْبَرَنَا سُوَيْدُ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَوْنِ بْنِ صَالِحِ الْبَارِقِيِّ عَنْ زَيْنَبِ بِنْتِ نَصْرِ وَجَمِيلَةَ بِنْتِ عَبَّادٍ أَنَّهُمَا سَمِعَتَا عَائِشَةَ قَالَتْ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ شَرَابِ صَنِيعٍ فِي دُبَاءٍ أَوْ حَتَمٍ أَوْ مُرْقَاتٍ لَا يَكُونُ زَيْتًا أَوْ خَلًّا».



### **[34] Brewing Fruits In Dry Gourd, Hollow Stump Of Date-Palm, Pitcher, And Green-Coloured Jar Is Forbidden**

**5648-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd, the green-coloured jar, the hollow stump of date-palms trees, and the pitcher.

**5649-** It is narrated on the authority of Thumamah Ibn Hazn Al-Qushairi that he said: I met A'ishah and asked her about brewing fruits and she said: The delegate of Abd Al-Qais came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him in which vessels they should brew fruits, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade them to brew in the dry gourd, the hollow stump of date-palm trees, the pitcher, and the green-coloured jar.

**5650-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd in itself.

**5651-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in the hollow stump of date-palm trees, the pitcher, the dry gourd, and the green-coloured jar.

**5652-** It is narrated on the authority of Hunaidah Bint Sharik Ibn Iban that she said: I met A'ishah at (a place known as) Khuraibah, and I asked her about the residue of the brew, and she forbade me to drink it and said: "Brew fruits in the evening, and then drink it in the next morning, provided that you should tie up (the water-skin which contains) it." Furthermore, she forbade me (to brew fruits in) the dry gourd, the hollow stump of date-palm trees, the pitcher, and the green-coloured jar.

### **[35] What About The Pitched Receptacle?**

**5653-** It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the pitched receptacles.

### **[36] The Proof That The Forbiddance Pertaining To The Above-Mentioned Vessels Is Obligatory**

**5654-** It is narrated on the authority of both Ibn Abbas and Ibn Umar that they bore witness to the fact that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd, the green-coloured jar, the pitcher, and the hollow stump of date-palm trees.

## (34) - ذَكَرُ النَّهْيِ عَنِ نَبِيذِ الدُّبَاءِ وَالتَّقْيِيرِ وَالْمُقَيَّرِ وَالْحَنْتَمِ

5648 - أَخْبَرَنَا قُرَيْشُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ الْحَسَنِ قَالَ: أَنْبَأَنَا الْحُسَيْنُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: «إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالتَّقْيِيرِ وَالْمُرْقَةِ».

5649 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ قَالَ: حَدَّثَنَا ثُمَامَةُ بْنُ حَزْنٍ الْقُسَيْرِيُّ قَالَ: لَقِيتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيذِ فَقَالَتْ: «قَدِمَ وَفَدُ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَسَأَلُوهُ فِيمَا يَنْبِذُونَ فَنَهَى النَّبِيُّ ﷺ أَنْ يَنْبِذُوا فِي الدُّبَاءِ وَالتَّقْيِيرِ وَالْمُقَيَّرِ وَالْحَنْتَمِ».

5650 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُؤَيْدٍ عَنْ مُعَاذَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «نَهَى عَنِ الدُّبَاءِ بِذَاتِهِ».

5651 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ إِسْحَاقَ وَهُوَ أَبُو سُؤَيْدٍ يَقُولُ حَدَّثَنِي مُعَاذَةُ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ النَّبِيذِ وَالتَّقْيِيرِ وَالْمُقَيَّرِ وَالدُّبَاءِ وَالْحَنْتَمِ». فِي حَدِيثِ أَبِي عَلِيٍّ قَالَ إِسْحَاقُ وَذَكَرَتْ هُنَيْدَةُ عَنْ عَائِشَةَ مِثْلَ حَدِيثِ مُعَاذَةَ وَسَمَّتِ الْجِرَارَ قُلْتُ لَهُنَيْدَةُ أَنْتِ سَمِعْتِهَا سَمَّتِ الْجِرَارَ؟ قَالَتْ: نَعَمْ.

5652 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ طَوْدِ بْنِ عَبْدِ الْمَلِكِ الْقَيْسِيِّ بَصْرِيِّ قَالَ: حَدَّثَنِي أَبِي عَنْ هُنَيْدَةَ بِنْتِ شَرِيكِ بْنِ أَبَانَ قَالَتْ: لَقِيتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا بِالْخُرَيْبَةِ فَسَأَلْتُهَا عَنِ الْعَكَرِ فَنَهَيْتَنِي عَنْهُ وَقَالَتْ أَنْبِذِي عَشِيَّةً وَأَشْرِبِيهِ غَدَوَةً وَأُوْكِي عَلَيْهِ وَنَهَيْتَنِي عَنِ الدُّبَاءِ وَالتَّقْيِيرِ وَالْمُرْقَةِ وَالْحَنْتَمِ.

## (35) - الْمُرْقَةُ

5653 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ قَالَ: سَمِعْتُ الْمُخْتَارَ بْنَ فُلْفُلٍ عَنْ أَنَسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الظُّرُوفِ الْمُرْقَةِ».

## (36) - ذَكَرُ الدَّلَالَةِ عَلَى النَّهْيِ لِلْمَوْصُوفِ مِنَ الْأَوْعِيَةِ الَّتِي تَقَدَّمَ ذِكْرُهَا

كَانَ حَتْمًا لَا زِمًا لَا عَلَى تَأْدِيبٍ

5654 - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ أَنَّهُ سَمِعَ أَبَانَ عُمَرَ وَأَبَانَ عَبَّاسَ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَى عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالْمُرْقَةِ وَالتَّقْيِيرِ ثُمَّ تَلَا



Then the Messenger of Allah "Allah's blessing and peace be upon him" recited the following Holy Statement: "Take that which the Messenger gives you, and abstain from that from which he forbids you..."

**5655-** It is narrated on the authority of Ibn Abbas that he said: Does Allah Almighty not say: "Take that which the Messenger gives you, and abstain from that from which he forbids you"? I (the sub-narrator) answered in the affirmative. He further asked: Does Allah Almighty not say: "It is not befitting for a faithful believer, be it male or female, when Allah and His Messenger decide a matter, to choose anything else?" I answered in the affirmative. On that Ibn Abbas said: Then, I bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (what is brewed in) the hollow stump of date-palm trees, the pitcher, the dry gourd, and the green-coloured jar.

### **[37] What About Vessels?**

**5656-** It is narrated on the authority of Zadhan that he said: I said to Ibn Umar: Relate to me something you heard from the Messenger of Allah "Allah's blessing and peace be upon him" as far as the containers (of drink) are concerned, and explain it to me. He said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (you to brew fruits in) Hantam, which you call the jar, the Diba' which you call the gourd, the Naqir, which stands for the hollow stump of date-palm trees, and the Muzaffat, which stands for the pitched receptacle.

### **[38] The Leave To Soak fruits In Leather Containers**

**5657-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade the delegate of Abd Al-Qais, when they came to him, (to brew fruits in) the dry gourd, the hollow stump of date-palm trees, the pitched receptacle and the multi-layer water-skin, and he said: "You might soak fruits in your water-skin and then drink it as fresh and sweet (before it becomes intoxicant)." A man said: "O Messenger of Allah! Give me a leave to use the like of that." He said: "(If I give you leave) you then might make it like this." And he referred with his hand in illustration of that.

**5658-** It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the coloured jar, the pitched receptacle, the dry gourd, and the hollow stump of date-palm trees; and whenever there was no container to soak fruits for the Messenger of Allah "Allah's blessing and peace be upon him" those would be brewed for him in a stone pot.



رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةُ ﴿وَمَا ءَانَكُمْ الرَّسُولُ فَاخْذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر، الآية: 7].

5655 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَسْمَاءِ بِنْتِ يَزِيدَ عَنِ ابْنِ عَمٍّ لَهَا يُقَالُ لَهُ أَنَسٌ قَالَ: قَالَ ابْنُ عَبَّاسٍ أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ ﴿وَمَا ءَانَكُمْ الرَّسُولُ فَاخْذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾. قُلْتُ: بَلَى. قَالَ: أَلَمْ يَقُلِ اللَّهُ ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ [الأحزاب، الآية: 36] قُلْتُ: بَلَى. قَالَ: فَإِنِّي أَشْهَدُ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنِ النَّفِيرِ وَالْمُقِيرِ وَالِدُبَاءِ وَالْحَنْتَمِ.

### (37) - تَفْسِيرُ الْأَوْعِيَةِ

5656 - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ مُرَّةٍ قَالَ: سَمِعْتُ زَادَانَ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍِ قُلْتُ: حَدَّثَنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْأَوْعِيَةِ وَفَسَّرَهُ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَنْتَمِ وَهُوَ الَّذِي تُسَمُّونَهُ أَنْتُمْ الْجَرَّةَ وَنَهَى عَنِ الدُّبَاءِ وَهُوَ الَّذِي تُسَمُّونَهُ أَنْتُمْ الْقَرَعَ وَنَهَى عَنِ النَّفِيرِ وَهِيَ النَّخْلَةُ يَنْقُرُونَهَا وَنَهَى عَنِ الْمُرْفَتِ وَهُوَ الْمُقِيرُ».

### (38) - الْإِذْنُ فِي الْإِتْبَازِ الَّتِي خَصَّهَا بَعْضُ الرُّوَايَاتِ الَّتِي أَتَيْنَا عَلَى ذِكْرِهَا

#### الْإِذْنُ فِيمَا كَانَ فِي الْأُسْقِيَةِ مِنْهَا

5657 - أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ عَنْ هِشَامٍ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ وَفَدَّ عَبْدُ الْقَيْسِ حِينَ قَدِمُوا عَلَيْهِ عَنِ الدُّبَاءِ وَعَنِ النَّفِيرِ وَعَنِ الْمُرْفَتِ وَالْمَزَادَةِ وَالْمَجْبُوبَةِ وَقَالَ: «أَتَنْبِذُ فِي سِقَائِكَ أَوْكِهَ وَأَشْرَبُهُ حُلُوءًا» قَالَ بَعْضُهُمْ: أَتَذَنُّ لِي يَا رَسُولَ اللَّهِ فِي مِثْلِ هَذَا. قَالَ: «إِذَا تَجَعَلَهَا مِثْلَ هَذِهِ» وَأَشَارَ بِيَدِهِ يَصِفُ ذَلِكَ.

5658 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ ابْنِ جُرَيْجٍ قِرَاءَةً قَالَ: وَقَالَ أَبُو الزُّبَيْرِ سَمِعْتُ جَابِرًا يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجَرِّ وَالْمُرْفَتِ وَالِدُبَاءِ وَالنَّفِيرِ وَكَانَ النَّبِيُّ ﷺ إِذَا لَمْ يَجِدْ سِقَاءً يُنْبِذُ لَهُ فِيهِ نُبْذَ لَهُ فِي تَوْرِ مِنْ حِجَارَةٍ».

**5659-** It is narrated on the authority of Jabir Ibn Abdullah that he said: It was the habit to brew fruits for the Messenger of Allah "Allah's blessing and peace be upon him" in a leather container, and whenever there was no container to soak fruits for the Messenger of Allah "Allah's blessing and peace be upon him" those would be brewed for him in a stone pot. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd, the hollow stump of date-palm trees, and the pitched receptacle.

**5660-** It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) dry gourd, hollow stump of date-palm trees, coloured jar, and pitcher.

### **[39] The Leave To Brew Fruits In The Jar**

**5661-** It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to (brew fruits in) the jar provided that it should not be pitched.

### **[40] The Leave To Use Some Vessels (After Forbiddance)**

**5662-** It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you to eat the meat of sacrifice (beyond three days), and now, you might eat, take provisions for your journey and save out of the meat of sacrifice as much as it seems to you. Whoever likes to visit the grave (he might do) for it reminds one of the hereafter. Furthermore, you might drink (such of drinks as whose fruits are brewed in any utensil) and safeguard yourselves from any intoxicant."

**5663-** It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you to visit the graves, but now you might visit them (if you so like). I also had forbidden you to eat the meat of sacrifice (beyond three days), and now, you might save out of the meat of sacrifice as much as it seems to you. Furthermore, I had forbidden you to brew fruits but in a water-skin, but now you might drink (such of drinks as whose fruits are brewed in any utensil) and safeguard yourselves from any intoxicant."

**5664-** It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you to do three things: I had forbidden you to visit the graves, but now you might visit them (if you so like) perchance this will increase you in good. I also had forbidden you to eat the meat of sacrifice (beyond three days), and now, you might eat of the meat of sacrifice as much as you

5659 - أَخْبَرَنِي أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِسْحَاقُ يَعْنِي الْأَزْرَقُ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُنْبِذُ لَهُ فِي سِقَاءٍ فَإِذَا لَمْ يَكُنْ لَهُ سِقَاءٌ نَنبِذُ لَهُ فِي تَوْرِ بِرَامٍ قَالَ: وَنَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالتَّقْيِيرِ وَالْمُرْقَةِ».

5660 - أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَاءِ وَالتَّقْيِيرِ وَالْجَرِّ وَالْمُرْقَةِ».

### (39) - الْإِذْنُ فِي الْجَرِّ خَاصَّةً

5661 - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ الْأَحْوَلُ عَنْ مُجَاهِدٍ عَنْ أَبِي عِيَّاضٍ عَنْ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الْجَرِّ غَيْرَ مُرْقَةٍ».

### (40) - الْإِذْنُ فِي شَيْءٍ مِنْهَا

5662 - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ عَنِ الْأَخْوَصِ بْنِ جَوَّابٍ عَنْ عَمَّارِ بْنِ رَزِيْقٍ أَنَّهُ حَدَّثَهُمْ عَنْ أَبِي إِسْحَاقَ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَصْحَاةِ فَتَزَوَّدُوا وَأَذْخَرُوا وَمَنْ أَرَادَ زِيَارَةَ الْقُبُورِ فَلْيَنْهَا تَذَكُّرُ الْآخِرَةِ وَأَشْرَبُوا وَأَتَّقُوا كُلَّ مُسْكِرٍ».

5663 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ فَضِيلٍ عَنْ أَبِي سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصْحَاةِ فَوْقَ ثَلَاثَةِ أَيَّامٍ فَأَمْسِكُوا مَا بَدَا لَكُمْ وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلَّا فِي سِقَاءٍ فَأَشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا وَلَا تَشْرَبُوا مُسْكِرًا».

5664 - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى بْنِ مَعْدَانَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنٍ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا زُبَيْدٌ عَنْ مُحَارِبِ بْنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ثَلَاثِ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلْتَزِدْكُمْ زِيَارَتُهَا خَيْرًا وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصْحَاةِ بَعْدَ ثَلَاثٍ فَكُلُوا مِنْهَا مَا شِئْتُمْ



like. Furthermore, I had forbidden you to brew fruits in such vessels (as the gourd, coloured jar, etc), but now you might drink (such of drinks as whose fruits are brewed) in any utensil as you like, and save yourselves from any intoxicant."

**5665-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you (to brew fruits in) such vessels (as the gourd, the coloured jar, etc), but now you might brew fruits in any utensil as you like, and safeguard yourselves from any intoxicant."

**5666-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: While The Messenger of Allah "Allah's blessing and peace be upon him" was on his way, he alighted near a people and he heard them making noise. He asked: "What is the source of this noise?" they said: "O Messenger of Allah! Those (people) brew fruits whose drink they get (and it is that which causes this noise)." He sent somebody to invite them, and (when they came) he asked them: "In which vessels do you brew fruits?" they said: "We do that in the hollow stump of date-palm trees and the dry gourd, and we have no receptacles." He said to them: "Then, drink not but in such (of leather containers as) you tie up its mouth." He spent as long as Allah willed him to spend after which he came back to them and found them having been befallen by severe illness and their faces turned yellow. He asked them: "What is the reason that I see you have been (about to be) destroyed?" they said: "O Messenger of Allah! Our land is infected and you have forbidden us to drink but in such (of leather containers as) are tied up." On that he said: "Then drink (in such of vessels as you like putting in consideration that) every intoxicant (of drinks) is unlawful."

**5667-** It is narrated on the authority of Jabir that when The Messenger of Allah "Allah's blessing and peace be upon him" forbade using pitchers, the Ansar complained: "O Messenger of Allah! We have no containers (to brew fruits in them)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not then."

#### [41] The Position Of Wine

**5668-** it is narrated on the authority of Abu Hurairah that he said: Two vessels of wine and milk were brought to The Messenger of Allah "Allah's blessing and peace be upon him" on the very night he was made to set out on his Night Journey, and he caught a glimpse of both and then he took the vessel of milk. On that Gabriel said to him: "Praise be to Allah Who has guided you to the true nature (on which man is created). Had you taken the (vessel of) wine, your nation would have gone astray."

وَنَهَيْتُكُمْ عَنِ الْأَشْرِبَةِ فِي الْأَوْعِيَةِ فَاشْرَبُوا فِي أَيِّ وَعَاءٍ شِئْتُمْ وَلَا تَشْرَبُوا مُسْكِرًا».

5665 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ جَابِرِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنِ الْأَوْعِيَةِ فَانْتَبِذُوا فِيمَا بَدَا لَكُمْ وَلِيَاكُمْ وَكُلُّ مُسْكِرٍ».

5666 - أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحْيَى بْنُ أَيُّوبَ مَرْوَزِيٌّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا عِيسَى بْنُ عُبَيْدٍ الْكِنْدِيُّ خُرَاسَانِيٌّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَا هُوَ يَسِيرُ إِذْ حَلَّ بِقَوْمٍ فَسَمِعَ لَهُمْ لَعَطًا فَقَالَ: «مَا هَذَا الصَّوْتُ؟» قَالُوا: يَا نَبِيَّ اللَّهِ لَهُمْ شَرَابٌ يَشْرَبُونَهُ فَبَعَثَ إِلَى الْقَوْمِ فَدَعَاهُمْ فَقَالَ: «فِي أَيِّ شَيْءٍ تَنْتَبِذُونَ؟» قَالُوا: نَنْتَبِذُ فِي النَّقِيرِ وَالِدُبَاءِ وَلَيْسَ لَنَا ظُرُوفٌ فَقَالَ: «لَا تَشْرَبُوا إِلَّا فِيمَا أَوْكَيْتُمْ عَلَيْهِ» قَالَ: فَلَبِثَ بِذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَلْبَثَ ثُمَّ رَجَعَ عَلَيْهِمْ فَإِذَا هُمْ قَدْ أَصَابَهُمْ وَبَاءٌ وَأَضْفَرُوا قَالَ: «مَا لِي أَرَاكُمْ قَدْ هَلَكْتُمْ؟» قَالُوا: يَا نَبِيَّ اللَّهِ أَرْضُنَا وَبَيْتَهُ وَحَرَمْتَ عَلَيْنَا إِلَّا مَا أَوْكَيْتَنَا عَلَيْهِ قَالَ: «اشْرَبُوا وَكُلُّ مُسْكِرٍ حَرَامٌ».

5667 - أَخْبَرَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ سَالِمٍ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَهَى عَنِ الظُّرُوفِ شَكَتِ الْأَنْصَارُ فَقَالَتْ: يَا رَسُولَ اللَّهِ لَيْسَ لَنَا وَعَاءٌ فَقَالَ النَّبِيُّ ﷺ: «فَلَا إِذَا».

#### (41) - مَنَزَلَةُ الْخَمْرِ

5668 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَتَى رَسُولَ اللَّهِ ﷺ لَيْلَةَ أُسْرِي بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ فَقَالَ لَهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ: الْحَمْدُ لِلَّهِ الَّذِي هَذَاكَ لِلْفِطْرَةِ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ».



**5669-** it is narrated on the authority of Ibn Muhairiz from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some of my nation will drink wine, giving it a name other than its real name."

#### [42] The Severe Warning Of Drinking Wine

**5670-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. The thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine. And the robber is not to be a believer at the time he robs anything, because of which the people raise their eyes to him."

**5671-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. The thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine. And the robber is not to be a believer at the time he robs a valuable thing, because of which the Muslims raise their sights to him."

**5672-** It is narrated on the authority of Ibn Umar and many from amongst the companions of Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one drinks wine, lash him; and if he drinks it once again, lash him, and if he drinks it (for the third time) lash him, and if he drinks it (for the fourth time) then kill him."

**5673-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one becomes drunk, lash him; and if he becomes drunk once again, lash him, and if he becomes intoxicated (for the third time) lash him, and if he becomes drunk (for the fourth time) then chop off his head."

**5674-** It is narrated on the authority of Abu Burdah Ibn Abu Musa from his father that he used to say: It is the same to me to drink wine or (become a pagan and) worship this pillar apart from Allah. (That is for the wine had, in his sight, the same position as paganism had).

#### [43] What About The Prayer Of The Drunk?

**5675-** It is narrated on the authority of Ibn Ad-Dailami that he rode (and traveled) to meet Abdullah Ibn Amr Ibn Al-As. He said: I entered into him and asked him: Did you hear, O Abdullah Ibn Amr, The



5669 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ خَالِدٍ وَهُوَ ابْنُ الْحَارِثِ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ أَبَا بَكْرٍ بْنُ حَفْصٍ يَقُولُ: سَمِعْتُ أَبَانَ مُحْصِرِيَّ يُحَدِّثُ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «يَشْرَبُ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسْمُونَهَا بِغَيْرِ اسْمِهَا».

#### (42) - ذِكْرُ الرِّوَايَاتِ الْمُغْلَظَاتِ فِي شُرْبِ الْخَمْرِ

5670 - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ عَقِيلٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ شَارِبُهَا حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ».

5671 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ كُلُّهُمْ حَدَّثُونِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ الْمُسْلِمُونَ إِلَيْهِ أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ».

5672 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مُغِيرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَعِيمٍ عَنْ ابْنِ عُمَرَ وَنَفَرٍ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ ثُمَّ إِنْ شَرِبَ فَاجْلِدُوهُ ثُمَّ إِنْ شَرِبَ فَاقْتُلُوهُ».

5673 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذئبٍ عَنْ خَالِهِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا سَكِرَ فَاجْلِدُوهُ ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ» ثُمَّ قَالَ فِي الرَّابِعَةِ: «فَأَضْرِبُوا عُنُقَهُ».

5674 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنْ ابْنِ فَضِيلٍ عَنْ وَائِلِ بْنِ بَكْرٍ عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ يَقُولُ: مَا أَبَالِي شَرِبْتُ الْخَمْرَ أَوْ عَبَدْتُ هَذِهِ السَّارِيَّةَ مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ.

#### (43) - ذِكْرُ الرِّوَايَةِ الْمُبَيَّنَةِ عَنْ صَلَوَاتِ شَارِبِ الْخَمْرِ

5675 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عُثْمَانُ بْنُ حِصْنٍ بْنُ عَلَاقٍ دِمَشْقِيُّ قَالَ: حَدَّثَنَا عُرْوَةُ بْنُ رُوَيْمٍ: أَنَّ ابْنَ الدَّيْلَمِيِّ رَكِبَ يَطْلُبُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ. قَالَ ابْنُ الدَّيْلَمِيِّ: فَدَخَلْتُ عَلَيْهِ فَقُلْتُ هَلْ سَمِعْتَ يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو

Messenger of Allah "Allah's blessing and peace be upon him" mentioning anything relating to wine? He said: Yes: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "NO one of my nation drinks wine but that Allah Almighty will not accept prayer from him for forty nights."

**5676-** It is narrated on the authority of Masruq that he said: If a judge devours a gift (from one of the opponents), he will have eaten something forbidden; and if he accepts bribe, he will have attained infidelity. He further said: If one drinks wine, he will have become an infidel; and his infidelity means there is no prayer (to be accepted) from him.

#### **[44] The Sins Resulting From Drinking Wine**

**5677-** It is narrated on the authority of Uthman that he said: Avoid drinking wine for indeed it is the mother of impurities. There was a worshipper from those who were before you, and a prostitute was attached to him. She sent her slave-girl to him with the message that 'we invite you for martyrdom'. He went with her slave-girl and whenever he entered a place she closed the door behind him, until he entered upon a charming woman having a boy and a vessel of wine. She said to him: "I, by Allah, have not invited you for martyrdom. But I've invited you to have sexual relation with me, or to have a cup of this wine, or to kill this boy." He said: "Then, (if there is no way to flee from that) give me a cup of this wine." When she gave him a cup he asked for more, and he did not leave (the place) until he had sexual relation with her and killed the soul (of the boy). So, you should eschew drinking wine, for by Allah, never do wine addiction and faith (in Allah) gather but that one of both is about to prevail over the other.

**5678-** It is narrated on the authority of Uthman that he said: Avoid drinking wine for indeed it is the mother of impurities. There was a worshipper from those who were before you, and he isolated himself from the people (to be devoted to the service of Allah)...So, you must eschew drinking wine, for by Allah, never do wine and faith (in Allah) gather but that one of both is about to prevail over the other.

**5679-** It is narrated on the authority of Ibn Umar that he said: Whoever drinks wine, even though he does not become intoxicated, no prayer is accepted from him as long as there is something of it inside his abdomen or veins, and if he dies (while being as such) he will have died as an infidel; and if he becomes intoxicated, no prayer will be accepted



رَسُولُ اللَّهِ ﷺ ذَكَرَ شَأْنَ الْخَمْرِ بِشَيْءٍ؟ فَقَالَ: نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَشْرَبُ الْخَمْرَ رَجُلٌ مِنْ أُمَّتِي فَيَقْبَلُ اللَّهُ مِنْهُ صَلَاةَ أَرْبَعِينَ يَوْمًا».

5676 - أَخْبَرَنَا قُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا خَلْفٌ يَعْنِي ابْنَ خَلِيفَةَ عَنْ مَنْصُورِ بْنِ زَادَانَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ قَالَ: الْقَاضِي إِذَا أَكَلَ الْهَدِيَّةَ فَقَدْ أَكَلَ السُّحْتَ وَإِذَا قَبِلَ الرِّشْوَةَ بَلَغَتْ بِهِ الْكُفْرَ. وَقَالَ مَسْرُوقٌ: مَنْ شَرِبَ الْخَمْرَ فَقَدْ كَفَرَ وَكُفْرُهُ أَنْ لَيْسَ لَهُ صَلَاةٌ.

(44) - الْإِنَامُ الْمُتَوَلِّدَةُ عَنْ شُرْبِ الْخَمْرِ مِنْ تَرْكِ الصَّلَوَاتِ

وَمِنْ قَتْلِ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَمِنْ وُقُوعِ عَلَى الْمَحَارِمِ

5677 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَجْتَنَّبُوا الْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ إِنَّهُ كَانَ رَجُلٌ مِمَّنْ خَلَا قَبْلَكُمْ تَعَبَّدَ فَعَلِقَتْهُ أَمْرَأَةٌ غَوِيَّةٌ فَأَرْسَلَتْ إِلَيْهِ جَارِيَتَهَا فَقَالَتْ لَهُ إِنَّا نَدْعُوكَ لِلشَّهَادَةِ فَانْطَلِقْ مَعَ جَارِيَتِهَا فَطَفِقَتْ كُلَّمَا دَخَلَ بَابًا أَغْلَقَتْهُ دُونَهُ حَتَّى أَفْضَى إِلَى أَمْرَأَةٍ وَضِيئَةٍ عِنْدَهَا غُلَامٌ وَبَاطِيئَةٌ خَمْرٍ فَقَالَتْ إِنِّي وَاللَّهِ مَا دَعَوْتُكَ لِلشَّهَادَةِ وَلَكِنْ دَعَوْتُكَ لِنَقَعٍ عَلَيَّ أَوْ تَشْرَبَ مِنْ هَذِهِ الْخَمْرَةِ كَأْسًا أَوْ تَقْتُلَ هَذَا الْغُلَامَ قَالَ: فَاسْتَقْنِي مِنْ هَذَا الْخَمْرِ كَأْسًا فَسَقَتْهُ كَأْسًا قَالَ: زِيدُونِي فَلَمْ يَرَمْ حَتَّى وَقَعَ عَلَيْهَا وَقَتْلَ النَّفْسِ فَأَجْتَنَّبُوا الْخَمْرَ فَإِنَّهَا وَاللَّهِ لَا يَجْتَمِعُ الْإِيمَانُ وَإِدْمَانُ الْخَمْرِ إِلَّا لِيُوشِكَ أَنْ يُخْرِجَ أَحَدَهُمَا صَاحِبَهُ.

5678 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّ أَبَاهُ قَالَ: سَمِعْتُ عُثْمَانَ يَقُولُ: أَجْتَنَّبُوا الْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ فَإِنَّهُ كَانَ رَجُلٌ مِمَّنْ خَلَا قَبْلَكُمْ يَتَعَبَّدُ وَيَعْتَزِلُ النَّاسَ فَذَكَرَ مِثْلَهُ. قَالَ: فَاجْتَنَّبُوا الْخَمْرَ فَإِنَّهُ وَاللَّهِ لَا يَجْتَمِعُ وَالْإِيمَانُ أَبَدًا إِلَّا يُوشِكُ أَحَدُهُمَا أَنْ يُخْرِجَ صَاحِبَهُ.

5679 - أَخْبَرَنَا أَبُو بَكْرٍ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ عَنِ الْعَلَاءِ وَهُوَ ابْنُ الْمُسَيَّبِ عَنْ فَضِيلٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَمَرَ قَالَ: مَنْ شَرِبَ الْخَمْرَ فَلَمْ يَنْتَشِ لَمْ تُقْبَلْ لَهُ صَلَاةٌ مَا دَامَ فِي جَوْفِهِ أَوْ غُرُوقِهِ مِنْهَا شَيْءٌ وَإِنْ مَاتَ كَافِرًا وَإِنْ أَنْتَشَى لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً وَإِنْ



from him for forty nights, and if he dies while being as such, he will have died as an infidel.

**5680-** It is narrated on the authority of Abdullah Ibn Amr from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever drinks wine, and it enters his abdomen (even though he does not fall under the influence of intoxication), no prayer is accepted from him for seven (nights), and if he dies during that time he will have died as an infidel; and if it befogs his mind (and causes him to be heedless) of anything of the obligatory prayers (or the Qur'an according to another narration), no prayer will be accepted from him for forty nights, and if he dies during that period, he will have died as an infidel."

#### [45] The Repentance Of Wine Drinker

**5681-** It is narrated on the authority of Abdullah Ibn Ad-Dailami that he said: I visited Abdullah Ibn Amr Ibn Al-As in one of his gardens in Ta'if known as Wahat, and he had a young man from the Quraish, with their hands on the waist of each other and he was accused of drinking wine. He said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever has even a sip of wine, no repentance will be accepted from him for forty days, and if he repents (after that) Allah will turn to him in repentance; and if he returns (to drink it once again) his repentance will not be accepted from him for forty days, and if he repents (after that) Allah will turn to him in repentance; and if he returns (to drinking it for the third time) Allah will have the right to make him drink from Tinat Al-Khabal (the drink of the denizens of the fire of Hell) on the Day of Judgement."

**5682-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drinks wine in the world and does not give up drinking it (before he dies) it will be forbidden to him in the hereafter."

#### [46] The Wine Addicts

**5683-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one who makes reminder of his generosity, nor one who is undutiful (to his parents) nor one who is addict to wine will enter the Garden."

**5684-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is accustomed to drink wine in the world, and he dies while being addict to it and he does not give up it, will not drink it in the hereafter."

مَاتَ فِيهَا مَاتَ كَافِرًا. خَالَفَهُ يَزِيدُ بْنُ أَبِي زِيَادٍ.

5680 - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ الرَّحِيمِ عَنْ يَزِيدَ ح. وَأَنْبَأَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى حَدَّثَنَا أَبُو فُضَيْلٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ. وَقَالَ مُحَمَّدُ بْنُ آدَمَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فَجَعَلَهَا فِي بَطْنِهِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَلَاةَ سَبْعَاءِ إِنِّ مَاتَ فِيهَا» وَقَالَ أَبُو آدَمَ: «فِيهِنَّ مَاتَ كَافِرًا فَإِنَّ أَذْهَبَتْ عَقْلَهُ عَنْ شَيْءٍ مِنَ الْفَرَائِضِ». وَقَالَ أَبُو آدَمَ: «الْقُرْآنُ لَمْ تُقْبَلْ لَهُ صَلَاةُ أَرْبَعِينَ يَوْمًا فَإِنَّ مَاتَ فِيهَا». وَقَالَ أَبُو آدَمَ: «فِيهِنَّ مَاتَ كَافِرًا».

#### (45) - تَوْبَةُ شَارِبِ الْخَمْرِ

5681 - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ ح. وَأَخْبَرَنِي عُمَرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ عَنْ بَقِيَّةَ عَنْ أَبِي عَمْرٍو وَهُوَ الْأَوْزَاعِيُّ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ وَهُوَ فِي حَائِطٍ لَهُ بِالطَّائِفِ يُقَالُ لَهُ الْوَهْطُ وَهُوَ مُحَاصِرٌ فَتَى مِنْ قُرَيْشٍ يُزَنُ ذَلِكَ الْفَتَى بِشُرْبِ الْخَمْرِ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ شَرِبَ الْخَمْرَ شَرْبَةً لَمْ تُقْبَلْ لَهُ تَوْبَةُ أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ عَلَيْهِ فَإِنْ عَادَ لَمْ تُقْبَلْ تَوْبَتُهُ أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْحَبَالِ يَوْمَ الْقِيَامَةِ». اللَّفْظُ لِعَمْرٍو.

5682 - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الْآخِرَةِ».

#### (46) - الرُّوَايَةُ فِي الْمُذْمِنِينَ فِي الْخَمْرِ

5683 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ نَبِيطٍ عَنْ جَابَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَتَانٌ وَلَا عَاقٌ وَلَا مُذْمِنٌ خَمْرٍ».

5684 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَمَادِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يَذْمُنُهَا لَمْ يَتُبْ مِنْهَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».



**5685-** It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is accustomed to drink wine in the world, and he dies while being addict to it, will not drink it in the hereafter."

**5686-** It is narrated on the authority of Ad-Dahhak that he said: If one dies while being addict to wine in the world, the fetid boiling fluid will be sprinkled over his face at the time he is (dying and) leaving the world.

#### **[47] Sentencing Wine Drinker To Exile**

**5687-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Umar sentenced Rabie'ah Ibn Umayyah to exile at Khaibar because of drinking wine, whereupon he joined Heraclius and was converted into Christianity. On that Umar said: After him, I will never sentence any Muslim to exile.

#### **[48] The Reasons Therewith Such As Drinks What Is Intoxicant Justifies His Conduct**

**5688-** It is narrated on the authority of Abu Burdah Ibn Niyar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Drink in the receptacles, but do not get intoxicated." Abu Abd Ar-Rahman says: This narration is false.

**5689-** It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd, the green-coloured jar, the hollow stump of date-palm trees and the pitched receptacle.

**5690-** It is narrated on the authority of A'ishah that she said: "Drink (whatever you like in whichever you like) and do not get intoxicated." Abu Abd Ar-Rahman says: This narration is also false.

**5691-** It is narrated on the authority of Jasrah Bint Dajajah Al-Amiriyah that she heard A'ishah's reply to many people who asked her about the fruit brew saying: "We brew dates in the morning in order to drink it in the evening, and brew that in the evening in order to drink it in the morning." A'ishah said: "I never make lawful what is intoxicant, even though it is bread, even though it is only water." She said that thrice.

**5692-** It is narrated on the authority of A'ishah that she said: You have been forbidden (to brew fruits in) the dry gourd, the hollow stump of date-palm trees and the pitcher. She then faced women and said to them: I beware you of using the green-coloured jar, and even if the water of your barrels intoxicates you, do not drink it.



5685 - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يَذُمُّهَا لَمْ يَشْرِبْهَا فِي الْآخِرَةِ».

5686 - أَخْبَرَنَا سُؤدَدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ الْحَسَنِ بْنِ يَحْيَى عَنِ الصَّحَّاحِ قَالَ: «مَنْ مَاتَ مُذْمِناً لِلْخَمْرِ نُضِجَ فِي وَجْهِهِ بِالْحَمِيمِ حِينَ يُقَارِقُ الدُّنْيَا».

#### (47) - تَغْرِيبُ شَارِبِ الْخَمْرِ

5687 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: غَرَبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ رِبِيعَةَ بْنَ أُمَيَّةَ فِي الْخَمْرِ إِلَى خَيْرٍ فَلَحِقَ بِهِرْقَلُ فَتَنَصَّرَ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لَا أُغْرِبُ بَعْدَهُ مُسْلِماً.

#### (48) - ذِكْرُ الْأَخْبَارِ الَّتِي اغْتَلَّ بِهَا مَنْ أَبَاحَ شَرَابَ السَّكْرِ

5688 - أَخْبَرَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَخْوَصِ، عَنْ سِمَاكِ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَشْرَبُوا فِي الظُّرُوفِ وَلَا تَسْكُرُوا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا حَدِيثٌ مُنْكَرٌ غَلِظَ فِيهِ أَبُو الْأَخْوَصِ سَلَامٌ بْنُ سُلَيْمٍ لَا نَعْلَمُ أَنَّ أَحَدًا تَابَعَهُ عَلَيْهِ مِنْ أَصْحَابِ سِمَاكِ بْنِ حَرْبٍ وَسِمَاكِ لَيْسَ بِالْقَوِيَّ وَكَانَ يَقْبَلُ التَّلَقُّينَ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: كَانَ أَبُو الْأَخْوَصِ يُخْطِئُ فِي هَذَا الْحَدِيثِ. خَالَفَهُ شَرِيكَ فِي إِسْنَادِهِ وَفِي لَفْظِهِ.

5689 - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا شَرِيكَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالْقَيْْرِ وَالْمُرْقَتِ». خَالَفَهُ أَبُو عَوَانَةَ.

5690 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا إِبْرَاهِيمُ بْنُ حَجَّاجٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ عَنْ قُرْصَافَةَ أَمْرَأَةٍ مِنْهُمْ عَنْ عَائِشَةَ قَالَتْ: «أَشْرَبُوا وَلَا تَسْكُرُوا».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا أَيْضاً غَيْرُ ثَابِتٍ وَقُرْصَافَةُ هَذِهِ لَا نَدْرِي مَنْ هِيَ وَالْمَشْهُورُ عَنْ عَائِشَةَ خِلَافُ مَا رَوَتْ عَنْهَا قِرْصَافَةُ.

5691 - أَخْبَرَنَا سُؤدَدُ بْنُ نَضْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ قُدَامَةَ الْعَامِرِيِّ: أَنَّ جِسْرَةَ بِنْتَ دِجَاجَةَ الْعَامِرِيَّةَ حَدَّثَتْهُ قَالَتْ: سَمِعْتُ عَائِشَةَ سَأَلَهَا أَنَسُ كُلُّهُمْ يَسْأَلُ عَنِ النَّبِيذِ يَقُولُ: نَبِيذُ التَّمْرِ غُدُوءٌ وَنَشْرَبُهُ عَشِيّاً وَنَبِيذُهُ عَشِيّاً وَنَشْرَبُهُ غُدُوءَ قَالَتْ: لَا أَجِلُّ مُسْكِراً وَإِنْ كَانَ خُبِزاً وَإِنْ كَانَتْ مَاءً قَالَتْهَا ثَلَاثَ مَرَّاتٍ.

5692 - أَخْبَرَنَا سُؤدَدُ بْنُ نَضْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا كَرِيمَةُ بِنْتُ هَمَّامٍ أَنَّهَا سَمِعَتْ عَائِشَةَ أُمَ الْمُؤْمِنِينَ تَقُولُ: نَهَيْتُمْ عَنِ الدُّبَاءِ نَهَيْتُمْ عَنِ الْحَنْتَمِ نَهَيْتُمْ عَنِ الْمُرْقَتِ ثُمَّ أَقْبَلْتُ عَلَى النِّسَاءِ فَقَالَتْ: إِيَّاكُنَّ وَالْجَرَّ الْأَخْضَرَ وَإِنْ أَسْكُرْكُنَّ مَاءٌ حَبْكُنَّ فَلَا تَشْرَبْنَهُ.

**5693-** It is narrated on the authority of A'ishah that she was asked about drinks, and she said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade such of drinks as is intoxicant. However, they depended upon the narration of Abdullah Ibn Shaddad which he related from Abdullah Ibn Abbas.

**5694-** It is narrated on the authority of Ibn Shubrumah from Abdullah Ibn Shaddad Ibn Al-Had from Ibn Abbas that he said: The wine has been forbidden, no matter little or much it might be, and such amount of any drink as causes intoxication (has been prohibited). Ibn Shubrumah did not hear it direct from Abdullah Ibn Shaddad.

**5695-** It is narrated on the authority of Abdullah Ibn Shaddad from Ibn Abbas that he said: The wine has been forbidden, no matter little or much it might be, and such amount of any drink as causes intoxication (has been prohibited).

**5696-** It is narrated on the authority of Abdullah Ibn Shaddad from Ibn Abbas that he said: The wine has been forbidden, no matter little or much it might be, and such amount of any drink as causes intoxication (has been prohibited).

**5697-** It is narrated on the authority of Abdullah Ibn Shaddad from Ibn Abbas that he said: The wine has been forbidden, no matter little or much it might be, and also such of drinks as causes intoxication (has been prohibited). Abu Abd Ar-Rahman says that this narration is more fitting to be right and reliable.

**5698-** It is narrated on the authority of Abu Al-Juwairiyah Al-Jarmi that he said: I asked Ibn Abbas about Badhaq (the Persian equivalent of wine), while he was reclining his back against the (wall of the) Ka'bah. On that he said: "Muhammad "Peace be upon him" preceded (to prohibit every kind of wine including) Badhaq: no doubt, such of drinks as intoxicates is unlawful." He said: I was the first from amongst the Arabs to ask him about that.

**5699-** It is narrated on the authority of Ibn Abbas that he said: He, who is pleased to prohibit what Allah and His Messenger prohibit, in case he is to do so, let him then prohibit the fruit brew (that is prepared in the forbidden vessels).

**5700-** It is narrated on the authority of Uyainah Ibn Abd Ar-Rahman from his father that he said: A man said to Ibn Abbas: "I'm a man from Khurasan, and our land is cold, so we need to get drinks prepared from raisins, grapes, and the like of that (to get warm), and I have been put to



5693 - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبَانُ بْنُ صَمْعَةَ قَالَ: حَدَّثَنِي وَالِدَتِي عَنْ عَائِشَةَ أَنَّهَا سُئِلَتْ عَنِ الْأَشْرِيَّةِ فَقَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنْ كُلِّ مُسْكِرٍ» وَاعْتَلُّوا بِحَدِيثِ عَبْدِ اللَّهِ بْنِ شَدَادٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ.

5694 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: سَمِعْتُ أَبْنَ شُبْرَمَةَ يَذْكُرُهُ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ بْنِ الْهَادِ عَنْ ابْنِ عَبَّاسٍ قَالَ: «حُرِّمَتِ الْخُمُرُ قَلِيلُهَا وَكَثِيرُهَا وَالسَّكْرُ مِنْ كُلِّ شَرَابٍ». ابْنُ شُبْرَمَةَ لَمْ يَسْمَعْهُ مِنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ.

5695 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ ابْنِ شُبْرَمَةَ قَالَ: حَدَّثَنِي الثَّقَفِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «حُرِّمَتِ الْخُمُرُ بَعِيْنُهَا قَلِيلُهَا وَكَثِيرُهَا وَالسَّكْرُ مِنْ كُلِّ شَرَابٍ». خَالَفَهُ أَبُو عَوْنٍ مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ الثَّقَفِيُّ.

5696 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدٌ ح. وَأَنْبَأَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مِسْعَرٍ عَنْ أَبِي عَوْنٍ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «حُرِّمَتِ الْخُمُرُ بَعِيْنُهَا قَلِيلُهَا وَكَثِيرُهَا وَالسَّكْرُ مِنْ كُلِّ شَرَابٍ». لَمْ يَذْكُرْ ابْنُ الْحَكَمِ قَلِيلُهَا وَكَثِيرُهَا.

5697 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَبَّاسِ بْنِ ذَرِيحٍ عَنْ أَبِي عَوْنٍ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: «حُرِّمَتِ الْخُمُرُ قَلِيلُهَا وَكَثِيرُهَا وَمَا أَسْكَرَ مِنْ كُلِّ شَرَابٍ».

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَذَا أَوَّلَى بِالصَّوَابِ مِنْ حَدِيثِ ابْنِ شُبْرَمَةَ وَهُشَيْمِ بْنِ بُشَيْرٍ كَانَ يَذْلُسُ وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ السَّمَاعِ مِنْ ابْنِ شُبْرَمَةَ وَرِوَايَةُ أَبِي عَوْنٍ أَشْبَهُ بِمَا رَوَاهُ الثَّقَاتُ عَنْ ابْنِ عَبَّاسٍ.

5698 - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنْ أَبِي الْجَوَيْرِيَّةِ الْجَرَمِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ وَهُوَ مُسْنِدٌ ظَهَرَهُ إِلَى الْكَعْبَةِ عَنِ الْبَادِقِ فَقَالَ: سَبَقَ مُحَمَّدُ الْبَادِقُ وَمَا أَسْكَرَ فَهُوَ حَرَامٌ قَالَ: أَنَا أَوَّلُ الْعَرَبِ سَأَلَهُ.

5699 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ وَالنَّضَرُ بْنُ شَمِيلٍ وَوَهْبُ بْنُ جَرِيرٍ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ يُحَدِّثُ قَالَ ابْنُ عَبَّاسٍ: مَنْ سَرَهُ أَنْ يُحَرَّمَ إِنْ كَانَ مُحَرَّمًا مَا حَرَّمَ اللَّهُ وَرَسُولُهُ فَلْيُحَرِّمِ النَّيِّدَ.

5700 - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ: قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ: إِنِّي أَمَرْتُ مِنْ أَهْلِ خُرَاسَانَ وَإِنْ أَرْضَنَا أَرْضٌ بَارِدَةٌ وَإِنَّا نَتَّخِذُ شَرَابًا نَشْرَبُهُ مِنَ الزَّبِيبِ وَالْعِنَبِ وَغَيْرِهِ وَقَدْ أَشْكِلَ عَلَيَّ فَذَكَرَ لَهُ ضَرْوبًا مِنَ الْأَشْرِيَّةِ



confusion because of that." He made a mention of many kinds of drinks to the extent that I thought he had not understood him. On that Ibn Abbas said: "You've mentioned a lot of drinks: eschew what is intoxicant of drinks prepared from dates, raisins, or anything else."

**5701-** It is narrated on the authority of Ibn Abbas that he said: The brew of unripe hard dates (that is prepared in the forbidden vessels) is unlawful, even though it is not mixed with anything else.

**5702-** it is narrated on the authority of Abu Jamrah that he said: I was acting as an interpreter between Ibn Abbas and the people, when a woman came to ask him about what is brewed in the coloured jar, and he forbade it to her. I said to him: "O Ibn Abbas! I brew fruits in a green-coloured jar, and when I drink it, it causes my abdomen to crackle." He said: "Drink not from it even though it is much sweeter than honey."

**5703-** It is narrated on the authority of Abu Jamrah that he said: I said to Ibn Abbas: My grandmother brews fruits in a coloured jar, and I drink from it since it is sweet, but if I get more of it and sit among the people, I fear I might be put to shame (lest the signs of intoxication would be visible on me). He said: The delegate of Abd Al-Qais came to The Messenger of Allah "Allah's blessing and peace be upon him" who said to them: "Welcome! O people of Abd Al-Qais! Neither will you have disgrace nor will you regret." They said: "O Allah's Apostle! We cannot come to you except in the sacred months since there are the pagans intervening between you and us. So please order us to do something good (concerning religion) by which we may enter the Garden, and of which we may inform our people whom we have left behind." The Prophet "Allah's blessing and peace be upon him" said: "I order you to do three things and forbid you (to use) four things. I order you to believe in Allah Alone: do you know what the faith in Allah is?" they said: "Allah and His Messenger know best." He said: "It is to testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; and to pay one fifth of the booty to be given for Allah's sake. Then I forbid you to do four things, i.e. to drink what is brewed in dry gourd, green-coloured jar, hollow stump of palm-trees, and pitcher."

**5704-** It is narrated on the authority of Qais Ibn Wahban that he said: I said to Ibn Abbas: I have a small coloured jar, in which I brew fruits, and when it has boiled and calmed down I drink it. He said: How long have you been getting such a drink? I said: I've been drinking it for twenty or forty years. On that he said: Then, your veins have long been quenched by that impurity!

فَأَكْثَرَ حَتَّى ظَنَنْتُ أَنَّهُ لَمْ يَفْهَمْهُ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّكَ قَدْ أَكْثَرْتَ عَلَيَّ أَجْتَنِبُ مَا أَسْكَرَ مِنْ تَمْرِ أَوْ زَيْبٍ أَوْ غَيْرِهِ.

5701 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: نَبِيذُ الْبُسْرِ بَحْتُ لَا يَحِلُّ.

5702 - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أُتْرَجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ فَأَتَتْهُ أَمْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ فَنَهَى عَنْهُ قُلْتُ: يَا أَبَا عَبَّاسٍ إِنِّي أَتَنَبِّذُ فِي جَرَّةٍ خَضِرَاءَ نَبِيذًا حُلُوءًا فَأَشْرَبُ مِنْهُ فَيَقْرُقُ بَطْنِي قَالَ: لَا تَشْرَبْ مِنْهُ وَإِنْ كَانَ أَحَلَى مِنَ الْعَسَلِ.

5703 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ وَهُوَ سَهْلُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا قُرَّةٌ قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ نَصْرٌ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ جَدَّةً لِي تَنَبِّذُ نَبِيذًا فِي جَرٍّ أَشْرَبُهُ حُلُوءًا إِنْ أَكْثَرْتُ مِنْهُ فَجَالَسْتُ الْقَوْمَ خَشِيتُ أَنْ أَفْتَضِّحَ فَقَالَ: قَدِمَ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «مَرْحَبًا بِالْوَفْدِ لَيْسَ بِالْخَزَايَا وَلَا النَّادِمِينَ» قَالُوا: يَا رَسُولَ اللَّهِ إِنْ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْحَرُمِ فَحَدَّثْنَا بِأَمْرِ إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَدْعُو بِهِ مَنْ وَرَاءَنَا قَالَ: «أَمْرُكُمْ بِثَلَاثٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ أَمْرُكُمْ بِالْإِيمَانِ بِاللَّهِ وَهَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؛ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَأَنْ تُعْطُوا مِنَ الْمَغَانِمِ الْخُمْسَ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ عَمَّا يُنَبِّذُ فِي الدُّبَاءِ وَالنَّقِيرِ وَالْحَتَمِ وَالْمُرَقَّتِ».

5704 - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ قَيْسِ بْنِ وَهْبَانَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ قُلْتُ: إِنَّ لِي جُرَيْرَةً أَتَنَبِّذُ فِيهَا حَتَّى إِذَا عَلَى وَسَكَنَ شَرِبْتُهِ قَالَ: مُذْ كَمْ هَذَا شَرَابُكَ؟ قُلْتُ: مُذْ عِشْرُونَ سَنَةً أَوْ قَالَ: مُذْ أَرْبَعُونَ سَنَةً قَالَ: طَالَمَا تَرَوْتُ عُرُوقَكَ مِنَ الْخَبَثِ.



However, they depended upon the narration of Abd Al-Malik Ibn Nafi' which he related from Abdullah Ibn Umar.

**5705-** It is narrated on the authority of Abdullah Ibn Umar that he said: A man brought a vessel full of brew to The Messenger of Allah "Allah's blessing and peace be upon him" while he was sitting near the Corner (of the House). He gave the vessel to him. When he lifted the vessel to his mouth, he found it too intense (and strong to drink) thereupon he gave it back to its owner. A man from among the present people said: "Is it unlawful O Messenger of Allah?" he said: "Bring me the man!" when he was brought to him he took the vessel from him, and asked for water, which he poured in it and lifted it to his mouth but (since it was still intense and strong) he frowned. He asked for more water and poured it in the vessel, and said: "If (the contents of) those vessels become too intense and strong for you (to drink out of boiling), then dilute the intensity with water."

**5706-** The same is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him". Abu Abd Ar-Rahman thinks that those two narrations are false.

**5707-** It is narrated on the authority of Ibn Umar that a man asked him about drinks, thereupon he said: Eschew such of drinks as has boiled.

**5708-** It is narrated on the authority of Zaid Ibn Jubair that he said: I asked Ibn Umar about drinks, thereupon he said: Eschew such of drinks as has boiled (and become too strong to drink).

**5709-** It is narrated on the authority of Ibn Umar that he said: Such (of drinks as) intoxicant is unlawful, no matter little or much it might be.

**5710-** It is narrated on the authority of Ibn Umar that he said: Every intoxicant (of drinks) is wine, and every intoxicant (of drinks) is unlawful.

**5711-** It is narrated on the authority of Salim Ibn Abdullah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has prohibited wine; and every intoxicant (of drinks) is unlawful."

**5712-** It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Every intoxicant (of drinks) is wine, and every intoxicant (of drinks) is unlawful." Abu Abd Ar-Rahman says that those four narrations are more right and their chains of transmission are more reliable.

**5713-** It is narrated on the authority of Ruqayyah Bint Amr Ibn Sa'id that she said: I was under the guardianship of Ibn Umar, and it was his habit that



وَمِمَّا أَعْتَلُّوا بِهِ حَدِيثُ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ .

**5705 - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ:** حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا الْعَوَّامُ عَنْ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ قَالَ: قَالَ ابْنُ عُمَرَ: رَأَيْتُ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ بِقَدَحٍ فِيهِ نَبِيذٌ وَهُوَ عِنْدَ الرُّكْنِ وَدَفَعَ إِلَيْهِ الْقَدَحَ فَرَفَعَهُ إِلَى فِيهِ فَوَجَدَهُ شَدِيدًا فَرَدَّهُ عَلَى صَاحِبِهِ فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ أَحْرَامٌ هُوَ؟ فَقَالَ: «عَلَيَّ بِالرَّجُلِ» فَأَتَيْتُ بِهِ فَأَخَذَ مِنْهُ الْقَدَحَ ثُمَّ دَعَا بِمَاءٍ فَصَبَّهُ فِيهِ فَرَفَعَهُ إِلَى فِيهِ فَقَطَّبَ ثُمَّ دَعَا بِمَاءٍ أَيْضًا فَصَبَّهُ فِيهِ ثُمَّ قَالَ: «إِذَا أَغْتَلَمْتَ عَلَيْكُمْ هَذِهِ الْأَوْعِيَةُ فَاكْسِرُوا مُتُونَهَا بِالْمَاءِ» .

**5706 - وَأَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ عَنْ أَبِي مُعَاوِيَةَ قَالَ:** حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ .  
قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عَبْدُ الْمَلِكِ بْنُ نَافِعٍ لَيْسَ بِالْمَشْهُورِ وَلَا يُخْتَجُّ بِحَدِيثِهِ وَالْمَشْهُورُ عَنْ ابْنِ عُمَرَ خِلَافٌ حِكَايَتِهِ .

**5707 - أَخْبَرَنَا سُؤَيْدُ بْنُ نَصْرٍ قَالَ:** أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي عَوَانَةَ عَنْ زَيْدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ عَنِ الْأَشْرِيَةِ فَقَالَ: أَجْتَنِبُ كُلَّ شَيْءٍ يَيْشُ .  
**5708 - أَخْبَرَنَا قُتَيْبَةُ قَالَ:** أَنْبَأَنَا أَبُو عَوَانَةَ عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْأَشْرِيَةِ فَقَالَ: أَجْتَنِبُ كُلَّ شَيْءٍ يَيْشُ .

**5709 - أَخْبَرَنَا سُؤَيْدٌ قَالَ:** أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ ابْنِ عُمَرَ قَالَ: «الْمُسْكِرُ قَلِيلُهُ وَكَثِيرُهُ حَرَامٌ» .

**5710 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ، أَخْبَرَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ:** «كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ» .

**5711 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ:** حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ شَيْبًا وَهُوَ ابْنُ عَبْدِ الْمَلِكِ يَقُولُ: حَدَّثَنِي مُقَاتِلُ بْنُ حَيَّانَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «حَرَّمَ اللَّهُ الْخَمْرَ وَكُلَّ مُسْكِرٍ حَرَامٌ» .

**5712 - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ يَعْنِي ابْنَ جَعْفَرِ النَّيْسَابُورِيِّ قَالَ:** حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ» .

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَهَؤُلَاءِ أَهْلُ الثَّبَتِ وَالْعَدَالَةِ مَشْهُورُونَ بِصِحَّةِ النُّقْلِ وَعَبْدُ الْمَلِكِ لَا يَقُومُ مَقَامَ وَاحِدٍ مِنْهُمْ وَلَوْ عَاضَدَهُ مِنْ أَشْكَالِهِ جَمَاعَةٌ وَبِاللَّهِ التَّوْفِيقُ .

**5713 - أَخْبَرَنَا سُؤَيْدٌ قَالَ:** أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ السَّعِيدِيِّ قَالَ: حَدَّثَنِي رُقَيْةُ بِنْتُ عَمْرِو بْنِ سَعِيدٍ قَالَتْ: كُنْتُ فِي حَجَرِ ابْنِ عُمَرَ فَكَانَ يُنْقَعُ لَهُ

raisins would be soaked for him (in the water) in order that he would drink its juice in the coming morning, and then it would be dried and another quantity of raisins would be added to that, and soaked in the water in order that he would drink the resulting juice in the next morning. But in the third morning, he would throw that away. However, they depended upon the narration of Abu Mas'ud: Uqbah Ibn Amr.

**5714-** It is narrated on the authority of Abu Mas'ud that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" became thirsty and he was (in the area) surrounding the Ka'bah. He asked for water and a water-skin full of brew was brought to him, and when he smelled it he frowned (since he found it too intense and strong to drink out of fermentation). He said: "Bring me a bucket full of water of Zamzam." He poured water over it and then drank from it. A man asked: "Is it unlawful O Messenger of Allah?" he answered in the negative. (This narration is weak).

**5715-** It is narrated on the authority of Abu Hurairah that he said: I came to know that The Messenger of Allah "Allah's blessing and peace be upon him" was fasting on one of those days on which he used to observe fasts. So I sought for the time of breaking his fast to give him a fruit brew which I prepared for him in a dry gourd. When it was evening I came to him carrying that drink and I said to him: "O Messenger of Allah! I have come to know that you are fasting this day, so I sought for the time of breaking your fast to give you this brew." He said: "Bring it close (to me) O Abu Hurairah." I brought it close to him and behold! It was boiling (out of fermentation). He said: "Take and spill that over the wall for this is the drink of such as has no faith in Allah nor in the Last Day." They depended also upon the act of Umar Ibn Al-Khattab.

**5716-** It is narrated on the authority of Abu Rafi' that Umar Ibn Al-Khattab said: If you fear that a drink might become intense (because of fermentation) then, dilute it with water before it becomes intense.

**5717-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: The (people of) Tha'qif received Umar (Ibn Al-Khattab) with a drink and when he got it and brought it close to his mouth he disliked it (for its intensity). He asked for it and diluted it with water and said: As such you might do.

**5718-** It is narrated on the authority of Utbah Ibn Farqad that he said: The fruit brew which Umar Ibn Al-Khattab drank was soused; and this is shown in the narration of As-Sa'ib.



الزَّيْبُ فَيَشْرِبُهُ مِنَ الْعَدِ ثُمَّ يُجَفِّفُ الزَّيْبُ وَيُلْقَى عَلَيْهِ زَيْبٌ آخَرُ وَيُجْعَلُ فِيهِ مَاءٌ فَيَشْرِبُهُ مِنَ الْعَدِ حَتَّى إِذَا كَانَ بَعْدَ الْعَدِ طَرَحَهُ. وَاحْتَجُّوا بِحَدِيثِ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرٍو.

5714 - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ يَمَانَ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ عَنْ أَبِي مَسْعُودٍ قَالَ: عَطَشَ النَّبِيُّ ﷺ حَوْلَ الْكُعْبَةِ فَاسْتَسْقَى فَأَتَيْتُ بِنَبِيذٍ مِنَ السَّقَايَةِ فَشَمَّهُ فَقَطَّبَ فَقَالَ: «عَلَيَّ بِذُنُوبٍ مِنْ رَمَزَمٍ» فَصَبَّ عَلَيْهِ ثُمَّ شَرِبَ فَقَالَ رَجُلٌ: أَحْرَامٌ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا». وَهَذَا خَبَرٌ ضَعِيفٌ لَأَنَّ يَحْيَى بْنَ يَمَانَ أَنْفَرَدَ بِهِ دُونَ أَصْحَابِ سُفْيَانَ وَيَحْيَى بْنُ يَمَانَ لَا يُحْتَجُّ بِحَدِيثِهِ لِسُوءِ حِفْظِهِ وَكَثْرَةِ خَطِئِهِ.

5715 - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حِصْنٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ خَالِدِ بْنِ حُسَيْنٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ فِي بَعْضِ الْأَيَّامِ الَّتِي كَانَ يَصُومُهَا فَتَحَيَّنْتُ فِطْرَهُ بِنَبِيذٍ صَنَعْتُهُ فِي دُبَاءٍ فَلَمَّا كَانَ الْمَسَاءُ جِئْتُهُ أَحْمِلُهَا إِلَيْهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ عَلِمْتُ أَنَّكَ تَصُومُ فِي هَذَا الْيَوْمِ فَتَحَيَّنْتُ فِطْرَكَ بِهَذَا النَّبِيذِ فَقَالَ: «أَذْنِيهِ مِنِّي يَا أَبَا هُرَيْرَةَ» فَرَفَعْتُهُ إِلَيْهِ فَإِذَا هُوَ يَنْشُرُ فَقَالَ: «خُذْ هَذِهِ فَأَضْرِبْ بِهَا الْحَائِطَ فَإِنَّ هَذَا شَرَابٌ مَنْ لَا يُؤْمِنُ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ».

وَمِمَّا احْتَجُّوا بِهِ فَعَلُ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ:

5716 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ السَّرِيِّ بْنِ يَحْيَى قَالَ: حَدَّثَنَا أَبُو حَفْصٍ إِمَامٌ لَنَا وَكَانَ مِنْ أَتْسَانِ الْحَسَنِ عَنْ أَبِي رَافِعٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا خَشِيتُمْ مِنْ نَبِيذٍ شِدَّتَهُ فَاكْسِرُوهُ بِالْمَاءِ. قَالَ عَبْدُ اللَّهِ: مِنْ قَبْلِ أَنْ يَشْتَدَّ.

5717 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: تَلَقَّيْتُ ثَقِيفَ عُمَرَ بِشَرَابٍ فَدَعَا بِهِ فَلَمَّا قَرَّبَهُ إِلَيَّ فِيهِ كَرِهُهُ فَدَعَا بِهِ فَكَسَرَهُ بِالْمَاءِ فَقَالَ: هَكَذَا فَأَفْعَلُوا.

5718 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو حَيْثِمَةَ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ عُتْبَةَ بْنِ فَرْقَدٍ قَالَ: «كَانَ النَّبِيُّ الَّذِي يَشْرِبُهُ عُمَرُ بْنُ الْخَطَّابِ قَدْ خُلِّلَ». وَمِمَّا يَدُلُّ عَلَى صِحَّةِ هَذَا حَدِيثِ السَّائِبِ:



**5719-** it is narrated on the authority of As-Sa'ib Ibn Yazid that he said: Umar Ibn Al-Khattab came out to them and said: "I've detected on somebody the smell of alcoholic drink and he told me that he had drunk but the juice of cooked grapes; and I'm going to enquire about what he had drunk: if it is intoxicant, I will give him the lashes of the legal punishment (of drinking wine)." However, Umar Ibn Al-Khattab gave him the lashes of the legal punishment in full.

#### **[49] What About Humiliation And Punishment Prepared By Allah For The Intoxicant Drinker**

**5720-** It is narrated on the authority of Jabir that he said that a person came from Jaishan, a town in Yemen, and asked The Messenger of Allah "Allah's blessing and peace be upon him" about the wine which was drunk in their land prepared from millet and was called Mizr. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is it intoxicating?" He answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is unlawful. Verily Allah "Exalted and Hallowed be He" has pledged to those who drink intoxicants that He would make their drink (in the hereafter) Tinat Al-Khabal." They said: "O Messenger of Allah! What is Tinat Al-Khabal?" He said: "It is the sweat of the dwellers of the fire (of Hell) or the discharge of the denizens of the fire (of Hell)."

#### **[50] Exhortation To Leave What Is Suspicious**

**5721-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "What is legal is clearly evident, and what is illegal is clearly evident, and in between them there are doubtful matters (of which lots of people have no knowledge); and let me set forth an example to you for that: Verily, Allah Almighty has made a protected zone, and indeed, Allah's protected zone is what He Almighty has forbidden; and whoever pastures animals round the protected zone is about to mix with it; and whoever mixes with what is suspicious is about to dare (to do what is unlawful)."

**5722-** It is narrated on the authority of Abu Al-Hawra' As-Sa'di that he said: I said to Al-Hasan Ibn Ali: What have you kept (by heart) from the Messenger of Allah "Allah's blessing and peace be upon him"? he said: I've kept from the Messenger of Allah "Allah's blessing and peace be upon him" his statement: "Leave that which arouses suspicion in you (and you are uncertain whether it is lawful or unlawful and stick) to that which does not arouse suspicion in you (since it is evidently clear)."

5719 - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنِ السَّائِبِ بْنِ يَزِيدَ أَنَّهُ أَخْبَرَهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ عَلَيْهِمْ فَقَالَ: إِنِّي وَجَدْتُ مِنْ فُلَانٍ رِيحَ شَرَابٍ فَرَعَمَ أَنَّهُ شَرَابُ الطَّلَاءِ وَأَنَا سَائِلٌ عَمَّا شَرِبَ فَإِنْ كَانَ مُسْكِرًا جَلَدْتُهُ فَجَلَدَهُ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ الْحَدِّ تَامًا.

(49) - ذِكْرُ مَا أَعَدَّ اللَّهُ عَزَّ وَجَلَّ لَشَارِبِ الْمُسْكِرِ  
مِنَ الذَّلِّ وَالْهَوَانِ وَالْإِيمِ الْعَذَابِ

5720 - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ عَزِيَّةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنْ جَيْشَانٍ وَجَيْشَانٍ مِنَ الْيَمَنِ قَدِمَ فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذَّرَّةِ يُقَالُ لَهُ الْمِزْرُ فَقَالَ النَّبِيُّ ﷺ: «أَمُسْكِرٌ هُوَ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ إِنَّ اللَّهَ عَزَّ وَجَلَّ عَهْدَ لِمَنْ شَرِبَ الْمُسْكِرَ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ». قَالُوا يَا رَسُولَ اللَّهِ وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ» أَوْ قَالَ: «عَصَارَةُ أَهْلِ النَّارِ».

(50) - الْحَثُّ عَلَى تَرْكِ الشُّبُهَاتِ

5721 - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ وَهُوَ ابْنُ زُرَيْعٍ عَنْ ابْنِ عَوْنٍ عَنِ الشَّعْبِيِّ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيْنَ وَإِنَّ الْحَرَامَ بَيْنَ وَإِنَّ بَيْنَ ذَلِكَ أُمُورًا مُشْتَبِهَاتٍ» وَرُبَّمَا قَالَ: «وَإِنَّ بَيْنَ ذَلِكَ أُمُورًا مُشْتَبِهَةً وَسَأَضْرِبُ فِي ذَلِكَ مَثَلًا إِنَّ اللَّهَ عَزَّ وَجَلَّ حَمَى حِمَى وَإِنَّ حِمَى اللَّهِ مَا حَرَّمَ وَإِنَّهُ مَنْ يَزْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُخَالِطَ الْحِمَى» وَرُبَّمَا قَالَ: «يُوشِكُ أَنْ يَرْتَعَ وَإِنْ مَنْ خَالَطَ الرِّبَّةَ يُوشِكُ أَنْ يَجْهَرَ».

5722 - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوَّارِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا مَا حَفِظْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: حَفِظْتُ مِنْهُ «دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ».



### **[51] It Is Undesirable To Sell Raisins To Such As Prepares Wine From That**

**5723-** It is narrated on the authority of Ibn Tawus from his father that he disliked to sell the raisins to such as would prepare wine from that.

### **[52] It Is Undesirable To Sell The Compressed Grapes**

**5724-** It is narrated on the authority of Mus'ab Ibn Sa'd that he said: Sa'd had a ranch having multitudes of plants and vines, and there was a caretaker appointed by him there. One year it yielded a great deal of grapes and he sent a letter to him in which he said: "I'm afraid the grapes might be vulnerable to damage. So, if you see it better to compress that, I would compress that (and sell the juice of compressed grapes)." Sa'd sent to him in reply saying: "When you receive this letter of mine, you should retire from working in my ranch at once, for by Allah, I will never entrust anything to you after that."

**5725-** It is narrated on the authority of Ibn Sirin that he said: You might sell the compress grapes to such as prepares juice from that, and not to such as makes wine from that.

### **[53] What Is Permissible For One To Drink From The Juice Of The Cooked Grapes**

**5726-** It is narrated on the authority of Suwaid Ibn Ghafalah that he said: Umar Ibn Al-Khattab wrote to one of the governors appointed by him: "Provide the Muslims from such of the juice of the cooked grapes as two thirds of it vanish (by the fire, i.e. the third which intoxicates, and the third which smells bitter), and only one third (which tastes good) of it remains (putting in mind that) every intoxicant (of drinks) is unlawful."

**5727-** It is narrated on the authority of Amir Ibn Abdullah that he said: I read the letter sent by Umar to Abu Musa in which he said: "To go further: a caravan from Sham has come to me, carrying a thick black drink, like the tar of camels, and I asked them about the quantity (which they let evaporate) on cooking its (fruits), and they told me that they cook its (fruits) and let two thirds evaporate, i.e. the two thirds which are impure fade away, one for its intensity (which leads to intoxication), and the other for its bad smell (and thus only one third, which tastes good remains). So, order those who are with you to drink it (if they so like)."

**5728-** It is narrated on the authority of Abdullah Ibn Yazid Al-Khatmi that he said: Umar Ibn Al-Khattab sent a letter to us in which he said: "To go further: cook (the fruits of) your drink (of grapes and let it boil) until the portion of Satan fades away, for indeed, Satan's portion is two times yours."



## (51) - الْكَرَاهِيَةُ فِي بَيْعِ الزَّيْبِ لِمَنْ يَتَّخِذُهُ نَيْدًا

5723 - أَخْبَرَنَا الْجَارُودُ بْنُ مُعَاذٍ هُوَ بَاوَرْدِيُّ قَالَ: حَدَّثَنَا أَبُو سُفْيَانَ مُحَمَّدُ بْنُ حُمَيْدٍ عَنْ مَعْمَرٍ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَبِيعَ الزَّيْبَ لِمَنْ يَتَّخِذُهُ نَيْدًا.

## (52) - الْكَرَاهِيَةُ فِي بَيْعِ الْعَصِيرِ

5724 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ بْنِ دِينَارٍ عَنْ مُضْعَبِ بْنِ سَعْدٍ قَالَ: كَانَ لِسَعْدِ كُرُومٍ وَأَعْنَابٍ كَثِيرَةٌ وَكَانَ لَهُ فِيهَا أَمِينٌ فَحَمَلَتْ عِنَبًا كَثِيرًا فَكَتَبَ إِلَيْهِ إِنِّي أَخَافُ عَلَى الْأَعْنَابِ الضَّيْعَةَ فَإِنْ رَأَيْتَ أَنْ أَعْصِرُهُ عَصْرَتُهُ فَكَتَبَ إِلَيْهِ سَعْدٌ إِذَا جَاءَكَ كِتَابِي هَذَا فَاغْتَرِزْ ضَيْعَتِي فَوَاللَّهِ لَا أَتُتِمِّنُكَ عَلَى شَيْءٍ بَعْدَهُ أَبَدًا فَعَزَلَهُ عَنْ ضَيْعَتِهِ.

5725 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ سِيرِينَ قَالَ: بَعَثَ عَصِيرًا مِمَّنْ يَتَّخِذُهُ طِلَاءً وَلَا يَتَّخِذُهُ خَمْرًا.

## (53) - ذِكْرُ مَا يَجُوزُ شُرْبُهُ مِنَ الطَّلَاءِ وَمَا لَا يَجُوزُ

5726 - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُورًا عَنْ إِبْرَاهِيمَ عَنْ نُبَاتَةَ عَنْ سُؤَيْدِ بْنِ عَقْلَةَ قَالَ: كَتَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى بَعْضِ عُمَّالِهِ أَنْ أَرْزُقِ الْمُسْلِمِينَ مِنَ الطَّلَاءِ مَا ذَهَبَ ثُلَاثُهُ وَبَقِيَ ثُلَاثُهُ.

5727 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي مِجْلَزٍ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: قَرَأْتُ كِتَابَ عُمَرَ بْنِ الْخَطَّابِ إِلَى أَبِي مُوسَى: أَمَّا بَعْدُ، فَإِنَّهَا قَدِمَتْ عَلَيَّ عِيرٌ مِنَ الشَّامِ تَحْمِلُ شَرَابًا غَلِيظًا أَسْوَدَ كِطْلَاءِ الْإِبِلِ وَإِنِّي سَأَلْتُهُمْ عَلَى كَمْ يَطْبُخُونَهُ فَأَخْبَرُونِي أَنَّهُمْ يَطْبُخُونَهُ عَلَى الثُّلَاثِينَ ذَهَبَ ثُلَاثُهُ الْأَخْبَانِ ثَلَاثُ بَنَغِيهِ وَثَلَاثُ بَرِيحِهِ فَمُرْ مِنْ قِبَلِكَ يَشْرَبُونَهُ.

5728 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْخَطْمِيَّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: أَمَّا بَعْدُ؛ فَاطْبُخُوا شَرَابَكُمْ حَتَّى يَذْهَبَ مِنْهُ نَصِيبُ الشَّيْطَانِ فَإِنَّ لَهُ اثْنَيْنِ وَلَكُمْ وَاحِدًا.

**5729-** it is narrated on the authority of Ash-Sha'bi that he said: Ali used to provide the people with the juice of cooked grapes (which was so much intense to the extent that) if a fly fell into it, it would not be able to get out.

**5730-** It is narrated on the authority of Dawud that he said: I asked Sa'id about the drink which Umar made lawful, and he said: It is the juice whose fruits should be cooked so much that its two-thirds faded away, and only one-third remained.

**5731-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that Abu Ad-Darda' used to drink such of drinks as its two-thirds evaporated (because of cooking) and only one-third remained.

**5732-** It is narrated on the authority of Abu Musa that he used to drink from the juice of cooked grapes that whose two-thirds evaporated (because of cooking) and only one-third remained.

**5733-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he was asked about a drink whose (fruits) were cooked until half of it evaporated, and he said: No, until its two thirds evaporate and only one third remains.

**5734-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: If the juice of cooked grapes is brewed on the condition that only one third should remain (and two thirds should evaporate because of cooking), there is no harm in it.

**5735-** It is narrated on the authority of Abu Raja' that he said: I asked Al-Hasan about the juice of cooked grapes whose half faded away (because of cooking and its half remained) and he said to me: Do not drink it.

**5736-** It is narrated on the authority of Bashir Ibn Al-Muhajir that he said: I asked Al-Hasan about such of juice as whose (fruits) are cooked (in such a way as to be permissible to drink) and he said: Such of juice as you cook its fruits so much until its two thirds evaporate and only one third remains.

**5737-** It is narrated on the authority of Anas Ibn Malik that he said: Satan quarreled with (the Prophet) Noah "Peace be upon him" over the cluster of vine: Noah said: "This is for me." He (Satan) said: "This is for me." Finally, they came on terms that one-third should go to Noah, and the remaining two-thirds to Satan.

**5738-** It is narrated on the authority of Abd Al-Malik Ibn At-Tufail Al-Jazari that he said: Umar Ibn Abd Al-Aziz sent a letter to us in which he said: "Do not drink from the juice of the cooked grapes until two thirds of it vanish (by the fire, i.e. the third which intoxicates, and the third which

5729 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ جَرِيرٍ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ قَالَ: كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يَرْزُقُ النَّاسَ الطَّلَاءَ يَقَعُ فِيهِ الذُّبَابُ وَلَا يَسْتَطِيعُ أَنْ يَخْرُجَ مِنْهُ.

5730 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو أَبِي عَدِيٍّ عَنْ دَاوُدَ قَالَ: سَأَلْتُ سَعِيدًا مَا الشَّرَابُ الَّذِي أَحَلَّهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ؟ قَالَ: الَّذِي يُطْبَخُ حَتَّى يَذْهَبَ ثُلَاثُهُ وَيَبْقَى ثُلَاثُهُ.

5731 - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَبَا الدَّرْدَاءِ كَانَ يَشْرَبُ مَا ذَهَبَ ثُلَاثُهُ وَيَبْقَى ثُلَاثُهُ.

5732 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هُشَيْمٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّهُ كَانَ يَشْرَبُ مِنَ الطَّلَاءِ مَا ذَهَبَ ثُلَاثُهُ وَيَبْقَى ثُلَاثُهُ.

5733 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ وَسَأَلَهُ أَغْرَابِيُّ عَنْ شَرَابٍ يُطْبَخُ عَلَى النِّصْفِ فَقَالَ: لَا حَتَّى يَذْهَبَ ثُلَاثُهُ وَيَبْقَى الثُّلُثُ.

5734 - أَخْبَرَنَا أَحْمَدُ بْنُ خَالِدٍ عَنْ مَعْنٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِذَا طَبَخَ الطَّلَاءُ عَلَى الثُّلْثِ فَلَا بَأْسَ بِهِ.

5735 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: سَأَلْتُ الْحَسَنَ عَنِ الطَّلَاءِ الْمَنْصَفِ فَقَالَ: لَا تَشْرَبُهُ.

5736 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ بُشَيْرِ بْنِ الْمُهَاجِرِ قَالَ: سَأَلْتُ الْحَسَنَ عَمَّا يُطْبَخُ مِنَ الْعَصِيرِ قَالَ: مَا تَطْبُخُهُ حَتَّى يَذْهَبَ الثُّلَاثَانِ وَيَبْقَى الثُّلُثُ.

5737 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ نُوْحًا عَلَيْهِ السَّلَامُ نَارَعَهُ الشَّيْطَانُ فِي عُودِ الْكُرْمِ فَقَالَ: هَذَا لِي وَقَالَ: هَذَا لِي فَأَصْطَلَحَا عَلَى أَنْ لِنُوْحٍ ثُلَاثُهَا وَلِلشَّيْطَانِ ثُلَاثُهَا.

5738 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْمَلِكِ بْنِ طَفِيلٍ الْجَزَرِيِّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَنْ لَا تَشْرَبُوا مِنَ الطَّلَاءِ حَتَّى يَذْهَبَ ثُلَاثُهُ



smells bitter), and only one third (which tastes good) of it remains and (you should know that) every intoxicant (of drinks) is unlawful."

**5739-** It is narrated on the authority of Makhul that he said: Every intoxicant (of the drinks) is unlawful.

#### **[54] The Juice That Is Permissible To Drink**

**5740-** It is narrated on the authority of Abu Thabit Ath-Tha'labi that he said: I was with Ibn Abbas when a man came to him and asked him about juice thereupon he said to him: "Drink it as long as it is still fresh." He said: "I've cooked (fruits and prepared) a drink but I have suspicion in it." He said: "Would you drink it before cooking it?" he answered in the negative thereupon he said: "Then (it should be known that) the fire does not make lawful what is really unlawful."

**5741-** It is narrated on the authority of Ibn Abbas that he said: "By Allah! By no means does the fire make lawful what is unlawful, nor does it make unlawful what is lawful." He explained the statement that the fire does not make lawful what is unlawful by referring to the juice of the cooked grapes. It also does not make unlawful what is lawful.

#### **[55] Performing Ablution Because Of (Eating Or Drinking) What Is (Cooked And) Touched By The Fire**

**5742-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: You might drink the juice (of cooked fruits) as long as it has not foamed yet (because of excessive boiling).

**5743-** It is narrated on the authority of Hisham Ibn A'idh Al-Asadi that he said: I asked Ibrahim about the juice (of cooked fruits) and he said: You might drink it even though it has boiled as long as it has not changed yet.

**5744-** It is narrated on the authority of Ata' that he said about the juice (of cooked fruits): You might drink it even though it has boiled (as long as it has not changed yet).

**5745-** It is narrated on the authority of Ash-Sha'bi that he said: Keep drinking it (the juice of the cooked fruits) for three days unless it has boiled.

#### **[56] Such Of Fruit Brew As Is Permissible To Get**

**5746-** It is narrated on the authority of Abdullah Ibn Ad-Dailami from his father Fairuz that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We have (gardens of) vine; and Allah Almighty has revealed the prohibition of wine: what

وَيَبْقَى ثُلُثُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ.

5739 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ بُرَيْدٍ عَنْ مَكْحُولٍ

قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

(54) - مَا يَجُوزُ شُرْبُهُ مِنَ الْعَصِيرِ وَمَا لَا يَجُوزُ

5740 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي يَعْفُورٍ السُّلَمِيِّ عَنْ أَبِي

ثَابِتِ الثَّغَلِيِّ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ فَجَاءَهُ رَجُلٌ فَسَأَلَهُ عَنِ الْعَصِيرِ فَقَالَ: أَشْرَبُهُ مَا كَانَ طَرِيًّا قَالَ: إِنِّي طَبَخْتُ شَرَابًا وَفِي نَفْسِي مِنْهُ قَالَ: أَكُنْتُ شَارِبَهُ قَبْلَ أَنْ تَطْبُخَهُ؟ قَالَ: لَا قَالَ: فَإِنَّ النَّارَ لَا تُحِلُّ شَيْئًا قَدْ حُرِّمَ.

5741 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ ابْنِ جُرَيْجٍ قِرَاءَةً أَخْبَرَنِي عَطَاءٌ

قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: وَاللَّهِ مَا تُحِلُّ النَّارُ شَيْئًا وَلَا تُحَرِّمُهُ قَالَ: ثُمَّ فَسَّرَ لِي قَوْلَهُ لَا تُحِلُّ شَيْئًا لِقَوْلِهِمْ فِي الطَّلَاءِ وَلَا تُحَرِّمُهُ.

(55) - الْوُضُوءُ بِمَا مَسَّتِ النَّارُ

5742 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ قَالَ: أَخْبَرَنِي

عَقِيلٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: أَشْرَبِ الْعَصِيرِ مَا لَمْ يُزِيدْ.

5743 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عَائِدٍ الْأَسَدِيِّ قَالَ:

سَأَلْتُ إِبْرَاهِيمَ عَنِ الْعَصِيرِ قَالَ: أَشْرَبُهُ حَتَّى يَغْلِي مَا لَمْ يَتَغَيَّرْ.

5744 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْمَلِكِ عَنْ عَطَاءٍ فِي

الْعَصِيرِ قَالَ: أَشْرَبُهُ حَتَّى يَغْلِي.

5745 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَمَادِ بْنِ سَلَمَةَ عَنْ دَاوُدَ عَنِ

الشَّعْبِيِّ قَالَ: أَشْرَبُهُ ثَلَاثَةَ أَيَّامٍ إِلَّا أَنْ يَغْلِي.

(56) - ذَكَرُ مَا يَجُوزُ شُرْبُهُ مِنَ الْأَنْبَذَةِ وَمَا لَا يَجُوزُ

5746 - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا بَقِيَّةٌ قَالَ: حَدَّثَنِي

الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ عَنْ أَبِيهِ فَيُرْوِزُ قَالَ: قَدِمْتُ

عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا أَصْحَابُ كَرَمٍ وَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ



should we do with them?" he said: "Make raisins from the grapes." We asked: "Then, what should we do with the raisins?" he said: "Soak them at the time of your early meal, in order to drink (the resulting juice of) that at the time of your supper; and soak them at the time of your supper, in order to drink that at the time of your early meal (of the coming morning)." I said: "Should we not wait longer until it becomes intense?" he said: "You should not soak that in jars, but you should rather soak that in water-skins, since if it remains after compression for a time longer than enough, it would turn into vinegar."

**5747-** It is narrated on the authority of Abdullah Ibn Ad-Dailami from his father that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We have (gardens of) vine; and Allah Almighty has revealed the prohibition of wine: what should we do with them?" he said: "Make raisins from the grapes." We asked: "Then, what should we do with the raisins?" he said: "Soak them at the time of your early meal, in order to drink (the resulting juice of) that at the time of your supper; and soak them at the time of your supper, in order to drink that at the time of your early meal (of the coming morning). You should further soak that in water-skins, but you should not soak that in jars, since if it remains after compression for a time longer than enough, it would turn into vinegar."

**5748-** It is narrated on the authority of Ibn Abbas that he said: It was the habit to soak fruits for the Messenger of Allah "Allah's blessing and peace be upon him" in order to drink it on the next day and on the day to follow it, and when it was the evening of the third day and there remained something in the utensil he had not drunk, it would be spilled.

**5749-** It is narrated on the authority of Ibn Abbas that it was the habit to soak raisins for the Messenger of Allah "Allah's blessing and peace be upon him", in order to drink from it during his day, the next day and the day to follow it.

**5750-** It is narrated on the authority of Ibn Abbas that he said: It was the habit to brew raisins for the Messenger of Allah "Allah's blessing and peace be upon him" at night, in a water-skin, in order to drink it on the next day, the day to follow it, and the day to follow it, and when it was the last portion of the third day he would give or drink it, and if there remained something out of it in the next morning, it would be spilled.

**5751-** It is narrated on the authority of Nafi' that it was the habit to soak the raisins to make brew thereof for Ibn Umar in a water-skin in the morning, in order to drink it at night, or in the evening in order to drink it in



تَحْرِيمِ الْخَمْرِ فَمَاذَا نَصْنَعُ؟ قَالَ: «تَتَّخِذُونَهُ زَيْبًا» قُلْتُ: فَنَصْنَعُ بِالزَّيْبِ مَاذَا؟ قَالَ: «تَنْقَعُونَهُ عَلَى غَدَائِكُمْ وَتَشْرَبُونَهُ عَلَى عَشَائِكُمْ وَتَنْقَعُونَهُ عَلَى عَشَائِكُمْ وَتَشْرَبُونَهُ عَلَى غَدَائِكُمْ» قُلْتُ: أَفَلَا نُؤَخِّرُهُ حَتَّى يَشْتَدَّ؟ قَالَ: «لَا تَجْعَلُوهُ فِي الْقُلْلِ وَاجْعَلُوهُ فِي الشَّنَانِ فَإِنَّهُ إِنْ تَأَخَّرَ صَارَ خَلًّا».

5747 - أَخْبَرَنَا عِيسَى بْنُ مُحَمَّدٍ أَبُو عَمِيرٍ بْنُ النَّحَّاسِ عَنْ ضَمْرَةَ عَنِ الشَّيْبَانِيِّ عَنِ ابْنِ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ إِنْ لَنَا أَعْنَابًا فَمَاذَا نَصْنَعُ بِهَا؟ قَالَ: «زَيْبُوهَا» قُلْنَا: فَمَا نَصْنَعُ بِالزَّيْبِ؟ قَالَ: «أَنْبِذُوهُ عَلَى غَدَائِكُمْ وَأَشْرَبُوهُ عَلَى عَشَائِكُمْ وَأَنْبِذُوهُ عَلَى عَشَائِكُمْ وَأَشْرَبُوهُ فِي الشَّنَانِ وَلَا تَنْبِذُوهُ فِي الْقِلَالِ فَإِنَّهُ إِنْ تَأَخَّرَ صَارَ خَلًّا».

5748 - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى الْحَرَانِيُّ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُطِيعٌ عَنْ أَبِي عُثْمَانَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ يُنْبِذُ لِرَسُولِ اللَّهِ ﷺ فَيَشْرَبُهُ مِنَ الْغَدِ وَمَنْ بَعْدَ الْغَدِ فَإِذَا كَانَ مَسَاءُ الثَّلَاثَةِ فَإِنْ بَقِيَ فِي الْإِنَاءِ شَيْءٌ لَمْ يَشْرَبُوهُ أَهْرِيقَ».

5749 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ يَحْيَى بْنِ عُبَيْدٍ الْبَهْرَانِيِّ عَنْ ابْنِ عَبَّاسٍ «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُنْقَعُ لَهُ الزَّيْبُ فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ».

5750 - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنْ ابْنِ فَضِيلٍ عَنِ الْأَعْمَشِ عَنْ يَحْيَى بْنِ أَبِي عُمَرَ عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُنْبِذُ لَهُ نَيْبُ الزَّيْبِ مِنَ اللَّيْلِ فَيَجْعَلُهُ فِي سِقَاءٍ فَيَشْرَبُهُ يَوْمَهُ ذَلِكَ وَالْغَدَ وَبَعْدَ الْغَدِ فَإِذَا كَانَ مِنْ آخِرِ الثَّلَاثَةِ سَقَاهُ أَوْ شَرِبَهُ فَإِنْ أَصْبَحَ مِنْهُ شَيْءٌ أَهْرَاقَهُ».

5751 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يُنْبِذُ لَهُ فِي سِقَاءِ الزَّيْبِ غُدْوَةً فَيَشْرَبُهُ مِنَ اللَّيْلِ وَيُنْبِذُ لَهُ عَشِيَّةً فَيَشْرَبُهُ

the next morning. He used to wash the water-skin, leaving no residue. Nafi' said: In this way, we used to drink it as sweet as the honey.

**5752-** It is narrated on the authority of Bassam that he said: I asked Ja'far about the fruit brew and he said: It was the habit to soak fruits for Ali Ibn Al-Husain at night in order to drink it in the morning (of the next day) or in the morning in order to drink it at night.

**5753-** It is narrated on the authority of Sufyan that he was asked about the fruit brew thereupon he said: Soak fruits in the evening in order to drink it in the morning (of the coming day).

**5754-** It is narrated on the authority of Umm Al-Fadl that she sent to Anas Ibn Malik asking him about what is brewed in a jar, thereupon she was told from An-Nadr, his son, that he used to soak fruits in a jar in the evening in order to drink it in the morning (of the coming day).

**5755-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he disliked to add the residue of the brew to the fresh fruit-sweetened drink lest it might become intense because of it.

**5756-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said about the fruit brew: It is its residue which causes it to be wine.

**5757-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Such is called wine because it is left (for a time long enough to get) its purity vanish and it is only its dirty residue that remains. However, he disliked to soak any kind of fruits to make brew on scum.

### **[57] The Different Citation-Forms Of Ibrahim's Narration**

**5758-** It is narrated on the authority of Ibrahim that he said: They think that if one got a drink because of which he became intoxicated, it would not be fitting for him to return to it once again.

**5759-** It is narrated on the authority of Ibrahim that he said: There is no harm in the brew of the cooked fruits.

**5760-** It is narrated on the authority of Abu Miskin that he said: I asked Ibrahim saying: We take the scum of the wine or that of the juice of the cooked fruits, clean it, and soak raisins in it for three days, after which we filter and leave it until it is intense (to some extent) and then we drink it. He said: It is undesirable.

**5761-** It is narrated on the authority of Ibn Shubrumah that he said: Allah's Mercy be upon Ibrahim: The people put hard terms pertaining to the fruit brew, even though he gave concession for it.

غُدْوَةٌ وَكَانَ يَغْسِلُ الْأَسْقِيَةَ وَلَا يَجْعَلُ فِيهَا دُرْدِيًّا وَلَا شَيْئًا قَالَ نَافِعٌ: فَكُنَّا نَشْرَبُهُ مِثْلَ الْعَسَلِ.

5752 - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ بَسَّامٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ النَّبِيذِ قَالَ: كَانَ عَلِيُّ بْنُ حُسَيْنٍ رَضِيَ اللَّهُ عَنْهُ يُنْبِذُ لَهُ مِنَ اللَّيْلِ فَيَشْرَبُهُ غُدْوَةً وَيُنْبِذُ لَهُ غُدْوَةً فَيَشْرَبُهُ مِنَ اللَّيْلِ.

5753 - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: سَمِعْتُ سُفْيَانَ سُئِلَ عَنِ النَّبِيذِ قَالَ: أَنْتِذُ عَشِيًّا وَأَشْرَبُهُ غُدْوَةً.

5754 - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ وَلَيْسَ بِالتَّهْدِيٍّ: أَنَّ أُمَّ الْفَضْلِ أَرْسَلَتْ إِلَى أَنَسِ بْنِ مَالِكٍ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ فَحَدَّثَهَا عَنِ النَّضْرِ ابْنِهِ أَنَّهُ كَانَ يُنْبِذُ فِي جَرٍّ يُنْبِذُ غُدْوَةً وَيَشْرَبُهُ عَشِيَّةً.

5755 - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَجْعَلَ نَظْلَ النَّبِيذِ فِي النَّبِيذِ لِيَسْتَدَّ بِالنَّظْلِ.

5756 - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ فِي النَّبِيذِ: حَمَرُهُ دُرْدِيٌّ.

5757 - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِنَّمَا سُمِّيَتِ الْحَمَرُ لِأَنَّهَا تُرِكَتْ حَتَّى مَضَى صَفْوُهَا وَبَقِيَ كَدْرُهَا وَكَانَ يَكْرَهُ كُلَّ شَيْءٍ يُنْبِذُ عَلَى عَكْرِ.

### (57) - ذِكْرُ الْاِخْتِلَافِ عَلَى إِبْرَاهِيمَ فِي النَّبِيذِ

5758 - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عَمْرٍو عَنْ فَضِيلِ بْنِ عَمْرٍو عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَرَوْنَ أَنَّ مَنْ شَرِبَ شَرَابًا فَسَكِرَ مِنْهُ لَمْ يَضْلُحْ لَهُ أَنْ يَعُودَ فِيهِ.

5759 - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ مُغِيرَةَ عَنْ أَبِي مَعْشَرٍ عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ بِنَبِيذِ الْبُخْتِجِ.

5760 - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي عَوَانَةَ عَنْ أَبِي مُسْكِينٍ قَالَ: سَأَلْتُ إِبْرَاهِيمَ قُلْتُ: إِنَّا نَأْخُذُ دُرْدِيَّ الْحَمْرِ أَوْ الطَّلَاءَ فَنَنْظِفُهُ ثُمَّ نَنْقَعُ فِيهِ الزَّبِيبَ ثَلَاثًا ثُمَّ نَصْفِيهِ ثُمَّ نَدْعُهُ حَتَّى يَبْلُغَ فَنَشْرَبُهُ؟ قَالَ: يَكْرَهُ.

5761 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ ابْنِ شُبْرُمَةَ قَالَ: رَجِمَ اللَّهُ إِبْرَاهِيمَ شَدَّدَ النَّاسُ فِي النَّبِيذِ وَرَخَّصَ فِيهِ.



**5762-** It is narrated on the authority of Ibn Al-Mubarak that he said: I have not found anyone barring Ibrahim giving concession pertaining to such of drinks as is intoxicant.

**5763-** It is narrated on the authority of Abu Usamah that he said: I've found none, more seeking for knowledge than Abdullah Ibn Al-Mubarak, in the countries of Sham, Egypt, Yemen and Hijaz.

### **[58] What About The Permissible Drinks?**

**5764-** It is narrated on the authority of Anas that he said: Umm Sulaim had a vessel made of wood sticks, in connection with which she said: I made The Messenger of Allah "Allah's blessing and peace be upon him" drink in it all drinks such as water, honey, milk and fruit brew.

**5765-** It is narrated on the authority of Sa'id Ibn Abd Ar-Rahman Ibn Abza from his father that he said: I asked Ubai about the fruit brew and he said: "Drink water, drink honey, drink Sawiq, and drink the milk therewith you were fed (while you were a young child)." I asked him once again and he said: "Do you mean wine? Do you mean wine?"

**5766-** It is narrated on the authority of Ibn Mas'ud that he said: "The people have innovated so many drinks and I do not know what they are. Along twenty or forty years, I have no drink other than water and Sawiq." However, no mention was made by him of the fruit brew.

**5767-** It is narrated on the authority of Abidah that he said: "The people have innovated so many drinks and I do not know what they are. Along twenty years, I have no drink other than water, milk and honey."

**5768-** It is narrated on the authority of Ibn Shubrumah that he said: Talhah said to the people of Kufah: "There is affliction in the fruit brew, in which the young would grow strong, and the man would grow very old." Whenever there was a wedding party among the people, both Talhah and Zubair would provide people with milk and honey. It was said to Talhah: "Would you not provide fruit brew?" he said: "I dislike that a Muslim might get intoxicated because of me."

**5769-** it is narrated on the authority of Jarir that he said: It was the habit of Ibn Shubrumah to drink (from among the drinks) only water and milk.

5762 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ عَنْ أَبِي أُسَامَةَ قَالَ: سَمِعْتُ أَبَانَ الْمُبَارَكِ يَقُولُ: مَا وَجَدْتُ الرُّخْصَةَ فِي الْمُسْكِرِ عَنْ أَحَدٍ صَحِيحاً إِلَّا عَنْ إِبْرَاهِيمَ.

5763 - أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا أُسَامَةَ يَقُولُ: مَا رَأَيْتُ رَجُلًا أَطْلَبَ لِلْعِلْمِ مِنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الشَّامِ وَالْيَمَنَ وَالْحِجَازَ.

### (58) - ذِكْرُ الْأَشْرِيَّةِ الْمُبَاحَةِ

5764 - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِأُمِّ سُلَيْمٍ قَدَحٌ مِنْ عَيْدَانٍ فَقَالَتْ: سَقَيْتُ فِيهِ رَسُولَ اللَّهِ ﷺ كُلَّ الشَّرَابِ الْمَاءَ وَالْعَسَلَ وَاللَّبَنَ وَالنَّبِيذَ.

5765 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ سَلَمَةَ بْنِ كَهِيلٍ عَنْ ذَرِّ بْنِ عُبَيْدٍ اللَّهِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبِي بْنَ كَعْبٍ عَنِ النَّبِيذِ فَقَالَ: أَشْرَبَ الْمَاءَ وَأَشْرَبَ الْعَسَلَ وَأَشْرَبَ السَّوِيقَ وَأَشْرَبَ اللَّبَنَ الَّذِي نَجَعْتُ بِهِ فَعَاوِذُهُ فَقَالَ: الْخَمْرُ تُرِيدُ الْخَمْرَ تُرِيدُ.

5766 - أَخْبَرَنِي أَحْمَدُ بْنُ عَلِيٍّ بْنِ سَعِيدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ عَنْ أَبَانَ مَسْعُودٍ قَالَ: أَخَذْتُ النَّاسُ أَشْرِيَّةَ مَا أَذْرِي مَا هِيَ فَمَا لِي شَرَابٌ مُنْذُ عِشْرِينَ سَنَةً أَوْ قَالَ: أَرْبَعِينَ سَنَةً إِلَّا الْمَاءَ وَالسَّوِيقَ غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيذَ.

5767 - أَخْبَرَنَا سُؤَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبَانَ عَنْ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ عُبَيْدَةَ قَالَ: أَخَذْتُ النَّاسُ أَشْرِيَّةَ مَا أَذْرِي مَا هِيَ وَمَا لِي شَرَابٌ مُنْذُ عِشْرِينَ سَنَةً إِلَّا الْمَاءَ وَاللَّبَنَ وَالْعَسَلَ.

5768 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ أَبَانَ شُبْرُمَةَ قَالَ: قَالَ طَلْحَةُ لِأَهْلِ الْكُوفَةِ فِي النَّبِيذِ: فِتْنَةٌ يَرْبُو فِيهَا الصَّغِيرُ وَيَهْرُمُ فِيهَا الْكَبِيرُ قَالَ: وَكَانَ إِذَا كَانَ فِيهِمْ غُرْسٌ كَانَ طَلْحَةُ وَزُبَيْرٌ يَسْقِيَانِ اللَّبَنَ وَالْعَسَلَ فَقِيلَ لَطَلْحَةُ: أَلَا تَسْقِيهِمُ النَّبِيذَ؟ قَالَ: إِنِّي أَكْرَهُ أَنْ يَسْكُرَ مُسْلِمٌ فِي سَبَبِي.

5769 - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ قَالَ: كَانَ أَبَانُ شُبْرُمَةَ لَا يَشْرَبُ إِلَّا الْمَاءَ وَاللَّبَنَ.

آخر كتاب الأشربة، وهو آخر كتاب «المجتبى» للنسائي

والحمد لله رب العالمين، وصلى الله على سيدنا محمد خاتم النبيين

وعلى آله الطيبين الطاهرين، ورضي الله عن كل الصحابة أجمعين،

ومن التابعين لهم بإحسان إلى يوم الدين الجزء الرابع



Imam An-Nasa'i  
Ahmad ibn Ali ibn Shu'aib  
(215-303H=830-915 A.C)

# SUNAN AN-NASA'I

(The fifth correct Tradition  
of the Prophetic Sunna)

سُنَنِ النَّسَائِي

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